

יהוה

VERBUM  
DEI  
MANET  
IN  
ÆTERNVM

# THE BIBLE.

Translated according to the Ebrew  
and Greeke, and conferred with  
the best translations in di-  
uers languages.

With most profitable Annotations vpon all the  
hard places, and other things of great im-  
portance, as may appeare in the E-  
pistle to the Reader.

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*Cum gratia & priuilegio.*

IOSHVA. 1.8.

Let not this booke of the Law depart out of thy mouth,  
but meditate therein day and night, that thou mayest  
observe and doe according to all that is written therein:  
for then shalt thou make thy way prosperous, and then  
shalt thou have good successe.



# TO THE MOST VERTVOVS

AND NOBLE LADIE ELIZABETH,

Queene of England, France, and Ireland, &c. Grace and  
peace from God the Father through Christ  
Iesus our Lorde.



Owe hard a thing it is, and what great impediments let, to  
enterprise any worthy acte, not onely dayly experience sufficiently sheweth (most  
noble and vertuous QUEENE) but also that notable prouerbe doeth confirme  
the same, which admonisheth vs, that *All things are hard which are faire and excellent.* And  
what enterprise can there be of greater importance, and more acceptable vnto God,  
or more worthie of singular commendation, then the building of the Lords \* Tem-  
ple, the \* house of God, the \* Church of Christ, whereof the \* Sonne of God is the  
head and perfection?

1. Cor. 3. 17.  
1. Tim. 3. 14.  
Ephes. 1. 22.  
Hebre. 3. 6.

When Zerubbabel went about to build the materiall Temple, according to the  
commandement of the Lord, what difficulties and stayes \* dayly arose to hinder his  
worthie indeuours, the bookes of Ezra and Esdras plainly witnesse: howe that not  
onely hee and the people of God were sore molested with \* foreine aduersaries,  
(whereof some maliciously \* warred against them, and corrupted the Kings officers:

Exra. 4.  
1. Esdr. 2. 16.  
Exra. 4. 7.

and others craftily practised vnder \* pretence of religion) but also at home with domesticall enemies, as \* false prophets,  
\* craftie worldlings, faint hearted souldiers, and \* oppressors of their brethren, who aswell by false doctrine and lyes, as  
by subtil counsell, cowardies, and extortion, discouraged the hearts almost of all: so that the Lords worke was not onely  
interrupted and left off for \* a long time, but scarcely at the length with great labour and danger after \* a fort brought  
to passe.

Exra. 4. 2.  
Nehem. 6. 10.  
Nehem. 6. 18.  
Nehem. 5. 1.  
Iohn 3. 20.  
Exra. 3. 12.

Which thing when we weigh aright, and consider earnestly howe much greater charge God hath laide vpon you in  
making you a builder of his spirituall Temple, we cannot but partly feare, \* knowing the craft and force of Satan our  
spirituall enemy, and the weakenes and vnabilitie of this our nature: and partly be feruent in our prayers towarde God  
that he would bring to perfection this noble worke which he hath begun by you: and therefore we indeuour our selues  
by all meanes to ayde, and to bestowe our whole force vnder your graces standard, whom God hath made as our Zerub-  
babel for the erecting of this most excellent Temple, and to plant & maintaine his holy word to the aduancement of his  
glory, for your owne honour and saluation of your soule, and for the singular comfort of that great flocke which Christ  
Iesus the \* great shepheard hath bought with his \* precious blood, and committed vnto your charge to be fed both in  
body and soule.

2. Cor. 2. 11.

Considering therefore how many enemies there are, which by one meanes or other, as the \* aduersaries of Iudah and  
Beniamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some  
are Papists, who vnder pretence of fauouring Gods word, traiterously seeke to erect idolatrie and to destroy your Maie-  
stie: some are worldlings, who as \* Demas haue forsaken Christ for the loue of this worlde: others are ambitious Pre-  
lates, who as \* Amasiah and \* Diotrefes can abide none but themselues: and as \* Demetrius many practise sedition to  
maintaine their errours) we perswaded our selues that there was no way so expedient and necessarie for the preseruati-  
on of the one, and destruction of the other, as to present vnto your Maiestie the holy Scriptures faithfully and plainly  
translated according to the languages wherein they were first written by the holy Ghost. For the word of God is an eu-  
ident token of Gods \* loue and our assurance of his defence, wherefoeuer it is obediently receiued: it is the tryall of the  
\* spirites: and as the Prophet saith, \* It is a fire and hammer to breake the stonie heartes of them that resist Gods mer-  
cies offred by the preaching of the same. Yea it is \* sharper then any two edged sword to examine the very thoughts and  
to iudge the affections of the heart, and to discover whatsoeuer lyeth hid vnder hypocrisie and would be secret from the  
face of God and his Church. So that this must be the first fundation and groundworke, according whereunto the good  
stones of this building must be framed, and the euill tryed out and reiected.

Hebre. 13. 20.  
1. Pet. 1. 19.

The enemies  
which labour  
to stay reli-  
gion.

Exra. 4. 1.  
1. Tim. 4. 20.  
Amos 7. 12.  
3. Iohn 9.  
Actes 19. 24.  
The necessitie  
of Gods word  
for the refo-  
rming of reli-  
gion.  
Iohn. 14. 27.  
1. Iohn 4. 1.  
Iere. 23. 19.  
Hebre. 4. 12.

Now as he that goeth about to lay a fundation surely, first taketh away such impediments, as might iustly either hurt,  
let, or deform the worke: so is it necessarie that your Graces zeale appeare herein, that neither the craftie perswasion  
of man, neither worldly policie, or naturall feare dissuade you to roote out, cut downe and destroy these weedes and im-  
pediments which do not onely deface your building, but vtterly indeuour, yea and threaten the ruine thereof. For when  
the noble \* Iosias enterprised the like kinde of worke, among other notable and many things he destroyed, not only with  
vtter confusion the idoles with their appertinances, but also burnt (in signe of detestation) the idolatrous Priests bones  
vpon their altars, and put to \* death the false prophets and forcerers, to performe \* the wordes of the Law of God: and  
therefore the Lord gaue him good successe and blessed him wonderfully, so long as he made \* Gods worde his line and  
rule to folowe, and enterprised nothing before he had inquired at the mouth of the Lord.

The ground-  
of true reli-  
gion.

All impedi-  
ments must  
be taken as  
way.

2. King. 23. 16.  
2. Chro. 34. 5.  
Iosias zeale  
and true obe-  
dience to God.  
Deut. 13. 5.  
Leuit. 24. 6.  
Deut. 18. 17.

And if these zealous beginnings seeme dangerous and to breede disquietnes in your dominions, yet by the storie of  
King \* Asa it is manifest, that the quietnes and \* peace of kingdomes standeth in the vtter abolishing of idolatrie, and  
in aduancing of true religion: for in his dayes Iudah liued in rest and quietnes for the space of fiftie and thirtie yeere, till  
at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and  
oppressed the people: then the Lord sent him warres, and at length tooke him away by death.

2. Chro. 14. 5.  
and 15. 15.  
Wherein stand-  
eth the quiet-  
nesse of king-  
domes.  
2. Chro. 12. 8.

Wherefore great wisdom, not worldly, but heauenly is here required, which your Grace must earnestly craue of the  
Lord, as did \* Salomon, to whom God gaue an vnderstanding heart to iudge his people aright, & to discern betweene  
good and bad. For if God for the furnishing of the olde Temple gaue the Spirit of wisdom and vnderstanding to them  
that shoulde be the workemen thereof, as to \* Bezaleel, Aholiab, and \* Hiram: howe much more will he indoe  
Grace and other godly Princes and chiefe Gouvernours with a principall Spirit, that you may procure and commande  
things necessarie for this most holy Temple, foresee and take heede of things that might hinder it, and abolish and de-  
stroy whatsoeuer might impaire and ouerthrowe the same?

What wis-  
dome is re-  
quisite for the  
establishing of



# The Epistle.

Diligence and Zeale are necessary to build it speedily.  
2. Chro. 34. 21.

2. Chro. 34. 31.

A solemn othe for the maintenance of Gods worde. 2. Chro. 15. 12. An act against them that obeyed not Gods worde. 2. Chro. 17. 7. and 19. 5. What policie must be used for the planting of religion. Deut. 6. 6. and 11. 18. Gods worde must goe before, or els we build in vaine.

We must first consult with God. Iſai 30. 2. The manner of building is as God hath prescribed by his worde. Iſai 55. 8. Exod. 25. 4. 2. Cor. 12. 13. 2. Pet. 1. 10. Ephel. 4. 1. Rom. 2. 12.

2. Theſſ. 1. 11.

2. Tim. 3. 15.

Reuel. 12. 9.

Ephel. 4. 17.

Moreover, the marueilous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singular prouidence of God left as an example to all godly rulers to reforme their countreis and to establish the word of God with all speede, lest the \* wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maintained through all their countreis and dominions, \* binding them and all their subiectes both great and small with solemne protestations and couenants before God, to obey the worde, and to walke after the wayes of the Lord. Yea and in the dayes of King \* Aſa it was enacted that whosoever would not seeke the Lord God of Israel, should be flaine, whether he were small or great, man or woman. And for the establishing hereof and performance of this solemne othe, as well \* Priestes as Iudges were appointed and placed through all the Cities of Iudah to instruct the people in the true knowledge and feare of God, and to minister iustice according to the worde, knowing that, except God by his worde did reigne in \* the heartes and soules, all mans diligence and indeuours were of none effect: for without this worde we can not discerne betweene iustice, and iniurie, protection and oppression, wisdom and foolishnesse, knowledge and ignorance, good and euill. Therefore the Lorde, who is the chiefe gouernour of his Church, willet that nothing be attempted before wee haue inquired thereof at his mouth. For seeing he is our God, of duetie wee must giue him this preeminence, that of our selues we enterprise nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to prevent him, or doe any thing without his worde, \* but as soone as he hath reueiled his will, immediatly to put it in execution.

Nowe as concerning the maner of this building, it is not according to man, nor after the wisdom of the flesh, but of the Spirit, and according to the worde of God, whose \* wayes are diuers from mans wayes. For if it was not lawfull for Moses to builde the materiall Tabernacle after any other sort then God had shewed him by a \* paterne, neither to prescribe any other \* ceremonies and lawes then such as the Lord had expressely commanded: how can it be lawfull to proceede in this spirituall building any other wayes, then Iesus Christ the Sonne of God, who is both the fundation, head, and chiefe corner stone thereof, hath commanded by his worde? And forasmuch as he hath established and left an order in his Church for the building vp of his body, \* appointing some to be Apostles, some Prophets, others Euangelists, some Pastors, and Teachers, hee signifieth that euery one according as he is placed in this bodie which is the Church, ought to inquire of his ministers concerning the will of the Lord, which is reueiled in his worde. For they are, sayth \* Ieremiah, as the mouth of the Lorde: yea hee \* promisseth to be with their mouth, and that their \* lippes shall keepe knowledge, and that the trueth and the Lawe shall be in their mouth. For it is their office chiefly to vnderstande the Scriptures, and teache them. For this cause the people of Israel in matters of difficultie vsed to \* aske the Lord eyther by the \* Prophets, or by the meanes of the hie \* Priest, who bare Vrim and Thummim, which were tokens of light and knowledge, of holines and perfection which shoulde be in the hie Priest. Therefore when Iehoshaphat tooke this order in the Church of Israel, he appointed Amariah to be the chiefe concerning the worde of God, because he was most expert in the Lawe of the Lorde, and coulde giue counsell and gouerne according vnto the same. Els there is no degree or office which may haue that authoritie and priuledge to decide concerning Gods worde, except withall hee hath the Spirit of God, and sufficient knowledge and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, so ought he to be herein chiefly heard, or at least that without the expresse worde none be heard: for hee that hath not the worde, \* speaketh not by the mouth of the Lorde. Againe, what danger it is to do any thing, seeme it neuer so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites, \* deceiued hereby through the Gibeonites: and of \* Saul, whose intention seemed good and necessarie: and of \* Iosiah also, who for great considerations was moued for the defence of true religion and his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

Last of all (most gracious Queene) for the aduancement of this building and rearing vp of the worke, two things are necessarie, First, that we haue a liuely and stedfast faith in Christ Iesus, who must \* dwell in our heartes, as the onely meanes and assurance of our saluation: for he is the \* ladder that reacheth from the earth to heauen: he listeth vp his Church and setteth it in the heauenly places: he maketh vs \* liuely stones and buildeth vs vpon himsele: hee ioyneth vs to himsele as the members and bodie to the head: yea he maketh himsele and his Church one \* Christ. The next is, that our faith bring forth good frutes, so that our godly conuersation may serue vs as a witnes to \* confirme our election, and be an example to all others to \* walke as apperteineth to the vocation whereunto they are called: least the worde of God be \* euill spoken of, and this building be stayed to grow vp to a iust height, which cannot be without the great prouocation of Gods iust vengeance and discouraging of many thousands through all the world, if they should see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places behold your Countries as an example to all that beleue, and the \* prayers of all the godly at all times are directed to God for the preservation of your Maiestie. For considering Gods wonderfull mercies toward you at all seasons, who hath pulled you out of the mouth of the lyons, and howe that from your \* youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they cannot but looke that God shoulde bring to passe some wonderfull worke by your Grace to the vniuersall comfort of his Church. Therefore euen about strength you must shewe your selfe strong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lords building: yet be you assured that God will fight from heauen against this great \* dragon, the ancient serpent, which is called the deuill and Satan, till he haue accomplished the whole worke and made his Church \* glorious to himsele, without spot or wrinkle. For albeit all other Kingdomes and Monarchies, as the Babylonians, Persians, Grecians and Romanes haue fallen and taken ende: yet the Church of Christ euen vnder the Crosse hath from the beginning of the world bene victorious, and shalbe euerlastingly. Trueth it is, that sometime it seemeth to be shadowed with a cloude, or driuen with a stormie persecution, yet suddenly the beames of Christ the sunne of iustice shine and bring it to light and libertie. If for a time it lye couered with ashes, yet it is quickly kindled againe by the winde of Gods Spirit:

though it seeme drowned in the Sea, or parched and pined in the wilderness, yet God giueth euer good successe. For he punisheth the enemies, and deliuereth his, nourisheth them, and still preserueth them vnder his wings. This Lorde of lordes, and King of kings who hath euer defended his, strengthen, comfort, and preserve your Maiestie, that you may be able to build vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lorde.



# To the diligent and Christian Reader,

Grace, mercie and peace, through Christ Iesus.



**B**esides the manifold and continuall benefits which almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and unspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospell, and mercifully to regarde vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenesse, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas, hath bene among vs, wee are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednesse, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to bee thankesfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glorie of his holy name. Nowe forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) wee thought

that wee coulde bestowe our labours and studie in nothing which coulde be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natieue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleere light which God hath now reueiled, & translations required greatly to be perused and reformed. Not that we vendicate anything to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene, for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God towarde his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men: and such diuersities of translations in diuers tongues, we vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse that we haue by all meanes indeuoured to set forth the puritie of the word and right sence of the holy Ghost for the edifying of the brethren in faith and charitie.

Nowe as we haue chiefly obserued the sence, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the propriety of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Hebrew, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes wee haue in many places reserued the Hebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delite in the sweete sounding phrases of the holy Scriptures. Yet least eyther the simple should be discouraged, or the malicious haue any occasion of iust caviillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost and proper for our language with this marke ||.

Againe, whereas the Hebrew speache seemed hardly to agree with ours, we haue noted it in the margent after this sort †, vsing that which was more intelligible. And albeit that many of the Hebrew names be altered from the olde text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Hebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word be vnderstand of them that are not well practised therein) wee haue put in the text betweene these two markes [ ] such worde or verbe as doth more properlie explyne or manifest the text in our tongue. As touching the diuision of the verses, wee haue followed the Hebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doeth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this \*. Besides this the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering howe hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe dayly for lacke of the true knowledge thereof, and howe many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brieue annotations vpon all the hard places, aswell for the vnderstanding of such wordes as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church. Furthermore whereas certaine places in the booke of Moses, of the Kings, and Ezekiel, seemed so darke that by no description they coulde be made easie to the simple reader, wee haue so set them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a b c. &c. attaine thereunto, yet by the perspective, and as it were by the eye, may sufficiently knowe the true meaning of all such places. Whereunto also wee haue added certaine maps of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countries, partly described, and partly by occasion touched, both in the olde and newe Testament. Finally that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, we haue adioyned two most profitable Tables, the one seruing for the interpretation of the Hebrew names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as wee trust) that any coulde iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, wee beseeche you, that this rich

pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his king-

dome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose,

so you woulde willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that you

may nowe appeare in deede to bee the people of God, not walking any more according to this

world, but in the fruites of the Spirit, that God in vs may bee fully glorified

through Christ Iesus our Lorde, who liueth and reigneth

for euer. Amen,

(. . .)

A. iiii.



# A Prologue or Preface made by Thomas

Cranmer, sometime Archbishop of Canterburie.



Concerning two sundrie sortes of people, it seemeth much necessarie that something be saide in the entrie of this booke by the way of a Preface or Prologue, whereby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and also the better vnderstood of them which heretofore haue misused it. For truely some there are that be too slowe, and neede the spurre, some other seeme too quicke, and neede more of the bridle: some loose their game by short shooting, some by ouer shooting, some walke too much on the left hande, some too much on the right. In the former sort be all they that refuse to reade, or to heare read the Scripture in the bulgare tongue, much worse they that let also or discourage the other from the reading or hearing thereof. In the latter sort be they which by their inordinate reading, vndiscrete speaking, contentious disputing, or otherwise by their licentious liuing, slander and hinder the worde of God most of

all other, whereof they would seeme to be greatest furtherers. These two sortes, albeit they be most farre unlike the one to the other, yet they both deserue in effect like reproche: neither can I well tell whether of them I may iudge the more offender, him that doth obstinately refuse so godly and goodly knowledge: or him that so vngodly and so vngoodly doth abuse the same. And as touching the former, I would marueile much that any man should be so mad, as to refuse in darkenesse, light: in hunger, foode: in colde, fire: for the worde of God is light: *Lucerna pedibus meis verbum tuum.* Thy worde is a lanterne vnto my feete. It is foode: *Non in solo pane viuit homo, sed in omni verbo Dei.* Man shall not liue by bread onely, but by every worde of God. It is fire: *Ignem veni mittere in terram, & quid volo, nisi vt ardeat?* I am come to sende fire on the earth, and what is my desire, but that it be kindled? I would marueile (I say at this) saue that I consider howe much custome and blage may do. So that if there were a people as some write, *de Cymeriis*, which neuer sawe the Sunne, by reason that they be situated farre toward the North pole, and be inclosed and ouershadowed with high mountaines: it is credible and like ynough, that if by the power and will of God, the mountaines should sinke downe, and giue place, that the light of the sunne might haue entrance to them, at the first some of them would be offended therewith. And the olde prouerbe affirmeth, that after tillage of corne was first found, many delighted more to feede of maske and acornes, wherewith they had bene accustomed, then to eate bread made of good corne. Such is the nature of custome, that it causeth vs to beare all things well and easily wherewith we haue bene accustomed, and to be offended with all things thereunto contrary. And therefore I can wel thinke them worthy pardon, which at the coming abroade of Scripture doubted and drewe backe. But such as will persist still in their wilfulnesse, I must needes iudge not onely foolish, frowarde, and obstinate: but also peeuish, peruerse, & indurate. And yet, if the matter should be tried by custome, we might also alledge custome for the reading of the scripture in the bulgare tongue, and prescribe the more ancient custome. For it is not much aboue one hundred yeere ago, since Scripture hath not bene accustomed to be read in the bulgare tongue within this Realme, and many hundred yerres before that, it was translated and read in the Saxons tongue, which at that time was our mother tongue, whereof there remaine yet diuers copies found lately in olde Abbeyes, of such antique maner of writing and speaking, that fewe men now be able to reade and vnderstand them. And when this language waxed olde and out of common blage, because folke should not lacke the fruit of reading, it was againe translated into the newe language, whereof yet also many copies remaine, and be dayly found. But now to let passe custome, and to wey, as wise men euer should, the thing in his owne nature: let vs here discusse what it auayleth Scripture to be had and read of the lay and bulgare people. And to this question I intend here to say nothing, but that was spoken and written by the noble doctour and most morall diuine, *S. John Chrysostome*, in his third sermon de Lazaro, albeit I will be some thing shorter, and gather the matter into fewer wordes and lesse roome then he doth there, because I would not be tedious. He exhorteth there his audience, that every man should reade by himselfe at home in the meane dayes & time, betweene sermon and sermon, to the intent they might both more profoundly fixe in their mindes and memories that he had said before vpon such textes, whereupon he had already preached: and also that they might haue their mindes the more readie and better prepared to receiue and perceiue that which he should say from thenceforth in his Sermons, vpon such textes as he had not yet declared and preached vpon: therefore saith he there, *My common blage is to giue you warning before, what matter I intend after to intreate vpon, that you your selues in the meane dayes, may take the booke in hande, reade, wey, and perceiue the summe and effect of the matter, and marke what hath bene declared, and what remaineth yet to be declared, so that thereby your minde may be the more furnished to heare the rest that shalbe said.* And that I exhort you (saith he) and euer haue and will exhort you, that you (not onely here in the Church) giue eare to that that is saide by the Preacher: but that also when you be at home in your houses, ye applie your selues from time to time to the reading of holy Scriptures: which thing also I neuer lin to beat into the eares of them that be my familiars, and with whome I haue priuate acquaintance and conuersation. Let no man make excuse and say (saith he) I am busied about matters of the common wealth, I beare this office, or that, I am a craftes man, I must applie mine occupation, I haue a wife, my childzen must be fed, my household must I prouide for, briefly I am a man of the world, it is not for me to reade the Scriptures, that belongeth to them that haue bidden the world farewell, which liue in solitarines, and contemplation, and haue bene brought vp and continually nourselled in learning and religion. To this answering, what sayest thou man (saith he)? Is it not for thee to studie and to reade the Scripture, because thou art encumbred and distract with cares and busines? So much the more it is behouefull for thee to haue defence of Scriptures, how much thou art the more distressed in worldly dangers. They that

be free

Psal. 119. 105.  
Matth. 4. 4.  
Luke 12. 49.

Saint Chrysostome.



be free and farre from trouble and intermedling of worldly things, liue in safegard, and tranquillitie, and in the calme, or within a sure haue. Thou art in the middest of the sea of worldly wickednesse, and therefore thou needest the more of ghostly succour and comfort. They sit farre from the strokes of battell, and farre out of gunne shotte, and therefore they be but seldome wounded. Thou that standest in the forefront of the hoste, and nighest to thine enemies, must needes take now and then many strokes, and be grievously wounded, and therefore thou hast most neede to haue thy remedies and medicines at hande. Thy wife prouoketh thee to anger, thy childe giueth thee occasion to take sorowe and pensiuenesse, thine enemies lie in waite for thee, thy friend (as thou takest him) sometime enuieth thee, thy neighbour misreporteth thee, or pyketh quarels against thee, thy mate or partner vndermineth thee, thy Lord, Judge, or Justice threatneth thee, pouertie is painefull vnto thee, the losse of thy deare and welbeloued causeth thee to mourne, prosperitie exalteth thee, aduersitie bringeth thee lowe: briefly, so diuerse and so manifolde occasions of cares, tribulations, and temptations beset thee, and besiege thee rounde about. Where canst thou haue armour or fortresse against thine assaults? Where canst thou haue salues for thy sores, but of holy Scripture? Thy flesh must needes be prone and subiect to fleshly lustes, which dayly walkest and art conuersant among women, seest their beautie set forth to the eye, hearest their nice and wanton words, smellst their balme, ciuet, and muske, with many other like prouocations and stirrings: except thou hast in a readinesse where with to suppress and auoyde them, which cannot elsewhere be had, but onely out of the holy Scriptures. Let vs reade and seeke all remedies that we can, and all shall be litle ynough. How shall we then do, if we suffer and take dayly woundes, and when we haue done, will sit still and search for no medicines? Doest thou not marke and consider howe the Smith, Mason, or Carpenter, or any other handicraftes man, what neede soeuer he be in, what other shift soeuer he make, he will not sell nor lay to pledge the tooles of his occupation: for then howe should he worke his feate, or get his liuing thereby? Of like minde and affection ought we to be to wardes holy Scripture. For as mallets, hammers, sawes, chisels, ares, and hatchets be the tooles of their occupation: so be the bookes of the Prophets, and Apostles, and all holy writers inspired by the holy Ghost, the instruments of our saluation. Wherefore let vs not sticke to buy and prouide vs the Bible, that is to say, the bookes of holy Scripture, and let vs thinke that to be a better setwell in our house, then either golde or siluer. For like as theeuers be loth to assault an house where they know to be good armour and artillerie: so wheresoeuer these holy and ghostly bookes be occupied, there neither the deuill nor none of his angels dare come neere. And they that occupie them be in much safegarde, and haue a great consolation, and be the readier vnto all goodnesse, the slower vnto all euill: and if they haue done any thing amisse, anon euen by the sight of the bookes their consciences be admonished, and they ware sozie and ashamed of the fact. Peraduenture they will say vnto me, Howe and if we vnderstand not that we reade, that is contained in the bookes? What then? Suppose thou vnderstand not the deepe and profound mysteries of Scriptures, yet can it not be but that much fruit and holinesse must come and grow vnto thee by the reading: for it cannot be that thou shouldest be ignorant in all things alike. For the holy Ghost hath so ordered and attempered the Scriptures, that in them aswell publicans, fishers, and shepheards may finde their edification, as great doctours their erudition. For those bookes were not made to baine glorie, like as were the writings of the gentile Philosophers and Rhetoricians, to the intent the makers should be had in admiration for their hie stiles and obscure maner and writing, whereof nothing can be vnderstanded without a master or an expositour: But the Apostles and Prophets wrote their bookes so, that their speciall intent and purpose might be vnderstanded and perceiued of euery reader, which was nothing but the edification of amendment of the life of them that reade or heare it. Who is it that reading or hearing read in the Gospel, Blessed are they that be mecke, Blessed are they that be mercifull, Blessed are they that be of cleane heart, and such other like places, can perceiue nothing except he haue a master to teach him what it meaneth? Likewise the signes and miracles, with all other histories of the doings of Christ or his Apostles, who is there of so simple wit and capacitie, but he may be able to perceiue and vnderstand them? These be but excuses and clokes for the raine, and couerings of their owne slouthfulnesse. But still ye will say, I cannot vnderstand it, what marueile? Howe shouldest thou vnderstand, if thou wilt not reade nor looke vpon it? Take the bookes into thine handes, reade the whole storie, & that thou vnderstandest keepe it well in memorie: that thou vnderstandest not reade it againe, and againe: if thou can neither so come by it, counsell with some other that is better learned. Go to thy Curate and Preacher, shewe thy selfe to be desirous to knowe and learne: and I doubt not but God seeing thy diligence and readinesse (if no man else teach thee) will himselfe vouchsafe with his holy Spirit to illuminate thee, and to open vnto thee that which was locked from thee. Remember the Eunuch of Candace Queene of Ethiopia, which albeit he was a man of a wilde & barbarous countrey, and one occupied with worldly cares and businesse, yet ryding in his charet, he was reading the Scripture. Nowe consider, if this man passing in his iourney was so diligent as to reade the Scripture: what thinkest thou of like was he wont to do sitting at home? Again, he that letted not to reade, albeit he did not vnderstand: what did he then trowest thou, after that when he had learned and gotten vnderstanding? For that thou mayest well knowe that he vnderstoode not what he read, hearken what Philip saith there vnto him, vnderstandest thou what thou reade? And he nothing ashamed to confesse his ignorance, answered, Howe should I vnderstand hauing no body to shewe me the way? Lo when hee lacked one to shewe him the way, and to expounde to him the Scriptures, yet did hee reade: and therefore God the rather prouided for him a guide of the way, that taught him to vnderstand it. God perceiued his willing and toward minde, and therefore he sent him a teacher by and by. Therefore let no man be negligent about his owne health and saluation. Though thou haue not Philip alwayes when thou wouldest, the holy Ghost which then moued and stirred by Philip, will be readie and not faile thee, if thou do thy diligence accordingly. All these things be written vnto vs for our edification and amendment, which be borne towards the latter ende of the worlde. The reading of the Scriptures is a great and strong bulwarke or fortresse against sinne: the ignorance of the same is a greater ruine and destruction of them that will not know it. What is the thing that bringeth in heresie, that is it that causeth all corrupt and peruerse liuing, that is it that bringeth all things out of good order. Hitherto all that I haue said, I haue taken and gathered out of the foresaide sermon of this holy doctour S. John Chrysostome. Nowe if I should in like maner bring forth what the selfe same doctour speaketh in other places, and what other doctours and writers say concerning the same purpose, I might seeme to you to write an other Bible, rather then to make a Preface to the Bible.

Wherefore



# The Prologue.

wherefore in few words to comprehend the largenesse & vtilitie of the Scriptures, how it containeth fruitfull instruction and erudition for euery man, if any thing be necessary to be learned, of the holy Scripture we may learne it. If falshood shalbe reprobued, therof we may gather wherewithall. If any thing be to be corrected and amended, if there need any exhortation or consolation, of the Scripture we may well learne. In þe Scriptures be the fat pastures of the soule, therein is no venemous meat, no vnwholesome thing, they be the very daintie and pure feeding. He that is ignorant shall finde there what he should learne. He that is a peruerse sinner, shall there finde his damnation, to make him to tremble for feare. He that laboureth to serue God, shall finde there his glory, & the promissions of eternal life, exhorting him more diligently to labour. Herein may princes learne how to gouerne their subiects: subiects obedience, loue, and dread to their princes: husbands how they should behaue them vnto their wiues, how to educate their children & seruants: And contrary, the wiues, children, and seruants, may know their duetie to their husbands, parents, & masters. Here all maner of persons, men, women, yong, olde, learned, vnlearned, rich, poore, priests, lay men, lords, ladies, officers, tenants, and meane men, virgins, wiues, widowes, lawyers, marchants, artificers, husbandmen, & all maner of persons, of what estate or condition soeuer they be, may in this booke learne all things what they ought to beleue, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all other. Briefly, to the reading of the Scripture none can be enemy, but that either be so sicke that they loue not to heare of any medicine, or else that be so ignorant that they know not Scripture to be þe most healthfull medicine. Therefore as touching this former part, I will here conclude, and take it for a conclusion, sufficiently determined and appointed, that it is conuenient & good, the Scriptures to be read of all sortes & kindes of people, and in the vulgare tongue, without further allegations or probations for the same, which shall not neede, since that this one place of John Chrysostome is ynough, and sufficient to perswade all them that be not frowardly & peruerfly set in their owne wilful opinion, specially now that the Kings highnesse being supreme head next vnder Christ of this Church of England, hath approued with his royall assent þe setting forth hereof, which onely to all true & obedient subiects ought to be a sufficient reason for the allowance of the same, without further delay, reclamation, or resistance, although there were no Preface, or other reason herein expressed. Therefore now to come to the second or latter part of my purpose: here is nothing so good in this world, but it may be abused, and turned from vnhurtfull and wholesome, to hurtfull & noysome. What is there about better then the Sunne, the Moone, and the starres? Yet was there that tooke occasion by the great beautie and vertue of them, to dishonour God, and to defile themselves with idolatry, giuing the honour of the liuing God and creator of all things, to such things as he had created. What is there here beneath better then fire, water, meates, drinkes, mettals of gold, siluer, yron, and Steele? Yet we see dayly great harme & much mischief done by euery one of these, as well for lacke of wisdom and prouidence of them that suffer euill, as by the malice of them that worke the euill. Thus to them that be euill of themselves, euery thing setteth forward and increaseth their euill, be it of his owne nature a thing neuer so good: like as contrarily, to them that studie and indouour themselves to goodnesse, euery thing preuaileth them, and profiteth vnto good, be it of his owne nature a thing neuer so bad, as S. Paul saith, His qui diligunt Deum, omnia cooperantur in bonum. All things do bring good successe, to such as do loue God, euen as out of most venemous wormes is made triacle, þe most soueraigne medicine for the preservation of mans health in time of danger. wherefore I would aduise you all that come to the reading or hearing of this booke, which is the word of God, the most precious iewel, and most holy relique that remaineth vpon earth, that ye bring with you the feare of God, and that ye do it with all due reuerence, and vse your knowledge thereof, not to vainglorie of friuolous disputation: but to the honour of God, encrease of vertue, and edification both of your selues and others. And to the intent that my words may be the more regarded, I will vse in this part the authoritie of S. Gregory Nazianzene, like as in the other I did of S. John Chrysostome. It appeareth that in his time there were some (as I feare me there be also now at these dayes a great number) which were idle brablers, and talkers of the Scripture out of season and all good order, & without any increase of vertue, or example of good liuing: to them he writeth al his first booke, de Theologia. wherefore I shall briefly gather the whole effect, and recite it here vnto you. There be some (saith he) whose not onely eares and tongues, but also their liffes be whetted and ready bent all to contention and vnprofitable disputation, whom I would wish as they be vehement and earnest to reason the matter with tongue, so they were all ready and practiue to do good deedes. But for as much as they subuerting the order of all godlinesse, haue respect only to this thing, how they may binde and loose subtil questions, so that now euery market place, euery alehouse and tauerne, euery feasthouse, briefly euery company of men, euery assembly of women, is filled with such talke: Since the matter is so (saith he) and that our faith and holy religion of Christ beginneth to wane nothing else but as it were a sophistrie or a talking craft, I can no lesse do but say something thereunto. It is not fit (saith he) for euery man to dispute the high questions of diuinitie, neither is it to be done at all times, neither in euery audience must we discusse euery doubt: but we must knowe when, to whom, and how farre we ought to enter into such matters. First, it is not for euery man, but it is for such as be of exact, & exquisite iudgements, and such as haue spent their time before in studie and contemplation, and such as before haue clenfed themselves as wel in soule as body, or at the least endeouored themselves to be made cleane. For it is dangerous (saith he) for the vnclane to touch that thing which is most cleane, like as the sore eye taketh harme by looking vpon the Sunne. Secondarily, not at all times, but when we be repored, and at rest from all outward dreggs and trouble, and when that our heads be not encombrd with other worldly & wandring imaginations: as if a man should mingle balme and dirt together. For he that shall iudge & determine such matters and doubts of Scriptures, must take his time when he may apply his wits thereunto, that he may thereby the better see and discern what is truth. Thirdly, where, and in what audience. There and among those that haue bene studious to learne: And not among such as haue pleasure to trifle with such matters, as with other things of pastime, which repute for their chiefe delicacies, the disputation of high questions, to shew their wittes, learning, and eloquence in reasoning of high matters. Fourthly, it is to be considered how farre to wade in such matters of difficultie. No further (saith he) but as euery mans owne capacitie will serue him, & againe no further then the weaknesse or intelligence of the other audience may beare. For like as too great noyse hurteth the eare, too much meate hurteth mans body, heauie burdens hurt the bearers of them, too much raine doth more hurt then good to the ground: briefly in all things too much is noysome: euen so weake wittes, & weake consciences, may

The Conclusion.

The Kings highnesse hath allowed the Scripture as necessarie for vs.

There is nothing but it may be abused. Rom. 8.



may soone be oppressed with ouer hard questions. I say not this to dissuade men from the knowledge of God, and reading or studying of the Scripture: for I say that it is as necessary for the life of mans soule, as for the body to breathe. And if it were possible so to liue, I would thinke it good for a man to spende all his life in that, and to do none other thing. I commend the Lawe which biddeth to meditate & study the Scriptures alwayes both night and day, and Sermons and preachings to be made both morning, noone, and euentide, and God to be lauded and blessed in all times, to bed ward, from bed, in our iourneys, and in all other workes. I forbid not to reade, but I forbid to reason. Neither forbid I to reason so farre as is good and godly: but I allow not that is done out of season, and out of measure and good order. A man may eate too much of honie be it neuer so sweete, and there is time for every thing, & that thing that is good is not good if it be vngodly done. Euen as a flower in winter is out of season, and as a womans apparell becommeth not a man, neither contrarily, the mans the woman, neither is weeping conuenient at a brideale, neither laughing at a buriall. Now if we can obserue and keepe that is comely & timely in all other things: shall not we then the rather do the same in holy Scriptures? Let vs not runne forth as it were wilde horses, that can suffer neither bridle in their mouthes, nor sitte on their backs. Let vs keepe vs in our bounds, and neither let vs go too farre on the one side, least we returne into Egypt, neither too farre ouer the other, least we be caried away to Babylon. Let vs not sing the song of our Lord in a strange land, that is to say, let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned as where it is, and as well in the eares of them that be not fit therefore, as of them that be. If we can in no wise forbear, but that we must needes dispute, let vs forbear thus much at the least, to do it out of time & place conuenient: and let vs entreat of those things which be holy, holily: and vpon those things that be mysticall, mystically: and not to vtter the diuine mysteries in the eares vnworthy to heare them, but let vs knowe what is comely, as well in our silence & talking, as in our garments wearing, in our feeding, in our gesture, in our goings, in all our other behauing. This contention and debates about Scriptures and doubtles thereof (specially when such as do pretend to be the fauourers and students therof, cannot agree within themselves) doth most hurt to our selues, and to the furthering of the cause & quarels that we should haue furthered aboue all other things. And we in this (saith he) be not vnlike to them that being mad, set their owne houses on fire, and that slay their owne children, or beate their owne parents. I maruelle much (saith he) to recount whereof cometh all this desire of vaine glorie, whereof cometh all this tongue itch, that we haue so much delight to talke and clatter? And wherein is our communication? Not in the commendation of vertuous and good deeds, of hospitalitie, of loue betweene christian brother & brother, of loue betweene man and wife, of virginite and chastite, and of almes toward the poore: not in psalmes and godly songs, not in lamenting for our sinnes, not in repressing the affections of the body, not in prayers to God. We talke of Scripture, but in the meane time we subdue not our flesh by fasting, watching and weeping, we make not this life a meditation of death, we do not strue to be lords ouer our appetites and affections, we go not about to pull downe our proude and high mindes, to abate our sumptuous and rancorous stomaches, to restraine our lust and bodily delectations, our vndiscret sorowes, our lasciuious mirth, our inordinate looking, our insatiable hearing of vanities, our speaking without measure, our inconuenient thoughts, and briefly, to reforme our life & maners: but all our holinesse consisteth in talking. And we pardon eche other from all good liuing, so that we may sticke fast together in argumentation, as though there were no mo wayes to heauen but this alone, the way of speculation and knowledge (as they take it) but in very deed it is rather the way of superfluous contention & sophistication. Hitherto haue I recited the minde of Gregorie Nazianzene in that booke which I spake of before. The same author saith also in another place, that the learning of a Christian man ought to begin of the feare of God, to end in matters of high speculation: and not contrarily to begin with speculation, and to end in feare. For speculation (saith he) either high cunning or knowledge, if it be not stayed with the bridle of feare to offend God, is dangerous, and ynough to tumble a man headlong downe the hill. Therefore, saith he, the feare of God must be the first beginning, and as it were an A.B.C. or an introduction to all them that shall enter into the very true and most fruitfull knowledge of holy Scriptures. Where as is the feare of God, there is (saith he) the keeping of the commandments: and where as is the keeping of the commandments, there is the cleansing of the flesh: which flesh is a cloude before the soules eye, & suffreth it not purely to see the beame of the heauenly light. Where as is the cleansing of the flesh, there is the illumination of the holy Ghost, the end of all our desires, and the very light whereby the veritie of Scriptures is seene and perceiued. This is the minde, & almost the words of Gregorie Nazianzene, doctor of the Greeke Church, of whom S. Jerome saith, that vnto his time the latine Church had no writer able to be compared, and to make an euen match with him. Therefore to conclude this latter part, every man that cometh to the reading of this holy booke, ought to bring with him first and foremost this feare of almightie God, and then next, a firme and stable purpose to reforme his owne selfe according thereunto, and so to continue, proceede, and prosper from time to time, shewing himselfe to be a sober and fruitfull hearer and learner: which if he do, he shall proue at length well able to teach, though not with his mouth, yet with his liuing and good example, which is sure the most liuely and effectuous forme and maner of teaching. He that other wise intermedleth with this booke, let him be assured that once he shall make account therefore, when he shall haue said to him as it is written in the Prophet Dauid, Peccatori dicit Deus, &c. Vnto the vngodly saide God, why dost thou preach my lawes, and takest my testament in thy mouth? Whereas thou hatest to be reformed, and hast bene partaker with adulterers. Thou hast let thy mouth speake wickednesse, and with thy tongue thou hast set forth deceit. Thou satest and spakest against thy brother, and hast slandered thine owne mothers sonne. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that

I am euen such a one as thy selfe: But I will reprove thee, and set before thee the things that thou hast done. Consider this, ye that forget God, least I plucke you away, and there be none to deliuer you. Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, wil I shewe the saluation of God.

Praise be to God.

I haue here (gentle Reader) before this Translation of the Bible, at the request of diuers learned, set downe this notable Preface, (conteyning both the necessarie, and also the profitable vse of the Scriptures) as well for the godly exhortations, and louing admonitions therein giuen, as also for reteyning amongst vs the memorie of that excellent and worthy Martyr, T. C. sometimes Archbishop of Canturburie.



The Prologue.

Gen. Baker.

Bt



# This Table setteth out to the eye the genealogie of Adam, so passing by the Patriarches, Iudges, Kings, Prophets, and Priestes, and the fathers of their time, continuing in lineall dissent to Christ our Sauour.



**A**dam, the first man, was fourmed by God of the dust of the ground, and placed in paradise, out of the which doe spring the foure notable fountes. And Adam gaue name to the woman, which was made of his ribbe (while he was a sleepe) and called her Eua, as he gaue name to all other creatures. And after he had consented unto her for eating of p apple which was forbidden them, their eyes were opened, and they knewe they were naked, and therefore they made themselves aprons of figgeleaves. And God byouet them out of Paradiſe, and ſet Cherubims and a ſerpe[n]t to keepe the way of the tree of life: And after he had rebuked him, his wife and the ſerpe[n]t, hee curſed the earth with thorne and thistle, and he was enioyned to get his bread in the ſweate of his face. Who begate thirtie ſonnes and thirtie daughters, beſide Cain and Abel, as followeth. He liued yeres 930. Genesis 5.5.



**K** Sheth was begotten by Adam in the 130. yere of his life, where Sheth hath omitted one hundred yeres, wherein Adam & Eua did begette Abel their ſonne to ſlaime. Gen. 5.3.

**L** Henoch pleaſing God, was tranſlated into Paradiſe, and liued with Elias. Which Henoch by inuention certain letters, wrote a booke as is to be gathered out of p Epistle of Jude, in whose time it is thought that Adam dyed. Gen. 5.24. and 22.

**M** Abel was the first martyr, who began and builded the Church, which is the Citie of God, whereof hee was the first citizen, and because he was righteous, God accepted his oblation. Gen. 4.4.

**B** Kain was a husbandman, and being displeased that his offerings were reprobated, and not his brother Abels (although he was rebuked of God for his crime) ſlew his brother, and offended ſeu[n]fold thereby. After that, hee was made a fugitive and a vagabonde upon the earth: for he was accuſed of God, and was ſeu[n]fold puniſhed into the ſeu[n]th generation. His ſinne was ſeu[n]fold. For first he did not rightly deuote, 2 he envied his brother, 3 hee dealt ſubtilly, 4 hee killed him, 5 hee ſtubbornly denied it, 6 hee diſpaired, 7 being condemned, hee repented not. Gen. 4.13. This Kain was the first builder of the earths Citie, in the which hee beſtowed his children for ſeaſe, because hee ſlew violence, rauen, and ſpoyle. Gen. 4.17.



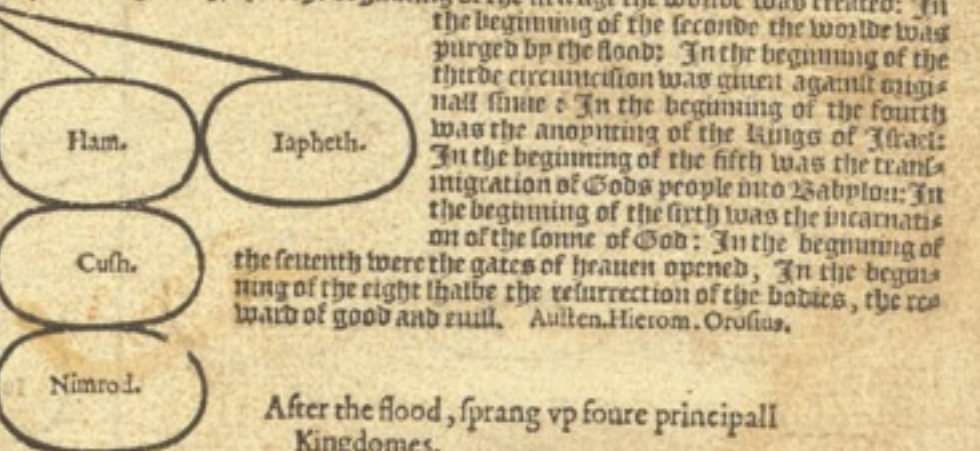
**N** Noah in the first hundred yere of his life, upon the rage of the waters, made his Arke by Gods inuention twenty yeres before, and the waters encreaſing by nightes, hee entred his ſhip with ſeu[n] ſoules, and after a hundred and ſixty dayes the waters began to decreaſe, and the Arke did reſt upon the mountaine of Ararat. And after forty dayes hee ſent out a Raven, and after that a Dove, returning with a bowe of Olive in her mouth. And in the 27. day of the ſecond moneth, hee came out of the Arke, the ſelfe ſame day after the reuolucion of the pere that hee entred, and had granted him to eat fleſh, excepting the blood therein, and builded an altar, and ſacrificed to God, and God bleſſed him that he ſhould grow and multiplie, and had the ſigne of the rainebowe giuen him, as a token that the world ſhould be no more ouerflowen with flood. Hee first planted vines, and was drunken with the wine thereof, and was ſcormed of his ſonne Ham, who curſed him, and bleſſed his other ſonnes, and ſo dyed. Gen. 9.29.

Here at Noah doeth end the first age, hauing yeres according to the Hebrewes 1656. and according to the Septuaginta 2242.

## The eight ages of the worlde.

**T**he first age was from Adam to Noah: the ſecond, from Noah to Abraham: the thirde, from Abraham to David: the fourth, from David to the tranſmigration of Babilon: the fifth from thence to Chriſt: the ſixth, from Chriſt to the ende of the worlde: the ſeu[n]th, may be added as of them which be in reſt, which may be accounted from Chriſtes paſſion to the day of iudgement: the eighth age, as of them which ſhall riſe againe from the day of iudgement for euer.

And theſe ages be not ſo called for the diſtinct number of certaine thouſande yeres, but for certaine notable actes which were wrought in the beginning of euery one of them. For in the beginning of the first age the worlde was created: In the beginning of the ſeconde the worlde was purged by the flood: In the beginning of the thirde circumciſion was giuen againſt original ſinne: In the beginning of the fourth was the anoynting of the kings of Iſrael: In the beginning of the fifth was the tranſmigration of Gods people into Babilon: In the beginning of the ſixth was the incarnation of the ſonne of God: In the beginning of the ſeu[n]th were the gates of heauen opened, In the beginning of the eighth ſhall be the reſurrection of the bodies, the reward of good and euill. Aulen. Hierom. Oroſius.



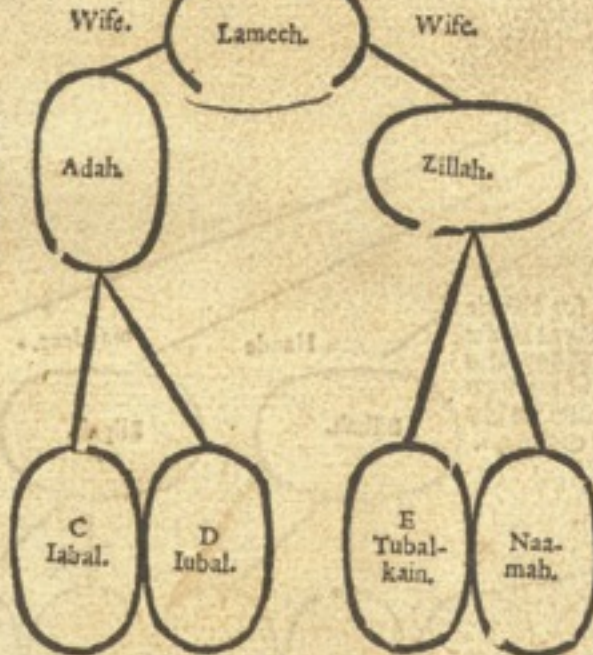
After the flood, ſprang vp foure principall Kingdomes.

Assyrians of the East, where Belus was the first King.  
Syriacians of the West, where Egiptus was the first King.  
Scythians of the North, where Minus was the first King.  
Egyptians of the South, where Phineus was the first King.

To this Belus ſucceeded Semiramis his wife, who did conſtitute Babilon the chiefe of his kingdom, to whom ſuccceeded, who was the deuiler of ſoules, making an image to his father Belus after his departure, and cau'd it to be honoured of all men. Hee obtained all Aſia, and called the head citie Ninueh, hee reigned in Chyacia, hee was the inuenter of the arte Magicke, and gaue the ſeu[n] liberall ſciences in two pillars, one of blaſt, and another of buicke, hee beſtowed all manner of bookes. After him ſucceeded Sardanapalus, and after him Arbaces, who tranſlated that kingdom to the Hebrews, ouer whom reigned Aſpases, whose daughter was wife to the Prince of Verſia, of whose ſpraying Cypus, who conquered Aſpases: after his death, Darius Aſpases ſonne reigned with the ſaid Cypus his nephew.

From theſe children of Noah doe ſpring 72. generations: of Iapheth 15. of Ham 30. of Shem 27. which was ſpread ouer all the whole worlde. Shem obtained Aſia, Ham Africa, Iapheth Europa, that is, the North part. The generation of Shem ſhall be followed in this genealogie, for of the other two ſpring the Gentiles.

**C** Iabal did first deuote h ſheep: heards cabones to be rebely carried about. Hee was the first which made diſtinction betwixt the flockes of ſheep, & the flockes of kybes, according to their age and qualitie, and did deuote them aſunder. Gen. 4.20.



**D** Iubal was the father of them which ſang in Harpe and Organes, not finder of the instruments, but inuenter of the Art of muſicke, to the intent that the ſhepherds labours might be ſomewhat recreated: and leſt that the Art of muſicke ſhould decay, hee granted the whole ſcience in two pillars, the one of marble againſt the floodes, the other of bricke againſt the fire. Genesis 4.21.

**E** Tubal-kain was the first inuenter of Smithes arte, and of graving worke in metall: by whose doing, Tubal his brother hauing delectation in the ſounde of his hammers, was the first that deuised proportions, and harmonies ſpringing out of them. Genesis 4.22.

**F** Of Eber came then the name of the Hebrewes, because in his familie the ancient tongue of the Jewes was kept, notwithstanding the diuſion of tongues. Gen. 11.17.

**G** Peleg liued when the diuſion of the tongues was made, at the building of the tower of Babel in the lande Sennaar, in whose familie the moſt ancient tongue of the Hebrewes did remaine. He was called Peleg, that is, diuided from other: For God diuided all the children of men into 72. tongues, of the which onely 18. haue their letters. In his time idoles were worſhipped in Babilon. Gen. 11.18, 19.

**H** Nahor after he was come out of Chaldea, hee tooke to wife Milcah the daughter of his brother Haran, hee dwelt in Haran of Meſopotamia, hee had three ſonnes, Gus, Gus, and Babel, with other ſiue. Of Babel ſprung Balaam, who is called in Job Elind Buzites. Gen. 11.29.

**I** Terah maketh the ende of the ſeconde generation, hauing 122. yeres according to the Hebrewes, but according to the Septuaginta 1072. This Terah the father of Abraham, not able to beare the iniuries that were done unto him of worſhipping the fire in Chaldea, where the Chaldeans beſtopped his ſiue begotten ſonne Haran, hee ſoujourned as pilgrime with Abraham and Nahor, and the familie of Haran, in Meſopotamia, where after two hundred and ſiue yeres of his age hee dyed. Genesis 11.32.

## Chriſtes line.

Note, that where in any circle ye finde two numbers, the vpper ſheweth howe many yeres he liued, the vnder number ſheweth how many yeres hee iudged or reigned. Note alſo, that where thorowe theſe tables any perſon or deede is mentioned not in the very wordes of the Scripture, they may be aduouched out of Histoires Eccleſiaſticall, and other good and ancient authorities.

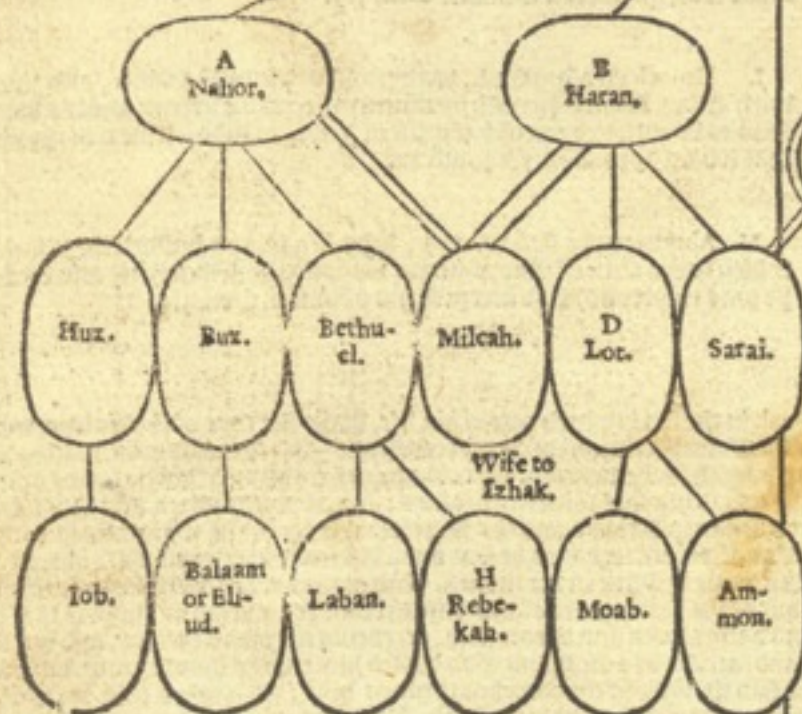


# Christes line.

A Nahor went out of Chaldaea, and married Milcah the daughter of his brother Haran, departing and abiding in Haran of Mesopotamia, where his father being dead, and Abraham sojourning in Chanaan, had three sonnes, Uz, Buz, Bethuel, with of ther five: of Buz came Balaam. Gen. 22. 22.

B Haran was slaine by the Chaldees, because hee would not worship the fire for God. Gen. 11. whose daughter Sarai, Abraham tooke to wife, & bare him a sonne, Izhak by name. Gen. 11. 29.

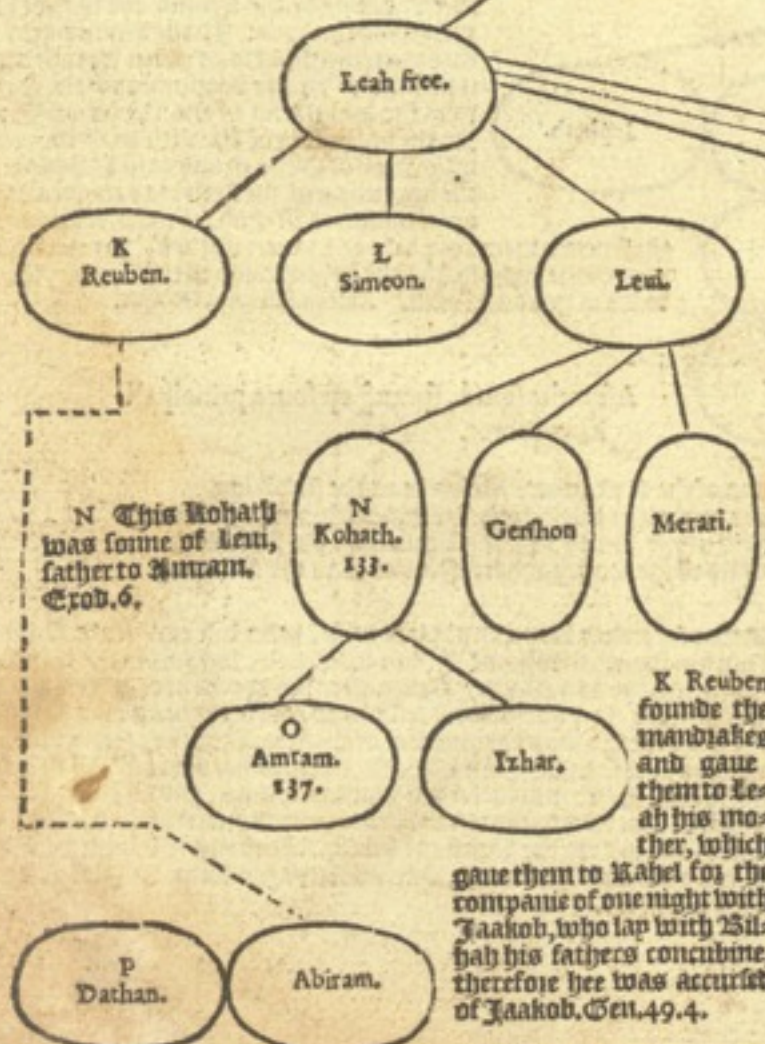
D Lot, after he was come out of Egypt, and after the destruction of five cities by fire and brimstone, and his wife turned to a salt stone, because she looked backe: and being in the mountains, and made drunken of his two daughters, hee begate two sonnes, Moab, and Ammon, of whom



\* two great nations spring. Genesis 19. 37, 38.

H Rebekah was wife to Izhak, and came out of Mesopotamia, Labans sister the daughter of Bethuel. Gen. 24. 47.

I Iakob supplanted his brother Esau in his birth right and in his fathers blessing, went into Mesopotamia, and erected up a title might to Lusan, which is now called Jerusalem, hee laide him downe to sleepe, and sawe a ladder reaching up to heauen, and sawe Angels going up, and coming downe, and sawe the Lord standing upon the ladder, saying to him, This lande will I give to thee and to thy seede, and afterwarde journeyed Esau warde to Laban, whome hee served fourteene yeres: for his daughters, Leah and Rachel. Rachel stole her fathers idols: Iakob wrestled with the Angel, and his name was changed into Israel, his daughter Dinah was ravished by Sichem, he erected up an altar at Bethel, Rachel died of Benjamin, Reuben did abuse Bilhah his fathers concubine. Of the children of Iakob came a great issue. Gene. 46. 8.



L Of Simeon came the Scribes, who with Levi the Schemites, from Levi came the Priests, who sacrificed to God: from Judah came the Kings, those children of Kohath, but of the one descended Priests, of him onely is it sufficient to speake.

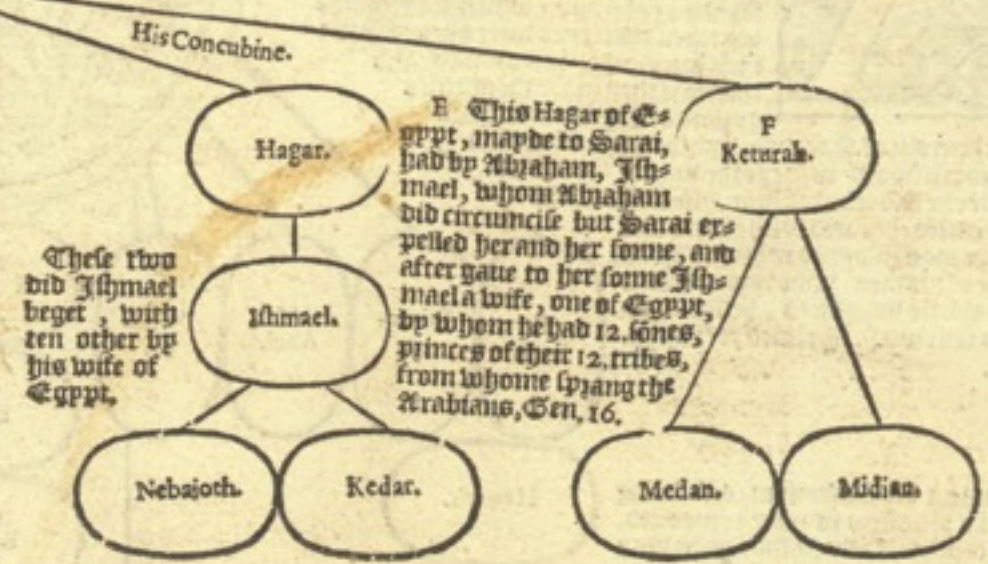
P Dathan and Abiram came from Reuben by reason of the first begotten, for that they would have entered the office of Moyses, by sedition which they raised at suggestion of Korah, which were swallowed up of the earth, with 250. men, with all their householde. Num. 16. 1.

O This Amram tooke Jochebed the daughter of Levi to wife, as the Jewes say. Exod. 6. 20.

Terah Abrahams father being offended with the Chaldeans in worshipping the fire, for which they killed his sonne Haran, departed from thence with Abraham and Nahor. Gen. 11. 31.

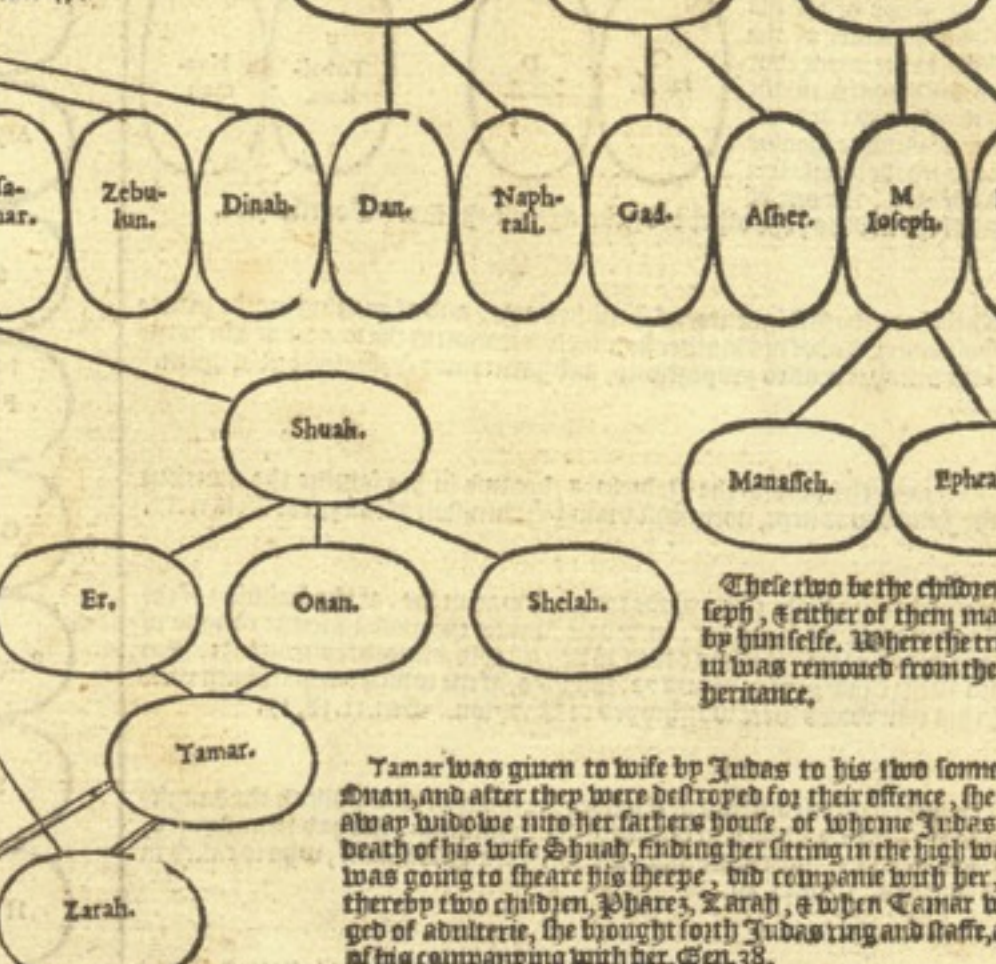
C Abraham, after the death of his brother Haran in Dr of the Chaldeans, taking Lot for his sonne by adoption, and Sarai to his wife, the daughter of Haran, did journey with his father into Charran. And after his fathers decease went into Sichem, where God appeared unto him, saying, To thy seede will I give this lande. And from thence hee came to Wentapolis. After that hee pitched his tent betwixt Bethel and Ai, and called upon the name of the Lord. And from thence he departed for the summe, and went downe into Egypt, where hee named his wife to be his sister. And from thence he went to the valley of Hamre, and dwelled himselfe from Lot. Hee did deliver Lot from his captivitee, and killed five kings, and gave to thees to Melchizedek Priest and King. And in the 85. yere of his age, he had a sonne of his handmaide, called Ishmael, whome with himselfe hee did circumcise, and in the 100. yere of his age, he had Izhak. And after the death of Sarai his wife, he married Keturah, and had five children of her: and when hee had fulfilled 175. yeres, hee dyed.

F Keturah was wife to Abraham after the death of Sarai, though some thinke she was called Hagar being his wife, and afore his concubine, of whome hee had five sonnes, from whome spring the Sarasins, and dwelt wyde in the land. Gen. 25. 1.



G Izhak was boyne in the land of Chanaan, circumcised the eight day, and when he was 5. yeres olde, his father would have made him a sacrifice. And at fourtie yeres of his age, hee tooke to wife Rebekah, who labouring in her birth, heard the revelation that Esau should serve Iakob, and in the 60. yere of his age, his two sonnes Esau and Iakob were boyne. Afterward Izhak in a great samite went to King Abimelech, and there sayned his wife to be his sister, as his father did before him. And hee digged the three pittes which his father had made, which the Philistines did stoppe up. Gen. 26. 8.

M Joseph was sold into Egypt to Pharaohs house, where hee received his father Iakob & his 11. brethren. Gen. 46. and 47.



These two be the children of Joseph, & either of them make a tribe by himselfe. Where the tribe of Levi was remoued from the lot of inheritance.

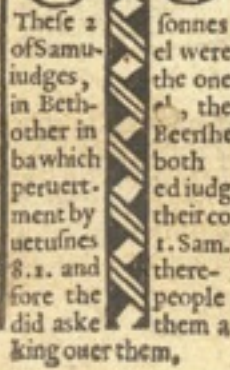
Tamar was given to wife by Judas to his two sonnes Er and Onan, and after they were destroyed for their offence, she was sent away widowe into her fathers house, of whome Judas after the death of his wife Shuah, finding her sitting in the high way, as hee was going to sheare his sheepe, did companie with her, and had thereby two children, Pharez, and Zarah, & when Tamar was charged of adulterie, he brought forth Judas ring and staffe, as pledge of his companie with her. Gen. 38.

# Christes line.









I. Samuel was called the *seer* of the Lord, for hee had three dignities, being *Just*, *Judge*, and *Prophet*: hee at the petition of the people of Israel anointed Saul of the tribe of Benjamin for the King, giving him charge to kill the Amalekites, and Agag their King: which precept because he did not fulfill, he was rejoyced of the Lord, and Samuel did anoint David the sonne of Ithai in Bethlehem to be King. This Samuel was rapt by after his death by a Pythonesse a witch. In his time began the people of Israel to have Kings, 1. Sam. 10. 1.



P Jonathan was dearly beloued of Dauid, and in signe of friendship hee gave to Dauid his appaill, and deliuered him from his fathers ire, for hee knewe that hee was elected King by God: Dauid loued him some ſpechioberth, and did mercifully with him as hee promiſed to Jonathan, for hee ſet him at his table. 2. Sam. 9.7. His laſt was ſlaine of the Philiftins. 1. Sam. 31.2.



Obed was sonne to Booz. Ruth. 4. 17. There shall come a rodde forth of the stocke of Ithai (which is Christ) and a grasse shall growe out of his rootes, and the spirit of the Lord shall rest upon him, &c.

In the time of Dauid, Iob the sonne of Zeruah was lieutenant vpon the arme: Iosaphat secretarie, that is, writer of the actes: Zadok and Abiathar Priestes: Sheia scribe, that is, Chancelour, Benaiah ouer the Cherethites and Peletites, which were of the garde to Dauids person: Nathan and Gad were Prophets in his time. 2. Sam. 20. 23.

Dauid had seuen wives, Aglah, Abital, Bathsheba, Haggith, Haa-  
shah, Abigail, Achishor, which were mothers of these children, in order  
as they goe, beside other concubines, and other children many, 1. Chron.  
3. 1, 2, &c.

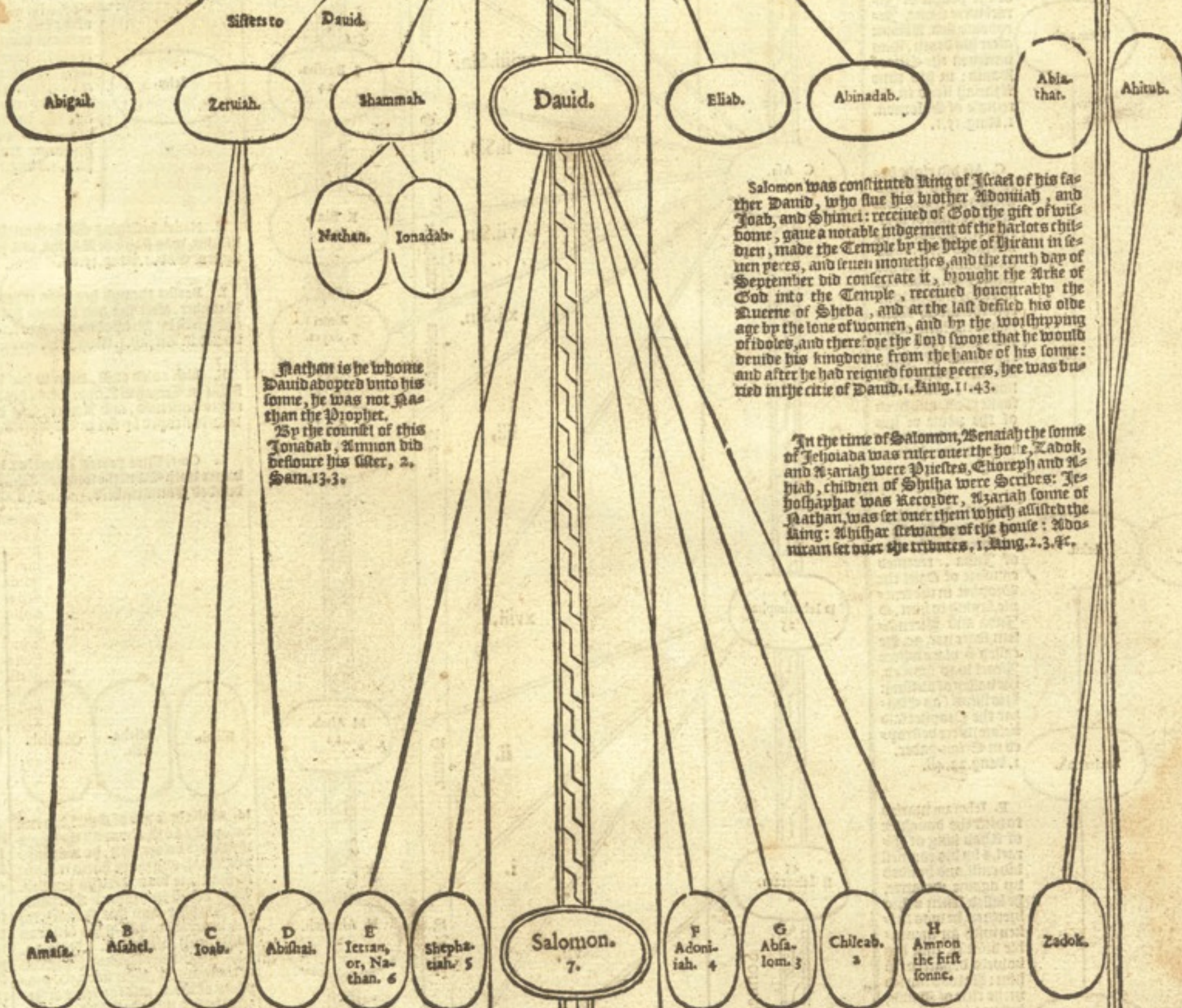
Here at Dauid endeth the thirde age, and it con-  
taineth yeeres 1020, and within this age, in the  
yeere 3699, from the creation of the worlde, the  
children of Israel went out of Egypt, and ioy-  
ning the yeeres from Adam vnto  
Dauid, there were 4204. yeeres.

then, elected of the Lord to be King, and to by Sammel anointed,  
1. Sam. 16: After that, in Hebron hee was made King vpon the  
tribe of Iuda seuen peeres and sixe monethes: thirde, vpon all  
Israel thirte and thre peeres. Hee with his harpe did mitigate  
the furie of Saul: he by the killing of Goliath waime Ionathans  
heart vnto him: he was made the sonne in lawe to the King, and  
hauing commendations of the virgines in their longes aboue  
Saul, suffered much enuie of him, and was pursued directly by  
him to death, but was deliuered by the fauour of God. In Iob  
hee did eate the breads appointed for the Priestes, and counters-  
faired a madnesse before Achish King of Gath: hee escaped from  
the handes of Saul: when the Philistines came vpon him, and  
when Saul persecuted him, Dauid cut the hemme off his cloke in  
the caue that he was in: he married Abigail the wife of Nabal the  
Idolish, after his death: he tooke priuily away the speare and pit-  
cher of water which was at Sauls head: After Saul was dead,  
comming from Achish in Ziklag, sue the Amalekites: the mel-  
senger that sue Saul, he executed, making a mourning long for  
him, after whome Salomon his sonne succeeded in his kings-  
dome, 1. King. 1. 2. cap.

Here returneth the Priesthoode to the children of  
Eleazar in the time of Salomon, who did recte As-  
biathar, which was of the children of Ithamar, and  
restored to Zadok the Priesthoode, which was of the  
sonnes of Eleazar.

Salomon was constituted King of Israel of his fa-  
ther Dauid, who sue his brother Adoniah, and  
Joab, and Shimai: receiued of God the gift of wis-  
dome, gaue a notable iudgement of the harlots chil-  
dren, made the Temple by the helpe of Hiram in se-  
uen peeres, and seuen monethes, and the tenth day of  
September did consecrate it, brought the Arke of  
God into the Temple, receiued honourably the  
Queene of Sheba, and at the last defiled his olde  
age by the loue of women, and by the worshiping  
of idoles, and there fore the Lord swore that he would  
deuide his kingdome from the hande of his sonne:  
and after he had reigned fourtie peeres, hee was bu-  
ried in the citie of Dauid, 1. King. 1. 43.

In the time of Salomon, Benaiah the sonne  
of Jehoiada was ruler ouer the ho:se, Zadok,  
and Azariah were Priestes, Euzeph and As-  
hiab, children of Shilhi were Scribes: Je-  
hosaphat was Recorder, Azariah sonne of  
Nathan, was set ouer them which assisted the  
King: Ahishar steward of the house: Ado-  
niram set ouer the tributes, 1. King. 2. 3. &c.



A. Amasa was lieutenant ouer the battailes of Dauid, whome Iob  
sue deceitfully vnder the colour of embracing him. 2. Sam. 20. 9.

B. This Asahel was a man very swift in running, whome Abner the  
sonne of Ner did kill, whereupon himselfe also was slaine. 2. Sam. 2. 19.

C. This Iob was Dauids seruant, whome hee mainteyned in high  
dominion against all men, which killed Abner the sonne of Ner, the chiefe  
of Sauls hoste. 2. Sam. 3. 27.

D. Abishai went with Dauid when he tooke away the speare and pit-  
cher of water from the head of Saul in his sleepe, whome he would haue  
killed, but Dauid would not suffer him. 1. Sam. 26. 6.

E. By this Ierem or Nathan the sonne of Dauid, the virgine descen-  
ded, as appeareth: beginning from him, and so going downe to Marie in  
the right line.

F. Adoniah was deposed by Dauid, because he would raigne,  
and did appoint Salomon, who sue him because hee did as he  
Abishag the Shunammite to wife. 1. King. 2. 17.

G. Absalom was a very faire man, hee sue his brother Am-  
non, hee had the fauour of the people, hee tooke from his father  
his kingdome, lay with his concubines, at the last was slaine  
with thre speares. 2. Sam. 18. 14.

H. Amnon did defile his sister Tamar in his sayned Achenele,  
doing him seruite, by the counsaile of Ionadab, and therefore  
was slaine by Absalom, who fled from his father, and by suite of  
Iob was reconciled. 2. Sam. 13. 1. 2. &c.

Christes line.

B. iii.



Kings of Iuda.

Ahimax.

Ido,

A Rehoboam despising the  
counsell of the seiuors, and  
following the aduice of the  
pounger men, did much trou-  
ble Gods people by  
his rashnes: he retai-  
ned two tribes with  
the leuiticall tribe,  
and it was called the  
kingdome of Iuda:  
hee vpon þe demerite  
of his sones, did sus-  
fer þe iniurys of Shi-  
shak king of Egypt,  
who tooke away the  
targets of golde, and  
put hyalen in þe same  
place. 1. king. 14. 25.

B. Abiam followed  
 5 times of his father  
 Rehoboam, who gas-  
 thered together 900.  
 soldiers, and did  
 obeyed Jeroboam of  
 his idolatrie, and the  
 Lord deliuered Isra-  
 el into the hands of  
 Iuba, & after 5000.  
 of the people of Is-  
 rael were slaine, Je-  
 roboam fled. Abiam  
 after his death, was  
 buried in the Citie of  
 Dauid: in his time  
 Azariah liued in the  
 temple of Salomon,  
 1. King. 15. 1.

C. Aſa did right be-  
fore the Lord, he ſup-  
preſſed the ſtues, and  
at the counſel of Ma-  
ſariah the Prophet, he  
deſtroyed all ſh idols  
and woodes that his  
father had made: but  
after, for that he was  
conſecrated to Be-  
lial, he had the king of the  
Aſſyrians, hee was  
reproued of Jehu,  
whome he put in the  
ſtocke, and ſo for  
ſooke God, and dyed  
of the paine of his  
ſecte, and his ſonne  
reigned after him. 1.  
king. 15. 9.

D. Iehoshaphat typ  
on the invasio of his  
enemies into þ land  
of Iuda, receivd  
comfort of Aziel the  
Prophet in the tem-  
ple, saying to him, O  
Iuda and Ierusa-  
lem, feare not, &c. He  
called þ place where  
Israel was spoiled,  
the valley of blessing:  
His ships (as Elea-  
zar the Prophet said  
before) were deströy-  
ed in E-ton-gaber,  
1. King. 22. 48.

E. Iehoram married  
to hisse the daughter  
of Ahab king of Is-  
rael, & by his counsell  
did cuill, and builded  
by againe idolatrie,  
He killed seuen of his  
borthen, he was stric-  
ken with an incur-  
able disease, that his  
bowels departed fro  
him: He was buried  
in the citie of Dauid,  
but not in the sepul-  
chres of the kings.  
2. Chon. 22. 3, 4.

F Ahaziah had to mother Nehaliah the daughter of Haze-  
bail which provoked him  
to do evil before the  
Lord, he fought with  
Jehoram king of Je-  
rael his uncle against  
Hazael king of the  
Assyrians. In the  
besieging of Samaria  
Sileah he was slain  
whose brothers 42.  
Jehoi at y same time  
slue: Elishah the Wyo-  
phet was taken up  
into Paradise, 2.  
King. 2, 11.

Kings of

These be the names of the Kings which reigned after Salomon vpon Israel, that is, ouer tenne tribes, vntill Shalmaneser King of the Assyrians, which put them nigh the flood of Euphrates beyond the mountaines of the Medes & Persians, that is, beyond the mountaine Calpynus. It is read in the storie of Alexander of Macedonia, that hee in the same place brought in two vncleane nations, Gog and Magog, lest the whole land should be desol'd of him. Antichrist shall deliuer them, and bring them from thence, whome the Jewes looke for, and beleeue that he is the Messiah.

# hiiab.

G. Ieroboam tooke ten cuttes  
off of his cloake of Ahiah & Shil-  
lonite, fled into Egypt for the  
fear of Salomon, but after his  
death returned into Sichem,  
and was elected king of the ten  
tribes, hee made the golden  
calues, and put them in Dan  
and Bethel, and caused the peo-  
ple of Israel to commit idola-  
trie, which did sacrifice to the  
calues, who hearing the threate  
of Iddo the Prophet, and after  
his hande which hee stretcheth  
against Iddo was bried up, and  
by his prayer restored againe:  
which Prophet being slaine of  
a Lion for that heeooke a dinner  
of the falle prophet, the said Ie-  
roboam leauing nor his saide  
crooked waies, nor withstand-  
ing the Prophets counsell, and  
asking counsell of Ahiah by his  
wife of p reconerie of his childe,  
and hearing the heauie tidings  
of his desolation, departed, and  
his sonne Nadab reigned after  
him, 1. King, 12. 20.

H. Nadab besieging Gibbethon the citie of the Philistines, was slaine of Baasha, and he liued euill in the sight of God, 1. King. 15. 28.

1. Baasha though hee was reprov'd of Jehu the Prophet, after hee had buried Kamah against Hia, and led by Benhabab, Hia his friend died, and was buried in Tirzah. 1. King. 15. 9.

K. Elah ruled evil, who in his drunkenness was slain in Tirzah of Zimri, being head captain of half of his hostmen, and Zimri being besieged by Omri, was destroyed by her in Tirzah. 1. King. 16. 18.

L. Omri three yeeres before hee did reigne, hee did warre with Tibni the sonne of Ganiath: after hee had builded Samaria died, 1. King. 16, 28.

Kings of  
Syria.

M. Ahab the sonne of Omri, did evil before the Lord, above all the kings that were before him, he worshipped Baal, and made him a temple: in his time was Jericho builded. This Ahab imprisoned Michajah the prophet, and slew Naboth for his vinegarde, and at the last was slaine with an arrowe. 1 King. 22. 34. In his time Helias prophesied of the drought, who slew 450. prophets of Baal, and for feare of Jeschabel he fled into the desert.

O. Iehoram flut Spichaiah, with  
caſting him downe headlong. &  
liſa the Prophet in his time, gave  
water in the deſart to three Kings  
and their  
hoſtes, & is,  
to Iehoram  
king of Je-

dom, fighting against 2. Spoabites,  
whose king offered his eldest sonne  
for a burnt offering: and after that  
Iehoram had escaped the famine  
of Samaria at the telling of the les-  
pers, he was wounded at 2. siege of  
Hamoth, & at the last slain by Je-  
hu with an arrow, 2. King. 9. 24.

P. Benhadad  
warring against  
Hahab, was ta-  
ken of him, and  
afterward set at  
liberty, where-  
fore he was re-  
proud of Eli-  
shah the Pro-  
phet, he also be-  
sieg'd Jezebel  
the wife of Ha-  
hab in Sama-  
ria, but by the  
power of God,  
hee was ejeti-  
led, and was  
strangled of his  
servant, and so dy-  
ed. 2. King. 8.  
15.

These Kings  
of Syria were  
they which did  
much spoyle  
the kingdome  
of Israel.

Christes line.

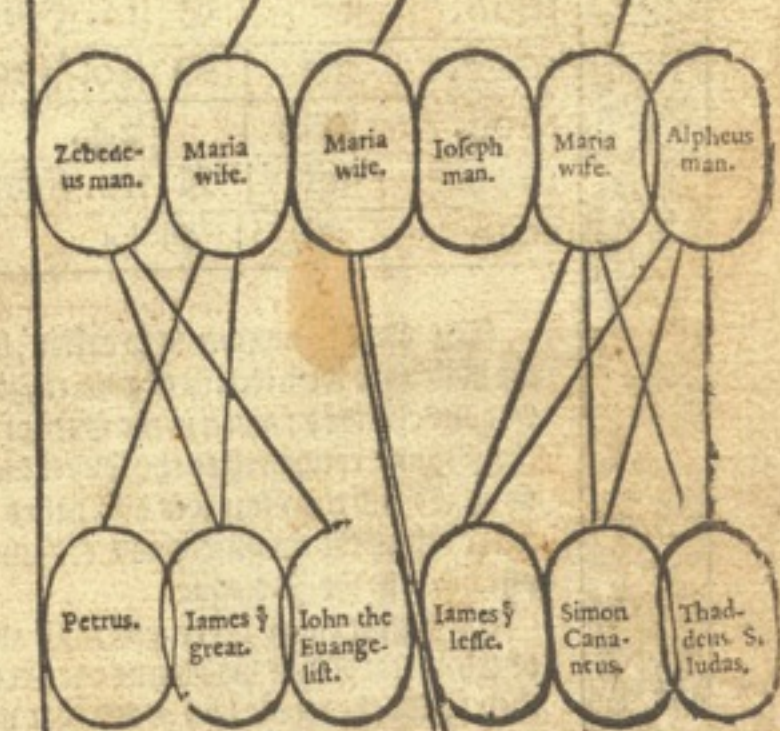
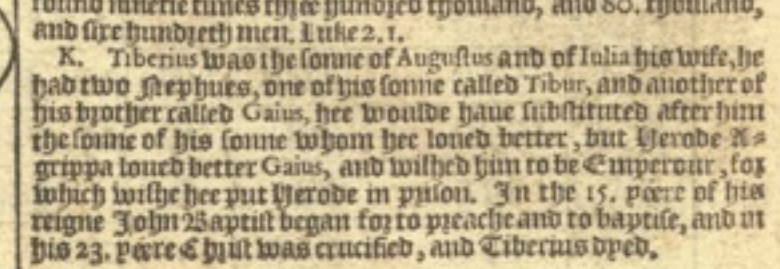
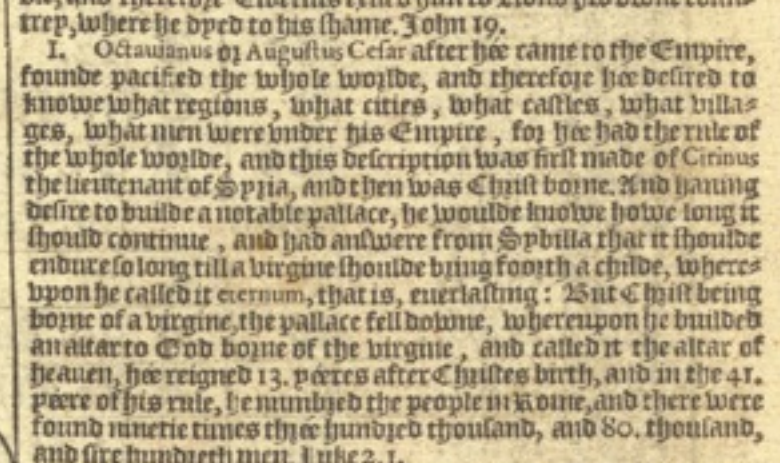
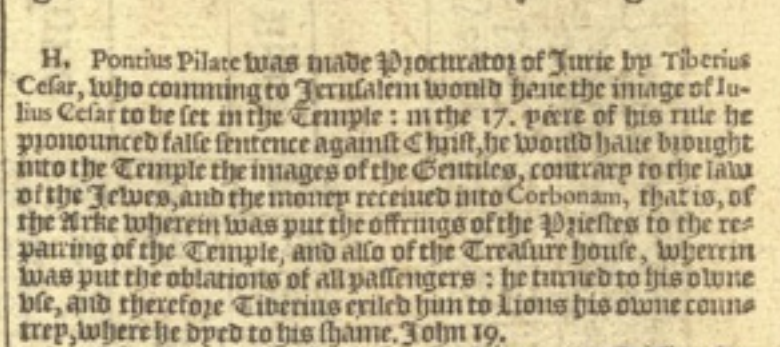
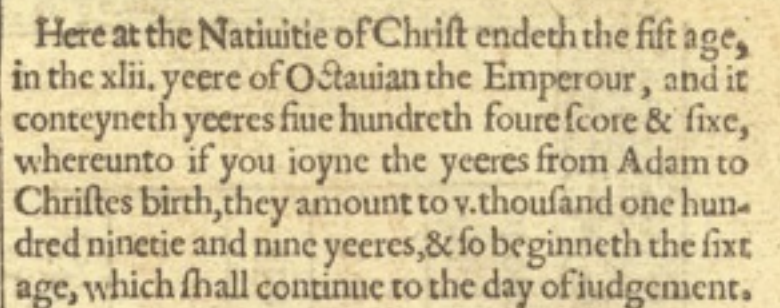
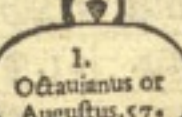
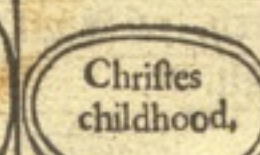
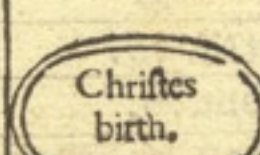
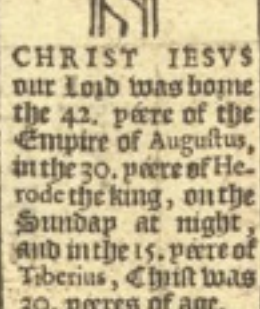
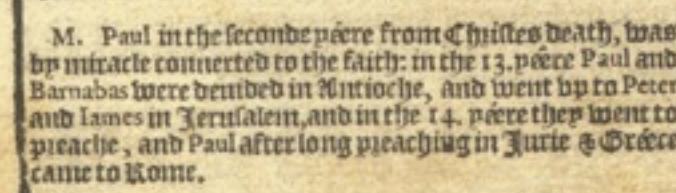
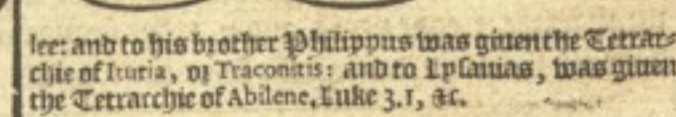
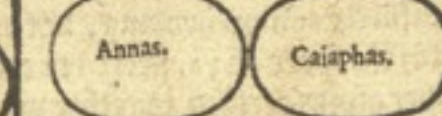
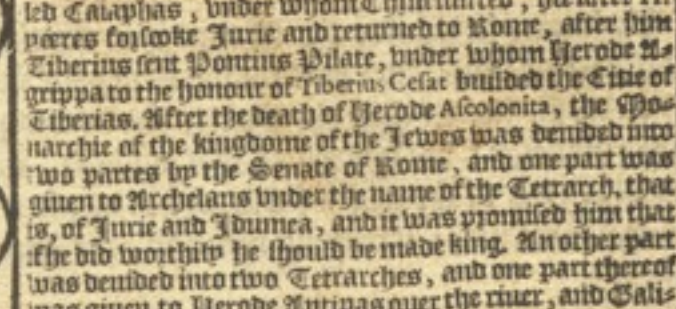
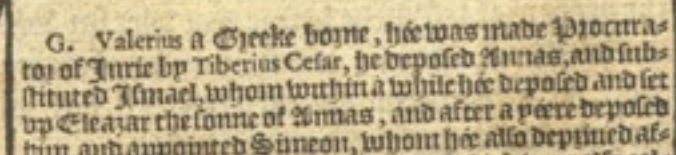
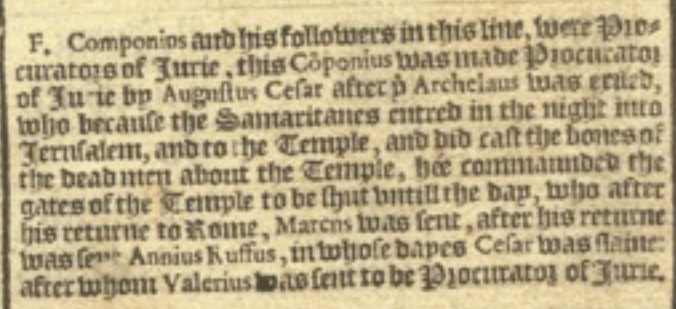
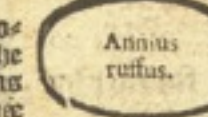
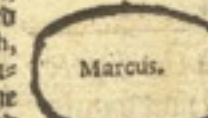
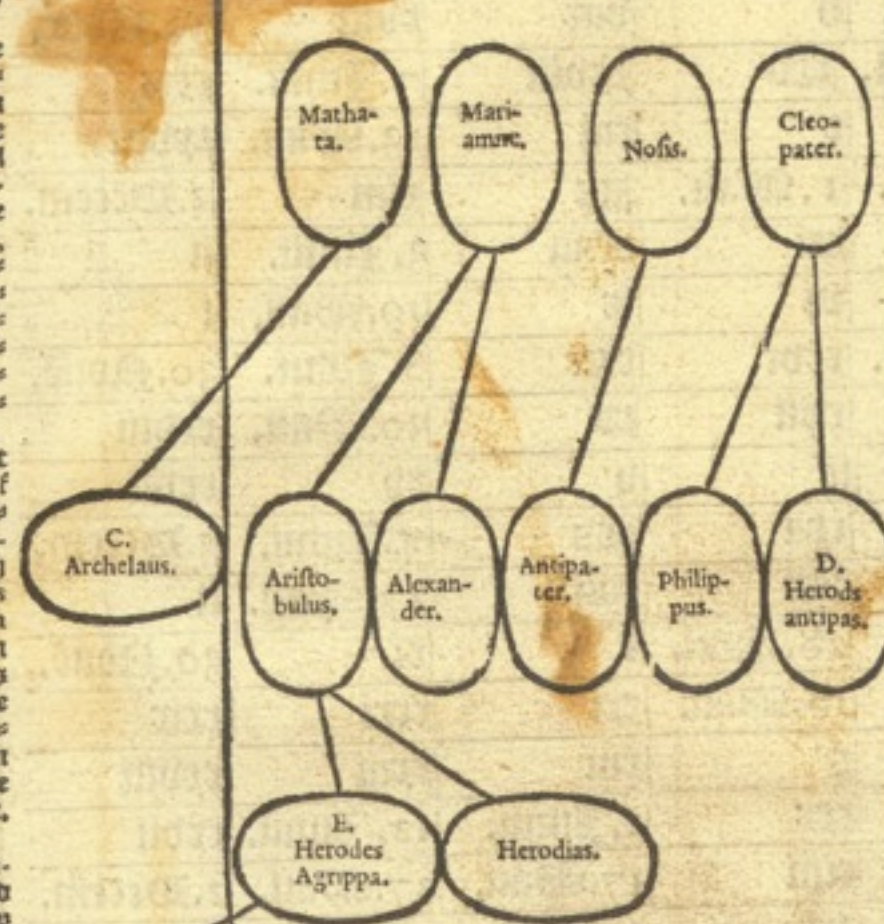
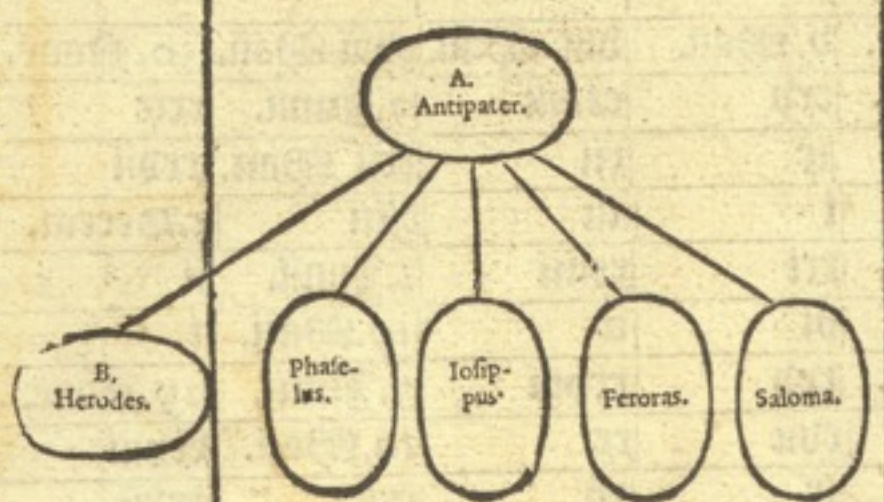










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# An Almanacke.

Aduent Sunday.	Whitun- day.	Ascen- ti- on day.	Rogation weeke.	Easter day.	The first day of Lent.	Septua- gesima.	Dominicall letter.	The Epact.	The Golden number.	The yeeres of our Lord.
1578.	iii	xxii	C	26. Janu.	12. febru.	30. Mar.	b. Maii.	viii. Maii.	xxviii. Maii.	30. Nouē.
1579.	iii	iii	D	15. febru.	4. March.	19. April.	xxv	xxviii	7. Junii.	xxix
1580.	iiii	viii	EB	31. Janu.	17. febru.	3.	ix	xii	xxii. Maii.	xxvii
1581.	v	xxv	A	22.	8.	26. Mar.	i	iiii	xiii	3. Decem.
1582.	vi	vi	G	11. febru.	28.	15. April.	xxi	xxiii	3. Junii.	ii
1583.	vii	xvii	F	27. Janu.	13.	31. Mar.	vi	ix	19. Maii.	i
1584.	viii	xxviii	ED	16. febru.	3. March.	19. April.	xxv	xxviii	7. Junii.	29. Nouē.
1585.	ix	ix	C	7.	24. febru.	11.	xvii	xx	30. Maii.	xxviii
1586.	x	xx	B	30. Janu.	16.	3.	ix	xii	xxii	xxvii
1587.	xi	i	A	12. febru.	1. March.	16.	xxii	xxv	4. Junii.	3. Decem.
1588.	xii	xii	GF	4. febru.	21. febru.	7.	13. Maii.	16. Maii.	26. Maii.	i
1589.	xiii	xxiii	C	26. Janu.	12. febru.	30. Mar.	b	viii	xxviii	30. Nouē.
1590.	xiiii	iiii	D	15. febru.	4. March.	19. April.	xxv	xxviii	7. Junii.	xxix
1591.	xv	xv	C	31. Janu.	17. febru.	4.	x	xiii	23. Maii.	xxvii
1592.	xvi	xxvi	BA	23.	9.	26. Mar.	i. Maii.	iiii	xiiii	3. Decem.
1593.	xvii	vii	G	11. febru.	28.	15. April.	xxi	xxiii	3. Junii.	ii
1594.	xviii	xviii	F	27. Janu.	13.	31. Mar.	vi	ix	19. Maii.	i
1595.	xix	xxix	C	16. febru.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Nouē.
1596.	i	xi	DE	8.	25. febru.	11.	xvii	xx	30. Maii.	xxviii
1597.	ii	xxii	B	23. Janu.	9.	27. Mar.	ii	v	xv	xxvii
1598.	iii	iii	A	12. febru.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1599.	iiii	iiii	G	4.	21. febru.	8.	xiii	xvii	27. Maii.	ii
1600.	v	xxv	FE	20. Janu.	6.	23. Mar.	28. April.	i	xi	30. Nouē.
1601.	vi	vi	D	8. febru.	25.	12. April.	18. Maii.	xxi	xxxi	xxix
1602.	vii	xvii	C	31. Janu.	17.	4.	x	xiii	xxiii	xxviii
1603.	viii	xxviii	B	20. febru.	9. March.	24.	xxx	2. Junii.	12. Junii.	xxvii
1604.	ix	ix	AB	5.	22. febru.	8.	xiiii	17. Maii.	27. Maii.	2. Decem.
1605.	x	xx	F	27. Janu.	13.	31. Mar.	vi	ix	xix	i
1606.	xi	i	C	16. febru.	5. March.	20. April.	xxvi	xxix	8. Junii.	30. Nouē.
1607.	xii	xii	D	30. Janu.	18. febru.	5.	xi	xiii	24. Maii.	xxix
1608.	xiii	xxiii	EB	24.	10.	27. March.	ii	v	xv	xxvii
1609.	xiiii	iiii	A	12. febru.	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1610.	xv	xv	G	4.	21. febru.	8.	xiii	xvii	27. Maii.	ii

## Of the Golden number.

The Golden number is so called, because it was written in the Kalender with letters of gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sunne: and therefore it is also called the Cycle of the Moone, in the which the Solstices and Equinoctials, do returne to all one point in the Zodiaque.

To finde it euery yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then diuide the whole by 19. and that which resteth, is the Golden number for that yeere, if there be no surpluse, it is then 19.

## The Epact.

Epactæ hemeræ in Greeke, doeth signifie in English dayes set betweene, and therefore the 11. dayes and 3. houres that are added to the yeere of the Moone, are called Epactæ, and are added to make the yeere of the Moone, which is but 354. dayes, iust with the yeere of the Sunne, which hath 365. dayes and a quarter.

To finde out the Epact of eche yeere, do thus. To the Epact of the yeere that last went before that yeere for which you would finde the Epact, adde 11. and the summe of these two make the Epact. If it surmount 30. then take 30. out, and that which resteth about 30. is the Epact you desire.

## The vse of the Epact.

To knowe howe olde the Moone is at any time for euery by the Epact, do thus: Adde vnto the dayes of your moneth where in you would knowe this, the Epact, and as many dayes moe, as are moneths from March to that moneth, including both moneths, out of the which subtract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

For the more ease of the Reader, we haue placed here ouer an Almanacke, inclusiuely comprehending, not onely howe to finde the Epact for the space of 32. yeeres to come, but also the Golden number afore specified, together with the Dominicall letter, Leape yeere, and 7. other moueable feastes, or dayes in the yeere, during the same time, as may appeare.

Note that the Golden number and Dominicall letter doeth change euery yeere the first day of Ianuarie, and the Epact the first day of March for euery: Note also, that the yeere of our Loyde becometh the 11. day of March, the same day supposed to be the first day upon which the worlde was created, and the day when Christ was conceived in the wombe of the virgine Marie.



# Januarie hath xxxj. dayes.

The Moone xxx.

Sunne { ryleth }  
{ falleth }  
Hour { 7. min. 34. }  
{ 4. min. 26. }

Psalms.

Morning prayer. | Euening prayer.

						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xix	i	A	Kalend.	Circumcision.	i	Gene. xvii.	Rom. ii.	Deut. x.	Colos. ii.
viii	ii	b	iii No.		ii	Gene. i.	Matth. i.	Gene. ii.	Rom. i.
	iii	c	iii No.		iii	iii	ii	iii	ii
xvi	iiii	d	viid. No.		iiii	b	iii	vi	iii
v	v	e	Nonas.		v	vii	iiii	viii	iiii
	vi	f	viii Id.	Epiphanie.	vi	Isai. lx.	Luke iii.	Isai. xlix.	John ii.
xiii	vii	g	vii Id.		vii	Gene. ix.	Matth. v.	Gene. xii.	Rom. v.
ii	viii	A	vi Id.	Lucian.	viii	xii	vi	xiii	vi
	ix	b	v Id.		ix	xv	vii	xvi	vii
x	x	c	iiii Id.		x	xvii	viii	xviii	viii
	xi	d	iii Id.		xi	xix	ix	xx	ix
xviii	xii	e	viid. Id.	Solin Aquario.	xii	xxi	x	xxii	x
vii	xiii	f	Idus.	Hyllarii.	xiii	xxiii	xi	xxiiii	xi
	xiiii	g	xix kl.	Februarii.	xiiii	xxv	xii	xxvi	xii
xv	xv	A	xviii kl.		xv	xxvii	xiii	xxviii	xiii
iiii	xvi	b	xvii kl.		xvi	xxix	xiiii	xxx	xiiii
	xvii	c	xvi kl.		xvii	xxxi	xv	xxxi	xv
xii	xviii	d	xv kl.	Disca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	xix	e	xiiii kl.		xix	xxxv	xvii	xxxvii	i. Cor. i.
	xx	f	xiii kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
xix	xxi	g	xii kl.	Agnes.	xxi	xl	xix	xli	iii
	xxii	A	xi kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	xxiii	b	x kl.		xxiii	xliiii	xxi	xliv	v
vi	xxiiii	c	ix kl.		xxiiii	xlvi	xxii	xlvi	vi
	xxv	d	viii kl.	Conuerſi. Paul.	xxv	xlviid. v.	Actes xxii.	xlviid. vi.	Actes. xxvi.
xiiii	xxvi	e	vii kl.		xxvi	Gene. xlviii.	Matth. xxiii.	Gene. xlix.	i. Cor. vii.
iii	xxvii	f	vi kl.		xxvii	i	xxiiii	Erod. i.	viii
	xxviii	g	v kl.		xxviii	Erod. ii.	xxv	iii	ix
x	xxix	A	iiii kl.		xxix	iiii	xxvi	v	x
	xxx	b	iii kl.		xxx	vii	xxvii	viii	xi
xviii	xxxi	c	viid. kl.		i	ix	xxviii	x	xii

1. The first day of this moneth, Noah, after he had bene in the Arke 150. dayes, began to see the toppes of the high mountaines. Gene. 7. 24. and 8. 3. 5.

Also as vpon this day, Christ was circumcised according to the Lawe. Luke 2. 21.

6. The Magians as vpon this day (having bin guided vnto Beth-lehem by the direction of a starre) worshipped Christ, & offered vnto him, golde, mirrhe, and frankinsence. Matth. 2. 1. vsque 13.

Also as vpon this day, Christ was baptized by John in Jordan, being about xxx. yeeres of age. Matth. 3. 13. Luke 3. 21, 23.

Also Christ as vpon this day, wrought his

first miracle, in turning water into wine, at a marriage in Cana of Galile. Iohn 2. 2, 11.

10. Nebuchad-nezzar the king of Babel as vpon this day, besieged the Citie of Jerusalem. 2. Kings 25. 1. Iere. 52. 4.

17. The good Prince Scanderbeg king of Epyrus, a scourge to the Turke, as vpon this day, died. 1466.

22. The Duke of Somerset as vpon this day, was beheaded. 1552.

25. Caius Caligula, his wife and daughter, as vpon this day, were slaine. Anno Do. 42.

27. Saint Paul, as vpon this day, of a persecuter was conuerted, as he iourneyed vnto Damascus. Actes 9. 3. C. i.



# February hath xxviij. dayes.

The Moone xxix.

Sunne	{ rpleth } { falletth }		Hour	{ 7.min.15. } { 4.min.45. }		Palmes.	Morning prayer.   Euening prayer.			
							1. Lesson.	2. Lesson.	3. Lesson.	2. Lesson.
i	d	<b>Salmd.</b>	fast.	xi	Exod.xi.	Marke i.	Exod.xii.	i. Coz. xiii.		
vi	ii	e	iii Do.	Purifican. of Ma.	iii	Matth. ix.	ii	Matth. xii.	xiii	
v	iii	f	iii Do.	Blasii.	iiii	Exod. xiii.	iii	Exod. xiiii.	xv	
	iiii	g	prid. Do.		v	xv	iiii	xvi	xvi	
xiii	v	<b>A</b>	Donas.	Agathe.	vi	xvii	v	xviii	ii. Coz. i.	
ii	vi	b	viii Id.		vii	xix	vi	xx	ii	
	vii	c	vii Id.		viii	xxi	vii	xxii	iii	
e	viii	d	vi Id.		ix	xxiii	viii	xxiiii	iiii	
	ix	e	v Id.		x	xxv	ix	xxvi	v	
xviii	x	f	iiii Id.		xi	xxvii	x	xxviii	vi	
vii	xi	g	iii Id.	Solin Pifibus.	xii	Leuit. xix.	xi	xx	vii	
	xii	<b>A</b>	prid. Id.		xiii	xxvi	xii	Rom. xi.	viii	
xv	xiii	b	Idus.		xiiii	Rom. xii.	xiii	xiii	ix	
iiii	xiiii	c	xvi kl.	Valentine.	xv	xvii	xiiii	xv	x	
	xv	d	xv kl.	Marth.	xvi	xviii	xv	xx	xi	
xii	xvi	e	xiiii kl.		xvii	xix	xvi	xxii	xii	
i	xvii	f	xiii kl.		xviii	xxiii	xvii	Luke di. i.	xiii	
	xviii	g	xii kl.		xix	xxv	xviii	Galat. i.	xiiii	
ix	xix	<b>A</b>	xi kl.		xx	xxvi	xix	xx	ii	
	xx	b	x kl.		xxi	xxvii	xx	xxv	iii	
xvii	xxi	c	ix kl.		xxii	xxviii	xxi	Deut. i.	iiii	
vi	xxii	d	viii kl.		xxiii	Deut. ii.	xii	iii	v	
	xxiii	e	vii kl.	fast.	xxiiii	iii	xiii	v	vi	
xix	xxiiii	f	vi kl.	Saint Marthias.	xv	Matth. xix.	xiii	Eclus. i.	Ephes. i.	
iii	xxv	g	v kl.		xvi	Deut. vi.	xiiii	Deut. vii.	ii	
	xxvi	<b>A</b>	iiii kl.		xvii	viii	ix	ix	iii	
xi	xxvii	b	iii kl.		xviii	x	x	xi	iiii	
	xxviii	c	prid. kl.		xix	xii	xi	xv	v	

- As vpon this day, Christ our Sauour was offered vnto the Lord in the Temple at Ierusalem, and his mother, the Virgin Marie, was purified according to the lawe. Luke 2.22.
- As vpon this day, the Romanes began their spring, after Plinie.
- As vpon this day, Noah (fourtie dayes after he had seene the toppes of the mountaines) sent out of the Arke the Rauen, and after the Dowe, of the which, onely the Dowe returned. Gene. 8.7,8.
- The Iewes, as vpon this day, slew three hundred of their enemies, in Shulshan, but yet on the people, they layd not their hand. Ester. 9.15.
- The Iewes kept this day for a feast, because

- nowe the sappe riseth in the trees.
- The learned Clerke, Philip Melancthon, as vpon this day, was borne. Anno. 1497.
- Noah, as vpon this day, sent out of the Arke againe, the Dowe, which returning vnto him, brought an Oliue branche in her bill, whereby he knewe, that the waters were abated vpon the earth. Gene. 8.19,11.
- Martin Luther the seruant of God, died as vpon this day. Anno. 1546.
- Martin Luther his body, as vpon this day, was translated to weitenberg, and buried in the Chappell there.
- Noah, as vpon this day, sent the Dowe out of the Arke the third time, and he returned no more. Gene. 8.12.



# March hath xxxj. dayes.

The Moone xxx.

Sunne		{ ryleth } { fallerth }		Houre		{ 6.min.18. } { 5.min.42. }		Palmet.	Morning prayer.		Euening prayer.				
												1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ix	i	d	Kalend.	Dauid.	ix	Deut. xvi.	Luke xii.	Deut. xvi.	Ephe. vi.						
viii	ii	e	vi Ro.	Cedde.	i	xviii	xiii	xix	Philip. i.						
	iii	f	v Ro.		ii	xx	xiiii	xxi	ii						
vii	iiii	g	iiii Ro.		iii	xxii	xv	xxiii	iii						
vi	v	a	iii Ro.		iiii	xxv	xvi	xxvi	iiii						
	vi	b	iiid. Ro.		v	xxvii	xvii	xxviii	Colos. i.						
v	vii	c	Nonas.	Perpetue.	vi	xxix	xviii	xxx	ii						
iiii	viii	d	viii Id.		vii	xxxi	xix	xxxi	iii						
	ix	e	vii Id.		viii	xxxii	xx	xxxiii	iiii						
iii	x	f	vi Id.		ix	Jolhu. i.	xxi	Jolhu. ii.	i. Thet. i.						
	xi	g	v Id.		x	iii	xxii	iiii	ii						
xxviii	xii	a	iiii Id.	Gregory.	xi	b	xxiii	vi	iii						
vii	xiii	b	iii Id.	Solin Ariete.	xii	vii	xxiiii	vii	iiii						
	xiiii	c	iiid. Id.		xiii	ix	John i.	x	v						
xxv	xv	d	Idus.		xiiii	xxii	ii	xxiii	ii. Thet. i.						
xxiiii	xvi	e	xvii kl.	Appius.	xv	Judg. i.	iii	Judg. ii.	ii						
	xvii	f	xvi kl.		xvi	iii	iiii	iii	iii						
xxiii	xviii	g	xv kl.	Edward.	xvii	b	v	vi	i. Tim. i.						
xxii	xix	a	xiiii kl.		xviii	vii	vi	viii	ii. iii						
	xx	b	xiii kl.		xix	ix	vii	x	iii						
xxi	xxi	c	xii kl.	Benedict.	xx	xi	viii	xi	v						
	xxii	d	xi kl.		xxi	xiii	ix	xiii	vi						
xx	xxiii	e	x kl.		xxii	xv	x	xvi	ii. Tim. i.						
xxviii	xxiiii	f	ix kl.	Falt.	xxiii	xxvii	xi	xvii	ii						
vii	xxv	g	viii kl.	Annun. of Marie.	xxiiii	Ecclus. ii.	xii	Ecclus. iii.	iii						
	xxvi	a	vii kl.		xxv	Judg. xix.	xiii	Judg. xx.	iiii						
xxv	xxvii	b	vi kl.		xxvi	xpi	xiiii	Ruth. i.	Titus. i.						
xxiiii	xxviii	c	v kl.		xxvii	Ruth. ii.	xv	iii	ii. iii						
xxiii	xxix	d	iiii kl.		xxviii	iiii	xvi	i. Sam. i.	Philemon.						
xxii	xxx	e	iii kl.		xxix	i. Sam. ii.	xvii	iii	Hebre. i.						
xxi	xxxi	f	iiid. kl.		xxx	iii	xxviii	b	ii						

3. As vpon this day, the Temple of Ierusalem was finished & holied, 597. yeeres before Christ his birth. Ezra. 6. 15. and 1. Eldr. 7. 5.
10. As vpon this day, Christ being on the other side of Iordan, was advertised of the sickness of Lazarus. Iohn 11. 3.
12. As on this day, was the feast of Ester. Ester. 3. 12. and 4. 16.
16. As vpon this day, Lazarus was raised from death. Iohn 11. 44.
20. As vpon this day, Christ entred into Ierusalem. Iohn 12. 14. 15.
22. Marie Magdalene, as on this day, anointed Christ with precious oymnt. Iohn 12. 3. March. 26. 7. 12.

24. Christ helde his last Supper, as vpon this day, and was taken. Math. 26. 20.
25. Christ was crucified, dead, and buried, as vpon this day. Luke 23. 33. Mark. 15. 25. Mat. 27. 35. This day also, was the day of preparation. Iohn 19. 31. 42.
26. Christ as on this day, lay in the Sepulchre. Math. 27. 62.
27. As vpon this day, was the resurrection of Christ. Math. 28. 1. 2. Luke 24. 1. Also as vpon this day, Jehoachin king of Iudah, was deliuered out of prison, by Evil-Merodach king of Babylon, who after had his allowance at the kings table, all the dayes of his life. 2. Kings. 25. 27. 29. 30. C. ii.



# April hath xxx.dayes.

The Moone xxix.

Sunne { ryleth } { falleth }		Houre { 5. min. 15. } { 6. min. 45. }		Palmes.	Morning prayer.		Euening prayer.	
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	i	g	Kalend.	i	i. Sam. vi.	John xix.	i. Sam. vii.	Hebr. iii.
vii	ii	a	iiii Mo.	ii	viii	xx	ix	iiii
vi	iii	b	iii Mo. Richard.	iii	x	xxi	xi	v
v	iiii	c	prid. Mo. Ambrose.	iiii	xi	xxii	xxii	vi
iiii	v	d	Donas.	v	xiii	ii	xv	vii
iii	vi	e	viii Id.	vi	xvii	iii	xviii	viii
ii	vii	f	vi Id.	vii	xviii	iiii	xix	ix
i	viii	g	vi Id.	viii	xx	v	xxi	x
	ix	a	v Id.	ix	xxii	vi	xxii	xi
xxviii	x	b	iiii Id.	x	xxiii	vii	xxv	xii
xxvii	xi	c	iii Id.	xi	xxvi	viii	xxviii	xiii
xxvi	xii	d	prid. Id.	xii	xxviii	ix	xxix	James i.
xxv	xiii	e	Idus.	xiii	xxx	x	xxxi	ii
xxiiii	xiiii	f	xxviii kl.	xiiii	ii. Sam. i.	xi	ii. Sam. ii.	iii
xxiii	xv	g	xxvii kl.	xv	iii	xii	iii	iiii
xxii	xvi	a	xvi kl.	xvi	v	xiii	vi	v
xxi	xvii	b	xv kl.	xvii	vii	xiiii	viii	i. Pet. i.
xx	xviii	c	xiiii kl.	xviii	ix	xv	x	ii
xix	xix	d	xiii kl.	xix	xi	xvi	xi	iii
xviii	xx	e	xii kl.	xx	xiii	xvii	xiii	iiii
xvii	xxi	f	xi kl.	xxi	xv	xviii	xvi	v
xvi	xxii	g	x kl.	xxii	xvii	xix	xviii	ii. Pet. ii.
xv	xxiii	a	x kl.	xxiii	xix	xx	xx	ii
xiiii	xxiiii	b	viii kl.	xxiiii	xxi	xxi	xxii	iii
xiii	xxv	c	vii kl.	xxv	xxii	xxii	xxiii	i. John. i.
xii	xxvi	d	vi kl.	xxvi	ii. Sa. xxiii.	xxiii	ii. Sa. xxiii.	ii
xi	xxvii	e	v kl.	xxvii	i. King. i.	xxiiii	i. King. ii.	iii
x	xxviii	f	iiii kl.	xxviii	iii	xxv	iii	iiii
ix	xxix	g	iii kl.	xxix	v	xxvi	vi	v
viii	xxx	a	prid. kl.	xxx	vii	xxvii	viii	ii. iii. Job.

- In this first day, Noah opened the cover of the Ark. Gene. 8. 13. Also as upon this day, Moses reared the Tabernacle. Exod. 40. 2. 17.
- Christ, as upon this day, which was eight dayes after his resurrection, appeared to his disciples, Thomas also being present. Iohn 20. 26.
- Joshua and the Jewes camped before Jordan, the space of three dayes. Ioshua 3. 1.
- The Israelites as upon this day, passe Jordan with a great multitude, the yeere before the Nativite of our Lord Iesus Christ. 1457. Ioshua 3. 17. and 4. 1. 11.
- Joshua circumcised the people nigh Jericho. Ioshua 5. 3.

- King Abahucroth as upon this day, commanded all y Jewes to be slaine. Ester 3. 11. 13.
- The Israelites upon this day, kept Passover, and Chan ceased. Ioshua 5. 10. 12.
- Moses, as on this day, brought the Israelites out of Egypt. Exod. 12. 37. 41.
- As on this day, they departed fro Succoth, into the desert of Etham. Exo. 13. 20. Nom. 33. 6.
- As on this day, they passed into the mountaines and dangerous places. Exodus 14. 2. Nom. 33. 7.
- As on this day, they went through the red Sea. Exod. 14. 29. Nom. 33. 8.
- As on this day, they wander in the desert of Shur, & came to Marah. Ex. 15. 22. Nom. 33. 8.



# May hath xxxj. dayes.

The Moone xxx.

Sunne	{ rpfeth falleth	Hours	{ 4.min.36. 7.min.24.	Plaintes.	Morning prayer.	Euening prayer.
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					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	i	b	Kaleb.	Philip and Iacob.	i	Ecclus.vii.	Actes.viii.	Ecclus.ix.
rb	ii	c	bi	Do.	ii	i.king.ix.	rbviii	i.king.x.
b	iii	d	v	Do.	iii	xi	Barth.i.	xii
	iiii	e	iiii	Do.	iiii	xiii	ii	xiiii
rbii	v	f	iii	Do.	v	xv	iii	rbv
ii	vi	g	prid.	Do.	vi	rbii	iiii	rbvii
	vii	a	Donas.		vii	xc	v	xc
rbiii	viii	b	viii	Id.	viii	xi	vi	xcii
rbv	ix	c	vii	Id.	ix	ii.king.i.	vii	ii.king.ii.
rbvii	x	d	vi	Id.	x	iii	viii	iii
	xi	e	v	Id.	xi	v	ix	vi
rbviii	xii	f	iiii	Id.	xii	vii	x	viii
rb	xiii	g	iii	Id.	xiii	ix	xi	x
rbv	xiiii	a	prid.	Id.	xiiii	xi	xii	xii
rbvii	xv	b	Donas.		xv	xiii	xiii	xiiii
rbvi	xvi	c	rbvii	kl.	rbvi	xv	xiiii	rbv
rbviii	xvii	d	rbvi	kl.	rbviii	rbvii	xv	rbviii
rbv	xviii	e	rbv	kl.	rbv	xc	xc	i.Cor.i.
rb	xix	f	xviii	kl.	rb	xcii	xcii	ii
rbv	xx	g	xvii	kl.	rbv	xciii	xciii	iii
rbvii	xxi	a	xvi	kl.	rbvii	xcv	xcv	iiii
rbviii	xxii	b	xi	kl.	rbviii	Ezra.iii.	xc	iiii
rbv	xxiii	c	x	kl.	rbv	v	xcii	vi
rbvii	xxiiii	d	ix	kl.	rbvii	vii	xciii	ix
rbviii	xxv	e	viii	kl.	rbviii	Rehem.i.	xciii	Rehe.ii.
rbv	xxvi	f	vii	kl.	rbv	iiii	xciiii	v
rbvii	xxvii	g	vi	kl.	rbvii	vi	xcv	ix
rbviii	xxviii	a	v	kl.	rbviii	ix	xcvi	xi
rbv	xxix	b	iiii	kl.	rbv	xiii	xcvii	Ester.i.
rbvii	xxx	c	iii	kl.	rbvii	Ester.ii.	xcviii	iii
rbviii	xxxi	d	prid.	kl.	rbviii	iii	xcix	iiii

1. As vpon this day, Moses & Aaron numbred the people of Israel, the second yeece after their comming out of Egypt. Nom.3. & 4. Chapters.
5. As vpon this day, Christ ascended into heauen, in the sight of his Apostles, and many others. Marke 16.19. Actes 1.9.
10. God commaunded Noah, as vpon this day, to carrie foode into the Arke for himselfe, his housholde, and for such as were preserued with him. Gene.6.21.
14. Those that had not kept the feast of Pascoeuer the first day of the first moneth, kept it as vpon this day of the second moneth. Nomb.9.11. and so did Hezekiah. 2.Chro.30.15.
15. As vpon this day, the Jewes kept their white-

10. And also as vpon the same day, God sent the Jewes Quales for their foode. Exod. 16.13. Nomb.11.31.
16. God, as vpon this day, rained the foode Man from heauen. Exod.16.13,14,15.
17. Noah, as vpon this day, at Gods commaundement entred the Arke. Gene.7.1,11.
20. As vpon this day, the Israelites departed from Sinai. Nomb.10.11,12.
22. As vpon this day, part of the Israelites, for their murmuring, were consumed with fire. Nomb.11.1.
27. Noah, as vpon this day, was commaunded by God, to goe forth of the Arke. Gene. 8.14,16. C.iii.



June hath xxx. dayes.

☿ The Moone xxix.

[illegible]

1. The people of Israel, as vpon this day, came into y<sup>e</sup> Mount Sinai, which afterwarde was called the hill of Calius, and there taried al- most a yere, as appeareth, Exod. 19. 1. Nomb. 10. 11. Deut. 1. 19,
6. The Temple of Diana in Ephesus, which amongst all pauius Temples, was the most magnificent and renowned, as vpon this day, 'twas consumed with fire liiii. yeres before the Nativity of Iesus Chist.
20. Godfrey and Balduino with their Christi- an armie, as vpon this day, ouercame the Per- sians at Antiochia, in a memo:able conflict. Benedic. de Aculf.
23. The King Ahasuerus, as on this day, sent forth a proclamation throughout all his coun- trey and prouinces, in the fauour of y<sup>e</sup> Jewes, and against Haman and his confpiration, as appeareth, Ester 8. 9. &c.
25. As on this day, was the conflict at Hert- bough, betweene the Emperour Henrie the fourth, and Rodolfe Duke of Suecia, stickled forth by the Pope. Anno. 1080.
27. After the flood had bene fourtie dayes vpon the earth, the waters were so increased, that Noahs Arke was lifted vp, as vpon this day, about the earth. Gen. 7. 17.



# Luly hath xxxj. dayes.

The Moone xxx.

Sunne { ryleth } { falletth }	Hour { 4. min. 18. } { 7. min. 42. }	Palmes.	Morning prayer.   Euening prayer.
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					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
b	i	g	Caleno.	Visitati. of Ma.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	a	vi	Ro.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
iii	b	v	Ro.	Martin.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
iiii	c	iiii	Ro.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
v	d	iii	Ro.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
vi	e	ppid.	Ro.	Dogge dayes.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
vii	f	Donas.			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	g	viii	Id.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ix	a	vii	Id.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
x	b	vi	Id.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xi	c	v	Id.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xii	d	iiii	Id.	Solin Leone.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xiii	e	iii	Id.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xiiii	f	ppid.	Id.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xv	g	Donas.	Swythune.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xvi	a	viii	kl.	August.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xvii	b	vii	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xviii	c	vi	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xix	d	v	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xx	e	iiii	kl.	Margaret.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxi	f	iii	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxii	g	ii	kl.	Magdalen.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxiii	a	i	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxiiii	b	ix	kl.	fast.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxv	c	viii	kl.	James Apostle.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxvi	d	vii	kl.	Anne.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxvii	e	vi	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxviii	f	v	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxix	g	iiii	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxx	a	iii	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xxxi	b	ppid.	kl.		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.

6. The vi. day of this moneth, the Josias of our age, Edward the first, King of England dyed, Anno. 1553.
8. John Hus was burnt as on this day at the Councell holden at Constance, for professing the Gospell of our Lord Jesus, Anno. 1415.
9. As on this day, Jerusalem was besieged by the King of Babel, the space of eightene moneths, and at length was taken. 2. Kings. 25. 3. and Zedekiahs formes laine before his face, and after had his owne eyes put out. Ierem. 39. 2, 7.
12. As on this day was the birth of C. Julius Cesar, the first Emperour of Rome, of whome this moneth is so called.

15. About this time, the great Sweate beganne in Englande. Anno. 1551.
17. As on this day, Moses in his anger, being thereunto prouoked by the Idolatrie of the people, brake the two Tables of stone, which he had receiued of the Loyde in the Mount. Exod. 32. 19.
19. As on this day, the great hurt by fire began at Rome in Percees reigne.
23. As on this day, Pope Alexander the thirde, treadeth vpon frederick Barbacossa the Emperour.
27. As vpon this day, the Athenians receiued a great quertthow in Sicilia, of the Syracuseans.



# August hath xxxj. dayes.

The Moone xxx.

Sunne	{ epteth } { fullteth }	Houre	{ 4. min. 34. } { 7. min. 26. }	Palmet.	Morning prayer.	Euening prayer.

					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
<b>xix</b>	i	c	<b>Calend.</b>	Lanmas.	<b>i</b>	<b>Jerem. xxx.</b>	<b>John. xx.</b>	<b>Jerem. xxxi.</b>
<b>ii</b>	ii	d	<b>iii</b>	<b>Ro.</b>	<b>ii</b>	<b>xxxi</b>	<b>xxi</b>	<b>xxxi</b>
	iii	e	<b>iii</b>	<b>Ro.</b>	<b>iii</b>	<b>xxxi</b>	<b>Actes. i.</b>	<b>xxxi</b>
<b>x</b>	iiii	f	<b>iiii</b>	<b>Ro.</b>	<b>iiii</b>	<b>xxxi</b>	<b>ii</b>	<b>xxxi</b>
<b>xxvii</b>	v	g	<b>v</b>	<b>Ro.</b>	<b>v</b>	<b>xxxi</b>	<b>iii</b>	<b>xxxi</b>
<b>vii</b>	vi	<b>a</b>	<b>vii</b>	<b>Id.</b>	<b>vi</b>	<b>xi</b>	<b>iiii</b>	<b>xi</b>
	vii	b	<b>vii</b>	<b>Id.</b>	<b>vii</b>	<b>xii</b>	<b>v</b>	<b>xii</b>
	viii	c	<b>viii</b>	<b>Id.</b>	<b>viii</b>	<b>xiii</b>	<b>vi</b>	<b>xiii</b>
<b>xv</b>	ix	d	<b>ix</b>	<b>Id.</b>	<b>ix</b>	<b>xiv</b>	<b>vii</b>	<b>xiv</b>
<b>iiii</b>	x	e	<b>x</b>	<b>Id.</b>	<b>x</b>	<b>xv</b>	<b>viii</b>	<b>xv</b>
	xi	f	<b>xi</b>	<b>Id.</b>	<b>xi</b>	<b>xvi</b>	<b>ix</b>	<b>xvi</b>
<b>xxi</b>	xii	g	<b>xii</b>	<b>Id.</b>	<b>xii</b>	<b>xvii</b>	<b>x</b>	<b>xvii</b>
<b>i</b>	xiii	<b>a</b>	<b>xiii</b>	<b>Id.</b>	<b>xiii</b>	<b>xviii</b>	<b>xi</b>	<b>xviii</b>
	xiiii	b	<b>xiiii</b>	<b>Id.</b>	<b>xiiii</b>	<b>xix</b>	<b>xii</b>	<b>xix</b>
<b>ix</b>	xv	c	<b>xv</b>	<b>Id.</b>	<b>xv</b>	<b>xx</b>	<b>xiii</b>	<b>xx</b>
	xvi	d	<b>xvi</b>	<b>Id.</b>	<b>xvi</b>	<b>xxi</b>	<b>xiiii</b>	<b>xxi</b>
<b>xxvii</b>	xvii	e	<b>xvii</b>	<b>Id.</b>	<b>xvii</b>	<b>xxii</b>	<b>xv</b>	<b>xxii</b>
<b>vi</b>	xviii	f	<b>xviii</b>	<b>Id.</b>	<b>xviii</b>	<b>xxiii</b>	<b>xvi</b>	<b>xxiii</b>
	xix	g	<b>xix</b>	<b>Id.</b>	<b>xix</b>	<b>xxiv</b>	<b>xvii</b>	<b>xxiv</b>
<b>xviii</b>	xx	<b>a</b>	<b>xx</b>	<b>Id.</b>	<b>xx</b>	<b>xxv</b>	<b>xviii</b>	<b>xxv</b>
<b>iii</b>	xxi	b	<b>xxi</b>	<b>Id.</b>	<b>xxi</b>	<b>xxvi</b>	<b>xix</b>	<b>xxvi</b>
	xxii	c	<b>xxii</b>	<b>Id.</b>	<b>xxii</b>	<b>xxvii</b>	<b>xx</b>	<b>xxvii</b>
<b>xi</b>	xxiii	d	<b>xxiii</b>	<b>Id.</b>	<b>xxiii</b>	<b>xxviii</b>	<b>xxi</b>	<b>xxviii</b>
<b>xix</b>	xxiiii	e	<b>xxiiii</b>	<b>Id.</b>	<b>xxiiii</b>	<b>xxix</b>	<b>xxii</b>	<b>xxix</b>
<b>vii</b>	xxv	f	<b>xxv</b>	<b>Id.</b>	<b>xxv</b>	<b>xxx</b>	<b>xxiii</b>	<b>xxx</b>
	xxvi	g	<b>xxvi</b>	<b>Id.</b>	<b>xxvi</b>	<b>xxxi</b>	<b>xxiiii</b>	<b>xxxi</b>
<b>xvi</b>	xxvii	<b>a</b>	<b>xxvii</b>	<b>Id.</b>	<b>xxvii</b>	<b>xxxii</b>	<b>xxv</b>	<b>xxxii</b>
<b>v</b>	xxviii	b	<b>xxviii</b>	<b>Id.</b>	<b>xxviii</b>	<b>xxxiii</b>	<b>xxvi</b>	<b>xxxiii</b>
	xxix	c	<b>xxix</b>	<b>Id.</b>	<b>xxix</b>	<b>xxxiv</b>	<b>xxvii</b>	<b>xxxiv</b>
<b>xxv</b>	xxx	d	<b>xxx</b>	<b>Id.</b>	<b>xxx</b>	<b>xxxv</b>	<b>xxviii</b>	<b>xxxv</b>
<b>xiii</b>	xxxi	e	<b>xxxi</b>	<b>Id.</b>	<b>xxxi</b>	<b>xxxvi</b>	<b>xxix</b>	<b>xxxvi</b>

1. Aaron, as vpon this day, being 123. yeeres olde, dyed vpon the mountaine Hoz, 40. yeeres after the children of Israels coming out of Egypt. Nom. 20, 25, 28. and 33. 38, 39.
7. Nebuzar-adan, as on this day, setteth the Citie & Temple of Ierusalem on fire. 2. Kings. 25. 8, 9.
8. Henrie the 4. Emperour, as on this day, dyed with sorow, constrained thereunto by the Popes iniuries.
10. Titus souldiers, as on this day, set the Citie and Temple of Ierusalem on fire, Athens which time, neither of them haue euer bene redified. Ioseph. lib. 6. Chap. 26.

As on this day also, Ezra the Scribe entred

- into Ierusalem with a great multitude of the Iewes, and is honorably received of those that about 50. yeeres before, came thither with Zerubbabel, before the incarnation of Christ, 596. yeeres. Ezra. 7. 9.
26. Darius being slaine, Alexander as vpon this day, obtayneth the Empire of Asia, and the same day, the Monarchie was translated from the Persians, vnto the Greeces. 1. Macc. 1. 1.
  27. Religion, as on this day, was reformed, according to Gods expresseth trust, in the most renowned Citie of Geneva. 1535.
  29. The Citie Buda in Hungarie, as on this day, yielded vnto the Turke, in the yere of our Lord God, 1526.



# September hath xxx. dayes.

The Moone xxix.

Sunne	{ rylseth } { fallerth }	Houre	{ 5. min. 36. } { 6. min. 24. }	Plalmes.	Morning prayer.   Euening prayer.	

					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
#	i	f	Kalend.	Eyles.	i	Holca. xii.	Mat. ii.	Holca. xiii.
	ii	g	iiii. Id.		ii	Joel. i.	iii	Joel. ii.
e	iii	a	iii. Id.		iii	iii	iiii	Amos. i.
ebiii	iiii	b	prid. Id.		iiii	Amos. ii.	v	iii
bit	v	c	Idus.	Dog dayes ende.	v	iii	vi	v
	vi	d	vi. Id.		vi	vi	vii	vii
	vii	e	vii. Id.	Nati. of Eliza.	vii	viii	viii	ix
eb	viii	f	vi. Id.	Part. of Marie.	viii	Obadias. i.	ix	Jonah. i.
iii	ix	g	v. Id.		ix	Jonah. ii. iii.	x	iii
	x	a	iiii. Id.		x	Micah. i.	xi	Micah. ii.
xi	xi	b	iii. Id.		xi	iii	xii	xii
i	xii	c	prid. Id.	Sol in Libra.	xii	v	xiii	xiii
ix	xiii	d	Idus.		xiii	vi	xiiii	xiiii
	xiiii	e	ebiii. kl.	Holy crosse.	xiiii	xv	xv	xv
	xv	f	ebii. kl.	Aquinocetium	eb	xvi	xvi	xvi
ebii	xvi	g	xvi. kl.	Autumale.	ebii	xvii	xvii	xvii
bi	xvii	a	xv. kl.	Lambart.	xvii	xviii	xviii	xviii
	xviii	b	xiiii. kl.		xviii	xix	xix	xix
xix	xix	c	xiii. kl.		xix	xx	xx	xx
ii	xx	d	xii. kl.	fast.	xx	xxi	xxi	xxi
	xxi	e	xi. kl.	Saint Mathewe.	xxi	xxii	xxii	xxii
ei	xxii	f	x. kl.		xxii	xxiii	xxiii	xxiii
ix	xxiii	g	ix. kl.		xxiii	xxiv	xxiv	xxiv
bi	xxiiii	a	viii. kl.		xxiiii	xxv	xxv	xxv
	xxv	b	vii. kl.		xxv	xxvi	xxvi	xxvi
	xxvi	c	vi. kl.	Cyprian.	xxvi	xxvii	xxvii	xxvii
ebf	xxvii	d	v. kl.		xxvii	xxviii	xxviii	xxviii
b	xxviii	e	iiii. kl.		xxviii	xxix	xxix	xxix
ebii	xxix	f	iii. kl.	Saint Michael.	xxix	xxx	xxx	xxx
ii	xxx	g	prid. kl.	Hierome.	xxx	xxxi	xxxi	xxxi

2. Augustus Cesar this day ouerthwee Antonius and Cleopatra in a battell by sea at Actium, 28. yeeres before Christ was borne. Dion.
7. Our Soueraigne Ladie **QUEENE ELIZABETH** was borne as vpon this day at Grenewich. Anno 1533.
8. Ierusalem was as vpon this day, sacked with fire and sword, & bitterly railed, 73. yeeres after the birth of Christ: who prophesied the same 40. yeeres before. Match. 24. 2. 34. Ioseph. lib. 7. Chap. 26.
13. Titus the Emperour, sonne to Vespasian, as vpon this day, dyed, after Christes birth 83. yeeres.
14. Chylosome being chased out of his Church

- of Constantinople, as vpon this day, dyed.
18. Domitian the Emperour as vpon this day, was slaine by y treason of his wife, & seruants.
20. The noble Oratour L. Crassus, as vpon this day, died of a pleurisie. Cicero. lib. 3. de Orat.
23. Octavius Cesar, as vpon this day, was borne, 60. yeeres before the Natiuitie of Christ. Gel. lib. 15. Chap. 7.
24. Angelus Politian, as vpon this day, dyed, Anno. 1509.
25. As vpon this day, Achemiah finished the walles of Ierusalem, 444. yeeres before Christ. Nehe. 6. 15.
30. As vpon this day, Pompeius, surnamed the great, was borne, before Christ, 103. yeeres.



# October hath xxxj. dayes.

The Moone xxx.

Sunne { rylseth } { faileth }		Hour { 6.min.35. } { 5.min.25. }		Palmes.	Morning prayer.		Euening prayer.	
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
i	a	Calend.	Remige.	i	Cobi. b.	Mark. iiii.	Cobi. vi.	i. Cor. xvi.
ii	b	vi. Ao.		ii	vii	b	viii	ii. Cor. i.
iii	c	v. Ao.		iii	ix	vi	vii	iii
iiii	d	iiii. Ao.		iiii	x	v	vi	iiii
v	e	iii. Ao.		v	xi	iiii	v	v
vi	f	ii. Ao.	Faith.	vi	Judeth. i.	ix	Judeth. ii.	b
vii	g	Nonas.		vii	iii	x	iii	vi
viii	h	viii. Id.		viii	ii	xi	ii	vii
ix	i	vii. Id.	Decimis.	ix	vii	xii	viii	viii
x	j	vi. Id.		x	ix	xiii	vii	ix
xi	k	v. Id.		xi	xi	xiiii	vi	x
xii	l	iiii. Id.	Sol in Scorpio.	xii	xii	xv	xiii	xi
xiii	m	iii. Id.	Edward.	xiii	xv	xvi	xvi	xii
xiiii	n	ii. Id.		xiiii	Wald. i.	Luk. vi. i.	Wald. ii.	xiii
xv	o	Idus.		xv	iii	di. i.	iii	Salat. i.
xvi	p	Idus.	Novembus.	xvi	b	ii	vi	ii
xvii	q	xvi. kl.	Etheldrede.	xvii	vii	iii	viii	iii
xviii	r	xv. kl.	Luke Evangelist.	xviii	ii	iiii	Job. i.	iiii
xix	s	xiiii. kl.		xix	Wald. ix.	v	Wald. x.	v
xx	t	xiii. kl.		xx	xi	vi	xii	vi
xxi	u	xii. kl.		xxi	xii	vii	xiii	vii
xxii	v	xi. kl.		xxii	xv	viii	xvi	ix
xxiii	w	x. kl.		xxiii	xvii	ix	xviii	x
xxiiii	x	ix. kl.		xxiiii	xix	x	Ecclus. i.	iii
xxv	y	viii. kl.	Crispine.	xxv	Ecclus. ii.	xi	iii	b
xxvi	z	vii. kl.		xxvi	iii	xii	b	vi
xxvii	a	vi. kl.	Fast.	xxvii	vi	xiii	vii	Phil. i.
xxviii	b	v. kl.	Simon and Jude.	xxviii	Job. 24. 25.	xiiii	Job. xlii.	ii
xxix	c	iiii. kl.		xxix	Ecclus. viii.	xv	Ecclus. ix.	iii
xxx	d	iii. kl.		xxx	x	xvi	xi	iiii
xxxi	e	ii. Id.	Fast.	xxxi	xii	xvii	xiii	Coloss. i.


1. The feast of Trumpets was kept this day. Leuit. 23. 24.  
Also Pompeius and his armie, as vpon this day was discomfited by Cesar.
4. The Jewes fast and mourne, as on this day, for the death of Gedaliah. Jerem. 41. 1, 2.
10. As on this day, the feast of reconciliation, the onely fast commaunded by God; was kept. Leuit. 23. 27.
11. As on this day, was the first conflict of the Tigrines, with the five townes of Heluetia, wherein Zwinglius was slaine. Anno. 1532.
15. As on this day, the Jewish feast of Tabernacles was kept, lasting 7. dayes. Leuit. 23. 34.
17. As on this day, Noahs Arke, after 160. daies,

rested on the mountaines Ararat in Armenia. Gene. 8. 4.

21. As on this day, the Jewish great feast of palmes was kept.
22. This day, p feast of holy convocation was kept.
23. As on this day, the Jewes which returned from the captiuitie of Babylon, made a newe covenant with God. Nehe. 9. 1.
- Also Titus, sonne to Vaspasian, after the destruction of Ierusalem, slayeth 3000. Jewes on the birth day of his brother Domitian. An. 73.
31. This day, in the yere of our Lord God, 1517. & 4. yeres after the death of John Hus, Martin Luther gaue his propositions in p vniuersitie of Witemberg, against p popes pardons.



# **November hath xxx. dayes.**


**The Moone xxix.**

Sunne	{	reſeth	{	7. min. 34.	Palme.	{	
		ſalleth					

						1. Leſſon.		2. Leſſon.		1. Leſſon.		2. Leſſon.	
<b>c</b>	i	d	ſalend.	All ſantes.	i	uid. iii.	Heb. xi. xi.	uid. b.	Reuel. xix				
	ii	e	iii	ſo.	ii	Ecclus. xiii.	Luke xvi.	Ecclus. xv.	Coloſſ. ii.				
<b>xxviii</b>	iii	f	iiii	ſo.	iii	xxi	xxi	xxii	iii				
<b>vii</b>	iiii	g	v	ſo.	iiii	xxii	xx	xx	iiii				
	v	a	ſonas.		v	xx	xxi	xxi	i. Theſſ. i				
<b>xxv</b>	vi	b	viii	Jd. Leonarde.	vi	xxii	xxii	xxii	ii				
<b>iiii</b>	vii	c	vii	Jd.	vii	xxiii	xxiii	xxb	iii				
	viii	d	vi	Jd.	viii	xxvii	xxvii	xxviii	iiii				
<b>xxi</b>	ix	e	v	Jd.	ix	xxix	John. i.	xxx	v				
<b>i</b>	x	f	iiii	Jd.	x	xxxi	ii	xxxi	ii. Theſſ. i.				
<b>xx</b>	xi	g	iii	Jd. S. Martin.	xi	xxxi	iii	xxxi	ii				
	xii	a	v	Jd. Sol in Sagratio.	xii	xxxb	iiii	xxxi	iii				
<b>xxvii</b>	xiii	b	ii	Jbus. Byce.	xiii	xxxbii	v	xxxbii	i. Tim. i.				
<b>xxii</b>	xiiii	c	xxviii	kl. Decembz	xxii	xxxi	vi	xi	ii. iii				
<b>vi</b>	xv	d	xxvii	kl. Machute.	xv	xli	vii	xli	iiii				
	xvi	e	xvi	kl.	xvi	xliii	viii	xliii	v				
<b>xxix</b>	xvii	f	xv	kl. Imi. regni Eliza.	xvii	xlv	ix	xlv	vi				
<b>iii</b>	xviii	g	xiiii	kl.	xviii	xlvii	x	xlvii	ii. Tim. i.				
	xix	a	xiii	kl.	xix	xlix	xi	i	iii				
<b>xx</b>	xx	b	xii	kl. Edmund king.	xx	li	xii	Baruc. i.	iiii				
<b>xxv</b>	xxi	c	xi	kl.	xxi	Baruc. ii.	xiii	iii	iiii				
<b>viii</b>	xxii	d	x	kl. Cletie.	xxii	xiii	xiiii	v	Citus. i.				
	xxiii	e	ix	kl. Clement.	xxiii	vi	xv	ſai. i.	ii. iii				
	xxiiii	f	viii	kl.	xxiiii	ſai. ii.	xvi	iii	Philemon.				
<b>xxvi</b>	xxv	g	vii	kl. Katherine.	xxv	iii	xvii	v	Heb. i.				
<b>v</b>	xxvi	a	vi	kl.	xxvi	vi	xviii	vii	ii				
	xxvii	b	v	kl.	xxvii	viii	xix	ix	iii				
<b>xxiii</b>	xxviii	c	iiii	kl.	xxviii	x	xx	xi	iiii				
<b>ii</b>	xxix	d	iii	kl. Faſt.	xxix	xi	xxi	xii	v				
<b>x</b>	xxx	e	ii	kl. Andrew Apoſtle.	xxx	Don. xx.	Acres. i.	Don. xxi.	vi				

\* Note, that the beginning of the xxvi. Chapter of Eccleſiaſticus (vnto) verſe vii. An euill wife &c. muſt be read with the xxv. Chapter.

10. This day happened the woſfull ſlaughter of Barna, where Ladislaus King of Hungarie was ſlaine by the Turke Anno 1444. Alſo as vpon this day Martin Luther was bozne Anno. 1483.
15. Jeroboam after that he had turned the people from ſ obedience of Rehoboam their king, vnto him ſelfe, deuſed and ordeined this day to be kept holy of the people. and becauſe they ſhould not goe vnto Ieruſalem to worſhip, he cauſed two golden calves to be ſet vp, the one at Dan, & the other at Bethel and ſo he and the people committed Idolatrie. 1. Kings. 12. 32, 33.

16. As vpd this day Tiberius Ceſar was bozne, before the birth of Chriſt 39. yeeres.
17. As vpon this day, began moſt prosperouſly our moſt Soueraigne Ladie, **QUEENE ELIZABETH.** to reigne ouer vs, Anno 1558. whome we beſeech God long to continue in that gouernment.
18. Citus as vpon this day, ſled no leſſe crueltie againſt the Iewes his priſoners, in the Citie of Beryte in Syria, keeping the birth day of his father Velpſian, then he did on the birth day of his brother Domitian. Ioseph. lib. 7. Chap. 20.



# December hath xxxj. dayes.

The Moone xxx.

Sunne { rylseth } Houre { 8. min. 12. } Palmes.  
 { faileth } { 3. min. 48. }

Morning prayer. Euening prayer.

				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	i	f	Kalend.	i	Isai. xiiii.	Actes. ii.	Isai. xv.
xxvii	ii	g	Ido.	ii	xxvi	iii	xxvii
xxviii	iii	a	Ido.	iii	xxviii	iiii	xxviii
xxix	iiii	b	Ido.	iiii	xxix	v	xxix
xxx	v	c	Ido.	v	xxx	vi	xxx
xxxi	vi	d	Ido.	vi	xxxi	vi	xxxi
xxxi	vii	e	Ido.	vii	xxxi	vi	xxxi
xxxi	viii	f	Ido.	viii	xxxi	vi	xxxi
i	ix	g	Ido.	ix	xxxi	vi	xxxi
ii	x	a	Ido.	x	xxxi	vi	xxxi
iii	xi	b	Ido.	xi	xxxi	vi	xxxi
iiii	xii	c	Ido.	xii	xxxi	vi	xxxi
xxvii	xiii	d	Ido.	xiii	xxxi	vi	xxxi
xxviii	xiiii	e	Ido.	xiiii	xxxi	vi	xxxi
xxix	xv	f	Ido.	xv	xxxi	vi	xxxi
xxx	xvi	g	Ido.	xvi	xxxi	vi	xxxi
xxxi	xvii	a	Ido.	xvii	xxxi	vi	xxxi
xxxi	xviii	b	Ido.	xviii	xxxi	vi	xxxi
xxxi	xix	c	Ido.	xix	xxxi	vi	xxxi
xxxi	xx	d	Ido.	xx	xxxi	vi	xxxi
xxxi	xxi	e	Ido.	xxi	xxxi	vi	xxxi
xxxi	xxii	f	Ido.	xxii	xxxi	vi	xxxi
xxxi	xxiii	g	Ido.	xxiii	xxxi	vi	xxxi
xxxi	xxiiii	a	Ido.	xxiiii	xxxi	vi	xxxi
xxxi	xxv	b	Ido.	xxv	xxxi	vi	xxxi
xxxi	xxvi	c	Ido.	xxvi	xxxi	vi	xxxi
xxxi	xxvii	d	Ido.	xxvii	xxxi	vi	xxxi
xxxi	xxviii	e	Ido.	xxviii	xxxi	vi	xxxi
xxxi	xxix	f	Ido.	xxix	xxxi	vi	xxxi
xxxi	xxx	g	Ido.	xxx	xxxi	vi	xxxi
xxxi	xxxi	a	Ido.	xxxi	xxxi	vi	xxxi

- In the peere of our Lord God, 1437. Sigismund king of Hungarie, and Emperour of Rome, as on this day dyed.
- Antiochus Epiphanes, as on this day, placed the Idole of Jupiter, vpon the Altar of God in Ierusalem. 1. Macca. 1. 57.
- Ezra as on this day, commaundeth the Itraclites to leaue their strange wiues. Ezra. 10. 11. and 1. Esdr. 9. 3.
- Christ borne, as on this day, of the Virgin Marie, in the peere from the woordes creation, 4018.
- Antiochus Epiphanes, entred also as vpon this day into Ierusalem, with a great armie, and spoiled it. Ioseph. lib. 12. Chap. 6.

- Also he caused sacrifice on this day to be made vpon the Altar, which was in the stead of the Altar of sacrifices, looke 1. Macca. 1. 62.
- Steuen was stoned to death by the Iewes, for professing Christ, in the peere after Christ his ascension. Actes. 7. 58. 59.
- As vpon this day, Saint John the Euangelist, being of the age of lxxxix. peeres, died at Ephesus, in the reigne of Crisiane the Emperour. xxx. peeres after the destruction of Ierusalem.
- This day Herod slew the Innocentes, two peeres after the birth of Christ, among whom he had thought to haue murdered Christ. Mar. 2. 16. 17. 18.



# THE NAMES AND ORDER of all the bookes of the Olde and

Newe Testament, with the number of their

Chapters, and the leafe where they beginne.

Genesis hath chapters	50	leaf	1	Prouerbes chap.	31	leaf	301
Exodus	40		27	Ecclesiastes	12		312
Leuiticus	27		50	The Song of Salomon	8		316
Numbers	36		66	Isaiah	66		319
Deuteronomie	34		88	Ieremiah	52		346
Ioshua	24		107	Lamentations	5		359
Iudges	21		120	Ezekiel	48		361
Ruth	4		133	Daniel	12		405
1. Samuel	31		135	Hofea	14		414
2. Samuel	24		151	Ioel	3		418
1. Kings	22		165	Amos	9		419
2. Kings	25		182	Obadiah	1		423
1. Chronicles	29		197	Ionah	4		423
2. Chronicles	36		212	Micah	7		424
The prayer of Manasseh, apocryphe			230	Nahum	5		427
Ezra	10		231	Habakkuk	3		428
Nehemiah	13		236	Zephaniah.	3		429
Ester	10		244	Haggai	2		430
Iob	42		248	Zechariah	14		431
Psalmes	150		264	Malachi	4		436

## The bookes called Apocrypha.

1. Esdras	9	438	Baruch with the Epistle of Ieremiah	6	500
2. Esdras	16	446	The song of three children		503
Tobit	14	459	The storie of Sufanna		504
Iudeth	16	463	The idole Bel and the Dragon		505
The rest of Esther	6	470	1. Maccabees	16	505
Wisdom	19	472	2. Maccabees	15	521
Ecclesiasticus	51	479			

## The bookes of the Newe Testament.

Matthewe	28	1	1. Timotheus	6	110
Marke	16	18	2. Timotheus	4	112
Luke	24	29	Titus	3	114
Iohn	21	47	Philemon	1	114
The Actes	28	61	To the Hebrewes	13	115
The Epistle of Paul to the Romanes	16	79	The Epistle of James	5	120
1. Corinthians	16	87	1. Peter	5	122
2. Corinthians	13	94	2. Peter	3	124
Galatians	6	99	1. Iohn	5	126
Ephesians	6	101	2. Iohn	1	127
Philippians	4	104	3. Iohn	1	128
Colossians	4	106	Iude	1	128
1. Thessalonians.	5	107	Reuelation	22	129
2. Thessalonians	3	109			



# Howve to take profite in reading of the holy Scriptures.

Who so euer mindeth to take profite by reading scriptures, must

- 1 Earnestly & usually pray unto God that he will vouchsafe to
  - Teach the way of his statutes,
  - Give understanding,
  - Direct in the path of his commandementes.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
  - At the least twisse euerie day this exercise bee kept.
  - The time once appoynted herunto after a good entrie, be no other wise employed,
  - Superstition be auoyded.
  - At one other time that be done, which is left vndone at any time.
- 3 Understande to what ende and purpose the Scriptures serue, which were written, to
  - Teach, that we may learne truely,
  - Inproue, that we may be kept from errour,
  - Correct, that we may be vniuen from vice,
  - Instruct, that we may be setled in the way of well doing,
  - Comfort, that in trouble we may be confirmed in patient hope.
- 4 Remember that Scriptures concerne matter concerning
  - Religion and the right worshipping of God, as
    - Sayth in one God
      - Father,
      - Sonne,
      - Holy Ghost.
    - The state of mankinde, by
      - 1. Creation,
      - 2. fall and sinne,
      - 3. regeneration in Christ.
    - The Church and the gouernement thereof
      - Before Christ,
      - Since Christ,
    - The word of God written in the testament
      - Olde,
      - Newe,
    - Sacraments
      - Before Christ,
      - Since Christ,
    - The ende and generall iudgement of the
      - Good,
      - Wicked,
  - Common wealties and gouernments of people, by
    - Magistrates
      - Good,
      - Euill,
    - Peace and warre,
    - Prosperitie and plagues,
    - Subjects
      - Quiet,
      - Disloyal,
  - Families and things that belong to house hold, in which are
    - Husbands,
    - Wives,
    - Parents,
    - Children,
    - Patlers,
    - Seruaunts,
    - Godly blessed,
    - Ungodly plagued,
  - The private life and doings of euery man in
    - Wisdom and folly,
    - Love and hatred,
    - Sobernesse and incontinencie,
    - Birth and sorrowe,
    - Speech and silence,
    - Pride and humilitie,
    - Couetousnesse and liberalitie,
  - The common life of all men, as
    - Riches, pouertie,
    - Nobilitie,
    - Faour,
    - Labour and idlenesse.
- 5 Refuse all fence of Scripture contrarie to the
  - Articles of Christian faith, contained in the common Creede,
  - First and second table of Gods commandementes,
- 6 Marke and consider the
  - 1. Coherence of the text, how it hangeith together,
  - 2. Course of times and ages, with such things as belong vnto them,
  - 3. Power of speech prayer to the Scriptures,
  - 4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one is made easie in another.
- 7 Take opportunitie to
  - Reade interpreters if he be able,
  - Conferre with such as can open the Scriptures, Actes, 8. verse 30, 31. &c.
  - Heare preaching, and to proue by the Scriptures that which is taught, Act. 17. verse 11.



# THE SVMMME OF THE whole Scripture of the bookes of the olde and newe Testament.

God,



He bookes of the olde Testament, do teach vs that the same God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worship, is \* the only true God, and that he the same is almightie and euerlaſting: Who of his meere goodneſſe hath created by his word b<sup>e</sup>auen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is iuſt and mercifull: Who alſo <sup>e</sup>worketh all in al, \* after his owne will: <sup>f</sup>To whom it is not lawfull to ſay, wherefore he doeth thus or thus.

<sup>1</sup>Iſaiah.45.14.  
<sup>2</sup>Genefia.1.1.33.  
<sup>3</sup>Daniel.7.9.  
<sup>4</sup>Genefia.1.1.  
<sup>5</sup>Iſaiah.45.18.  
<sup>6</sup>Exodus.9.17.  
<sup>7</sup>Palme.9.7.8.  
<sup>8</sup>Iſaiah.45.11.  
<sup>9</sup>Exodus.12.37.  
<sup>10</sup>1. Corin.12.6.  
<sup>11</sup>Jeremiah.18.6.  
<sup>12</sup>Iſaiah.45.9.  
<sup>13</sup>Romans.9.20.  
<sup>14</sup>Ephesians.1.7.  
<sup>15</sup>Wilde.2.23.24.  
<sup>16</sup>Rom.5.14.18.  
<sup>17</sup>Ephesians.1.3.

Creation of man.

Moreouer, theſe bookes teach vs, that this very God almightie, after he created all things, ſhoped alſo Adam the firſt man, <sup>s</sup> to the image and ſpiritual ſimilitude of himſelfe, and that he did conſtitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuil, tranſgreſſing the precept of his creator, <sup>b</sup> by this his finne brought in ſuch and ſo great finne into the worlde, that we which be ſprung from him by the fleſh, <sup>i</sup> be in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuil.

Sinne,

Chriſt promiſed,

F<sup>r</sup>thermore, we are taught by theſe excellent bookes, that God promiſed to <sup>k</sup> Adam, <sup>l</sup> Abraham, <sup>m</sup> Iſaac, <sup>n</sup> Iacob, <sup>o</sup> Dauid, and to other fathers of the old time, that he would ſend that bleſſed ſeede, his ſonne Ieſus Chriſt our ſauour, which ſhould deliuer all thoſe from finne, and from the <sup>p</sup> tyrannie of the deuil, which by a liuely and working faith ſhould beleue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obtayne this deliuerance.

<sup>1</sup>Genefia.3.15.  
<sup>2</sup>Genefia.12.3.  
<sup>3</sup>Genefia.22.18.  
<sup>4</sup>Genefia.28.14.  
<sup>5</sup>1. Samuel.7.13.  
<sup>6</sup>Palme.132.11.  
<sup>7</sup>Hebrewes.2.14.

The Lawe,

A<sup>l</sup>ſo they giue vs to vnderſtande, that in the meane ſeaſon, while thoſe fathers the Iſraelites looked for the ſaluation and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had neede of the Satiour promiſed) God the creator gaue by Moſes his <sup>q</sup> lawe written in two tables of ſtone: that by it, finne and the malice of mans heart being <sup>r</sup> known, men might more vehemently thiſt for the <sup>s</sup> comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from finne: Which thing, neither the lawe, nor yet the ſacrifices and oblations of the lawe did <sup>t</sup> perſourme. For they were ſhadowes and figures of the true oblation of the bodie of Chriſt: by which oblation all <sup>u</sup> finne ſhould be blotted out, and quire put away.

<sup>1</sup>Exodus.20.1.  
<sup>2</sup>Romans.3.20.  
<sup>3</sup>Galatians.3.19.  
<sup>4</sup>Hebrewes.7.18.  
<sup>5</sup>and 10.1.  
<sup>6</sup>John.1.29.  
<sup>7</sup>Romans.9.5.  
<sup>8</sup>Luke.3.31.  
<sup>9</sup>Galatians.4.5.  
<sup>10</sup>Ephesians.1.10.  
<sup>11</sup>Rom.5.8.  
<sup>12</sup>Ephesians.2.9.  
<sup>13</sup>Tim.3.6.  
<sup>14</sup>1. Corin.15.8.  
<sup>15</sup>Ephesians.2.7.  
<sup>16</sup>1. Tim.3.5.  
<sup>17</sup>Iſaiah.53.7.  
<sup>18</sup>John.1.29.  
<sup>19</sup>Ephesians.5.2.  
<sup>20</sup>Hebrewes.9.26.

Chriſt God our Satiour came,

B<sup>y</sup> the bookes of the newe Teſtament we be taught, that Chriſt ſo afore promiſed (\* which is God about all things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that hee was <sup>a</sup> ſent at the laſt from the father, the ſelfe ſame time which the father dyd conſtitute within himſelfe: I ſay, <sup>b</sup> at that time, when all wickedneſſe abounded in the worlde, then hee was ſent: And this Ieſus our Satiour, being borne in the fleſh, <sup>c</sup> ſuffered death, and roſe againe from the dead, Which acts of his were not done by him in reſpect of the <sup>d</sup> good workes of any man (for we were all finners) but that this God our father ſhould <sup>e</sup> appeare true, in exhibiting the abundant <sup>f</sup> riches of his grace which he promiſed, and that <sup>g</sup> through his mercie he might bring vs to ſaluation.

Whereupon it is evidently ſhewed in the <sup>h</sup> newe Teſtament, that Ieſus Chriſt, being the true <sup>i</sup> lambe, the true <sup>j</sup> ſacrifice of the worlde, <sup>k</sup> putting away the finnes of men, came into this worlde to purchaſe grace and <sup>l</sup> peace for vs with the father, <sup>m</sup> waſhing vs from our finnes in his owne blood, and <sup>n</sup> ſhould deliuer vs from the bondage of the deuil, whom by finne we dyd ſerue: And ſo wee ſhould be <sup>o</sup> adopted by him to bee the ſonnes of God, made <sup>p</sup> heires with him of that moſt excellent and euerlaſting kingdom.

Nowe, that we ſhould acknowledge this ſingular and excellent benefite of God towards vs, almightie God <sup>q</sup> giueth vs his holy ſpirit: the <sup>r</sup> fruit and effect of the which is faith in God, and in his Chriſt. For, without the holy ghoſt, by which we are inſtructed and <sup>s</sup> ſealed, neither can we beleue that God the father ſent Meſſias, nor yet that Ieſus is Chriſt: For <sup>t</sup> no man (ſayeth Paul) can ſay that Ieſus is the Lorde, but by the holy ghoſt. The <sup>u</sup> ſame ſpirit witneſſeth to our ſpirit, that we are the children of God, <sup>v</sup> and poureth into our bowels that charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy ſpirit doth giue vs hope, which is a ſure looking for eternall life, whereof he him ſelfe is the certaine <sup>w</sup> token and pledge. Alſo he giueth vs other <sup>x</sup> ſpirituall giſtes, of the which Paul writeth to the Galatians. Therefore the benefite of faith is not yet to be deſpised, or liſt to be ſet by. For by the meanes of this truſt and <sup>y</sup> faith in Chriſt, which <sup>z</sup> worketh by charitie, and ſeweth it ſelfe forth by the workes of charitie, mouing man thereto, we are <sup>a</sup> iuſtified and ſanctified: that is to ſay, God and the father of our Lord Ieſus Chriſt (which is made our <sup>b</sup> father alſo by him, being our <sup>c</sup> brother) doth account vs to be iuſt and holy through his grace, and through the merite of his ſonne Ieſus Chriſt, not <sup>d</sup> imputing our finnes to vs, ſo farre forth, that we ſhould ſuffer the paynes of hell for them.

<sup>1</sup>Actes.3.19.  
<sup>2</sup>Ephesians.1.14.  
<sup>3</sup>Romans.5.5.  
<sup>4</sup>Hebrewes.2.14.  
<sup>5</sup>Galatians.3.15.  
<sup>6</sup>Ephesians.1.5.  
<sup>7</sup>Romans.8.17.  
<sup>8</sup>Ephesians.3.5.  
<sup>9</sup>Romans.8.16.  
<sup>10</sup>Galatians.4.6.  
<sup>11</sup>Ephesians.2.7.  
<sup>12</sup>Galatians.5.22.  
<sup>13</sup>Galatians.5.6.  
<sup>14</sup>Ephesians.5.2.  
<sup>15</sup>Hebr.13.31.  
<sup>16</sup>Romans.8.30.  
<sup>17</sup>and 8.2.  
<sup>18</sup>Galatians.1.6.  
<sup>19</sup>Math.5.48.  
<sup>20</sup>and 23.9.  
<sup>21</sup>Hebrewes.2.11.  
<sup>22</sup>1. Corin.12.9.  
<sup>23</sup>1. Tim.3.11.13.15.  
<sup>24</sup>Luke.7.6.  
<sup>25</sup>Ephesians.2.10.  
<sup>26</sup>1. Peter.1.10.  
<sup>27</sup>Ephesians.5.2.  
<sup>28</sup>Math.13.8.

Good workes,

Finally, Chriſt him ſelfe <sup>e</sup> came into the worlde, to the intent that wee through him being ſanctified and clenſed from our finnes, following his will in good workes, ſhould deny the things pertaining to the fleſh, and freely <sup>f</sup> ſerue him in righteouſneſſe and holineſſe all the dayes of our life: and that <sup>g</sup> by good workes (which God hath prepared for vs to walke in) we ſhould <sup>h</sup> ſhewe our ſelues to be called to his grace and giſt of faith: which good workes who ſo hath not, doeth ſhewe himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

To Chriſt muſt we come, and <sup>i</sup> followe him with a cherefull minde, that he may teach vs: For he is <sup>j</sup> our maſter, and tea-  
cher,

D.ii.



# The summe of the holy Scripture.

<sup>a</sup> Math. 11. 29.  
<sup>b</sup> John 13. 15.  
<sup>c</sup> 1. Pet. 2. 21.  
<sup>d</sup> 1. Pet. 3. 15.  
<sup>e</sup> Hebrews 4. 14.  
<sup>f</sup> 1. Tim. 2. 5.  
<sup>g</sup> 1. John 2. 12.  
<sup>h</sup> John 14. 13.  
<sup>i</sup> and 16. 23.  
<sup>j</sup> Math. 11. 24.  
<sup>k</sup> Math. 11. 27.  
<sup>l</sup> Hebrews 4. 16.  
<sup>m</sup> 1. Timot. 1. 15.

master, <sup>a</sup> lowly and humble of heart: he is to vs an <sup>e</sup> example, whereby we must learne the rule to liue well.

Moreouer, he is our <sup>p</sup> bishop and our <sup>q</sup> high priest, which did himselfe offer vp for vs his owne blood, Bishop, being the onely <sup>r</sup> mediatour betweene God and men: Who nowe sitteth at the right hand of God the fa- Mediatour, ther, being made our <sup>s</sup> aduocate, making Prayer and intercession for vs: who doubtlesse shall obtaine for vs Aduocate, <sup>t</sup> whatsoeuer we shall desire, either of him, or else of his father in his name, if so be that we thus desiring, shall beleuee that he will so do: for thus hath he promised, Therefore let vs not doubt, if we sinne at any time, to come with <sup>u</sup> repentance to the which he doth inuite and stirre vs at the verie beginning of his preaching) and with fure trust to the <sup>v</sup> throne of his grace, with this beleife, that we shall obtaine mercie: For therefore y came he into the world, that he might saue sinners by his grace.

<sup>a</sup> Math. 23. 33.  
<sup>b</sup> 1. Timot. 4. 1.  
<sup>c</sup> 2. Corin. 5. 10.  
<sup>d</sup> Marc. 5. 34. &c.

**T**His is verily Christ Iesus, which shall come at a <sup>\*</sup> certaine time appointed by his father, and shall sit in Iudgement, great maiestie to <sup>a</sup> iudge all men, and to render to euery man <sup>b</sup> the workes of his bodie according to that he hath done, whether it be good or euill. And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, life euerlasting: ) <sup>c</sup> Come ye blessed of my fa- Eternall life, ther, enioy the kingdome that hath bene prepared for you from the beginning of the worlde. But to them which shall be on the left side, he shall say: Depart from me ye cursed into euerlasting fire prepared for the de- Eternall fire, uill and his Angels, And then <sup>d</sup> that the end be, when Christ, hauing vtterly vanquished all maner of enimies, shall deliuer vp the kingdome to God the father.

<sup>a</sup> 1. Pet. 1. 19. &c.  
<sup>b</sup> John 17. 3.  
<sup>c</sup> John 10. 37.

**T**O the intent that we might vnderstand these things, the <sup>e</sup> sacred bookes of the Byble were deliuered to vs by the goodnes of God through his holy spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the trueth of this doctrine is sealed vp to vs: that we <sup>f</sup> might vnderstand, I say, and beleuee that there is one onely true God, and one sauour Iesus Christ, whom (as he had promised) he hath sent: <sup>g</sup> and that we beleueing, might haue in his name life euerlasting, To what intent the scrip- tures were written.

<sup>a</sup> 1. Corin. 3. 11.  
<sup>b</sup> Galatians 1. 3.  
<sup>c</sup> Romans 11. 36.

**B**Eside this <sup>b</sup> foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doth stand sure and stedfast, And Paul vvillesh him to be <sup>c</sup> assured vvhich shall preach any other ly foundation: fayth and saluation then by Iesus Christ, yea although he were an Angel from heauen,

For <sup>d</sup> of him, through him, and for him, are all things: To vvhom vvvith the father and the holy Ghost, be all honour and glorie vvvithout ende, Amen.





Of the incomparable treasure of the holy  
Scriptures, with a prayer for the true vse of  
the same.

Esa. 12. 3. and 49. 10.  
reuelat. 21. 16. & 22.

*Here is the spring where waters flowe,  
to quenche our heate of sinne:*

17.  
Ieremi. 33. 15. psalm,  
119. 160. reuel. 2. 7.  
& 22. 2. psalm. 119.  
142. 144.

*Here is the tree where truth doth growe,  
to leade our liues therein:*

*Here is the fudge that stintes the strife,  
when mens deuises faile:*

Iohn. 6. 35.

*Here is the bread that feedes the life,  
that death can not assaile.*

Luke. 2. 10.

*The tidings of saluation deare,  
comes to our eares from hence:*

Ephesians. 6. 16.

*The fortresse of our faith is here,  
and shield of our defence.*

Matthewe. 7. 6.

*Then be not like the hogge that bath  
a pearle at his desire,*

2. Peter, 2. 25.

*And takes more pleasure of the trough  
and wallowing in the myre.*

Matthewe. 6. 22.

*Reade not this booke in any case,  
but with a single eye:*

Psalm. 119. 27. 73.

*Reade not but first desire Gods grace,  
to vnderstand thereby.*

Iude. 20.

*Pray still in sayth with this respect,  
to fructifie therein,*

Psalm. 119. 11.

*That knowledge may bring this effect,  
to mortifie thy sinne.*

Ioshua. 1. 8. psalm. 1.  
1. 2.

*Then happie thou in all thy life,  
what so to thee befallles:*

Psalm. 94. 12. 13.

*Yea, double happie shalt thou be,  
when God by death thee calles.*

O Gracious God and most merciful Father, which hast vouchsafed vs the rich and precious Treasur of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euermlasting comfort, to reforme vs, to renewe vs according to thine owne Image, to builde vs vp, and edifie vs in to the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this O heavenly Father, for Iesus Christs sake, Amen.







# The first booke of Moses, cal-

led \*Genesis.

## THE ARGUMENT.

**M**Ofes in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderful workes, & to prayse his Name for the infinite graces, wherewith he had indued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the fame by his promise of Christ to come, by whome he should overcome Satan, death and hell. Secondly, that the wicked, vnmindefull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iakob, and the rest of the Patriarches, that his mercies neuer fayle them, whome he chuseth to be his Church, & to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preferuation and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnes of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wilddome might be confounded, and the Name of God euermore prayed.

### CHAP. I.

1 God created the heauen and the earth, 2 The light and the darkenesse, 3 The firmament, 4 He separateth the water from the earth, 5 He createth the sunne, the moone, and the starres, 6 He createth the fish, birds, beastes, 7 He createth man and giueth him rule ouer all creatures, 8 And pounderth nouriture for man and beast.

**I**n the beginning\* God created the heauen and the earth.

2 And the earth was without forme and voyde, and darkenesse [was] vpon the deepe, and the Spirit of God moued vpon the waters.

3 Then God sayde, \*Let there be light: And there was light.

4 And God saue the light that it was good, and God separateth the light from the darkenes.

5 And God called the light, Day, and the darknes, he called Night. <sup>†</sup> So the evening & the morning were <sup>†</sup> first day.

6 Againe God sayde, \*Let there be a firmament in the muddes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separateth the waters, which were vnder the firmament, from the waters which were above the firmament, and it was so.

8 And God called the firmament, Heauen. <sup>†</sup> So the evening and the morning were the second day.

9 God saide againe, \*Let the waters under the firmament, which only appertaineth to God, <sup>†</sup> Ebr. betweene the lights, and betweene the darknes. <sup>†</sup> The first day, <sup>†</sup> Ebr. So was the evening, so was the morning. Psal. 33. 6 & 13. 6. 5. iere. 10. 12. & 51. 15. <sup>†</sup> Or, spreading ouer, and aire. <sup>†</sup> As the sea & rivers, from those waters that are in the cloudes, which are vpholden by Gods power, lett they should ouerwhelme the world. Psal. 148. 4. <sup>†</sup> Ghar is, the region of the aire, and all that is about vs. <sup>†</sup> The second day. Psal. 33. 7. & 89. 11. & 13. 6. 10. 3. 8. 4.

ters vnder the heauen be gathered into one place, and let the drie land appeare, and it was so.

10 And God called <sup>†</sup> drie land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, <sup>†</sup> Let the earth bud forth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruite according to his kind, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kind, also <sup>†</sup> tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God saue that it was good.

13 So the evening and the morning were the third day.

14 And God saide, \*Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes and yeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lights: the greater light <sup>†</sup> to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the

sunne and the moone: and here he speakes as man iudgeth by his eye: for the moone is lesse then the planer Saturnus. <sup>†</sup> To giue it sufficient light, as instruments appointed for <sup>†</sup> time, to serue to mans vse. Ier. 31. 35.

\* This worde significth the beginning and generation of the creatures,

h So that we see it is the on- ly power of Gods worde that maketh the earth fruite full, which cla- naturally is barren.

i This sentence is so oft repeta- ed, to signifie that God made all his crea- tures to serue to his glory, & to the profite of man: but for- sunne they were accursed, per to the elect, by Christ, they are restored & serue to their wealth, & to the third day.

Psal. 130. 6. 7. deut. 4. 10. <sup>†</sup> 23. <sup>†</sup> y lightes be meaneth the sunne, & moone and the starres, which is the ordinarie day, which is the ordinarie day, from the sunne rising to <sup>†</sup> 2. going downe, in <sup>†</sup> changes appertaining to naturall and politicall orders & seasons, in <sup>†</sup> time, the sunne and the moone: and here he speakes as man iudgeth by his eye: for the moone is lesse then the planer Saturnus. <sup>†</sup> To giue it sufficient light, as instruments appointed for <sup>†</sup> time, to serue to mans vse. Ier. 31. 35.

a First of all, before that any creature was, God made hea- uen and earth of nothing, Psal. 11. 1. 4. Psal. 33. 6. and 136. 5. ecclesi. 18. 1. acts. 14. 15. & 17. 24. b As a rude dunpe & with- out any crea- ture in it: for the waters cou- uered all. [Or, waste. c Darknes cou- uered the deepe waters: for as per <sup>†</sup> light was not created, <sup>†</sup> Ebr. face of the deepe. d He main- tained this childe heape by his le- crece power, <sup>†</sup> Ebr. face of the waters. Hebr. 11. 13. e The light was made be- fore either sunne or moone was created: there- fore we must not attribute that to the crea- tures that are Gods instruments, which only appertaineth to God, <sup>†</sup> Ebr. be- tweene the lights, and betweene the darknes. <sup>†</sup> The first day, <sup>†</sup> Ebr. So was the evening, so was the morning. Psal. 33. 6 & 13. 6. 5. iere. 10. 12. & 51. 15. <sup>†</sup> Or, spreading ouer, and aire. <sup>†</sup> As the sea & rivers, from those waters that are in the cloudes, which are vpholden by Gods power, lett they should ouerwhelme the world. Psal. 148. 4. <sup>†</sup> Ghar is, the region of the aire, and all that is about vs. <sup>†</sup> The second day. Psal. 33. 7. & 89. 11. & 136. 6. 10. 3. 8. 4.

A.I. darknes:



† The fourth day.  
p. Ebr. fish and  
beast which  
live, in time  
of crepe.

† Ebr. the soule  
of his.

† Ebr. face of  
the firmace.

q. The fish and  
fowles had both  
one be zinning.

wherin we see  
that nature gi-  
ueth place to  
Gods will, for  
as much as the  
one for is made  
to the about in  
the ayre, &  
the other to swim  
beneath in the  
water.

r. That is, by  
berme of his  
woybe he gaue  
power to his  
creatures to in-  
crease.

† The fifth day.  
† Ebr. soule  
of life.

Chap. 5. 1.  
and 9. 6.

1. cor. 1. 7.  
col. 3. 10.

f. God com-  
manded the  
water and the  
earth to bring  
forth other  
creatures: but  
of mā he saith,  
Let vs make  
signifying that  
God taketh  
counsel with  
his wisdom &  
verne, purpo-  
sing to make  
an excellent  
woybe about  
all the rest of  
his creation.

e. This image  
and likenes  
of God in man  
is expounded, &  
where it is  
written, that  
man was crea-  
ted after God  
in righteous-  
nes and true  
holines, these  
two woybes all  
perfection, as  
wisdom, &  
truth, inno-  
cence, power,  
et.

Wild. 2. 23.  
eccles. 17. 1.  
Math. 19. 4.

u. The inspi-  
ration of man  
is the blessing of  
God, Psal. 128.  
Chap. 8. 17. and 9. 1.

x. Gods great  
patrie to man taketh away all excuse of his ingratitude.

Chap. 9. 3.

darknes: & God saith that it was good.

19 So the evening and the morning were the fourth day.

20 Afterward God saide, Let f waters bring forth in abundance [every] creeping thing that hath life: and let the soule flye vpon the earth in the open firmament of the heauen.

21 The God created f great whales, and every thing living & moving, which the 9 waters brought forth in abundance according to their kinde, & every fethered fowle according to his kinde: and God saide that it was good.

22 Then God blessed them, saying, Bring forth fruite and multiplie, and fill the waters in the seas, and let the soule multiplie in the earth.

23 So the evening and the morning were the fifth day.

24 Moreover God saide, Let the earth bring forth the living thing according to his kinde, cattel, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of f earth according to his kinde, and the cattel according to his kinde, and every creeping thing of f earth according to his kinde: and God saide that it was good.

26 Furthermore God said, \* Let vs make mā in our image according to our likenes, and let them rule over the fish of the sea, and over the soule of the heauen, and over the beasts, and over all the earth, and over every thing that creepeth and moveth on the earth.

27 \* Thus God created the man in his image: in the image of God created he him: he created them male & female.

28 And God blessed them, and God saide to them, \* Bring forth fruite and multiplie, and fill the earth, and subdue it, and rule over the fish of the sea, and over the fowle of the heauen, and over every beast that moveth vpon the earth.

29 And God saide, Beholde, I haue giuen vnto you every herbe bearing seede, which is vpon all the earth, and every tree, wherein is the fruit of a tree bearing seede: [that] shalbe to you for meate.

30 Likewise to every beast of f earth, and to every soule of the heauen, and to every thing that moveth vpon the earth, which hath life in it selfe, every greene herbe [shalbe] for meate, and it was so.

31 \* And God saue all that hee had made, and loe, it was very good. So the evening and the morning were the sixth day.

# CHAP. II.

2 God resteth the seventh day, and sanctified it. 15 Hee created man in the garden. 22 Hee created the woman. 24 Marriage is ordeined.

Thus the heauens & the earth were finished, & all the hoste of them.

2 For in the seventh day God ended his worke which hee had made, \* and the seventh day hee rested from all his worke, which he had made.

3 So God blessed the seventh day, and sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 These are the [generations of the heauens & of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And every plant of the field, before it was in the earth, & every herbe of the field, before it grew: for the Lord God had not caused it to raine vpon f earth, neither was there a man to till the ground.

6 But a mist went by from f earth, and watered all the earth.

7 The Lord God also made the man of the dust of the ground, & breathed in his face breath of life, \* and the man was a living soule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom he had made.

9 For out of the ground made the Lord God to grow every tree pleasant to the sight, & good for meate: the tree of life also in the mids of the garden, & the tree of knowledge of good & of euill.

10 And out of Eden went a riuer to water the garden, & from thence it was diuided, and became into foure heads.

11 The name of one [is] \* Pihon: the same compasseth the whole land of Babel, where is gold.

12 And the good of that land is good: there is \* Wdium, & the Onix stone.

13 And the name of the second riuer [is] Gihon: the same compasseth the whole land of Cush.

14 The name also of the third riuer [is] Hiddekel: this goeth toward the Eastside of \* Asshur: and the fourth riuer is [Perath]

Exod. 31. 17.  
eccles. 19. 16.  
33.

mar. 7. 37.  
† The first day.

Exod. 31. 17.  
and 31. 17.  
deut. 5. 14.  
hebr. 4. 4.

a. That is, the  
innumerable  
abundance of  
creatures in  
heauen & earth.

Exod. 20. 12.  
and 31. 17.  
deut. 5. 14.  
hebr. 4. 4.

b. For hee had  
now finished  
his creation,  
but his prou-  
idence still wa-  
reth ouer his  
creatures & go-  
uerneth them.

c. Appointed it  
to be kept holy,  
that mā might  
therein consi-  
der the excel-  
lencie of his  
workes, and  
Gods good-  
nes towards  
him.

† Or, the origi-  
nal and begin-  
ning.

Or, tree, as  
chap. 2. 1. 5.

d. God onely  
openeth the  
heauens and  
shuteth them,  
hee sendeth  
drought and  
raime accord-  
ing to his  
good pleasure.

† Or, formed.

e. For the truth  
whereof mans  
body was crea-  
ted, to the inke  
that mā should  
not glory in  
the excellencie  
of his owne  
nature.

1. Cor. 15. 45.

f. This was  
the name of a  
place, as some  
think, in Egipt  
potamia, most  
pleasant and  
abundant in all  
things.

g. Which was  
a signe of the  
life receiued of  
God.

h. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

i. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

j. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

k. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

l. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

m. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

n. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

o. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

p. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

q. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

r. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

s. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

t. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

u. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

v. That is, of  
miserable expe-  
rience, which  
came by risi-  
ng God.

Ecclus. 24. 29. i. \* This is a counterpoint to the first Calvary, & enclined toward the West. † Or precious stone, or pearle. ¶ The faith is the name of a tree. || Or Ethiopia. || Or Tygris. || Or Assyria. || Or Euphrates.



The situation of the Garden of Eden.



Armenia the great.

The land of Havilah.

The fall of Euphrates. The fall of Tygris. The gulf of the Persian sea.

¶ Because mention is made in the tenth verse of this Chapter, of the river that watered the Garden, we must note that Euphrates and Tygris, which in Hebrew, Perath & Hiddekel, were called both one then where they joined together, & they had four heads: that is two at their fountains and two where they fell into the Persian sea. In this country and most plentiful land Adam dwelt, and this was call'd Paradise: that is, a Garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pison compasseth the land of Havilah, it is meant of Tygris, which in some countries, as it is called by divers places, was called by sundry names, as sometime Diglito, in other places Ptolemy, and of some Platin or Pison. So that Tygris and Euphrates (which were but two rivers, and sometime when they joyned together, were called after one name) were according to divers places, called by these four names, so that they might seeme to have bene four divers rivers.

¶ God would not have man idle, though as yet there was no neede to labour.

¶ So that man might knowe there was a soveraigne Lord, to whom he owed obedience, & Ebr. Eating thou shalt eat of.

¶ Or, whensoever.

¶ By this death he meant the separation of man from God.

¶ In our life and chief felicity: and also that our disobedience is the cause thereof.

¶ Ebr. before him.

¶ By moving them to man he submit them selves to Adam.

¶ Ebr. built.

¶ Signifying, that man was perfect, when the woman was created, which before was like an unperfected building.

¶ 1. Cor. 11. 8.

She shall be called woman, because she was taken out of man.

24 ¶ Therefore shall man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.

25 And they were both naked, man and his wife, and were not ashamed.

¶ So that marriage requireth a greater dutie of us towards our wives, then otherwise we are bound to them to our parents. ¶ 9. ¶ Before sinne entered, all things were honest and comely.

## CHAP. III.

1 The woman seduced by the serpent, 6 Enticed her husband to sinne, 8 They both sinned from God, 14 They three are punished, 15 Christ is promised, 19 Satan is cast out of Paradise.

**N**OW the serpent was more subtil then any beast of the feld, which the Lord God had made: and he said to the woman, Yea, hath God in deede saide, ¶ Thal not eat of every tree of garden? 2 And the woman said unto the serpent, We eat of the fruit of the trees of garden, 3 But of the fruit of the tree, which is in the mids of garden, God hath saide, ¶ Thal not eat of it, neither shall ye touch it, lest ye die.

4 Then the serpent said to the woman, ¶ Thal not die at all,

5 But God doth know, that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meate, & that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, & made themselves breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man & his wife hid them selves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said unto him, where art thou?

10 who said, I heard thy voyce in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And hee said, who tolde thee, that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 Then the man said, The woman

the cause of his nakedness, which was his transgression of Gods commandment.

A. ii.

which

Wild. 2. 24.

a As Satan can change him selfe into an Angel of light,

so did he abuse the wisdom of the serpent to deceiue him.

b God suffered Satan to make the serpent his instrument to speake in him.

c In doubting of Gods threatening, the people turned to Satan.

2. Cor. 11. 3.

d This is Satan's chiefest subtiltie, to cause vs not to feare Gods threatnings.

¶ Ebr. die the death.

e As though he should say, God doeth not forbid you to eat of the fruit, saith he knoweth that if ye should eat thereof, ye should be like to him.

Eccles. 2. 5, 6.

f. 1. Tim. 2. 14.

g. As hee moueth to please his wife, as moued by ambition at her persuasion.

h. They began to feele their misery, but they sought not to God for redred.

i. As things to get about to hide their priuities.

¶ Or, wind.

h. The sinfull conscience fleeth Gods presence.

i. His hypocritic appeareth in that he hid



k As wicked  
nes & lacke of  
repentance  
a peccar in  
this, hee bur  
deneth God  
with his faulte,  
because hee had  
giuen him  
a wife.

l In steade of  
confessing her  
sin, shee increa  
seth it by ac  
cusings the ser  
pent.

m Hee ascri  
beth the crea  
tion of Adam  
and his wife,  
because hee  
would bring  
them to repen  
tance, but hee  
ascribeth not  
to her peni  
tence, because  
he would shew  
him no mercy.

n As a vile and  
contemtable  
beast. *Job. 67. 25.*  
o Hee chis  
peth manerly  
to say, by whose  
motion & craft  
the serpent  
returned the wo  
man.

p That is, the  
power of sinne  
and death.

q Satan shall  
sing Christ &  
his members,  
but not over  
come them.

r The Lord es  
tablished Adam  
by the prom  
ises of the bles  
sed seed, & also  
punisheth & bo  
peth for the sin  
ne, which the  
soule should  
haue bene  
punished for,  
by the spirite  
hauing concei  
ued hope of  
forgiveness,  
night linc by  
faith.

s *1. Cor. 14. 34.*  
t The trans  
gression of  
Gods com  
mandment was  
cause that both  
man and wife  
were subiect  
to the curse.

u These are  
not the natur  
all fruites of  
the earth, but  
proceede of  
corruption of  
sinne.

x By this version  
hee reprocheth  
Adams miserie,  
wherein hee was  
fallen by ambition,  
y Adam  
deprived of life,  
lost all the  
figure thereof.

z The generation  
of mankind,  
z Kain killeth  
Habel, z Lamech  
a tyrane en  
courageth his  
fearfull wives,

26 True religion  
is restored.

27 The generation  
of mankind,  
z Kain killeth  
Habel, z Lamech  
a tyrane en  
courageth his  
fearfull wives,

28 True religion  
is restored.

which thou gavest to be with mee, hee  
gaue me of the tree, and I did eat.

13 And the Lord God said to the wo  
man, why hast thou done this: And the  
woman said, The serpent beguiled me,  
and I did eate.

14 ¶ Then the Lord God said to the  
serpent, m Because thou hast done this,  
thou art cursed above all cattel, & above  
every beast of the field: vpon thy belly  
shalt thou goe, and dust shalt thou eate  
all the dayes of thy life.

15 I will also put enmitie betweene  
thee and the woman, & betweene thy  
seed and her seed. He shall breake thy  
head, and thou shalt bruise his heele.

16 ¶ Unto the woman he said, I will  
greatly increase thy sorrowes, and thy  
conceptions. In sorrow shalt thou bring  
forth children, and thy desire shall be sub  
iect to thine husband, and he shall rule  
ouer thee.

17 ¶ Also to Adam he sayd, Because  
thou hast obeyed the voyce of thy wife,  
and hast eaten of the tree, (Whereof I  
comanded thee, saying, Thou shalt not  
eat of it) cursed is the earth for thy sake:  
in sorrow shalt thou eat of it all the dayes  
of thy life.

18 ¶ Thornes also, and thistles shall it  
bring forth to thee, and thou shalt eate  
the herbe of the field.

19 In sweate of thy face shalt thou  
eate bread, til thou returne to the earth:  
for out of it wast thou take, because thou  
art dust, and to dust shalt thou returne.

20 (And the man called his wifes  
name Eua, because shee was the mo  
ther of all liuing)

21 ¶ Unto Adam also and to his wife  
did the Lord God make coates of skins,  
and clothed them.

22 ¶ And the Lord God sayd, \* Be  
holde, the man is become as one of vs,  
to knowe good and euill. And now least  
he put forth his hand, and take also of  
the tree of life and eate and liue for euer,

23 Therefore the Lord God sent him  
forth from the garden of Eden, to til the  
earth, whence he was taken.

24 Thus hee cast out man, and at the  
East side of the garden of Eden hee set the  
Cherubims, and the blade of a sword  
shaken, to keepe the way of the tree of life.

25 ¶ Then the Lord God said vnto him,  
Doubtlesse whosoener slaieth Kain, hee

Afterward man knewe hee  
Eua his wife, which concei  
ued and bare Kain, and said,  
I haue obtained a man by  
the Lord.

2 And againe shee brought forth his  
brother Habel, & Habel was a keeper of  
sheepe, & Kain was a tiller of ground.

3 ¶ And in processe of time it came to  
passe, that Kain brought an oblation  
vnto the Lord of the fruite of the ground.

4 And Habel also him selfe brought  
of the first frutes of his sheepe, & of the  
fatte of them, and the Lord had respect  
vnto Habel, and to his offering,

5 But vnto Kain and to his offering  
he had no regard: Wherefore Kain  
was exceeding wroth, and his coun  
tenance fell downe.

6 ¶ Then the Lord said vnto Kain,  
why art thou wroth: and why is thy  
countenance cast downe:

7 If thou do well, shalt thou not be  
accepted: and if thou doest not well,  
sinne lieth at the doore: also vnto thee  
his desire shall be subject, & thou shalt  
rule ouer him.

8 ¶ Then Kain spake to Habel his  
brother, And when they were in the  
field, Kain rose vp against Habel his  
brother, and slew him.

9 ¶ Then the Lord said vnto Kain,  
where is Habel thy brother: who an  
swered, I can not tell. Am I my bro  
thers keeper:

10 Again hee said, What hast thou  
done: the voyce of thy brothers blood  
crieth vnto me from the earth.

11 Nowe therefore thou art cursed  
from the earth, which hath opened her  
mouth to receiue thy brothers blood  
from thine hand.

12 When thou shalt till the ground, it  
shall not henceforth yeelde vnto thee her  
strength: a vagabond and a runagate  
shalt thou be in the earth.

13 ¶ Then Kain said to the Lord, my  
punishment is greater, then I can beare.

14 Behold, thou hast cast me out this  
day from the earth, and from thy face  
shall I be hid, and shall be a vagabond,  
and a runagate in the earth, and whoe  
soever findeth me, shall slay me.

15 ¶ Then the Lord said vnto him,  
Doubtlesse whosoener slaieth Kain, hee

complainte: for the iniquitie is selfe cryeth for vengeance, k The earth shall be  
witness against thee, which mercifully receiue thy blood, which thou most cru  
elly sheddest, l Thou shalt neuer haue rest: for thy time here shall be continu  
all care, m Hee burdeneth God as a cruel iudge, because hee selfe punish him  
harshly, n Or, my sinne is greater then can be pardoned, o Eua, the face of  
the face of

a Spous  
nature, the state  
of marriage, &  
Gods blessing  
were not better  
by abolishing  
thyow sinne,  
but the qualitie  
of conuersion  
thereof was  
changed,

b That is, ac  
cording to the  
loyde promiss,  
as Chap. 3. 15:  
some read, To  
the Lord, as  
recompens for  
sinne, which  
he had done,  
whom hee  
would offer to  
the Lord as the  
first fruits of  
her birth,

c This declar  
eth that the  
father instruct  
ed his children  
in the know  
ledge of God,  
and also how  
God gaue the  
sacraments to  
signifie their  
saluation: al  
beit they were  
destitute of the  
sacrament of  
the tree of life.

d Because he  
was an hypo  
crite and of  
fenced only for  
an outward shew  
without synce  
rine of heart.

e Both thou  
and thy sacri  
fice shall be  
acceptable to me,  
f Sinne shall  
kill torment  
thy conscience.

g The digni  
tie of the first  
borne is giuen  
to Kain ouer  
Habel.

h This is the  
nature of the  
reprobate wick  
ednes: they are  
recompens of  
their by  
poisies, euen  
to neglect God  
despite him.

i God reueng  
geth by wrongs  
of his sinners,  
though none  
complainte.

k The earth  
shall be  
witness against  
thee, which mer  
cifully receiue  
thy blood, which  
thou most cru  
elly sheddest.

l Thou shalt  
never haue rest:  
for thy time  
here shall be  
continual care.

m Hee burden  
eth God as a  
cruel iudge, be  
cause hee selfe  
punish him  
harshly.

n Or, my sinne  
is greater then  
can be pardoned.

o Eua, the face  
of the face of

the face of

the face of



n For so the  
loue he bare to  
Kain, but to sup-  
presse murder.

o Which was  
some visible  
signe of Gods  
indgement, y  
others should  
fear thereof.  
p Thinking  
thereby to be  
sure, & to have  
little occasion  
to fear Gods  
indgement a-  
gainst him.

q The lawfull  
institucion of  
marriage, which  
is, y two should  
be one flesh,  
was first cor-  
rupt in the  
house of Kain  
by Lamech.  
r Or, first in-  
uentor.

s Or, flutes  
and pipes.  
t His wives  
seem that all  
men hated him  
for his cruelty,  
were afraid:  
therefore he brag-  
geth y there is  
none so ludie y  
were able to  
resist, although  
he were already  
wounded.  
u De mocked  
at Gods suffe-  
rance in Kain,  
telling as though  
God would  
suffer none to  
punish him, and  
yet give him li-  
cense to mur-  
der others.  
v In these  
dayes God be-  
gan to moue  
the hearts of  
the world to  
relapse to religio,  
which a long  
time by the  
wicked had  
bin suppressed.

shalbe <sup>a</sup> punished seuen folde. And the  
Lord set a <sup>o</sup> marke vpon Kain, lest any  
man finding him should kill him.

16 Then Kain Went out from the  
presence of the Lord and dwelt in y land  
of Nod toward the Eastside of Eden.

17 Kain also knew his wife, Which  
conceiued and bare Henoch: and he built  
a <sup>p</sup> citie, and called the name of the citie  
by the name of his sonne, Henoch.

18 And to Henoch was borne Irad,  
and Irad begat Behuiael, and Behu-  
iael begate Methushelah, and Methu-  
shahel begate Lamech.

19 And Lamech tooke to him two  
wives: the name of y one was Adah,  
and the name of the other Zillah.

20 And Adah bare Jabel, who was  
the father of such as dwell in the tents,  
and of such as haue cattell.

21 And his brothers name was Jub-  
bal, who was the father of all that play  
on the harpe and organs.

22 And Zillah also bare Tubal-kain,  
who wrought cunningly euery craft of  
brasse and of yron: and the sister of Tu-  
balkain was Naamah.

23 Then Lamech said vnto his wives  
Adah and Zillah, heare my voyce, ye  
wives of Lamech: hearken vnto my  
speech: for I would slay a man in my  
wound, and a yong man in mine hurt.

24 If Kain shalbe auenged seuen  
folde, truly Lamech, seuentie times se-  
uen folde.

25 And Adam knewe his wife a-  
gaine, and she bare a sonne, & she called  
his name Sheth: for God, saide she,  
hath appointed me an other seede for  
habel, because Kain slew him.

26 And to the same Sheth also there  
was borne a sonne, & he called his name  
Enoch. Then began men to call vpon  
the Name of the Lord.

CHAP. V.

1 The genealogie, 5 Age and death of Adam, 6 His succer-  
sion vnto Noah y his children, 24 Henoch was taken away.

**T**his is the booke of the gene-  
rations of Adam. In the day  
that God created Adam, in y  
likenes of God made he him,

2 Male and female created he them,  
and blessed them, and called their name

Adam in y day that they were created.

3 And Powe Adam liued an hundred  
thre and thirtie yerres, and begate a childe  
in his owne likenes after his image, and  
called his name Sheth.

4 And the dayes of Adam, after he

had begotten Sheth, were eight hun-  
dredth yerres, and he begate sonnes and  
daughters.

5 So all the dayes that Adam liued,  
were nine hundredth and thirtie yerres:  
and he died.

6 And Sheth liued an hundredth and  
fine yerres, and begate Enosh.

7 And Sheth liued, after hee begate  
Enosh, eight hundredth and seuen yerres,  
and begate sonnes and daughters.

8 So all y daies of Sheth were nine  
hundredth & thielue yerres: and he died.

9 Also Enosh liued ninetie yerres  
and begate Kenan.

10 And Enosh liued, after he begate  
Kenan, eight hundredth & fiftene yerres,  
and begate sonnes and daughters.

11 So all y dayes of Enosh were nine  
hundredth & fine yerres: and he died.

12 Likewise Kenan liued seuentie  
yerres, and begate Mahalaleel.

13 And Kenan liued, after he begate  
Mahalaleel, eight hundredth and fourtie  
yerres, and begate sonnes & daughters.

14 So all the dayes of Kenan were  
nine hundredth & ten yerres: and he died.

15 Mahalaleel also liued sixtie and  
fine yerres, and begate Jered.

16 Also Mahalaleel liued, after he be-  
gate Jered, eight hundredth and thirtie  
yerres, & begate sonnes and daughters.

17 So all the dayes of Mahalaleel  
were eight hundredth ninetie and fine  
yerres: and he died.

18 And Jered liued an hundredth  
sixtie and two yerres, & begate Henoch.

19 Then Jered liued, after he begate  
henoch, eight hundredth yerres, and be-  
gate sonnes and daughters.

20 So all y dayes of Jered were nine  
hundredth sixtie and two yerres: & he died.

21 Also Henoch liued sixtie and fine  
yerres, and begate Methushelah.

22 And Henoch walked with God,  
after hee begate Methushelah, three  
hundredth yerres, and begate sonnes and  
daughters.

23 So all the dayes of Henoch were  
three hundredth sixtie and fine yerres.

24 And Henoch walked with God,  
and hee was no more [seene]: for God  
tooke him away.

25 Methushelah also liued an hundredth  
eightie & seuen yerres, & begate Lamech.

26 And Methushelah liued, after he  
begate Lamech, seuen hundredth eighty  
and two yerres, and begate sonnes and  
daughters.

d He poueth  
Adams gene-  
ration by the,  
which came of  
Sheth, to them  
which is the  
true Church, &  
also what care  
God had ouer  
the same from  
the beginning,  
in that he con-  
tinued euery  
graces toward  
it by a continu-  
all succession.  
e The chiefe  
cause of long  
life in the first  
age, was the  
multiplication  
of mankind,  
that according  
to Gods com-  
mandement at  
the beginning  
the world  
might be in-  
creased with  
people, which  
might increase  
fully people  
his name.

Eccles. 4. 16.  
hebre. 11. 5.

f That is, he  
led an upright  
and goodly life.

g To shewe  
that there was  
a better life  
prepared, and  
to be a testimo-  
nie of the im-  
mortalitye of  
soules and bod-  
ies. As to ex-  
quire where he  
became, is  
more curio-  
sitee.

|| Or, rehearfall  
of the flocke.  
a Read Chap.  
1. 26.

b By giuing  
them both one  
name, he no-  
teth the insepa-  
rable contin-  
uacion of man  
and wife.

c As well con-  
cerning his  
creation, as his  
corruption.  
r. Chro. 1. 1.



27 So all the dayes of Methushelah were nine hundredth thirtie & nine yerres: and he died.

28 ¶ Then Lamech liued an hundredth eightie and two yerres, and begate a sonne,

<sup>h</sup> Lamech had respect to the promise, Chap. 3. 15. & desired to see the deliuerer which should be sent, and yet sawe but a figure thereof. he also spake this by the spirite of prophesie, because Noah deliuered the Church, & preserved it by his obedience,

29 And called his name Noah, saying, This same shall comfort vs concerning our worke & sorow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, five hundredth ninetie & five yerres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundredth seuentie & seven yerres: and he died.

32 And Noah was five hundredth yere olde. And Noah begate Shem, Ham and Japheth.

#### CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserved in the Arke, which he was commaunded to make.

**S** When men beganne to be multiplied vpon the earth, and there were daughters bozne vnto them.

2 Then the sonnes of God sawe the daughters <sup>b</sup> of men that they were faire, and they tooke them wiues of all that they liked.

3 Therefore the Lord sayde, My Spirit shall not alwaye<sup>c</sup> striue with man, because he is but flesh, & his dayes shall be an hundredth and thientie yerres.

4 There were gyants in the earth in those dayes: yea, & after the sonnes of God came vnto the daughters of men, and they had bozne them children, these were nightie men, which in olde time were men of renoume.

5 ¶ When the Lord sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughtes of his heart were onely euill continually,

6 Then it repented the Lord, that he had made man in the earth, and he was soze in his heart.

7 Therefore the Lord sayd, I will destroy from the earth the man, whom I haue created, from man to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

<sup>a</sup> The children of the godly, which began to degenerate. <sup>b</sup> Those that came of wicked parents, as of Cain.

<sup>c</sup> Having more respect to their beautie, and to worship considerations, then to their manners, and godlines. <sup>d</sup> Or, had chosen.

<sup>e</sup> Because man could not be wonne by Gods lenitie & long suffering, whereby hee shoulde come him, he would no longer stay his benigneance.

<sup>f</sup> Which terme God gaue man to repent before he would destroy the earth.

<sup>g</sup> Or, tyrants.

<sup>h</sup> Which worshiped authorities ouer others, & did degenerate from that simplicitie, wherein their fathers liued. Chap. 8. 21. marth. 15. 19. Ebr. every day. <sup>i</sup> God doth neuer repent, but he speaketh after our capacite, because he did destroy him, and in that, as it were, did disauow his be to his creature. <sup>k</sup> God declarer how much he detesteth sinne, seeing the punishment thereof extendeth to the beaues deales,

8 But Noah found grace in the eyes of the Lord.

9 ¶ These are the generations of Noah. Noah was a iust & vpright man in his time: [and] Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham and Japheth.

11 The earth also was corrupt before God: for the earth was filled with crueltye.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God sayde vnto Noah, ¶ An end of all flesh is come before me: for the earth is filled with crueltye through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of pine trees: thou shalt make cabins in the Arke, and shalt pitch it within & without with pitch.

15 And thus shalt thou make it: The length of the Arke shalbe three hundredth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the towre, second and third [roume].

17 And I, beholde, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I make an establishment my covenant, and thou shalt go into the Arke, thou, and thy sonnes, & thy wife, and thy sonnes wiues with thee.

19 And of every liuing thing, of all flesh two of every sort shalt thou cause to come into the Arke, to keepe them aliuie with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattel after their kinde, of every creeping thing of the earth after his kind, two of every sort shall come vnto thee, that thou mayest keepe them aliuie.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 ¶ Noah therefore did according vnto al, that God commanded him: [even] so did he.

<sup>i</sup> God was mercifull vnto him. <sup>k</sup> Or, his office.

<sup>k</sup> Speaking that all were giuen to the contempt of God, and oppression of their neighbours. <sup>l</sup> Or, I will destroy mankind. <sup>m</sup> Or, oppression & wickednes. <sup>n</sup> Ebr. from the face of them. <sup>o</sup> Ebr. Gopher. <sup>p</sup> Ebr. nestles.

<sup>q</sup> Or, of this measure.

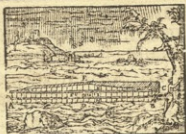
<sup>r</sup> That is, of three heights, as appeareth in the figure.

<sup>s</sup> To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

Hebr. 11. 7. <sup>t</sup> That is, he obeyed Gods command in all points, without adding or diminishing.



- A. B. The length three hundred cubits.  
 B. C. The breadth fiftie.  
 D. E. The height three.  
 F. The window a cubite long.  
 G. The doore.  
 H. I. K. The three heights.



## CHAP. VII.

- 1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

**A**ND the Lord sayd vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene righteous before me in this age.

2 Of euery cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe seede aliuie vpon the whole earth.

4 For seuen dayes hence I wil cause it raine vpon the earth fourtie dayes and fourtie nightes, and all the substance that I haue made, will I destroy from of the earth.

5 \*Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was fix hundredth yeeres olde, when the flood of waters was vpon the earth.

7 So Noah entred & his sonnes, and his wife, & his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two [and] two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 In the six hundredth yere of Noahs life in the seconde moneth, the seventeenth day of the moneth, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nightes.

13 In the selfe same day entred Noah with Shem, and Ham & Japheth, the sonnes of Noah, and Noahs wife, & the three wiues of his sonnes with them into the Arke.

14 They & euery beast after his kinde, and al cattel after their kinde, and euery thing that creepeth and mooueth vpon

the earth after his kinde, and euery foule after his kinde, [euery] euery bird of euery feather.

15 For they came to Noah into the Arke, two [and] two, of all flesh where in is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, & bare vp the Arke, which was lift vp above the earth.

18 The waters also wared strong, and were increased exceedingly vpon the earth, & the Arke went vpon waters.

19 The waters preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites bywarde did the waters preuaile, when the mountaines were couered.

21 \*Then all flesh perished that moued vpon the earth, both foule and cattel and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrils the spirit of life did breath, whatsoever they were in the drie land, they died.

23 So he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and fiftie dayes.

## CHAP. VIII.

- 13 The flood ceased. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

**N**OW God remembered Noah, and euery beast, and all cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundredth and fiftie day the waters abated.

4 And in the seventeenth moneth, in the seventeenth day of the moneth, the Arke rested vpon the mountaines of Ararat.

5 And the waters were going and decreasing

f Euery thing that God would haue to be preserved on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters.

h Or, shut it vp on him.

i Ebr. waxed very mightie.

Wild. 10. 4. ecclus. 39. 27. 28.

h That is, God.

i I learne what it is to obey God only, and to forsake the multitude, 1. Pet. 3. 2. c.

a Not that God forgetteth his at any time, but when he remembereth sinners, then he remembereth them.

b If God remember euery brute beast, what ought to be the assurance of his children?

c Which contained part of September and part of October.

d Or, stayed.

A. iii.

creating

2. Pet. 2. 5.

a In respect of the rest of the world, and because he had a desire to serue God and live rightely.

b Or, generation.

c Which might be offered in sacrifice, whereof sacrifice were for blood and for sacrifice.

Mat. 24. 37. luk. 17. 20. 1. pet. 3. 20.

c God compelled them to present them selves to Noah, as they did before to Adam, when he gave them names, Chap. 2. 19.

d Which was about the beginning of Sep. when all things did most flourish.

e That the waters in the earth did overflow, and also the cloudes poured down.



<sup>d</sup> Which was  
the moneth of  
December.

<sup>f</sup> Ebr. at the  
ende of four-  
tie dayes.

<sup>f</sup> The rauen is  
sent forth and  
returneth,

<sup>f</sup> He sendeth  
the doue,

<sup>e</sup> It is like,  
that the rauen  
did flee to and  
fro, eating on  
the Arke, but  
came not into  
it, as the doue  
that was ta-  
ken in.

<sup>f</sup> Or, bill.

<sup>f</sup> Which was  
a signe that the  
waters were  
much dimini-  
shed: for the o-  
lives growe  
not on the  
mountaines.

<sup>g</sup> Called in  
Chrysostome  
Abib,  
resembling part  
of March and  
part of April.  
Noah obedi-  
ent in that he  
would not de-  
part out of the  
Arke without  
Gods expresse  
commandement,  
as he did not  
enter in with-  
out the famer:  
the Arke being  
a figure of the  
Church, where  
in nothing  
must be done  
without the  
Worde of God.  
Chap. 1.22. &  
9.1.  
<sup>i</sup> For sacrific-  
ces, which  
were as an ex-  
ercise of their  
faith, whereby  
they did to  
give thanks to  
God for his  
benefits.  
<sup>j</sup> Or, a sweete  
saour.  
<sup>k</sup> That is,  
thereby he shew-  
ed himselfe ap-  
peased, and his  
anger to red.

creasing untill the <sup>d</sup> tenth moneth: in the  
tenth moneth, & in the first day of <sup>f</sup> mo-  
neth were <sup>f</sup> tops of <sup>f</sup> mountaines seen.

<sup>6</sup> **C** So <sup>+</sup> after fourty dayes, Noah  
opened the window of the Arke, which  
he had made,

<sup>7</sup> And sent forth a <sup>+</sup> rauen, which wet  
out going forth and returning, untill the  
waters were dried by vpon the earth.

<sup>8</sup> Again he sent a <sup>+</sup> doue from him,  
that he might see if the waters were di-  
minished from of the earth.

<sup>9</sup> But the doue found no rest for <sup>f</sup> sole  
of her foote: therefore she returned vnto  
him into the Arke (for <sup>f</sup> waters were)  
vpon the whole earth: & hee <sup>+</sup> put forth  
his hand, and receiued her, and tooke  
her to him into the Arke.

<sup>10</sup> And he abode yet other seue dayes,  
and againe hee sent forth the doue out of  
the Arke.

<sup>11</sup> And the doue came to him in <sup>f</sup> eue-  
ning, and loe, in her <sup>||</sup> mouth was an  
<sup>+</sup> olive leafe that he had pluckt: where-  
by Noah knewe that the waters were  
abated from of the earth.

<sup>12</sup> Notwithstanding hee waited yet  
other seuen dayes, & sent forth the doue,  
which returned not againe vnto him a-  
ny more.

<sup>13</sup> **C** And in the sixe hundredth and one  
yeere, in the first day of <sup>f</sup> first moneth  
the waters were dried by from of the  
earth: and Noah remoued the couering  
of the Arke and looked, and behold, the  
vpper part of the ground was drie.

<sup>14</sup> And in the seconde moneth, in the  
seuen and twentieth day of the moneth  
was the earth drie.

<sup>15</sup> **C** The God spake to Noah, saying,

<sup>16</sup> <sup>h</sup> Go forth of the Arke, thou and thy  
wife, and thy sonnes and thy sonnes  
wives with thee.

<sup>17</sup> Bring forth with thee euery beast  
that is with thee, of all flesh, both foule  
and cattel, & euery thing that creepeth &  
moueth vpon the earth, that they may  
breede abundantly in the earth, & bring  
forth fruite and increase vpon the earth.

<sup>18</sup> So Noah came forth, & his sonnes,  
& his wife, & his sonnes wives with him.

<sup>19</sup> Euery beast, euery creeping thing,  
& euery foule, all <sup>f</sup> moueth vpon <sup>f</sup> earth  
after their kindes went out of the Arke.

<sup>20</sup> **C** Then Noah <sup>+</sup> built an altar to  
the Lorde & tooke of euery cleane beast,  
and of euery cleane foule, & offered burnt  
offerings vpon the altar.

<sup>21</sup> And the Lorde smelled a <sup>||</sup> saour

of rest, and the Lorde said in his heart, **I**  
will henceforth curse <sup>f</sup> ground no more  
for mans cause: for the imagination of  
mans <sup>\*</sup> heart [is] euill, [even] from his  
youth: neither wil <sup>f</sup> I finite any more all  
things liuing, as <sup>f</sup> I haue done.

<sup>22</sup> Hereafter <sup>+</sup> seede time and haruest,  
and cold and heate, and sommer & win-  
ter, and day and night shall not cease, so  
long as the earth remaineth.

## CHAP. IX.

<sup>1</sup> The confirmation of marriage. <sup>2</sup> Spans auersitie oute all  
creatures. <sup>3</sup> Permission of meates. <sup>6</sup> The power of the  
sworde. <sup>14</sup> The rainebowe is the signe of Gods promise.  
<sup>21</sup> Noah is drunken and mocked of his sonne, whom he cur-  
seth. <sup>29</sup> The age and death of Noah.

**A**ND GOD <sup>+</sup> blessed Noah and  
his sonnes, and said to them,  
<sup>+</sup> Bring forth fruite, and mul-  
tiplic, & replenish the earth.

<sup>2</sup> Also the <sup>+</sup> feare of you, and the dread  
of you shall be vpon euery beast of the  
earth, and vpon euery foule of the hea-  
uen, vpon all that moueth on the earth,  
and vpon all the fishes of the sea: into  
your hand are they deliuered.

<sup>3</sup> Euery <sup>+</sup> thing that moueth & liueth  
shalbe meat for you: as <sup>+</sup> greene herbe,  
haue <sup>f</sup> I giuen you all things.

<sup>4</sup> <sup>+</sup> But flesh with the life thereof,  
[I meane,] with the blood thereof, shal  
ye not eate.

<sup>5</sup> <sup>+</sup> For surely <sup>f</sup> I will require your  
blood, wherein your liues [are:] at the  
hand of euery beast wil <sup>f</sup> I require it: & at  
the hand of man, [even] at the hand of a  
mans <sup>+</sup> brother wil <sup>f</sup> I require <sup>f</sup> life of man.

<sup>6</sup> Who so <sup>+</sup> sheddeth mans blood, <sup>+</sup> by  
man shall his blood be shed: <sup>+</sup> for in the  
image of God hath he made man.

<sup>7</sup> But bring ye forth fruite and multi-  
ply: grow plentifully in the earth, and  
encrease therein.

<sup>8</sup> **C** God spake also to Noah and to  
his sonnes with him, saying,

<sup>9</sup> Beholde, <sup>f</sup> I, euen <sup>f</sup> I establish my  
<sup>h</sup> covenant with you, & with your <sup>+</sup> seede  
after you,

<sup>10</sup> And with euery liuing creature  
that is with you, with the foule, with  
the cattell, and with euery beast of the  
earth with you, from all that goe out of  
the Arke, vnto euery beast of the earth.

<sup>11</sup> <sup>+</sup> And my covenant wil <sup>f</sup> I establish  
with you, that from henceforth all flesh  
shall not be rooted out by the waters of  
the flood, neither shal there be a flood to  
destroy the earth any more.

man, but also to God. <sup>h</sup> To assure you that the world shalbe no more de-  
stroyed by a flood. <sup>i</sup> The children which are not yet borne, are comprehended  
in Gods covenant made with their fathers, <sup>11a. 54. 9.</sup>

Chap. 6. 5. mat.  
15. 19.

<sup>1</sup> The order of  
nature destroy-  
ed by the flood  
is restored by  
Gods promises.

<sup>a</sup> God increas-  
ed them which  
fruit, & declar-  
ed vnto them  
his counsell as  
touching the  
replenishing of  
the earth,  
Chap. 1. 28. &  
8. 17.  
<sup>b</sup> By the ver-  
ue of this co-  
mandement  
beasts rage not  
so much a-  
gainst man as  
they would,  
yea and many  
serue to his vse  
thereby.

<sup>c</sup> By this per-  
mission man  
may with a  
good consci-  
ence vse <sup>f</sup> crea-  
tures of God  
for his neces-  
sities.  
Chap. 1. 29.  
Leuit. 17. 14.  
<sup>d</sup> That is, li-  
uening creatures  
and the flesh  
of beasts that  
are strangled:  
and hereby all  
cruelty is for-  
bidden.

<sup>e</sup> That is, <sup>f</sup>  
I will take ven-  
geance for your  
blood.

<sup>f</sup> Or, neighbor.  
Mat. 26. 52. re-  
uel. 13. 10.

<sup>g</sup> Not only by  
the Spagi-  
strate, but oft  
times God rai-  
seth by one  
murderer to  
kill another.

Chap. 1. 27.  
<sup>h</sup> Therefore  
to kill man is  
to deface Gods  
image, and so  
inuiete is not  
only done to  
man, but also to God.



12 Then God said, This is the token of the couenāt which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue let my <sup>k</sup> bowbe in the cloude, and it shalbe for a signe of the couenant betweene me and the earth.

14 And when I shal couer the earth with a cloude, and the bowbe shalbe seene in the cloude,

15 Then will I remember my<sup>l</sup> couenant, which is betweene me & you, and betweene euery liuing thing in all flesh, and there shalbe no moze waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God layde yet to Noah, <sup>m</sup> This is the signe of the couenant, which I haue established betweene me & all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the<sup>n</sup> whole earth ouerfpred.

20 ¶ Noah also beganne to be an husbandman and planted a vineyard.

21 And he drunke of the wine & was drunken, and was vncovered in the middes of his tent.

22 And when Ham the father<sup>r</sup> of Canaan sawe the nakednes of his father, he toide his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And said, Cursed [be] Canaan: a seruāt of seruants shall he be vnto his brethren.

26 He sayd mozeouer, Blessed [be] the Lord God of Shem, and let Canaan be his seruāt.

27 God<sup>l</sup> persuaue Japheth, that he may dwel in the tentes of Shem, and let Canaan be his seruāt.

28 ¶ And Noah liued after the flood

three hundred and fiftie yeeres.

29 So all y<sup>e</sup> dayes of Noah were nine hundred and fiftie yerres: and he died.

# CHAP. X.

1 The increafe of mankind by Noah and his sonnes, 10 The beginning of cities, countreys and nations,

**N**OW these are the generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whome sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer and Magog, and<sup>b</sup> Madai, and Javan, and Tubal, & Meshech, & Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Javan, Elishah and Tarshish, Kittim, and Dodanum.

5 Of these were the yles of the Gentiles deuised in their lands, euery man after his tongue, [and] after their families in their nations.

6 ¶ Mozeouer the sonnes of Ham were<sup>d</sup> Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba and Haudah, and Sabtah, & Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be<sup>e</sup> mightie in the earth.

9 He was a mightie hunter before the Lord. wherefore it is sayd, As Nimrod the mightie hunter before the Lord.

10 And y<sup>e</sup> beginning of his kingdome was Babel, and Erech, and Acad, and Calneh, in the land<sup>f</sup> of Shinar.

11 Out of that land came Ashur, and builded Nimueh, and the<sup>g</sup> citie Rehoboth, and Calah:

12 Kelen also betweene Nimueh and Calah: this is a great citie.

13 And Mizraim begat<sup>h</sup> Ludim, and Ananin, & Lehabim, & Naphtuhim.

14 Pathrusim also, and Casuthim (out of whom came the Phisitians) and Caphtozims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Jebusi, & Emori, & Girgathi,

17 And Hui, and Arki, and Simi,

18 And Aruadi, and Zenari, & Hamathi: and afterwarde were the families of the Canaanites spred abroad.

19 Then the border of y<sup>e</sup> Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, & as thou goest vnto Sodom, and Gomorah, & Admah, and Zeboim, euen vnto Lasha.

20 These

h. hereby we see that signes of sacraments ought not to be separated from y<sup>e</sup> woordes. Eccles. 43. 11, 12.

l. When men shall see my bow in the cloude, they shall know that I haue not forgotten my couenant with them.

m. God doeth repecte this the oftener to confirme Noahs faith to much moze.

n. This declarer what was the vertue of Gods blessing, when he sayd, increase and bring forth, Chap. 1. 28.

o. Or, Noah beganne againe.

p. This is let before our eyes to shewe what an horrible thing drunkennes is.

q. Of whome came the Canaanites that wicked nation, who were also cursed of God, q. In berisoll and contempt of his father.

r. He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham & his posteritie were accursed, & that is, a most vile slau, [Or, their, Or, enlarge, or, cause to returne.

s. We declare that the Gentiles, which came of Japheth, & were separated from the Church, should be incorporated to the same by the persuasion of Gods Spirit and preaching of the Gospel.

a. These generations are here recited, partly to declare the marvellous increase in so small a time, and also to let forth their great forgetfulness of Gods graces toward their fathers.

b. Of Madai, and Javan came the Hebrews & Greeks.

c. The Hebrews call all countreys which are separated from them by sea, as Grecia, Italie, &c.

d. Of Cush & Mizraim came the Ethiopians and Egyptians.

e. Meaning a cruell oppressor, and tyrant.

f. His tyrannie came into a proverb as hard both of God and man: for he passed not to commit crueltie euen in Gods presence.

g. For there was another citie in Egypt called also Babel.

h. Of Lud came the Lybians.

i. Or, the Capadocians.

j. Or, the streets of the citie.

k. Of Lud came the Lybians.

l. Or, the Capadocians.



20 These are the sonnes of Ham according to their families, according to their tongues in their countreys [and] in their nations.

21 ¶ Unto Shem also the father of all the sonnes of Eber, & elder brother of Japheth were children borne.

22 \* The sonnes of Shem [were] E-lam and Alshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were borne two sonnes: the name of y<sup>e</sup> one [was] Peleg: for in his dayes was the earth<sup>1</sup> diuided: and his brothers name [was] Joktan.

26 Then Joktan begat Almodad and Sheleph, and Hazarmauech, & Jerah, 27 And Hadorani, & Uzal, & Dicklah,

28 And Obal, & Abimael, & Sheba,

29 And Ophir, & Hauilah, & Jobab: all these [were] the sonnes of Joktan.

30 And their dwelling was from Mesopotamia, as thou goest vnto Sephar a mount of the East.

31 These are y<sup>e</sup> sonnes of Shem according to their families, according to their tongues, & in their countreys & nations.

32 These are the families of y<sup>e</sup> sonnes of Noah, after their generations among their people: and out of these were the nations diuided in the earth after the flood.

#### CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues, 10 The age & generation of Shem vnto Abram, 31 Abrahams departure from Ur with his father Terah, Sarai and Lot, 32 The age and death of Terah.

¶ When the whole earth was of one language & one speache.

2 And as they went from the East, they found a plaine in y<sup>e</sup> land of Shinar, & there they abode.

3 And they said one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and fyne had they in steade of morter.

4 Also they said, Go to, let vs build vs a cite and a towler, whose top may reache y<sup>e</sup>nto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.

5 But the Lorde came downe, to see the cite and towler, which the sonnes of men builded.

6 And the Lord said, Beholde, the

people [is] one, & they all haue one language, and this they begin to do, neither can they now be stopped from whatsoeuer they haue imagined to do.

7 Come on, let vs goe downe, and there confounde their language, that euery one perceiue not anothers speach.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the cite.

9 Therefore the name of it was called Babel, because the Lorde did there confound the language of all the earth: from thence then did the Lorde scatter them vpon all the earth.

10 ¶ These are the generations of Shem: Shem [was] an hundredth yere olde, and begate Arpachshad two yere after the flood.

11 And Shem liued, after he begate Arpachshad, siue hundredth yeres, and begate sonnes and daughters.

12 Also Arpachshad liued siue & thirtie yeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundredth and thre yeres, and begate sonnes & daughters.

14 And Shelah liued thirtie yeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundredth and thre yeres, and begate sonnes and daughters.

16 Likewylse Eber liued foure & thirtie yeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundredth & thirtie yeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeres, and begate Reu.

19 \* And Peleg liued, after he begate Reu, two hundredth and nine yeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundredth and seuen yeres, and begate sonnes and daughters.

22 Moreover Serug liued thirtie yeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundredth yeres, & begate sonnes and daughters.

24 And Nahor liued nine and twentie yeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundredth & nineteene yeres, and begate sonnes and daughters.

26 \* So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Nowe

1 In his stocke the Church was preferred, therefore Apostles leaue off speaking of Japheth and Ham, and in treateth of Shem more at large, k Of whom came the Hebrewes of Jewes, 1. Chro. 1. 17.

1 This diuinitie came by the diuinitie of languages, as appeareth, chap. 11. 9.

[Or, of these came diuers nations.

Wild. 10. 5. a In the yere an hundred & thirtie after the flood. b To wit, Nimrod & his companie. c That is, from Armenia, where y<sup>e</sup> Arke staid. d Which was afterward called Caldea. e They were moued with pride & ambition, thinking to preferre their owne glorie to Gods honour. f Speaking, that he declared by effect that he knewe their wicked enterprise: for Gods power is euery where, & doeth neither ascende nor descend. g God speaketh this in derision, because of their foolish persuasion and enterprise.

h He speaketh, as though he tooke counsell with his owne wisdome and power to wit, with the sonne, & holy Ghost, signifying the greatnes & certaintie of the punishment. i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride & vaine glorie. j Or, confusion 1. Chro. 1. 17. k Hee returneth to the genealogie of Shem, to come to the historie of Abraham, wherein the Church of God is described, which is Spokes principall purpose.

1. Chro. 1. 25.

1. Chro. 1. 26. ioh. 2. 24.



1 He maketh mention first of Abram, not because he was first borne, but for the better, which properly appertaineth unto him, for by comparing this place with the 22. verse of this chapter, & the 4. verse of the 12. chapter following, it may be gathered, that Abrahams house was of the age of 130. years. <sup>2</sup> Ebr. Caldim. Some think that this 2. was Sarai, in Albeit the oracle of God came to Abrahams house, yet the honour is given to Terah, because he was the father. <sup>3</sup> Josh. 24. 2. neh. 9. 7. iudeth 5. 7. act. 7. 4.

27 Now these are the generations of Terah: Terah begate Abram, Nahor, & Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativité, in Ur of the Caldees.

29 So Abram & Nahor tooke them wives, the name of Abrahams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, & the father of Isaac.

30 But Sarai was barren, [and] had no child.

31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, & Sarai his daughter in lawe, his sonne Abrahams wife: & they departed together from Ur of the Caldees, to go into the land of Canaan, and they came to Haran, and dwelt there.

32 So the dayes of Terah were two hundredeth and five peres, & Terah dyed in Haran.

10sh. 24. 2. neh. 9. 7. iudeth 5. 7. act. 7. 4.

#### CHAP. XII.

1 Abram by Gods comendement goeth to Canaan, 3 Christ is promised, 7 Abram buildeth altars for exercise and declaration of his faith among the idolaters, 10 Because of the dearth hee goeth into Egypt, 15 Pharaoh taketh his wife, and is punished.

**T**he Lord had sayde unto Abram, <sup>2</sup> Get thee out of thy country, & from thy kindred, and from thy fathers house unto the land that I will shewe thee.

2 And I will make of thee a great nation, and will blesse thee, & make thy name great, & thou shalt be a blessing.

3 I will also blesse them I blesse thee, and curse them that curse thee, & in thee shall all families of the earth be blessed.

4 So Abram departed, even as the Lord spake unto him, & Lot went with him. (And Abram was seuentie and five yere old, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the doulles that they had gotten in Haran, and they departed, to go to the land of Canaan: & to the land of Canaan they came.

6 So Abram passed through the land unto the place of Shechem, & unto the plaine of Moze, (and the Canaanite was then in the land)

7 And the Lord appeared unto Abram, and said, Unto thy seerds wil I give this land. And there builded he an altar unto the Lord.

10sh. 24. 2. neh. 9. 7. iudeth 5. 7. act. 7. 4.

to the Lord, which appeared unto him. 8 Afterward remouing thence unto a mountaine Eastwarde from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Haai on the East: & there he built an altar unto the Lord, & called on the Name of the Lord.

9 Again Abram went forth going and iourneying toward the South.

10 Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he sayde to Sarai his wife, Beholde now, I know that thou art a faire woman to looke vpon:

12 Therefore it wil come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliué.

13 Say, I pray thee, that thou art my sister, that I may fare wel for thy sake, & that my life may be preserved by thee.

14 Nowe when Abram was come into Egypt, the Egyptians behelde the woman: for she was very faire.

15 And the Princes of Pharaoh sawe her, & commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

16 who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and mayde seruants, and thee asses, and camelles.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrahams wife.

18 Then Pharaoh called Abram, and saide, Why hast thou done this vnto me? wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I shoulde take her to be my wife? Nowe therefore beholde thy wife, take her, and goe thy way.

20 And Pharaoh gaue men comendement concerning him: and they conueyed him forth, and his wife, and all that he had.

#### CHAP. XIII.

1 Abram departeth out of Egypt, 4 He calleth vpon the Name of the Lord, 11 Lot departeth from him, 13 The wickednes of the Sodomites, 14 The promise made to Abram is renewed, 18 Abram buildeth an altar to the Lord.

**A**bram went by from Egypt, hee, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cat-

h Because of the troubles that he had among that wicked people, i And to serueth the true God and renounced all idolatrie, k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnes, l This was a new trial of Abrahams faith: whereby we see that the end of one affliction is the beginning of another, m By this we may learne not to be bilious full meanes, nor to put others in danger to saue our selues, n reade these twentie albein it may appeare that Abram feared not so much death, as that, if he should die without yllie, Gods promise should not haue taken place: wherein appeared a true faith, <sup>2</sup> Ebr. that my soule may liue, n To be his wife, o The Lord tooke the defence of this poore stranger against a mightie King: & as he is our care full our bus, so wil he preserve Sarai, p To intent none should hurt him either in his person or goods.

18 Abram buildeth an altar to the Lord.

10sh. 24. 2. neh. 9. 7. iudeth 5. 7. act. 7. 4.

Actes 7. 3. a From the flood to this time were 423. yeres, b In appointing him no certain place, he piously so much more his faith and obedience, c The way hee that recover by thy feet, which is Christ, the blessing which they lost in Adam, d Appearing, albeit seruants as cattle, e He wanted to go to the land before he could find a fitting place: thus God rewarded his faith of his children, f Which was a cruel & rebellious nation, by whom God kept his covenants in continual exercise, g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

10sh. 24. 2. neh. 9. 7. iudeth 5. 7. act. 7. 4.



tel, in silver and in gold.

<sup>b</sup> De callecth the place by y name, which was after giuen unto it, Chap. 18. 19. Chap. 12. 7.

3 And hee went on his iourney from the South toward <sup>b</sup> Beth-el, to y place where his tent had bene at y beginning, betweene Beth-el and Haai,

4 Unto the place of the \* altar, which he had made there at the first: and there Abram called on the Name of y Lord.

5 And Lot also, who went with Abram, had sheepe, and cattell and tents,

6 So that the land coulde not beare them, that they might dwell together: for their \* substance was great, so that they coulde not dwell together.

7 Also there was debate betweene the herdmen of Abrahams cattell, and the herdmen of Lots cattell. (and the \* Canaanites and the Perizzites dwelled at that time in the land.)

8 Then saide Abram vnto Lot, Let there be no strife, I pray thee, betweene thee & me, neither betweene mine heardmen & thine heardme: for we be brethren.

9 Is not the whole land before thee: depart I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted by his eyes, he saw y all the plaine of Jordan was watered euery where: (for before y Lord destroyed Sodom & Gomorah, it was) as the garden of the Lord, like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Jordan, and tooke his iourney from the East: and they departed the one from the other.

12 Abram dwelled in y land of Canaan, & Lot abode in the cities of y plaine, and pitched his tent euen to Sodom.

13 Nowe the men of Sodom [were] wicked and exceeding sumers against the Lord.

14 Then the Lord said vnto Abram, (after that Lot was departed fro him) Lift by thine eyes now, and looke from the place where thou art, Northward, & Southward, & Eastward, & westward:

15 For all \* the land, which thou seest, will I giue vnto thee and to thy seede for euer.

16 And I will make thy seede as the dust of y earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke through the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Hamre, which is in Hebron, and builded there an altar vnto the Lord.

# CHAP. XIII.

12 In the ouerthrowe of Sodom Lot is taken prisoner, 16 Abram deliuereth him, 18 Melchizedek cometh to meete him, 23 Abram would not be enriched by y king of Sodom.

**A**ND IN y dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, & Tidal king of the <sup>b</sup> nations:

2 [These men] made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zebodim, and the king of Bela, which is Zoar.

3 All these ioyned together in the vale of Siddim, which is the salt sea.

4 Twelue yeres were they subiect to Chedor-laomer, but in the thirtieth yere they rebelled.

5 And in the fourthieth yere came Chedor-laomer, & the kings that were with him, and smote the Rephaims in Asteroth Karnaim, and the Zuzims in Ham, and the Emims in Shauah Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned & came to Enmishpat, which is Kadeth, & smote all the country of the Amalekites, & also the Amorites y dwelled in Hazazon-tamar.

8 Then went out y king of Sodom, and the king of Gomorah, & the king of Admah, & the king of Zebodim, and the king of Bela, which is Zoar: & they ioyned battell to them in y vale of Siddim:

9 [To wit,] w Chedor-laomer king of Elam, & Tidal king of nations, & Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fise.

10 Nowe the vale of Siddim was full of slime pittes, and the kings of Sodom and Gomorah fled and fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitalles, and went their way.

12 They tooke Lot also Abrahams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 Then came one that had escaped, and told Abram the Chaldey, which dwelt in the plaine of Hamre the Amorite, brother of Ethcol, brother of Aner, which

<sup>a</sup> That is, of Babylon: by Kings here meaning them that were gouernours of cities, <sup>b</sup> Of a people gathered of diuers countreys.

<sup>c</sup> Ambition is the chiefe cause of warres among princes. <sup>d</sup> Or, of the laboured fields, <sup>e</sup> Called also the dead Sea, or the lake Asphaltite neere vnto Sodom and Gomorah. <sup>f</sup> Or, gyants. <sup>g</sup> Or, plaine.

<sup>h</sup> Or, destroyed.

<sup>i</sup> And afterward was ouerwhelmed with water, so was called the salt Sea. <sup>k</sup> They were confiscated.

<sup>l</sup> The godly are plagued many times with the wicked: therefore their companye is dangerous.

<sup>c</sup> This income came by their riches, which brake friendship, and and as it were the bond of nature.

<sup>d</sup> Chap. 36. 7. <sup>e</sup> Eliso seeing their contention, might blasphemie God & destroy them.

<sup>f</sup> De cuteth off y occasion of contention: therefore the euill ceaseth, <sup>g</sup> Abram resolutely his owne right to bye peace, <sup>h</sup> Which was in Gen. chap. 10.

<sup>i</sup> His was done by Gods prouidence, that onely Abram and his seede might dwell in the land of Canaan.

<sup>j</sup> Lot thinking to get Paradise found hel. <sup>k</sup> The Loyde comforted him, lest he shoulde haue taken thought for the departure of his nephew.

<sup>l</sup> Chap. 12. 7. & 13. 17, 18. & 26. 4. deur. 34. 4.

<sup>m</sup> Dwelling, a long time, and till the coming of Christ, as Erod. 12. 1. & 27. 6. deur. 1. 5. 17. and spiritu ally this is referred to the true children of Abrahams house according to the promise & not according to the flesh, which are binges of the true land of Canaan.



g God moued  
them to ioyne  
with Abram,  
and preferred  
him from their  
idolatrie and  
superstitions,  
h Orained.

which were confederate with Abram.

14 When Abram heard that his brother was taken, hee brought forth of them that were bozne and brought vp in his house, thre hundred and eighty teene, and pursued them vnto Dan.

15 Then he, and his seruantes deuoted themselves against them by night, & smote them & pursued the vnto Hobah, which is on the left side of Damascus,

16 And he recovered all the substance, and also brought again his brother Lot, and his goods, and the women also and the people.

17 After that he returned from the slaughter of Chedor-laomer and of the kings that were with him, came he king of Sodom forth to meet him in the valley of Shauah, which is the kings dale.

18 And Melchizedek king of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high possessor of heauen and earth.

20 And blessed be the most high God, which hath deliuered thine enemies into thine hande. \* And Abram gaue him tye of all.

21 Then the king of Sodom sayd to Abram, Giue me the persons, and take the goods to thy selfe.

22 And Abram sayde to the king of Sodom, I haue lift by mine hand vnto the Lord the most hie God possessor of heauen and earth,

23 That I will not take of all that is thine, so much as a threede or shoollatchet, lest thou shouldest say, I haue made Abram riche,

24 Saue only that, which the yong men haue eaten, & the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

#### CHAP. XV.

1 The Lord is Abrahams defence & reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the word of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler,

and thine exceeding great reward.

2 And Abram saide, O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus:

3 Again Abram said, Behold, to me thou hast giuen no seede: wherefore lo, a

seruat of mine house shalbe mine heire.

4 Then beholde, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, hee shalbe thine heire.

5 Moreover he brought him forth and said, Looke by now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seede be.

6 And Abram beleued the Lord, & he counted that to him for righteousness.

7 Again he said vnto him, I am the Lord, that brought thee out of the land of the Caldees, to giue thee this land to inherite it.

8 And he said, O Lord God, where by shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of thre yeres old, & a thee goat of thre yeres old, and a ramme of thre yeres olde, a turtle doue also & a pigeon.

10 So hee tooke all these vnto him, and deuided them in the mids, & layde euery peece one against another: but the birdes deuided he not.

11 Then foules fell on the carcases, and Abram droue them away.

12 And when the sunne went down, there fell an heauie sleepe vpon Abram: and loe, a very fearefull darkenes fell vpon him.

13 Then he saide to Abram, Know for a suretie, that thy seed shalbe a stranger in a land, that is not theirs, & foure hundred yeres, and shall serue them: and they shall intreate them euill.

14 Notwithstanding the nation, whom they shall serue, will I iudge: and afterwards shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, [and] shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the wickednes of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darkenes: and beholde, a smoking fonnace, and a firebrand, which went betwene those peece.

18 In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, from the riuer of Egypt vnto the great riuer, the riuer Euphrates.

19 The Kenites, and the Kenizites, and the Kadmonites,

25.1.

20 And

Rom.4.18.

Rom.4.3.gal.3.6.iam.2.23. Chap.11.28. b This is a particular motion of Gods Spirit, which is not lawfull for all to followe in askinge signes: but was permitted to some by a peculiar motion, as to Gedon, and Esaiash.

c This was the old custom in making couenants, Gen.34.18: to the which God added these conditions, that Abrahams posteritie should be as come in peece, but after they should be coupled together: also he should be assaulted, but per deliuered.

d Ebra. a feare of great darkenes. Act.7.6.

e Exod.12.40. d Counting from the birth of Israh to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

f Oc. after foure hundred yeres, e Though God suffer the wicked for a time, per his vengeance falleth vpon the, when the measure of their wickednes is full.

g Chap.12.7.8. 13.15. & 26.4. deut.4.5.

h King.9.21. 2.chron.9.26. i Eb. Perath.

2.Sam.18.18.

Heb.7.1.

h For Abram & his souldiers refectiō, and not to offer sacrifice.

i In that speech Melchizedek declared himselfe to represent a King: & in that he blessed him, hee the Priest.

Hebr.7.8.

i Eb. soulders.

j Or, I haue iworne.

k Eb. If I take from thee a threede, &c. read 1.Sa.14.44.

k He would not that his liberallitie should be hurtful vnto others.

l Or the Lord spake to Abram. Nom.12.6.

Psal.116.6.

m This feare was not onely lest he should not haue children, but least the promise of the blessed seed should not be accomplished in him.



20 And the Hittites, and the Perizzites, and the Kephaim,

21 The Amorites also, & the Canaanites, & the Girgashites, & the Jebusites.

#### CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiveth and beareth her name: 6 And bring- ing ill hamed, 7 The Angel comforteth her. 11, 12. The name and manners of her foame. 13 She calleth vpon the Lord, whom she fineth true.

a It seemeth that he had respect to Gods promise, which could not be accomplished without sinne. b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her owne age. c Or, peradventure. d Ebr. be builded by her.

**N**OWE Sarai Abzams wife bare him no children, and she had a mayde an Egyptian, Hagar by name.

2 And Sarai saide vnto Abzai, Beholde now, the Lord hath restrained me from child bearing. I pray thee go in vnto my mayd: [it may be that I shall receiue a childe by her. And Abzai obeyed the voyce of Sarai.

3 Then Sarai Abzams wife tooke Hagar her mayde the Egyptian, after Abzai had dwelled ten yere in the land of Canaan, and gaue her to her husband Abzai for his wife.

4 And he went in vnto Hagar, and she conceived, and when she sawe that she had conceived, her dame was despised in her eyes.

5 The Sarai said to Abzai, Thou dost me wrong. I haue giuen my mayd into thy bosom, & she seeth that she hath conceived, & I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abzai saide to Sarai, Behold, thy mayde [is] in thine hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 But the Angel of the Lord found her beside a fountaine of water in the wilderness, by the fountaine in the way to Shur,

8 And he said, Hagar Sarais mayd, whence comest thou: and whither wilt thou goe? And she saide, I flee from my dame Sarai.

9 Then the Angel of the Lord sayde to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Again the Angel of the Lord said vnto her, I will so greatly encrease thy seede, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with child, & shalt beare a sonne, & shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall be a wilde man: his

hand shall be against euery man, & euery mans hand against him. And he shall dwell in the presence of all his brethren.

13 Then he called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, Haue I not also here looked after him that seeth me?

14 Wherefore the well was called, Beer-lahai-roi, [it is] betwene Radesch and Bered.

15 And Hagar bare Abzai a sonne, and Abzai called his sonnes name, which Hagar bare, Ishmael.

16 And Abzai was foure score & fixe yere old, when Hagar bare him Ishmael.

#### CHAP. XVII.

1 Abzams name is changed to confirme him in the promise. 8 The land of Canaan is the last time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah, 18 Abzai named Isaac for Ishmael. 19 Ishak is promised. 23 Abraham and his house are circumcised.

**W**HEN Abzai was ninetie yere olde & nine, the Lord appeared to Abzai, and saide vnto him, I am God: all sufficient.

2 And I will make my covenant betweene me and thee, and I will multiplie thee exceedingly.

3 Then Abzai fell on his face, and God talked with him, saying,

4 Beholde, I make my covenant with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abzai, but thy name shall be Abzaiham: for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall procede of thee.

7 Moreover I will establish my covenant betweene me and thee, and thy seede after thee in their generations, for an euerlasting covenant, to be God vnto thee, and to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, [euen] all the land of Canaan, for an euerlasting possession, and I will be their God.

9 Again God said vnto Abzaiham, Thou also shalt keep my covenant, thou, & thy seed after thee in their generations.

10 This is my covenant which ye shall keepe betweene me and you, and thy seede after thee. Let euery man child among you be circumcised:

11 That is, ye shall circumcise your skynne of your flesh, and it shall be a signe

Chap. 15. 18. f That is, the Ishmaelites shall be a peculiar people by them selves, & not a portion of another people. g She rebuketh her owne vices and acknowledge Gods graces, who was present with her euery where. Chap. 24. 62. h Or, the well of the living & seeing me.

h Or, almighty. Chap. 5. 22. i Or, without hypocricie.

a Not only copying to the flesh, but of a farre greater multitude by faith. Rom. 4. 17. b The chaunging of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 17. 16. c Circumcision is called the covenant, because it signifieth the covenant, and hath the promise of grace toynd to it: which phrase is common to all Sacraments. Act. 7. 8.

d That phrase part is circumcised, to shewe that all that is begotten of me is corrupt, and must be mortified. Rom. 4. 11.

e This punishment declareth what they gaue that attempt against the voyce of God. f Ebr. Mine iniurie is vpon thee.

d Which was Christ, as appeareth verse 13, and chap. 18. 17.

e God reiecteth name & state of people in their miseries, but comforteth them.

f Or, fierce and cruel, or, as a wilde affe.



of the couenant betweene me and you.

12 And euery mā childe of eight daies olde among you, shalbe circumcised in your generacions, as wel he that is borne in [thine] house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, & he that is bought w<sup>th</sup> my money, must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But y<sup>e</sup> vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that person shal be cut off from his people, [because] he hath broken my couenant.

15 Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but [Sarrah] shalbe her name.

16 And I wil blesse her, and wil also giue thee a sonne of her. yea, I wil blesse her, & the halbe the mother of nations: kings [also] of people shall come of her.

17 Then Abraham fel vpon his face, and laughed, & said in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde: and shall Sarrah that is ninetie yeere olde beare?

18 And Abraham said vnto God, Oh, that Ithmael might liue in thy sight.

19 Then God said, \* Sarrah thy wife shall beare thee a sonne in deede, & thou shalt call his name Izhak: and I will establish my couenant with him for an euerlasting couenant, [and] with his seede after him.

20 And as concerning Ithmael, I haue heard thee: lo, I haue blessed him, and will make him fruitfull, & will multiply him exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarrah shall beare vnto thee, the next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 Then Abraham tooke Ithmael his sonne & all that were borne in his house, and all that was bought with his money, [that is,] euery man childe among the men of Abrahams house, and he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham al himselfe was ninetie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ithmael his sonne was thir-

teene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ithmael his sonne:

27 And all y<sup>e</sup> men of his house, [both] borne in his house, and bought with money of the stranger, were circumcised with him.

#### CHAP. XVIII.

1 Abraham receiued three Angels into his house, 10 Izhak is promised againe, 12 Sarrah laugheth, 18 Chait is promised to all nations, 19 Abraham taught his familie to knowe God, 21 The destruction of Sodom is declared vnto Abraham, 23 Abraham prayeth for them.

**A**aine the Loide appeared vnto him in the plaine of Hamre, as he late in his tent doore about y<sup>e</sup> heate of y<sup>e</sup> day.

2 And he lift vp his eyes, and looked: and lo, threemen stood by him, & when he saw [them], he came to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, Lord, if I haue noth found fauour in thy sight, go not I pray thee, from thy seruant.

4 Let a litle water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.

5 And I wil bring a morfel of bread, that you may comfort your hearts, afterwarde ye shall goe your wayes: for therefore are ye come to your seruant. And they said, We eat as thou hast said.

6 Then Abraham made haste into the tent vnto Sarrah, and sayde, Make ready at once thre measures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.

9 Then they said to him, where is Sarrah thy wife? And he answered, Beholde, she is in the tent.

10 And he said, \* I wil certainly come againe vnto thee according to the time of life: and lo, Sarrah thy wife shall haue a sonne, and Sarrah heard in the tent doore, which was behinde him.

11 [Now] Abraham & Sarrah were olde & stricken in age, [and] it ceased to be with Sarrah after y<sup>e</sup> manner of women.

12 Therefore Sarrah laughed withy<sup>n</sup> her selfe, saying, After I am wared

Heb. 13. 2.

Or, or groue

That is, three Angels in mans shape.

b Speaking to one of the in whom appeared to be most manlike: for he thought they had bene men, c For men be so because of the great heate to go bare footed in those parties, d As sent of God, that I should doe my dutie to you,

e For as God gaue them bodies for a time, so gaue he the faculties thereof, to care & drinke, and such like, Chap. 17. 19, 21, and 21. 2.

f Ebr. greatly,

Chap. 21. 2.

g The euerlasting couenant is made with the children of the Spirit: & with the children of y<sup>e</sup> flesh is made the temporall promise, as was promised to Ithmael, f Ebr. greatly,

Chap. 21. 2.

h They were well instructed whome obeyed to be circumcised without resistance which thing declarerth that masters in their houses ought to be as preachers to their families, that from the best to the lowest, they may obey the wil of God,

Chap. 17. 19, 21, and 21. 2.

i Ebr. I shall be aloue, or when the child shall come into this life,

g For the rather had respect to the order of nature, then declared the promises of God,

Chap. 17. 19, 21, and 21. 2.

f Ebr. I shall be aloue, or when the child shall come into this life,

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of the couenant betweene me and you.

12 And euery mā childe of eight daies olde among you, shalbe circumcised in your generatiōs, as wel he that is borne in [thine] house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, & he that is bought w<sup>th</sup> thy money, must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But <sup>¶</sup> vncircumcised: man childe, in whose flesh the foreskinne is not circumcised, euē that person shal be cut off from his people, [because] he hath broken my couenant.

15 Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but [Sarrah] shalbe her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I wil blesse her, & the shalbe the mother of nations: kings [also] of people shall come of her.

17 Then Abraham fel vpon his face, and laughed, & said in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde: and shall Sarrah that is ninetie yeere olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shall beare thee a sonne in deede, & thou shalt call his name Ishak: and I will establish my couenant with him for an euerlasting couenant, [and] with his seede after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, and will make him fruitful, & will multiply him exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant will I establish with Ishak, which Sarah shall beare vnto thee, the next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 Then Abraham tooke Ishmael his sonne & all that were borne in his house, and al that was bought with his money, [that is,] euery man childe among the men of Abrahams house, and he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham al himselfe was ninetie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thir-

teene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, [both] borne in his house, and bought with money of the stranger, were circumcised with him.

#### CHAP. XVIII.

2 Abraham receiued three Angels into his house, 10 Ishak is promised againe, 12 Sarah laugheth, 18 Christ is promised to all nations, 19 Abraham taught his familie to knowe God, 21 The destruction of Sodom is declared vnto Abraham, 23 Abraham prayeth for them.

**A** Gaine the Lorde appeared vnto him in the p<sup>l</sup>aine of Mamre, as he sate in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and lo, three men stood by him, & when he saw [them], he ranne to meeete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, Lord, if I haue noth found fauour in thy sight, go not I pray thee, from thy seruant.

4 Let a litle water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.

5 And I wil bring a morfel of bread, that you may comfort your hearts, afterwarde ye shall goe your wayes: for therefore are ye come to your seruant. And they said, We eue as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three measures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hastied to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and dood himselfe by them vnder the tree, and they did eate.

9 Then they said to him, where is Sarah thy wife? And he answered, Beholde, she is in the tent.

10 And he said, I wil certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne, and Sarah heard in the tent doore, which was behinde him.

11 Now Abraham & Sarah were olde & stricken in age, [and] it ealed to be with Sarah after the manner of women.

12 Therefore Sarah laughed withy in her selfe, saying, After I am waxed

Heb. 13. 2.

Or, greke

A that is, three Angels in mans shape.

b Speaking to one of the in whom appeared to be most matetie: for he thought they had bene men, c For men v- les because of the great heat to go bare footed in those parties, d As sent of God, that I should doe my duetie to you,

Ebr. Scim.

e For as God gaue them bodies for a time, lo gaue he the faculties thereof, to walke, to eate & drinke, and such like.

Chap. 17. 19, 21, and 21. 2.

rom. 9. 9.

f That is, about this time when the shall be alme, or when the elds that come into this life.

g For the reason had respect to the order of nature, then beleeued the promises of

e Albeit women were not circumcised, yet were they partakers of Gods promises: for vnder the mankinde all was consecrated, and here is declared, that whosoeuer circumceth the signe, deserveth also promises, Or, clame, or, princes,

f which proceeded of a stubborn, & not of infidelitie.

Chap. 18. 10. and 21. 2.

g The euerlasting couenant is made with the children of the Spirit: & with the children of the flesh made the temporal promises, as was promised to Ishmael. Ebr. greedly, Chap. 21. 2.

h They were well instructed which obeyed to be circumcised without resistance which refusing declared that masters in their houses ought to be as fathers to their families, that from the best to the worst they may obey the wil of God,



1. Pet. 3. 6.

olde, \* & my lord also, shall I haue lust:  
13 And the Lord said vnto Abraham,  
wherefore did Sarah thus laugh, say-  
ing, Shall I certainly beare a childe,  
whiche am olde :

|| Or, hid.  
Zech. 8. 6.

14 (Shall any thing be || hard to the  
Lorde: at the time appointed will I re-  
turne vnto thee, [euē] according to the  
time of life, and Sarah shall haue a  
sonne.)

15 But Sarah denied, saying, I  
laughed not: for he was afraid. And he  
said, \* It is not so: for thou laughedst.

16 Afterwarde the men did rise by  
from thence & looked toward Sodomi:  
and Abraham went with them to bring  
them on the way.

17 And the Lord sayde, Shall I  
hide from Abraham that thing which  
I doe,

18 Seeing that Abraham shall be in  
deede a great and a mightie nation, and  
\* all the nations of the earth shalbe blef-  
sed in him:

19 For I know him: that he wil con-  
maund his sonnes and his household after  
him, that they may keepe the way of  
the Lorde, to doe righteousnesse and  
iudgement, that the Lorde may bring  
vpon Abraham that he hath spoken vi-  
to him.

20 Then the Lorde sayde, Because  
the drie of Sodomi and Gomorah is  
great, and because their sinne is excee-  
ding greivous,

21 I will goe downe no lye, and see  
whether they haue done altogether ac-  
cording to that drie, which is come vnto  
me: and if not, [that] I may knowe.

22 And the men turned thence & went  
toward Sodomi: but Abraham stood  
yet before the Lorde.

23 Then Abraham drewe neere, and  
sayde, Wilt thou also destroy the righte-  
ous with the wicked:

24 If there be fiftie righteous with-  
in the cite, wilt thou destroy & not spare  
the place for the fiftie righteous that are  
therein:

25 Be it farre from thee from doing  
this thing, to slay the righteous with  
the wicked: & that the righteous should  
be euē as the wicked, be it farre from  
thee. shal not the Judge of all the world  
doe right:

26 And the Lorde answered, If I  
shall finde in Sodomi <sup>in</sup> fiftie righteous  
within the cite, then will I spare all the  
place for their sakes.

27 Then Abraham answered & said,  
Beholde now, I haue begun to speake  
vnto my Lorde, and I am <sup>a</sup> but dust  
and ashes.

28 If there shall lacke fiftie of fiftie  
righteous, wilt thou destroy all the cite  
for fiftie: And he sayde, If I finde there  
fiftie and fourtie, I will not destroy it.

29 And he yet spake to him againe,  
and sayde, what if there shall be found  
fourtie there: Then he answered, I wil  
not doe it: for teneties sake.

30 Again he sayd, Let not my Lorde  
now be angrie that I speake, what if  
thirtie be found there: Then he sayd, I  
wil not doe it, if I finde thirtie there.

31 Whereouer he said, Behold, now I  
haue begunne to speake vnto my Lorde,  
what if twentie be found there: And he  
answered, I wil not destroy it for twen-  
ties sake.

32 Then he sayd, Let not my Lorde  
be now angrie, and I will speake but  
this <sup>o</sup> once, what if ten be found there:  
And he answered, I will not destroy it  
for tennes sake.

33 And the Lorde went his way  
when he had left communing with A-  
braham, and Abraham returned vnto  
his place.

## CHAP. XIX.

3 Lot receiueth two Angels into his house, 4 The fiftie  
lutes of the Sodomites, 16 Lot is deliuered, 24 So-  
dom is destroyed, 26 Lots wife is made a pillar of salt,  
33 Lots daughters lie with their father, of whome come  
Moab and Ammon.

**A**ND in <sup>a</sup> evening there came  
two Angels to Sodomi: and  
Lot sat at the gate of So-  
dom, & Lot salued them, and  
rode by to meete them, & he bowed him  
seife with his face to the ground.

2 And he sayd, See my lords, I pray  
you turne in no lye into your seruants  
house, and tarie all night, & \* wash your  
feete, and ye shall rise by early and goe  
your wayes. who said, Nay, but we wil  
abide in the streete all night.

3 Then <sup>b</sup> he pressed vpon them ear-  
nestly, and they turned in to him, & came  
to his house, and he made them a feast,  
and did bake unleavened bread, & they  
did eate.

4 But before they went to bed, the  
men of the cite, [euē] the men of So-  
dom compassed the house round about  
from the pong euē to the olde, <sup>c</sup> all the  
people from [all] quarters.

5 who crying vnto Lot sayd to him,  
where are the men, which came to thee  
this eue all,

<sup>n</sup> Whereby we  
learne, that the  
nearer we ap-  
proche vnto  
God, the more  
doth our mis-  
erable state ap-  
peare, and the  
more are we  
humbled.

<sup>o</sup> If God re-  
fused not the  
prayer for the  
wicked Sodom-  
ites, euē to  
the last request,  
howe much  
more will he  
grant the pray-  
ers of the god-  
ly for the af-  
flicted Church,

<sup>a</sup> Wherein we  
see Gods pro-  
minent care in  
preseruing his  
elect: he reu-  
ereth not him  
selfe all alike:  
yet Lot had but  
two Angels &  
Abahā there,  
Chap. 18. 4.

<sup>b</sup> That is, he  
pressed them  
so instantly,  
<sup>c</sup> Not for that  
they had neces-  
sity, but be-  
cause the time  
was not yet  
come that they  
would reu-  
elate them-  
selves.  
<sup>d</sup> Nothing is  
more dange-  
rous, then to  
dwell where  
sinne reigneth:  
for it corrupts  
this eue all,

h Jehonah the  
Chetiv woode,  
which we call  
Lod, sheweth  
that this angel  
was Christ: for  
this woode is  
only applied  
to God,  
Chap. 12. 3.  
& 22. 18.  
i He sheweth  
that fathers  
ought both to  
knowe Gods  
iudgements,  
and to declare  
them to their  
children.

k God spea-  
keth after the  
fashion of mis-  
erie: I will  
enter into  
iudgement  
with good  
adulter,  
l For our  
sinnes erie for  
vengeance  
though none  
accuse vs,  
m Ebr. doe  
iudgement,  
n God be-  
leueth that his  
iudgements  
were done  
with great  
mercy, for as  
much as all  
there is cor-  
rupt, that not  
only fiftie, but  
euē righteous  
men could not  
be found there:  
and also that  
the wicked are  
spared for the  
righteous  
sake,



this night: bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him.

7 And said, I pray you, my brethren, do not so wickedly.

8 Behold now, I haue two daughters, which haue not knowen man: them wil I bring out now vnto you, and do to them as seemeth you good: only vnto these men do nothing: for these are they come vnder the shadow of my rooffe.

9 Then they saide, Away hence, and they said, he is come alone as a stranger, and shall be iudge and rule: we wil now deale worse with thee then with them.

So they pressed sore vpon Lot himselfe, and came to breake the doore.

10 But the men put forth their hande and pulled Lot into the house to them and shut to the doore.

11 Then they knote the men that are at the doore of his house with blindness both small and great, so that they were weary in seeking the doore.

12 Then the men layde vnto Lot, whome hast thou yet here: either sonne in law, or thy sonnes, or thy daughters, or whatsoever thou hast in this cite, bring it out of this place.

13 For we wil destroy this place, because the cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which married his daughters, and saide, Arise, get you out of this place: for the Lord wil destroy the cite: but hee seemed to his sonnes in lawe as though he had mocked.

15 And when the morning arose, the Angels hastened Lot, saying, Arise, take thy wife and thy two daughters: which are here, lest thou be destroyed in the punishment of the cite.

16 And as hee prolonged the time, the men caught both him and his wife, and his two daughters by the handes (the Lord being merciful vnto him) and they brought him forth, & set him without the cite.

17 And when they had brought them out, the Angel saide: Escape for thy life: looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot saide vnto them, Not so, I pray thee, my Lord.

19 Beholde now, thy seruant hath

founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in saving my life: and I can not escape in this mountaine, lest some euil take me, and I dye.

20 See now this cite hereby to flye vnto, which is a litle one: oh let me escape thither: is it not a litle one, and my soule shall liue?

21 Then he said vnto him, Behold, I haue receiued thy request also concerning this thing, that I wil not ouerthrowe this cite, for the which thou hast spoken.

22 Hastee thee, tarrye thee there: for I can do nothing till thou be come thither. Therefore the name of the cite was called Zoar.

23 The sunne did rise vpon the earth, when Lot entered into Zoar.

24 Then the Lord rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen.

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, & that that grewe vpon the earth.

26 Now his wife behinde him looked back, and she became a pillar of salt.

27 And Abraham rising vp early in the morning went to the place, where he had stand before the Lord.

28 And looking toward Sodom and Gomorah and toward all the land of the plaine, beholde, he saide the smoke of the land mounting vp as the smoke of a furnace.

29 But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the mids of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, hee, and his two daughters.

31 And the elder saide vnto the younger, Our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father drinke wine, and lye with him, that we may preferre seede of our father.

33 So they made their father drinke wine that night, and the elder went and laye with her father: but hee perceived not, neither when she layd downe, neyther when she rose vp.

34 And on the morrowe the elder said to the younger, Beholde, yester night lay

Though it be litle, yet it is great enough to save my life: wherein be I forced in choosing another place then the Angel had appointed him.

Ebr. thy face. Because Gods commandment was to destroy the cite and to save Lot.

in which the place was called Belsh, chap. 14. 2. Deut. 29. 23. Isai 1. 19. ier. 50. 40. ezek. 16. 40. hof. 1. 8. amos 4. 11. luke 17. 29. iude 7.

n As touching the body of the: and this was a notable monument of Gods vengeance to all them that persecuted that way.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

p Speaking in the countrey, which is Lot had not destroyed.

q For except hee had bene overcome with time he would neuer haue done that abominable act.

e Hee desired to see the faces of his guests, but he is to be blamed in seeking unlawful means. f That I should preferre them from all inuirtue.

a. Pet. 2. 7.

Wisd. 19. 16.

f Ebr. finding.

g This propheth that the Angels are ministers, as to execute Gods wrath, as to declare his favour. Chap. 13. 20. h Or, should marrie.

t Ebr. which are found.

h The mercie of God striketh to ouercome mans sinnes in following Gods calling. Widd. 10. 6.

i He willed him to flee fro Gods iudgements, and not to be loke to depart from that rich country and full of vaine pleasures.



† Ebr, keepe  
aline,

Thus God  
permitted him  
to fall most hop-  
efully in the so-  
litarie moun-  
tains, whome  
the wickednes  
of Sodom could  
not overcome.

† Also as they  
were come in  
most horrible  
misch, so were  
they and their  
posteritie tole  
and wicked.

† That is, some  
of my people  
signifying, that  
thy father re-  
posed in their  
sinne, then re-  
proued for the  
same.

I With my father : let vs make him  
drinke wine this night also, and go thou  
and lye with him, that we may pre-  
serue seede of our father.

35 So they made their father drinke  
wine that night also, and the ponger a-  
rofe, and lay with him, but he perceiued  
not, when the lay downe, neither when  
he rofe by.

36 Thus were both the daughters  
of Lot with childe by their father.

37 And the elder bare a sonne, and he  
called his name Hoab: the same is the  
father of the Moabites vnto this day.

38 And the ponger bare a sonne also,  
and she called his name Ben-ammi:  
the same is the father of the Ammo-  
nites vnto this day.

#### CHAP. XX.

1 Abraham dwelt as a stranger in the land of Gerar. 2 Abi-  
melech taking away his wife. 3 God reponeth the King, 9  
And the King, Abraham. 11 Sarah is restored with great  
gifts. 17 Abraham prayeth, and the King & his are healed.

**A**fterward Abraham depar-  
ted thence toward the South  
country & dwelled betweene  
Cadeth and Shur, and so-  
urned in Gerar.

2 And Abraham saide of Sarah his  
wife, <sup>b</sup> She is my sister. Then Abime-  
lech king of Gerar sent & tooke Sarah.

3 But God came to Abimelech in a  
dreame by night, and saide to him, Be-  
holde, thou art but dead, because of the  
woman, which thou hast taken: for the  
same is a mans wife.

4 (Notwithstanding Abimelech had  
not yet come neere her) And hee layde,  
Lord, wilt thou slaye euen <sup>d</sup> the righte-  
ous nation?

5 Saide not hee vnto me, She is my  
sister: yea and he her selfe said, He is my  
brother: With an vpright minde, and  
innocent handes haue I done this.

6 And God said vnto him by a dreame,  
I knowe that thou diddest this euen  
With an vpright minde, and I kept  
thee also that thou shouldest not sinne a-  
gainst me: therefore suffered I thee not  
to touch her.

7 Nowe then deliuer I man his wife  
again: for he is a Prophet, and he shall  
pray for thee that thou mayest liue: but  
if thou deliuer her not againe, be sure  
that thou shalt die the death, thou, and  
all that thou hast.

8 Then Abimelech rising by early in  
the morning called all his seruants, and  
toide all these things vnto them, and  
the men were sore afraide.

9 Afterward Abimelech called Abra-  
ham, and said vnto him, What hast thou  
done vnto vs: and what haue I offen-  
ded thee, that thou hast brought on me  
and on my kingdom [this] great sinne:  
thou hast done things vnto mee that  
ought not to be done.

10 So Abimelech sayde vnto Abra-  
ham, What lawest thou that thou hast  
done this thing?

11 Then Abrahā answered, Because  
I thought [thus], Surely the feare of  
God [is] not in this place, and they will  
slay me for my wives sake.

12 Yet in very deede he is my sister:  
for she is the daughter of my father, but  
not the daughter of my mother, and she  
is my wife.

13 Now whē God caused me to wan-  
der out of my fathers house, I said then  
to her, This is the kinde of that I shall  
shewe vnto me in all places where we  
come, \* Say I of me, he is my brother.

14 Then tooke Abimelech sheep and  
beeues, and men seruants, and women  
seruants, & gaue them vnto Abraham,  
and restored him Sarah his wife.

15 And Abimelech said, Beholde, my  
lande [is] before thee: dwell where it  
pleaseth thee.

16 Likewise to Sarah he saide, Be-  
holde, I haue giue thy brother a thousand  
pieces of siluer: beholde, he is the <sup>a</sup> baile  
of thine eyes to al I are with thee, and to  
all others: & she was thus reponed.

17 C Then Abraham prayed vnto  
God, and God healed Abimelech, & his  
wife, and his women seruants: and they  
bare children.

18 For the Lord <sup>e</sup> had shut by every  
wombe of the house of Abimelech, be-  
cause of Sarah Abrahams wife.

#### CHAP. XXI.

2 Izhak is borne. 9 Abimelech mocketh Izhak. 14 Agar is cast  
out with her sonne. 17 The Angel comforteth Agar. 22  
The couenant betwene Abimelech and Abraham. 33 Abi-  
ham called vpon the Lord.

**N**owe the Lord visited Sa-  
rah, as he had layde, and did  
vnto her \* according as hee  
had promised.

2 For Sarah conceived, and bare A-  
braham a sonne in his <sup>a</sup> olde age, at the  
same season that God toide him.

3 And Abraham called his sonnes  
name that was borne vnto him, which  
Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak  
his sonne, when he was eight daies  
olde, \* as God had commaunded him.

5 So

<sup>k</sup> The wicked-  
nes of the king  
brought Gods  
wrath vpon the  
whole realme.

<sup>l</sup> He thought  
that no hone-  
stie can be po-  
sed for, where  
the feare of  
God is not.

<sup>m</sup> My sister, he  
meant his  
cousin germain,  
and by daugh-  
ter, Abrahams  
niece, chap. 11.  
29, for so the  
Scriptures vse  
these wordes,  
chap 12. 13.

<sup>n</sup> Or, is at thy  
commande-  
ment.

<sup>o</sup> Such an  
head, as with  
whome thou  
mayest be pre-  
ferred from all  
dangers.

<sup>p</sup> God caused  
this barren  
king to reigne  
long, because the  
difficultie, fec-  
undity that God  
had giuen her  
a husband, as  
her baile and  
defence.

<sup>q</sup> Has taken  
away frō them  
the gift of con-  
ceiuing.

Chap. 17. 19.  
and 18. 10.

Math. 1. 2.  
actes 7. 8.

galat. 4. 23.  
hebr. 11. 17.

<sup>r</sup> Therefore  
the miracle  
may greater.

Chap. 17. 12.

<sup>a</sup> Which was  
towards Ge-  
ryze.

<sup>b</sup> Abraham  
had now cause  
fallen into this  
fault: such is  
mans frailtie.

<sup>c</sup> So greatly  
God detesteth  
the heache of  
marriage.

<sup>d</sup> The wickednes  
concluded that  
God would not  
punish but for  
just occasion:

therefore when  
former he pu-  
nished, the oc-  
casion is iust.

<sup>e</sup> As one fall-  
ing by igno-  
rance, and not  
doing out of  
purpose.

<sup>f</sup> Not thin-  
king to do any  
man harme.

<sup>g</sup> God by his  
holp spirit re-  
straineth them  
tho they offend  
by ignorance,

that they fall not in-  
to greater in-  
conuenience.

<sup>h</sup> That is,  
one, to whome  
God reueritely  
humbleth fami-  
liarly.

<sup>i</sup> For I praye  
of thee goodly  
of Isaac God,  
† Ebr, in their  
care.



5 So Abraham was an hundred  
yeere olde, when his sonne Iſhak was  
borne vnto him.

6 Then Sarah sayde, God hath  
made me to reioyce: all that heare will  
reioyce with me.

b She este-  
meth her selfe of  
ingratitude  
that she did not  
believe the  
Angel.

7 Againe the ſaid, who would haue  
ſaide to Abraham, that Sarah ſhould  
haue giuen children ſucke: for I haue  
borne him a ſonne in his olde age.

8 Then the child grew & was wea-  
ned: and Abraham made a great feaſt  
the ſame day that Iſhak was weaned.

9 And Sarah ſaw the ſonne of ha-  
gar the Egyptian (which) he had borne  
vnto Abraham) mocking.

c She derided  
Gods promiſes  
made to Iſhak  
which the A-  
poſtle calleth  
perſecution,  
Col.4.29.  
Gal.4.30.

10 Wherefore ſhe ſaid vnto Abraham,  
Caſt out this bond woman and her  
ſonne: for the ſonne of this bond woman  
ſhal not be heire with my ſonne Iſhak.

11 And this thing was very grieuous  
in Abrahams ſight, becauſe of his ſonne.

12 But God ſaid vnto Abraham, Let  
it not be grieuous in thy ſight for thy child,  
and for thy bond woman: in all that Sa-  
rah ſhall ſay vnto thee, heare her voyce:  
for in Iſhak ſhall thy ſeede be called.

d The promi-  
ſe ſeemeth  
counted from  
Iſhak, and not  
from Iſmael.  
Rom.9.7.  
Heb.11.18.

13 As for the ſonne of the bond wo-  
man, I will make him a nation alſo,  
becauſe he is thy ſeede.

e The Iſ-  
maelites ſhall  
come of him.

14 So Abraham aroſe by early in the  
morning, and tooke bread, & a bottell of  
water, and gaue it vnto Hagar, putting  
it on her ſhoulder & the child alſo, and  
ſent her away: who departing wan-  
dered in the wildernes of Beer ſheba.

f True faith  
reioiceth in  
all naturall af-  
fections to obey  
Gods com-  
mandement.

15 And when the water of the bottell  
was ſpent, ſhe caſt the child vnder a cer-  
taine tree.

16 Then ſhe went and ſate her ouer  
againſt him a ſaerie of about a bowle  
ſhoote: for ſhe ſaid, I wil not ſee thy death  
of the child, and ſhe ſate downe ouer a-  
gainſt him, & liſt vp her voyce & wept.

g For his pro-  
miſes ſake made  
to Abraham, &  
not becauſe the  
child had dif-  
fection and  
ingratitude to  
ſir.

17 Then God heard the voyce of the  
child, & the Angel of God called to Ha-  
gar fro heauē, & ſaid vnto her, what a-  
yleth thee, Hagar: feare not, for God hath  
heard the voyce of the child where he is.

h Except God  
open our eyes,  
we can neither  
ſee, nor ſee the  
means which  
are beſide vs.

18 Ariſe, take vp the child, and holde  
him in thine hande: for I will make of  
him a great people.

i As touching  
things God  
cauſed him to  
proſper,  
Or, ſhot in  
the bowe and  
was an hunter.

19 And God opened her eyes, and  
ſhe ſaw a well of water, ſo ſhe went and  
filled the bottell with water, and gaue  
the boy drinke.

20 So God was with the child and  
he grew and dwelt in the wildernes,  
and was an archer.

21 And hee dwelt in the wildernes of  
Paran, & his mother tooke him a wife  
out of the land of Egypt.

22 And at that ſame time Abime-  
lech & Phicol his chiefe captaine ſpake  
vnto Abraham, ſaying, God [is] with  
thee in all that thou doeſt.

23 Nowe therefore ſweare vnto mee  
here by God, that thou wilt not hurt  
me, nor my children, nor my childrens  
children: thou ſhalt deale with me, and  
with the countrey, where thou haſt bene  
a ſtranger, according vnto the kindnes  
that I haue ſhewed thee.

f Ebr, deſire  
faſtly with  
me, or, lie.

24 Then Abraham ſaid, I wil ſweare.

25 And Abraham rebuked Abime-  
lech for a well of water, which Abime-  
lechs ſeruaunts had violently taken away.

26 And Abimelech ſaid, I know not  
who hath done this thing: alſo thou ſol-  
deſt me not, neither heard I [of it] but  
this day.

k So that it  
is a lawfull  
thing to take  
an othe in mat-  
ters of impor-  
tance, ſo to in-  
ſiſte the truth,  
and to aſſure  
others of our  
ſinceritie.

27 Then Abraham tooke theep, and  
beecus, and gaue them vnto Abimelech:  
and they two made a covenant.

l Cliche ſer-  
uaunts doe ma-  
ny evils vi-  
known to  
their maſters.

28 And Abraham ſet ſeuē lambes  
of the ſtocke by themſelues.

29 Then Abimelech ſayd vnto Abra-  
ham, what meane theſe ſeuē lambes,  
which thou haſt ſet by themſelues?

30 And he answered, Becauſe thou  
ſhalt receiue of mine hand theſe ſeuē  
lambes, that it may be a witnes vnto me,  
that I haue bigged this well.

|| Or, well of  
the othe, or, of  
ſeuē, mea-  
ning lambes.

31 Wherefore the place is called Beer-  
ſheba, becauſe there they both ſware.

m Thus we  
ſee that the  
goſpel, as tou-  
ching our ward  
things, may  
make peace  
with the wicked  
that know  
not the true  
God.

32 Thus made they a covenant at Beer-  
ſheba: afterward Abimelech & Phi-  
col his chiefe captaine roſe vp, & turned  
againe vnto the land of the Philiftins.

33 And Abraham planted a groue  
in Beer ſheba, and called there on the  
Name of the Lord, the euerlaſting God.

n That is, hee  
worſhipped  
God in all  
points of true  
religion.

34 And Abraham was a ſtranger in  
the Philiftins land a long ſeaſon.

#### CHAP. XXII.

1. The ſaith of Abraham is proued in offering his ſonne Iſhak.  
2. Iſhak is a ſigne of Chriſt. 3. The generation of Iſhak  
Abrahams boier, of whom cometh Rebeckah.

**A**D after theſe things God  
did proue Abraham, and ſaid  
vnto him, Abraham, who  
answered, Here am I.

Heb. 11. 17.

2 And he ſaid, Take now thine onely  
ſonne Iſhak whom thou loueſt, and get  
thee vnto the land of Moriah, & offer  
him there for a burnt offering vpon one of  
the mooraines, which I will ſhew thee.

f Ebr. Lo, I.  
a Which ſig-  
nifieth ſcare  
of God, in the  
which place he  
was honoured,  
and Solomon  
afterward built  
the Temple.

b Wherein ſtood the chiefeſt point of his tentation, ſeeing he was commanded to  
offer by him in whom God had promiſed to bleſſe all the nations of the world.







Dachpelah, which he hath in the end of his field: that he would give it me for as much money as it is worth, for a possession to bury in among you.

10 For Ephron dwelt among the Hittites: Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his cite, saying,

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: [euē] in the p̄sence of the soimes of my people giue I it thee, to bury thy dead.

12 Then Abraham bowed him selfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of countrey, saying, Seeing thou wilt giue it, I pray thee, heare mee, I will giue the price of the fielde: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land [is worth] foure hundredth shekels of siluer: what [is] that betwene me and thee: burie therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weped to Ephron the siluer, which he had named in the audience of the Hittites. [euē] foure hundredth siluer shekels of currant money among marchants.

17 So the field of Ephron [which was] in Dachpelah, and ouer against Hanre, [euē] the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 vnto Abraham for a possession, in the sight of the Hittites. [euē] of all that went in at the gates of his cite.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Dachpelah ouer against Hanre: the same is hebron in the land of Canaan.

20 Thus the field & the caue, that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

#### CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Ishak in his owne kinred. 12 The seruant prayeth to God. 23 His desire toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and the agreeeth. 67 And is married to Ishak.

**N**OW Abraham was old, [and] stricken in yeeres, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, \* But now thine hand vnder my thigh,

3 And I will make thee swear by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

4 But thou shalt go vnto my countrey, and to my kinred, and take a wife vnto my sonne Ishak.

5 And the seruant saide to him, what if the woman will not come with me to this land: shal I bring thy sonne againe vnto the land from whence thou comest?

6 To whom Abraham answered, Swear that thou bring not my sonne thither againe.

7 The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, \* vnto thy seede will I giue this land, he shal send his Angel before thee, & thou shalt take a wife vnto my sonne from thence.

8 Neuertheles if the woman wil not folowe thee, then shalt thou be \* discharged of this mine othe: only bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 So the seruant tooke ten camels of the camels of his master, & departed: (for he had all his masters goods in his hand): [and] so he arose, and went to Haran Raharam, vnto the cite of Rahor.

11 And hee made his camels to lye downe without the cite by a well of water, at euentide about the time that the women come out to draw [water].

12 And he sayd, O Lord God of my master Abraham, I beseeche thee, send me good speede this day, and shew mercie vnto my master Abraham.

13 Lo, I stand by the well of water, whyles the mens daughters of this cite come out to draw water.

14 Grant therefore that the made, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say drinke, and I will giue thy camels drinke also: may be the that thou hast ordeyned for thy seruant Ishak: and thereby shal I knowe that thou hast shewed mercy on my master.

15 And now ver he had left speaking, behold,

Chap. 47. 29. a <sup>2</sup> which ceremony declared the seruants obedience towards his master, and the masters power ouer his seruants. b This sheweth that an othe may be required in a lawfull cause.

c He woulde not that his sonne should marrie out of the goodly familie: for the inconueniencies that come by marrying with the heathen are set forth in sundry places of the Scriptures. d Left he should lose the inheritance promised. Chap. 12. 7. & 13. 15. & 15. 18. and 26. 4.

Ebr. innocent.

Or, Mesopotamia, or Syria of the two

floods to wit, of Tygris and Euphrates. e That is, to Chanan.

f Ebr. to bowe their knees. g The ground which his paper upon Gods promises made to his master, Or, cause me to meete.

h The seruant moued by Gods spirit directed to be assured by a signe, wherby God manifested his iourney or no.

† Ebr. in full siluer.

c Speaking all the citizens and inhabitants.

d To shew that he had his in good estimation and reuerence.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound 6. shillings and 8. pence, after 5. shillings sterling the ounce.

† Or, citizens.

f That is, all the people confirmed the sale.

† Ebr. come into dayes.



h God quick  
good successe  
to all things  
that are im-  
taken for the  
glory of his  
name and ac-  
cording to his  
i Here is de-  
clared that  
God euer hea-  
reth the pray-  
ers of his, and  
granzeth their  
requestes.  
+ Ebr. my lord.

behold, <sup>h</sup>Rebekah came out, the daugh-  
ter of Bethuel, sonne of Hileah <sup>p</sup>wife  
of Rahor: Abrahams brother, and her  
pitcher vpon her shoulder.

16 And the maide was very faire to  
looke vpon, a virgine and vnknoyen of  
man) and she went downe to the well,  
and filled her pitcher, and came vp.

17 Then the seruant came to meete  
her, & saide, Let me drinke, I pray thee,  
a little water of thy pitcher.

18 And she said, Drinke <sup>+</sup> sir: and she  
hasted, and let downe her pitcher vpon  
her hand and gaue him drinke.

19 And when shee had giuen him  
drinke, she said, I will drabe water for  
thy camels also vntill they <sup>+</sup> haue drun-  
ken ynough.

20 And shee poized out her pitcher  
into the trough speedily, & ranne againe  
vnto the well to drabe water, and she  
druwe for all his camels.

21 So <sup>p</sup> man wondred at her, & helde  
his peace, to know whether <sup>p</sup> Lord had  
made his iourney prosperous or nor.

22 And when the camels had left  
drinking, the man tooke a golde <sup>+</sup> abille-  
ment of half a shekel weight, and two  
bracelets for her hands, of tenn shekels  
weight of gold:

23 And he said, whose daughter art <sup>p</sup>:-  
tell me, I pray thee, Is there roume in  
thy fathers house for vs to lodge in:

24 Then she saide to him, I am the  
daughter of Bethuel the sonne of Hileah  
whom the bare vnto Rahor.

25 Whereouer she said vnto him, we  
haue litter also and prouender ynough,  
and roume to lodge in.

26 And the man bowed himselfe and  
worshipped the Lord.

27 And said, Blessed be the Lord  
God of my master Abraham, which hath  
not withdraue his mercy: & his truth  
from my master: [for] When I was in  
the way, the Lord brought me to my  
masters brethrens house.

28 And the maide ranne and tolde  
emie of her mothers house according to  
these wordes.

29 And so Rebekah had a brother  
called Laban, and Laban ranne vnto  
the man to the well.

30 For when he had seene <sup>p</sup> earings &  
the bracelets in his sisters hands, & when  
he heard the wordes of Rebekah his sis-  
ter, saying, Thus saide <sup>p</sup> man vnto me,  
then he went to the man, & lo, <sup>+</sup> he stood  
by the camels at the well.

31 And he saide, Come in thou blessed  
of the Lord: wherefore standest thou  
without, seeing I haue prepared the  
house, and roume for the camels:

32 Then <sup>p</sup> man came into <sup>p</sup> house,  
and he vndlad the camels, & brought  
litter and prouender for the camels, and  
water to wash his feete, and the mens  
feete that were with him.

33 Afterward <sup>p</sup> meate was set before  
him: but he said, I wil not eat, vntill I  
haue saide my message. And hee saide,  
Speake on.

34 Then he said, I am Abrahams seruāt

35 And the Lord hath blessed my ma-  
ster wonderfully, <sup>p</sup> he is become great:  
for he hath giuen him sheepe, & beeues  
and siluer, & gold, and menservants, and  
maid seruants, and camels, and asses.

36 And Sarah my masters wife hath  
borne a sonne to my master, where the was  
old, & vnto him hath he giue al <sup>p</sup> he hath

37 Now my master made me sweare,  
saying, Thou shalt not take a wife to  
my sonne of the daughters of the <sup>+</sup> Ca-  
naanites, in whose land I dwell:

38 But thou shalt goe vnto my <sup>+</sup> fa-  
thers house and to my kindred, and take  
a wife vnto my sonne.

39 Then I saide vnto my master,  
what if the woman will not follow me:

40 who answered me, The Lord,  
before who I walke, will send his An-  
gel with thee, and prosper thy iourney,  
and thou shalt take a wife for my sonne  
of my kindred and my fathers house.

41 Then shalt thou be discharged of  
mine othe, when thou comest to my  
kindred: and if they giue thee not one,  
thou shalt be free from mine othe.

42 So I came this day to <sup>p</sup> well, and  
said, O Lord, the God of my master A-  
braham, if thou now prosper my <sup>+</sup> iour-  
ney which I goe,

43 Behold, I stand by <sup>p</sup> well of wa-  
ter: where a virgine cometh forth to drabe  
water, & I say to her, Giue me, I pray  
thee, a little water of thy pitcher to drinke.

44 And she say to me, Drinke thou,  
and I will also drab for thy camels, let  
her be the wife, which the Lord hath  
prepared for my masters sonne.

45 And before I had made an end of  
speaking in mine <sup>+</sup> heart, behold, Rebe-  
kah came forth, and her pitcher on her  
shoulder, and she went downe vnto the  
well, and drabe water. Then I sayde  
vnto her, Giue me drinke, I pray thee.  
46 And she made haste, and tooke  
downe

o To wit,  
Laban.  
p The gentle  
intercommen-  
tation of strangers  
vnto among  
thee the godly  
fathers.  
q The still-  
tie that seruants  
owe to their  
masters, cau-  
seth them to  
preferre their  
masters busi-  
ness to their  
owne neces-  
sities.  
r To bleste,  
signifieth here  
to enrich, or en-  
crease with  
substance, as  
the text in the  
same verse de-  
clareth.

s The Cana-  
anites were  
accused and  
therefore the  
godly coude  
not sorne with  
them in mar-  
riage.  
t Meaning,  
among his  
kindred, as  
verse 40.

u Which by  
mine authori-  
tie I caused  
thee to make.

| Or, way.

Verse 13.

| Or, stewed.

x Signifying  
that this pray-  
er was not  
spoken by the  
mouth, but  
only med-  
itate in his  
heart.

| Or, earings.  
k God permit-  
teth many  
things both in  
apparell and  
other things,  
which are now  
forbid: especi-  
ally when they  
appertaine not  
to our iustifi-  
cation.  
l The golden  
shekels is here  
meant and not  
that of silver.

m He boasteth  
not his good  
fortune (as do  
the wicked), but  
acknowledg-  
eth that God  
hath dealt mer-  
cifully with his  
master in  
keeping pro-  
mises.

n For he wat-  
eth on Gods  
hand, who had  
not heard his  
prayer.



do lūne her pitcher from her [shoulder, and said, Dūnke, and I will giue thy camels dūnke also. So *¶* I drank, and the gaue the camels dūnke also.

47 Then *¶* I asked her, & said, whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, Whome Milcah bare vnto him. Then *¶* I put the abillment vpon her face, and the bracelets vpon her hands:

48 And *¶* I bowed downe & worshipped the Lord, & blessed the Lord God of my master Abrahā, which had brought me the right way to take my masters hōthers daughter vnto his sonne.

49 Nowe therefore, if ye will deale mercifully and truly with my master, tell me: and if not, tell me that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is before thee, take her & go, & she may be thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth ieluels of siluer, and ieluels of gold, & rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, [both] he, and the men that were with him, and taried al night, and when they rose vp in the morning, he said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least ten dayes: then shall he go.

56 But he said vnto them, hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may go to my master.

57 Then they saide, we will call the maide, and aske her consent.

58 And they called Rebekah, and said vnto her, wilt thou go with this man: And she answered, I will go.

59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, & saide vnto her, Thou art our sister, grow into thousand thousands, and thy seede possesse the gate of his enemies.

61 The Rebekah arose, & her maids, & rode vpon camels, & folowed the man,

& the seruant tooke Rebekah, & departed. 62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak wēt out to pray in the field toward evening: who lift vp his eyes & looked, & behold, camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, she lighted downe from the camel.

65 (For she had said to the seruant, who is yonder man, that cometh in the field to meete vs: and the seruant had saide, It is my master) So she tooke a vaille, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterwarde Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, & she was his wife, and he loued her: so Izhak was comforted after his mothers death.]

#### CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 2 Abraham giueth all his goods to Izhak. 3 He dyeth. 12 The genealogie of Izhak. 25 The birth of Iacob and Esau. 30 Esau selleth his birthright for a messe of porrage.

**N**OW Abrahā had taken him another wife called Keturah, which bare him Zimran, and Jokhan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokhan begate Sheba, and Medan: And the sonnes of Medan were Ashurim, & Letushim, & Lemnumim.

4 Also the sonnes of Midian [were] Ephah, and Ephher, and Hanoah, and Shida, & Edoah. all these were the sonnes of Keturah.

5 And Abraham gaue al his goods to Izhak,

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundredth seientie and five yeere.

8 Then Abrahā yelded the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak, & Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Hamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 And

Chap. 16. 14. and 25. 11.

This was the creature of the goodly sisters, to me-  
moriall Gods  
benefits and to  
pay for the  
accomplish-  
ment thereof.

The custome  
was, that the  
spouse was  
brought to her  
husband, her  
head being co-  
uered, in token  
of shamefast-  
nes and cha-  
stite.  
[Or, had left  
mourning for  
his mother.

Abrahams son  
Izhak was yet  
alone.

1. Chro. 1. 32.

Hebr. al that  
he had.  
b For by the  
virtue of gods  
word he had  
not onely Izhak, but begat  
many mo.  
c Reabe, Chap.  
22. 24.

d To auoide  
the dissension  
that els might  
haue come be-  
cause of the he-  
ritage.

e Hereby the  
ancient signifi-  
fic, that man  
by death per-  
isheth not whe-  
re: but as the  
soules of the  
goodly liued af-  
ter in perpetu-  
all liue, so the  
soules of the  
wicked in per-  
petuall paine.

Chap. 23. 16.

y He sheweth  
what is our  
dutie, when  
we haue recei-  
ued any bene-  
fite of the  
Lord.

Hebr. in the  
way of truth.  
2 If you will  
freely & faith-  
fully giue your  
daughter to  
my masters  
sonne,

a That is,  
that I may  
prouide els  
where.

b So soone as  
they perceiue  
that it is Gods  
ordinaunce they  
reioyce.

¶ Or, at thy co-  
mandement.  
¶ Or, ordained.

Verse 56. &  
59.

¶ Hebr. dayes,  
or ten.

e This sheweth  
that parties  
hine not auo-  
iditise to ma-  
rie their chil-  
dren without  
consent of the  
parties.

¶ Hebr. her  
mouth.

d That is, let  
it be witness  
ouer his  
enemies:  
which blessing  
is fully accom-  
plished in Je-  
sus Christ.



Chap. 16. 14.  
and 24. 62.

11 And after the death of Abraham God blessed Izhak his sonne, \* and Izhak dwelt by Beer-lahai-roi.

12 Now these are the generations of Izhmael Abrahams sonne, whom Hagar  $\text{p}$  Egyptian Sarahs handmaide bare vnto Abraham.

1. Chro. 1. 29.

13 \* And these are the names of the sonnes of Izhmael, name by name, according to their kindreds:  $\text{p}$  \* eldest sonne of Izhmael [was] Rebaioth, then Bedar, and Abdeel, and Diblam,

14 And Izhma, & Dumah, & Basla, 15 Hadar, & Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Izhmael, & these are their names, by their towne and by their castles: [to wit.] twelue princes of their nations.

17 (And these are the yeeres of the life of Izhmael, an hundredth thirtie and seuen yeere, & hee yeelded the spirit, & died, and was gathered vnto his  $\text{p}$  people)

18 And they dwelt from Haulah vnto Shur,  $\text{p}$  is towards Egypt, as thou goest to Asshur. [Izhmael] dwelt in the presence of all his brethren.

19 Likewise these are the generations of Izhak Abrahams sonne. Abraham begat Izhak,

20 And Izhak was forty yeere old, when hee tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, [and] sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, & Rebekah his wife conceived,

22 But the children strove together within her: therefore she saide, Seeing [it is] so, why am I thus? wherefore doe I dwell vnto alke the Lord.

23 And the Lord saide to her, Two nations [are] in thy wombe, and two manner of people shall be deuised out of thy bowels, and the one people shall be mightier then the other, and the \* elder shall serue the yonger.

24 Therefore when her time of deliuerance was fulfilled, behold, twins [were] in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garnet, and they called his name Esau.

26 And afterward came his brother out, and his hand held Esau by  $\text{p}$  heele: therefore his name was called Iakob. Nowe Izhak was threetye yeere olde

When [Rebekah] bare them.

27 And the boyes greiue, and Esau [was] a cunning hunter, and \* liued in the fields: but Iakob was a plaine man, and dwelt in tents.

28 And Izhak loued Esau, for  $\text{p}$  ventson [was] his meate, but Rebekah loued Iakob.

29 Now Iakob sodde pottage, and Esau came from the field & was wearie.

30 Then Esau said to Iakob, Let me eate, I pray thee, of the [pottage] so red, for I am wearie. Therefore was his name called Edom.

31 And Iakob saide, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what [is] then this  $\text{p}$  birthright to me?

33 Iakob then said, Swear to me euen now. And he sware to him, \* and sold his birthright vnto Iakob.

34 Then Iakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, & rose vp, & went his way: So Esau contemned [his] birthright.

## CHAP. XXVI.

1 God proueth for Izhak in the famine. 3 He reneweth his promise. 9 The King blameth him for denying his wife. 14 The Philistines hate him for his riches. 15 Escape his welles. 16 And him him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in  $\text{p}$  land besides the first famine. That was in the dayes of Abraham. wherefore Izhak went to Abimelech king of the Philistines vnto Gerar.

2 For the Lord appeared vnto him, and said,  $\text{p}$  Go not downe into Egypt, [but] abide in the land which I shall shewe vnto thee.

3 Dwell in this land, \* and I will be with thee, & will blesse thee: for to thee, & to thy seede I will giue all these countreys: & I wil performe  $\text{p}$  othe which I sware vnto Abraham thy father.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be \* blessed.

5 Because that Abraham obeyed my voyce & kept mine \* ordinance, my commandments, my statutes, & my Lawes.

6 So Izhak dwelt in Gerar.

7 And the men of  $\text{p}$  place asked him of his wife, and he said, She is my sister: for he  $\text{p}$  feared to say, She is my wife, lest, [said he,]  $\text{p}$  men of the place should

$\text{p}$  Ebr. a man of the field.

$\text{p}$  Or, simple & innocent.

$\text{p}$  Ebr. venison in his mouth.

$\text{p}$  Or, feede me quickly.

$\text{p}$  There is no bate esteeme not Gods benedictions except they feele them presently, and therefore they prefer present pleasures.

Hebr. 12. 16.

$\text{p}$  Thus the wicked prefer their worldly commodities to Gods spirituall graces.

$\text{p}$  The children of Esau do the contrary.

$\text{p}$  The children of Esau do the contrary.

$\text{p}$  The children of Esau do the contrary.

$\text{p}$  The children of Esau do the contrary.

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$\text{p}$  The children of Esau do the contrary.

$\text{p}$  The children of Esau do the contrary.

$\text{p}$  Which dwelt among the Arabians, and were separate from the best of seede.

$\text{p}$  Or, his locust.

$\text{p}$  He meant that his lot fell to dwell among his brethren, as the Angel promised, chap. 16. 12.

$\text{p}$  Or, Syrian of Mesopotamia.

$\text{p}$  Or, his locust.

$\text{p}$  Or, his locust.

$\text{p}$  Or, his locust.

$\text{p}$  Or, his locust.

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$\text{p}$  Or, his locust.

$\text{p}$  Or, his locust.



kill me, because of Rebekah: for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech king of the Philistines looked out at a window, & lo, he saw Izhak: sporting with Rebekah his wife.

e Or, shewing some familiar signe of loue, whereby it might be knowne that she was his wife.

9 Then Abimelech called Izhak, and sayd, Lo, she is of a suretie thy wife, and why laiest thou, She is my sister: To whome Izhak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech sayd, why hast thou done this vnto vs: one of the people had almost lien by thy wife, so shouldest thou haue brought sinne vpon vs.

f In all ages men were persecuted for the sake of Gods vengeance should light vpon wicked breakers.

11 Then Abimelech charged all his people, saying, See that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sojourned in that land, and founde in the same yeere an hundredth soide by estimation: and so the Lorde blessed him.

g Or, an hundredth measure.

13 And the man waxed mightie, and still increased, till hee was exceeding great,

h Ebr. he went forth going & increasing.

14 For he had flockes of sheepe, and herds of cattell, and a mightie household: therefore the Philistines had enuie at him.

g The malicious enuie at the graces of God in others.

15 In so much that the Philistines stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the valley of Gerar, and dwelt there.

b The Shechem was signified a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistines had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of liuing water.

i Or, springing.

20 But the herdmen of Gerar did strife with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well ¶ Esek, because they were at strife with him.

j Or, contention, strife.

21 Afterwarde they digged another well, and stroue for that also, and he called the name of it ¶ Sitnah.

k Or, hatred.

22 Then he remoued thence, and dig-

ged another well, for the which they stroue not: therefore called he the name of it ¶ Rehoboth, and sayd, Because the Lorde hath now made vs rounne, we shall increase vpon the earth.

l Or, largenes, rounne.

23 So hee went vp thence to Beer-sheba.

24 And the Lorde appeared vnto him the same night, and sayd, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiplie thy seede for my seruant Abrahams sake.

m God assurcth Izhak against all feare by rehearsing the promises made to Abraham.  
n To signifye that he would serue none other God, but the God of his father Abraham.

25 Then he built an altar there, and called vpon the name of the Lorde, and there spied his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath [one] of his friends, and Bichol the captaine of his armie.

27 To whome Izhak sayd, wherefore come ye to me, seeing ye hate me and haue put me away from you?

28 Who answered, we saue certainly that the Lorde was with thee, and we thought [thus,] Let there be nowe an othe betweene vs, [euen] betweene vs and thee, and let vs make a couenant with thee.

29 ¶ If thou shalt doe vs no hurt, as we haue not touched thee, & as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, [doe this.]

o The Shyrus in swearing begin commonly with If, and understand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraine lest that come to them which they would doe to other.

30 Then he made them a feast, & they did eate and drinke.

31 And they rose vp betimes in the morning, & sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came & tolde him of a well, which they had digged, and sayd vnto him, we haue found water.

33 So he called it ¶ Shihah: therefore the name of the cite is called ¶ Beer-sheba vnto this day.

p Or, othe.  
q Or, the well of the othe.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, & Bathemath the daughter of Elon an Hittite [also.]

35 And they were ¶ a griefe of minde to Izhak and to Rebekah.

Chap. 27. 46.  
r Or, inbeddenent and rebellious.

CHAP. XXVII.  
8 Izhak geeth the blessing from Esau by his mothers counsel. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Izhak and threateneth his death. 43 Rebekah tendereth Izhak away.

C.i.

And



**A**ND when Iſhak was olde, and his eyes were dimme (ſo that he could not ſee) he called Eſau his eldeſt ſonne, & ſayde vnto him, My ſonne. And he answered him, I am here.

2 Then he ſayd, Behold, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine inſtruments, thy quiver and thy bowe, and get thee to the field, that thou mayeſt take me ſome veniſon.

4 Then make me ſauorie meat, ſuch as I loue, and bring it me that I may eate, [and] that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Iſhak ſpake to Eſau his ſonne) and Eſau went into the ſeld to hunt for veniſon, and to bring it.

6 Then Rebekah ſpake vnto Iſaakob her ſonne, ſaying, Beholde, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſauorie meat, that I may eate & bleſſe thee before the Lord, afore my death.

8 Nowe therefore, my ſonne, heare my voyce in that which I comānd thee.

9 Get thee now to the ſlocke, and bring me thence two good kiddes of the goates, that I may make pleaſant meat of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee before his death.

11 But Iſaakob ſayd to Rebekah his mother, Beholde, Eſau my brother [is] rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhall ſeeme to him to be a mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſayde vnto him, Upon mee [be] thy curſe, my ſonne: onely heare my voyce, and go and bring me [them].

14 So he went and fet [them,] and brought [them] to his mother: and his mother made pleaſant meat, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her eldeſt ſonne Eſau, which were in her houſe, and clothed Iſaakob her younger ſonne:

16 And he covered his hands & the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterwarde he put the pleaſant meate and bread, which he had prepared, in the hand of her ſonne Iſaakob.

18 And when he came to his father, he ſayd, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iſaakob ſayde to his father, I am Eſau thy fiſt borne. I haue done as thou baideſt me, arde, I pray thee: ſit vp and eat of my veniſon, that thy ſoule may bleſſe me.

20 Then Iſhak ſaid vnto his ſonne, Howe haſt thou found it ſo quickly my ſonne: who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſaid Iſhak vnto Iſaakob, Come nere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iſaakob came nere to Iſhak his father, and he felt him and ſayd, The voyce [is] Iſaakobs voyce, but the hands [are] the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brothers Eſaus hands: wherefore he bleſſed him)

24 Againe he ſayd, Art thou that my ſonne Eſau: who answered, Yea.

25 Then ſayd he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Iſhak ſaid vnto him, Come nere now, and kiſſe me, my ſonne.

27 And he came nere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, & ſaid, Beholde, the ſmell of my ſonne [is] as the ſmell of a ſeld, which the Lord hath bleſſed.

28 God giue thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plenty of wheate and wine.

29 Let people be thy ſervants, and nations bow vnto thee: be lord ouer thy brethren, & let thy mothers children honour thee. Curſed [be he] that curſeth thee, and bleſſed [be he] that bleſſeth thee.

30 And when Iſhak had made an end of bleſſing Iſaakob, & Iſaakob was ſcarre gone out from the preſence of Iſhak his father, then came Eſau his brother from his hunting,

31 And he alſo prepared ſauoury meat and brought it to his father, and ſaid vnto his father, Let my father ariſe, & eate of his ſonnes veniſon, that thy ſoule may bleſſe me.

#Ebr. Lo, I.

#Ebr. hunt.

a The carnall affectu, which he bare to his ſonne, made him forget which God ſpake to his wiſe, Chap. 25. 23.

b This ſubtiltie is blame-worthy becauſe the ſubtiltie heuſe caried him had perſeſoned his promiſes.

#Ebr. before his eyes. [Or, as though I would deceiue him.

[Or, I will take the danger on me.

c The aſſurance of Gods decree made her bolde.

d Although Iſaakob was aſſured of this bleſſing by ſayde: yet he did cuill to ſeek it by lier, and the more becauſe he doubteth Gods name thereunto.

e This declarerth that he ſuſpected ſome thing, yet God woulde not haue his decree altered.

#Ebr. I am.

Hebr. 11. 20.



32 But his father Iſhak ſayde vnto him, who art thou? And he answered, I am thy ſonne, [euen] thy firſt borne Eſau.

f In perſe-  
cuting his er-  
ror, by appoint-  
ing his ſonne  
againſt Gods  
ſentence pro-  
nounced be-  
fore.  
||Or, ſuffici-  
ently.

33 Then Iſhak was ſtricken with a marueſous great feare, and ſayd, who [and] where is he that hunted demſon, and brought it me, and I haue eate || of all before thou cameſt: and I haue bleſ- ſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cried out with a great crie and bitter, out of meaſure, and ſaid vnto his father, Bleſſe me, [euen] me alſo, my father.

35 Who answered, thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſayde, was he not iuſtly called ſ Iakob: for he hath deceiued me theſe two times: for he hath deceiued me theſe two times: for he hath deceiued me right, and loe, now he hath taken my bleſſing. Alſo he ſayd, haſt thou not re- ſerued a bleſſing for me?

g In the chap.  
25, he was ſo  
called becauſe  
he helde his  
brother by the  
heel, as though  
he would ouer-  
throw him: and  
therefore he is  
here called an  
ouerthrower,  
or decimer.  
h For Iſhak  
did this as he  
was the mini-  
ſter and Pro-  
phet of God,

37 Then Iſhak answered, and ſayd vnto Eſau, Beholde, I haue made him || thy loyde, and all his brethren haue I made his ſeruants: alſo with wheate and wine haue I furniſhed him, & vnto thee now he ſhal ſay I doe, my ſonne.

38 Then Eſau ſayde vnto his father, haſt thou but one bleſſing my father: bleſſe me || [euen] me alſo, my father: and Eſau liſted by his voyce, and wept.

||Or, I am alſo  
(thy ſonne).  
Hebr. 12.17.

39 Then Iſhak hiſ father answered, and ſayd vnto him, Beholde, the fa- rieneſſe of the earth ſhall be thy dwelling place, and [thou ſhalt haue] of the dewe of heauen from aboue.

40 And by the ſworde ſhalt thou live, and ſhalt be thy brothers ſervant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

i Becauſe  
thine enemies  
ſhalbe round a-  
bout thee.  
k Which was  
fulfilled in his  
poſteritie the  
Iſraelites:  
who were tri-  
butaries to a  
time to Iſrael,  
and after came  
to libertie.  
Obadi. 1.10.  
l Hypocrites  
enely abſtaine  
from doing e-  
uill for feare of  
men.

41 Therefore Eſau hated Iakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, \* The dayes of mourning for my father wil come ſhortly, then I wil ſlay my brother Iakob.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and he ſent and called Iakob his yonger ſonne, and ſayd vnto him, Beholde, thy brother Eſau || is comforted againſt thee, [meaning] to kill thee:

m He hath  
good hope to  
reouer his  
birthright by  
killing thee.

43 Now therefore my ſonne, heare my voyce: ariſe, and flee thou to haran to my brother Laban.

44 And tarie with him a while until

thy brothers fierrenes be ſwaged,

45 And til thy brothers wrath turne away from thee, & he forget the things, which thou haſt done to him: then wil I ſend and take thee from thence: why ſhoulde I be || deprived of you both in one day?

n For the twi-  
ken ſonne wil  
kill the godly:  
and the plague  
of God wil ab-  
ſteruare light  
on the wicked  
ſonne.  
Chap. 26.35.  
o Which  
were Eſaus  
wiues.  
p Decrely he  
perſuaded Iſ-  
hak to agree  
to Iakobs  
departing.

46 Alſo Rebekah ſayd to Iſhak, \* I am wearie of my life, for the daughters of heth. If Iakob take a wife of the daughters of heth like theſe of thy daughters of the land, p What availeth it me to live?

#### CHAP. XXVIII.

1 Iſhak forſhideth Iakob to take a wiſe of the Canaanites, 2 Eſau taketh a wiſe of the daughters of Iſmael againſt his fathers will, 12 Iakob in the way to Haran ſeeth a ladder reaching to heauen, 14 Chriſt is promiſed, 20 Iakob aſſecth of God onely meate and cloathing.

**T**hen Iſhak called Iakob and bleſſed him, and char- ged him, and ſayde vnto him, Take not a wife of thy daughters of Canaan.

q This ſecond  
bleſſing was  
to confirme  
Iakobs faith,  
left he ſhould  
thinke that his  
father had gi-  
uen it without  
Gods motion.  
Hofea. 12.12.  
Chap. 24.10.

2 Ariſe, \* get thee to Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God || alſufficient bleſſe thee, and make thee to increaſe, and multiply thee, that thou mayeſt be a multitude of people,

||Or, almighty.

4 And giue thee the bleſſing of Abrahams, [euen] to thee & to thy ſeede with thee, that thou mayeſt inherite the land (wherein thou art a b ſtranger,) which God gaue vnto Abraham.

5 Thus Iſhak ſent forth Iakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iakobs and Eſaus mother.

b The godly  
fathers were  
put in minde  
continually,  
that they were  
but ſtrangers  
in this world:  
to the intent  
they ſhould liue  
by their eyes  
to the heauens  
where they  
ſhould haue a  
ſure dwelling.

6 When Eſau ſaw that Iſhak had bleſſed Iakob, and ſent him to Padan Aram, to ſet him a wife thence, & giuen him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And [that] Iakob had obeyed his father & his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that thy daughters of Canaan diſpleated Iſhak his father,

||Or, beſide his  
wiues.

9 Then went Eſau to Iſmael, and tooke || vnto the wiues, (which he had,) Bahalah the daughter of Iſmael Abrahams ſonne, the ſiſter of Rebekah, to be his wife.

c Thinking  
hereby to haue  
reconciled him  
ſelfe to his fa-  
ther, but alſo  
name: for he  
takeſt not a-  
way the cauſe  
of the euill.

10 Nowe Iakob departed from Eſau.



Beer Sheba, and went to Haran,  
11 And he came vnto a certaine place,  
and taried there all night, because the  
sunne was downe, & tooke of the stones  
of the place, and laid vnder his head and  
slept in the same place.

12 Then he dreamed, and beholde,  
there stood a ladder vpon the earth  
and the top of it reached vp to heauen:  
and lo, the Angels of God went vp and  
downe by it.

13 \* And beholde, the Lord stood a-  
boue it, and said, I am the Lord God of  
Abraham thy father, & the God of Iz-  
hak: the land, vpon the which thou slee-  
pest, will I giue thee and thy seede.

14 And thy seede shalbe as the dust of  
the earth, and thou shalt spread abroade  
\* to the west, and to the East, and to the  
North, and to the South, & in thee and  
in thy seede shall all the \* families of the  
earth be blessed.

15 And lo, I am with thee, and will  
keepe thee whither soeuer thou goest,  
and will bring thee againe into this land:  
for I will not forsake thee vntill I haue  
performed that, that I haue promi-  
sed thee.

16 ¶ Then Jaakob awoke out of his  
sleepe, and sayd, Surely the Lord is in  
this place, and I was not aware.

17 And he was \* afraide, and sayde,  
how fearefull is this place! this is none  
other but the house of God, and this is  
the gate of heauen.

18 ¶ Then Jaakob rose vp early in the  
morning, and tooke the stone that he  
had laide vnder his head, and set it vp  
[as] \* a pillar, and poured oyle vpon the  
top of it.

19 And he called \* þ name of that place  
Beth-el: not withstanding the name of  
the cite was at the first called Luz.

20 ¶ Then Jaakob bowed a bowe, say-  
ing, ¶ God will be with me, and will  
keepe me in this iourney which I goe,  
and will giue me bread to eate, & clothes  
to put on:

21 So that I come againe vnto my  
fathers house in safetie, then shall the  
Lord be my God.

22 And this stone, which I haue set  
vp [as] a pillar, shalbe Gods house: and  
of all that thou shalt giue me, wil I giue  
the tenth vnto thee.

CHAP. XXIX.

13 Jaakob commeth to Laban and serueth seven yeere for Ra-  
hel, 23 Leah brought to his bed in stead of Rahel, 27 He  
serueth seven yeere more for Rahel, 32 Leah conceiued and  
bareth foure sonnes.

¶ He Jaakob lift vp his feete &  
came into the East countrey.  
2 And as he looked about,  
beholde there was a well in  
the fieelde, and lo, three flockes of sheepe  
lay thereby (for at that well were the  
flockes watered) and there was a great  
stone vpon the welles mouth.

3 And thither were all the flockes ga-  
thered, & they rolled the stone from the  
welles mouth, and watered the sheepe,  
and put the stone againe vpon þ welles  
mouth in his place.

4 And Jaakob sayd vnto them, My  
brethren, whence be ye: And they an-  
swered, we are of Haran.

5 ¶ Then he said vnto them, Know ye  
Laban the sonne of Nahor: who sayd,  
we know him.

6 Againe he sayd vnto them, ¶ Is he  
in good health: And they answered, He  
is in good health, & beholde, his daugh-  
ter Rahel commeth with the sheepe.

7 ¶ Then he said, Lo, [it is] yet hie day,  
neither [is it] time that the cattell should  
be gathered together: water ye þ sheepe  
and goe feede [them].

8 But they sayde, we may not buttill  
all the flockes be brought together, and  
[til men] rolle the stone from the welles  
mouth, that we may water the sheepe.

9 ¶ While he talked with them, Ra-  
hel also came with her fathers sheepe,  
for she kept them.

10 And as soone as Jaakob saw Ra-  
hel the daughter of Laban his mothers  
brother, and the sheepe of Laban his  
mothers brother, then came Jaakob  
neere, & rolled the stone from the welles  
mouth, and watered the flocke of La-  
ban his mothers brother.

11 And Jaakob kissed Rahel, and lift  
vp his voyce and wept.

12 (For Jaakob tolde Rahel, that he  
was her fathers brother, and that he  
was Rebeccahs sonne) then the ran and  
tolde her father.

13 And when Laban heard tell of  
Jaakob his sisters sonne, he ranne to  
meete him, and embraced him & kissed  
him, and brought him to his house: and  
he tolde Laban all these things.

14 To whom Laban sayd, wel, thou  
art my bone and my flesh, and he abode  
with him the space of a moneth.

15 ¶ For Laban sayd vnto Jaakob,  
Though thou be my brother, shouldest  
thou therefore serue me for nought: tell  
me, what [shall be] thy wages:

a That is, he  
went forth on  
his iourney.  
b To be to the  
land of the  
children of  
the East.  
c Thus he  
was directed  
by the onely  
providence of  
God, who  
brought him  
also to Labans  
house.

c It seemeth  
that in these  
dayes the cu-  
stome was to  
call euen stran-  
gers, brethren.

d Or, is he in  
peace? by the  
which word  
the Hebrewes  
signifie all good  
spirituall.

f He was tou-  
ched with a  
goodly feare &  
reuerence.

g To be a re-  
membrance  
onely of the vi-  
sion shewed  
vnto him.  
Chap. 31. 13.  
[Or, house of  
God.

h He desired  
not God vnto  
this condition,  
but acknow-  
ledgeth his in-  
firmities, & pro-  
misseth to be  
thankfull.

i Or, nephew.

e That is, the  
cause why he  
departed from  
his fathers  
house, & what  
he saue in the  
way.

f That is, of  
my blood and  
kinred.



16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was tender eyed, but Rahel was beautiful and faire.

18 And Jaakob loued Rahel, and said, I will serue thee seven yerres for Rahel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then I should giue her to another man: abide with me.

20 And Jaakob serued seven yerres for Rahel, and they seemed vnto him but a selue dayes, because he loued her.

21 ¶ Then Jaakob saide to Laban, Giue me my wife that I may go in to her: for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when evening was come, hee tooke Leah his daughter & brought her to him, and he went in vnto her.

24 And Laba gaue him mayd Zilpah to his daughter Leah, to be her seruāt.

25 But when the morning was come, beholde, it was Leah. Then saide he to Laban, wherefore hast thou done thus to me: did not I serue thee for Rahel: wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the younger before the elder.

27 Fulfill thine yerres for her, & we will also giue thee this for the seruice, which thou shalt serue me yet leue yerres more.

28 Then Jaakob did so, and fulfilled her seven yerres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter Bilhah his maide (to be) her seruāt.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seven yerres mo.

31 ¶ When the Lord saue that Leah was despised, hee made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe, and bare a sonne, and said, because the Lord heard that I was hated, hee hath therefore giuen me this [sonne] also, and she called his name Simeon.

34 And she conceived againe and bare

a sonne, and said, Now at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Leui.

35 Whereouer she conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren giue their maides vnto their husband, and they beare him children. 15 Leah giueth mayakes to Rahel that Jaakob might lie with her. 27 Laban is enriched for Jaakobs sake. 43 Jaakob is made very rich.

¶ And when Rahel saue that she bare Jaakob no children, Rahel enuied her sister, and saide vnto Jaakob, Giue me children, or els I die.

2 Then Jaakobs anger was kindled against Rahel, and he said, Am I in Gods steade, which hath withhelden from thee the fruite of the wombe?

3 And she saide, Beholde my mayde Bilhah, goe in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then he gaue him Bilhah his maide to wife, & Jaakob went in to her.

5 So Bilhah conceived & bare Jaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen mee a sonne: therefore called he his name, Dan.

7 And Bilhah Rahels mayde conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah saue that she had left bearing, she tooke Zilpah her maide, and gaue her Jaakob to wife.

10 And Zilpah Leahs maide bare Jaakob a sonne.

11 Then said Leah, A company cometh: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Jaakob an other sonne.

13 Then saide Leah, Ah, blessed am I, for the daughters will blesse me, and she called his name, Aser.

14 ¶ Now Reuben went in the dayes of the wheate haruest and found e mandrakes in the field and brought them vnto his mother Leah. Then saide Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter

Or, confessed. Math. 1. 2. 1 Ebr. flood from bearing.

a It is onely God that maketh barren & fruitful, and therefore I am not in fault. b I will receiue her children on my lappe, as though they were mine owne. c Ebr. I shall be builded.

d Ebr. wrestlings of God. e The arrogancie of mans nature appeareth in that she contendeth her sister, after she hath receiued vnder her benediction of God to beare children. f That is, God doeth increase me with a multitude of children: for Jaakob doeth expound thus his name Gad, chap. 49. 19.

g Which is a kinde of herbe whose roote hath a certain likenesse of the figure of a man.

¶ Or, bleare eyed.

g Opening, after that the yerres were accomplished. h Ebr. my dayes are full.

h The cause why Jaakob was deceived was, that in alde time the wife was couered with a wape, when she was brought to her husband in signe of chastitie & shamefullnes.

i Hee esteemed more the promise that he had of Jaakobs seruice then either his promises or the manner of the countrie, though he alledged custom for his excuse.

† Ebr. opened her wombe. k This beareth that oftentimes they which are desirous of men, are fauourers of God. l Hereby appeared to God in her affliction, in so much children are a great cause of mutual loue between man and wife.



matter for thee to take mine husband, except thou take my sonnes mandrakes also: Then saide Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Jaakob came from the feld in the evening, and Leah went out to meete him, and saide, Come in to me, for I haue bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah & she conceived, & bare vnto Jaakob 5 fift sonne.

18 Then said Leah, God hath giuen mee my rewarde, because I gaue my maide to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Jaakob the sixt sonne.

20 Then Leah saide, God hath endued me with a good dowrie: now will mine husband dwell with me, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 And God remembered Rahel, & God heard her, & opened her wombe.

23 So she conceived & bare a sonne, and said, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord will giue mee yet an other sonne.

25 And as soon as Rahel had borne Ioseph, Jaakob said to Laban, Send me away that I may go vnto my place and to my countrey.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To Whome Laban answered, If I haue now founde fauour in thy sight, [saie: I haue] perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it [thee.]

29 But hee saide vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hath bene vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shall I travel for mine owne house also?

31 Then hee saide, what shall I giue thee: And Jaakob answered, Thou shalt giue me nothing at all: if thou wilt

do this thing for me, I wil returne, seed, [and] keepe thy sheepe.

32 I wil passe through all thy flockes this day, [and] separate from them all the sheepe with litle spotted and great spotted, and all blacke lumbes among the sheepe, and the great spotted, and litle spotted among goates: and it shall be my wages.

33 So that my righteousnes answere for me hereafter, when it shall come for my rewarde before thy face, [and] euery one that hath not litle or great spotted among the goates, and blacke among the sheepe, the same shall be [thine] with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the hee goates that were partie coloured and with great spotted, and all the shee goats with litle & great spotted, [and] all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And he set three dayes iourney between himselfe and Jaakob. And Jaakob kept the rest of Labans sheepe.

37 Then Jaakob tooke roddees of greene poplar, and of bafel, and of the chestnut tree, and piled white strakes in them, and made the white appeare in the roddees.

38 Then he put the roddees, which he had piled, in the gutters [and] watering troughes, when the sheepe came to drinke, before the sheepe: for they were in heat, when they came to drinke.

39 And the sheepe were in heate before the roddees, & [afterward] brought forth yong of partie colour, and with small and great spots.

40 And Jaakob parted these lambs, and turned 7 faces of the flocke towards [these] lambs partie coloured and all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the stronger sheepe, Jaakob laid the rods before the eyes of the sheepe in 7 gutters, that they might coeue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, & the stronger Jaakobs.

43 So the man increased exceedingly, and had many flockes, and made seruaunts, and men seruaunts, and camels and asses.

Or, separate thou.

Or, red.

That which shall hereafter be thus spotted.

God shall re- stitue for my righteous dealing by re- turning my labours.

Or, counted thine.

Or, Laban.

Or, redde, or, browne.

Jaakob here- in bid no de- ceit: for it was Gods com- mandment as he declared in the next chap. verse. 9. and 11.

Or, concei- ued.

In this chap which tooke the ram about September, & brought forth about March: so the feebler in March, and lambs in September.

† Ebr. bying I haue bought.

† In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

Or, made her fruitful. † Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrenness was counted as a curse.

Or, tryed by experience.

Or, with me.

† Ebr. at my house. † The order of nature requireth that euery one pro- uide for his owne family.



C H A P. XXXI.

1 Labans children murmur against Jaakob, 3 God commanded him to returne to his country. 13. 24 The care of God for Jaakob, 19 Rahel stealth her fathers doles, 23 Laban followeth Jaakob, 44 The couenant betwene Laban and Jaakob.

a The children dittered in wordes that which the father dissembled in heart. for the covetous think that whatsoeuer they can not snatch, is plucke from them.

+ Ebr. and so, not hee with him, as yesterday, and yet yesterday.

+ Ebr. as yesterday and before yesterday. b The God whom my father worshippen. c Or, many times.

c This declareth that the thing, which Jaakob did before, was by Gods commandement, not through deceit. d Or, cattell.

d This Angel was Christ which appeared to Jaakob in Beth-el and hereby appeared hee had taught his wives the feare of God: for he talketh as though they knewe this thing.

Chap. 28. 18. e For they were given to Jaakob in recompence of his service: which was a kinde of sale,

**N**OW he heard the wordes of Labans sones, saying, Jaakob hath taken away al that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Jaakob behelde the countenance of Laban, + that it was not towards him as in times past:

3 And the Lord had saide unto Jaakob, Turne againe into the land of thy fathers, and to thy kinned, and I wil be with thee.

4 Therefore Jaakob sent and called Rahel & Leah to f feede vnto his flock.

5 Then said he vnto them, I see your fathers countenance, that it is not towards me + as it was wont, & the God of my father hath bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he said thus, the partie coloured shalbe thy reward, then bare all the sheepe particoloured.

9 Thus hath God taken away your fathers substance, and giuen it me.

10 For in running time I lifted vp mine eyes and saide in a dream, and beholde, the hee goates leaped vpon the three goates, that were partie coloured with litle and great spotted spotted.

11 And the Angel of God said to me in a dream, Jaakob. And I answered, Lo, I am here.

12 And hee saide, Lift vp now thine eyes, & see all the hee goats leaping vpon the three goates that are partie coloured, spotted with litle & great spotted: for I haue seene all that Laban doth vnto thee.

13 + I am the God of Beth-el, where thou + appointedst the pillar, where thou bowedst a bow vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

14 The answered Rahel & Leah, and saide vnto him, Haue we any more portion & inheritance in our fathers house?

15 Doest not hee count vs as strangers: for hee hath sold vs, and hath

eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now hee then whatsoeuer God hath said vnto thee, do it.

17 Then Jaakob rose vp, and set his sonnes and his wives vpon camels, and hee caried away all his flocks, and all his substance which hee had gotten, [to wit,] his riches, which hee had gotten in Padan Aram, to go to Bethel his father vnto the land of Canaan.

19 When Laban was gone to sheere his sheepe, Then Rahel stole her fathers doles.

20 Thus Jaakob stole away the heart of Laban the Aramite: for he told him not that hee fled.

21 So fled hee with all that hee had, and hee rose vp, and passed the river, and set his face toward mount Gilead.

22 And the thirde day after was it tolde Laban, that Jaakob fled.

23 The hee tooke his brethren to him, and folowed after him seuen dayes iourney, & ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dream by night, and saide vnto him, Take heede that thou speake not to Jaakob + ought saue good.

25 Then Laban ouertooke Jaakob, and Jaakob had pitched his tent in the mount: and Laban [also] with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Jaakob, what hast thou done: + thou hast euen stolen away mine heart and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore didest thou flee so secretly and steale away from me, & didest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel and with harpe:

28 But thou hast not suffered me to kisse my sonnes & my daughters: now thou hast done foolishly in doing [so.]

29 I am able to do you euil: but the God of your father spake vnto me yester night, saying, Take heede that thou speake not to Jaakob ought saue good.

30 Nowe though thou wentest thy way, because thou greatly longedst after thy fathers house, [yet] wherefore hast thou stolen my gods?

31 Then Jaakob answered, and said to Laban, Because I was afraide, and thought that thou wouldst haue taken thy daughters from me.

f For so the word here signifieth, because Laban catcheth them goods, hee is so. g Or, went away priuily from Laban. h Or, Euphrates.

Or, kinsfolkes and friends. i Or, joynd with him.

+ Ebr. from good to euill.

Or, conueyed thy selfe away priuily.

+ Ebr. power is in mine hand. g Was an idolater, and therefore would not acknowledge the God of Jaakob for his God.



¶ Or, let him die.

32 [But] With whom thou findest thy gods, let him not live. Search thou before our brethren what I haue [of thine,] and take it to thee. [but Jaakob wist not that Rahel had stolen them]

33 Then came Laban into Jaakobs tent, and into Leahs tent, and into the two maidens tentes, but founde [them] not. So he went out of Leahs tent, and entered into Rahels tent.

¶ Or, strawe, or, saddle.

34 [Now] Rahel had taken the idoles and put them in the camels litter & late downe vpon them, and Laban searched all the tent, but found [them] not.

¶ Ebe, let not anger be in the eyes of my lord.

35 Then saide the to her father, My lord, be not angry that I can not rise before thee: for the custome of women [is] vpon me: so he searched, but founde not the idoles.

36 [Then] Jaakob was wroth, and chode with Laban: Jaakob also answered and saide to Laban, What haue I trespassed: what haue I offended, that thou hast periled after me:

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe: put it here before my brethren & thy brethren, that they may iudge betweene vs both.

¶ Or, bene barren.

38 This twentieth yeere I haue bene with thee: thine ewes and thy goates haue not cast their yong, & the rammes of thy flocke haue I not eaten.

¶ Ebe, the come, or taken by pray.  
Exo. 12. 12.

39 Whatsoever was tome [of beasts,] I brought it not vnto thee, [but] made it good my selfe: of mine hand dost thou require it. [were it] stolen by daye or stolen by night.

40 I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes.

¶ Or, I sleepe not.

41 Thus haue I bene twentieth yeere in thine house, and serued thee fourteene yeeres for thy two daughters, and six yeeres for thy sheepe, and thou hast changed my wages ten times.

h That is, the God whome Jaakob feare and reuerence.

42 Except the God of my father, the God of Abraham, & the feare of Izhak had bene with me, surely I hadest sent me alway now emptye: [but] God beheld my tribulation, and the labour of mine hands, and rebuked [thee] yester night.

43 Then Laban answered, and said vnto Jaakob, These daughters are my daughters, & these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne:

44 Now therefore come and let vs make a couenant, I and thou, which may be a witnes betweene me and thee.

45 Then tooke Jaakob a stone, and set it vp [as] a pillar:

46 And Jaakob sayde vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar-sahadutha, and Jaakob called it Galeed.

48 For Laban saide, This heape is witnes betweene me and thee this day: therfore he called the name of it Galeed.

49 Also [he called it] Mizpah, because he said, The Lord looke betweene me and thee, when we shalbe departed one from another.

50 If thou shalt bere my daughters, or shalt take wiuues beside my daughters: [there is] no man with vs, behold, God [is] witnes betweene me and thee.

51 Moreover Laban said to Jaakob, Beholde this heape, & behold the pillar, which I haue set betweene me and thee,

52 This heape [shalbe] witnes, and the pillar [shalbe] witnes, that I will not come ouer this heape to thee, & that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, & the God of Izhak, [and] the God of their father be iudge betweene vs: But Jaakob sware by the feare of his father Izhak.

54 Then Jaakob did offer a sacrifice vpon the mount, and called his brethren to eate [bread,] and they did eate bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and killed his sonnes and his daughters, and blessed them, & Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Jaakob by his Angels, 2. 10 He prayeth vnto God confessing his sinnes, 13 He sendeth presents vnto Esau, 24. 28 He wrestled with the Angel wha named him Izhak.

**N**OWE Jaakob went forth on his journey and the Angels of God met him.

2 And when Jaakob saw them, he said, This is Gods hoste, and called the name of the same place Jahanaim.

3 Then Jaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whome he gaue commaundement, saying, Thus shall ye speake to my lord Esau: Thy seruant Jaakob saith

¶ His conscience repoynd him of his misdeuours toward Jaakob, and therefore moued him to seke peace.

¶ Or, the heape of wituens.

¶ The one nameth the place in the Syrian tongue, & the other in the Hebrew tongue.

¶ Or, watch towre.

¶ To punish the trespasser.

¶ Or, hid.

¶ Nature collect him to condemn that vice, wherein to through carelessness hee forced Jaakob.

¶ Behold, howe the Idolaters mingle the true God with their fained gods.

¶ Speaking, by the true God whome Izhak worshipped.

¶ Or, meate, p. Little fee that there is cure from the knowledge of God in the hartes of the wicked.

Chap. 48. 16, a He acknowledgeth Gods mercies: who for the preferuation of his, sendeth hostes of Angels, ¶ Or, tents.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promises.



saith thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue becues also & asses, sheepe, and men seruants, & women seruants, and haue sent to thelve my lord, that I may finde grace in thy sight.

6 God's messengers came againe to Iaakob, saying, We came vnto thy brother Elau, and he also commeth against thee and foure hundred men with him.

7 Then Iaakob was greatly affraide, and was sore troubled, and deuised the people that was with him, and the sheepe, and the becues, and the camels into two companies.

8 For he said, If Elau come to the one company and smite it, the other company shall escape.

9 ¶ Moreover Iaakob saide, O God of my father Abraham, and God of my father Israhak: Lord, which saidest vnto me, Returne vnto thy country and to thy kindred, and I wil doe thee good.

10 I am not worthy of the least of all the mercies and all the truth, which thou hast shewed vnto thy servant: for with my staffe came I ouer this Jordan, & now haue I gotten two bandes.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Elau: for I feare him, lest he will come and smite me, [and] the mother vpon the children.

12 For thou saidst, I wil surely doe thee good, and make thy seede as the sand of the sea, which can not be nombred for multitude.

13 And he taried there the same night, and tooke of that which came to hand, & present for Elau his brother:

14 Two hundred shee goates, and twentie hee goates, two hundred ewes and twentie rammes:

15 Thirtie milche camels with their coltes, fourtie kine, and ten bullockes, twentie shee asses and ten foales.

16 So he deliuered the into the hand of his seruants, euery droue by them selues, & said vnto his seruants, Passe before me, and put a space betwene droue & droue.

17 And he commaunded the foremost, saying, If Elau my brother meete thee, and alke thee, saying, whole seruant art thou: And whither goest thou: And whole are these before thee:

18 Then thou shalt say, They be thy seruants Iaakobs: it is a present sent vnto my lord Elau: and behold, he him self also is behinde vs.

19 So likewise commaunded he the second & the third, and al that folowed the droues, saying, After this manner, ye shall speake vnto Elau, when ye finde him.

20 And ye shall say moreover, Behold, thy servant Iaakob [cometh] after vs [for hee thought, I shall appeale his wrath with the present that goeth before me, and afterwarde I wil see his face: it may be that he wil accept me.]

21 So went the present before him, but he taried the night with the company.

22 And he rose by the same night, and tooke his two wives, & his two maides, and his eleuen children, and went ouer the forde Jabbok.

23 And he tooke them, and sent them ouer the river, & sent ouer that he had.

24 ¶ Nowe when Iaakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he said that he couide not preuaile against him: therefore he toucheth the holow of his thigh, and the holowe of Iaakobs thigh was loosed, as hee wrestled with him.

26 And he saide, Let me goe, for the morning appeareth. Who answered, I wil not let thee go, except thou bleesse me.

27 Then saide he vnto him, What is thy name: And he said, Iaakob.

28 Then said he, Thy name shall be called Iaakob no more, but Israel: because thou hast had a poulder with God, thou shalt also preuaile with men.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, wherefore now dost thou aske my name: And he blessed him there.

30 And Iaakob called the name of the place Bethel: for, [said he, I haue scene God face to face, & my life is preserved.]

31 And the sunne rose to him as he passed Bethel, & he halted vpon his thigh.

32 Therefore the children of Israel eate not of the finew that shanke in the holowe of the thigh, vnto this day: because he toucheth the finew that shanke in the holowe of Iaakobs thigh.

#### CHAP. XXXIIII.

4 Elau & Iaakob meete & are agreed, 11 Elau receiueth his gifts, 19 Iaakob byeth a pulle slin, 20 And buildeth an altar.

¶ And as Iaakob left by his eyes, and looked, beholde, Elau came, & with him foure hundred men: and he deuised the children to Leah, and to Rahel, and to the two maides.

2 And hee put the maides, and their children

c Albeit he was comforted by the Angels, yet the infirmity of the flesh doerly appeare.

Chap. 31. 13.

† Ebr. I am lesse then all thy mercies.

d That is, poore and with out all prouision.

e Speaking, he wil put al to death: this poore cometh of them which kill the bird together with her yong ones.

f Not distrusting Gods assistance, but using such means as God has giuen him.

g He thought it no losse to be part with these goodes, to the which he might folow the vocation wherunto God called him, & for receiue my face.

h That is, god in forme of man.

i s. o. God as saith his power with the one hand, and withholdeth them with the other.

Hosea. 13. 4.

Chap. 35. 10.

k God gaue Iaakob such power to ouercome, and also the praise of the victory.

l Or, my soule is deliuered. 1 The faithful to ouercome their tentations, that they seele the smart thereof, to the intent that they shoulde not glorie, but in their humilitie.

a That is, the one part were assisted, the other might escape.



childzen foꝛmoſt, and Leah & her childze after, and Rahel, & Joſeph hindermoſt.

**3** So he went before them and bowed him ſelfe to the ground ſeuē times, untill he came neere to his brother.

**4** Then Eſau ranne to meeete him, and embraced him, and fell on his necke, and kiſſed him, and they wept.

**5** And he liſt by his eyes, and ſaw the women, and the childzen, and ſaid, who are theſe with thee? And he answered, [They are] the childzen whom God of his grace hath giuen thy ſeruant.

**6** Then came the maides neere, they, and their childzen, & bowed theſelues.

**7** Leah alſo with her childzen came neere & made obeſtance: and after Joſeph and Rahel drewe neere and did reuerence.

**8** Then he ſaide, what meanest thou by al this done, which I met: who answered, [I haue ſent it.] that I may finde fauour in the ſight of my lord.

**9** And Eſau ſaid, I haue ynough, my brother: keepe that thou haſt to thy ſelfe.

**10** But Iakob answered, Nay, I pray thee: if I haue found grace now in thy ſight, then receiue my preſent at mine hand: for <sup>d</sup> I haue ſcene thy face, as though I haue ſene the face of God, becauſe thou haſt accepted me.

<sup>d</sup> In that that his brother embraced him ſo louingly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.  
<sup>g</sup> Or, giſt.  
<sup>e</sup> By earnest intreatie.

**11** I pray thee take my bleſſing, that is brought thee: for God hath had mercie on me, & therefore I haue all things: ſo he compelled him, and he tooke it.

**12** And he ſaid, Let vs take our iourney and go, and I will go before thee.

**13** Then he answered him, By lord knoweth, that the childzen [are] tender, and the ewes and kine with yong vnder mine hand: and if they ſhould ouerdrine them one day, all the ſlocke wouid die.

**14** Let now my lord go before his ſeruant, and I wil drine ſoftly, according to the pace of the cattel, which is before me, and as the childzen be able to endure, untill <sup>f</sup> I come to my lord vnto Seir.

<sup>f</sup> He promiſed that which as ſeemeth his mind was not to perſorme.

**15** Then Eſau ſaid, I will leaue thee ſome of my ſolke with thee. And he answered, what needeth this: let me finde grace in the ſight of my lord.

**16** [So Eſau returned, and went] his way that ſame day vnto Seir.

**17** And Iakob went forwarde toward Succoth, and built him an houſe, and made boothſ for his cattel: therefore he called the name of place [Succoth].

<sup>g</sup> Or, tents.

**18** Afterward, Iakob came ſafe to Shechem a citie, which is in the land of

Canaan, when he came from Padan Aram, and pitched before the citie.

[Or, Meſopotamia.

**19** And there he bought a parcell of ground, where he pitched his tent, at the hande of the ſonnes of Hamor: Shechems father, for an hundredth || pieces of money.

[Or, lambes, or money ſo marked.  
<sup>g</sup> De calleth the thing, which it ſignifieth, in token of Gods hand mightily deliuered him.

**20** And he ſet by there an altar, and called it, The mightie God of Iſrael.

CHAP. XXXIIII.

**2** Dinah is rauished. **8** Hamor aſketh her in marriage for his ſonne. **22** The Shechemites are circumciſed at the request of Iakobſ ſonnes, and the perſuaſion of Hamor. **25** The whoyedome is reuenged. **28** Iakob reſproueth his ſonnes.

Then Dinah the daughter of Leah, which he bare vnto Iakob, <sup>a</sup> Went out to ſee the daughters of that countrey.

<sup>a</sup> This example teacheth that too much libertie is not to be giuen to youth.

**2** Whom when Shechem the ſonne of Hamor the Huite lord of that countrey ſawe, he tooke her, and lay with her, and <sup>b</sup> defiled her.

<sup>b</sup> Ebr. humbled her.

**3** So his heart cleaue vnto Dinah the daughter of Iakob: and he loued the maide, and <sup>c</sup> ſpake kindly vnto the maid.

<sup>c</sup> Ebr. ſpake to the heart of the maide.

**4** Then ſaide Shechem to his father Hamor, ſaying, <sup>d</sup> Set me this maide to wiſe.

<sup>d</sup> This prometh that the conſent of parents is requiſite in marriage, ſeing the very indiſcreet ſhall alſo obſerue it as a thing neceſſary.

<sup>e</sup> [Nowe Iakob heard that he had defiled Dinah his daughter, and his ſonnes were with] his cattell in the field: therefore Iakob helde his peace, untill they were come.

**6** Then Hamor the father of Shechem went out vnto Iakob to commune with him.

**7** And when the ſonnes of Iakob were come out of the ſeld and heard it, it grieved the men, and they were very angrie, becauſe he had wrought villenie in Iſrael, in that he had lien with Iakobſ daughter: <sup>f</sup> which thing ought not to be done.

[Or, follie.

**8** And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wiſe, I pray you.

<sup>f</sup> Ebr. and it ſhall not be ſo done.

**9** So make affinity with vs: giue your daughters vnto vs, and take our daughters vnto you,

[Or, marriage.

**10** And ye ſhall dwell with vs, and the land ſhall be before you: dwell, and doe your buſines in it, and haue your poſſeſſions therein.

**11** Shechem alſo ſaid vnto her father and vnto her brethren, [Let me finde fauour in your eyes, and I wil giue what ſouer ye ſhall appoint me.]

[Or, grant my requeſt.

**12** <sup>g</sup> Allke of me abundantly both do they and giſtes, and I wil giue as ye appoint me,

<sup>g</sup> Ebr. multiplie greatly the doctrie.



me, so that ye giue me the made to wife.

13 Then <sup>f</sup>sonnes of Iaakob and <sup>e</sup>De-  
red Shechem & Hamor his father, tal-  
king deceitfully, because hee had defiled  
Dinah their sister,

14 And they said vnto them, <sup>c</sup>We can  
not doe this thing, to giue our sister to an  
vncircumcised man: for that were a <sup>d</sup>re-  
prouce vnto vs.

15 But in this will we consent vnto  
you, if ye will be as we [are,] that euery  
man child among you be <sup>e</sup>circumcised:

16 Then will we giue our daughters  
to you, and we will take your daughters  
to vs, and will dwell with you, and be  
one people.

17 But if ye will not hearken vnto vs  
to be circumcised, then will we take our  
daughters and depart.

18 Now their words pleased Hamor,  
and Shechem Hamors sonne.

19 And the yong man deferred not to do  
the thing because hee loued Iaakobs  
daughter: he was also the <sup>g</sup>most set by  
of all his fathers house.

20 ¶ Then Hamor and Shechem  
his sonne went vnto the <sup>f</sup>gate of their ci-  
tie, and communed with <sup>g</sup>men of their  
cie, saying,

21 These men are <sup>h</sup>peaceable with  
vs: and that they may dwell in the land,  
and do their affaires therein (for behold,  
the land hath rounne ynough for them)  
let vs take their daughters to wiues,  
and giue them our daughters.

22 Only herein will the men consent  
vnto vs for to dwell with vs, & to be one  
people, if all the men children among vs  
be circumcised as they are circumcised.

23 Shall not <sup>i</sup>their flocks and their  
substance and all their cattell be ours:  
onely let vs consent [herein] vnto them,  
and they will dwell with vs.

24 And vnto Hamor, and Shechem  
his sonne hearkened all that went out of  
the gate of his cie: and all the men chil-  
dren were circumcised, [euery] all that  
went out of the gate of his cie.

25 And on the third day (when they  
were foretwo of the sonnes of Iaakob,  
Simeon and Leui, Dinahs brethren  
tooke either of the his wynde & went in-  
to the cie boldly, and <sup>k</sup>slaw euery male.

26 They slew also Hamor and She-  
chem his sonne with the edge of the  
sword, and tooke Dinah out of She-  
chems house, and went their way.

27 [Again] <sup>l</sup>other sonnes of Ia-  
kob came vpon the dead, and spoyled the

cie, because they had defiled their sister.

28 They tooke their sheepe, & their  
beenes, and their asses, and whatsoeuer  
was in the cie, and in the fieldes.

29 Also they caried away captiue and  
spoyled all their goods, and all their chil-  
dren and their wiues, and all that was  
in the houses.

30 Then Iaakob said to Simeon and  
Leui, Ye haue troubled me, and made  
me <sup>m</sup>shinke among the inhabitants of the  
land, [alwe] the Canaanites, as the Pe-  
rizzites, & I being seide in nomber, they  
shall gather them selues together a-  
gainst me, and slay me, [and] so shall I,  
and my house be destroyed.

31 And they answered, Should he a-  
buse our sister as a whore?

#### CHAP. XXXV.

1 Iaakob at Gods commaundement goeth by to Beth-el to  
build an altar, 2 He reformeth his household, 3 God ma-  
keeth the enemies of Iaakob afraid, 8 Deborah dyeth,  
12 The land of Canaan is promised him, 18 Rachel dyeth  
in labour, 22 Reuben spech with his fathers concubine, 23  
The sonnes of Iaakob, 29 The death of Iaakob.

**W**hen God said to Iaakob A-  
rise, go by to Beth-el & dwell  
there, and make there an al-  
tar vnto God, that appeared  
vnto thee, <sup>n</sup>When thou fleddest from E-  
sau thy brother.

2 Then said Iaakob vnto his house-  
holde and to all that were with him, Put  
away the strange gods that are among  
you, and <sup>o</sup>clende your selues, and change  
your garments:

3 For we will rise and go to Beth-el,  
and I will make an altar there vnto  
God, which heard me in the day of my  
tribulation, and was with me in <sup>p</sup>my way  
which I went.

4 And they gaue vnto Iaakob all the  
strange gods, which were in their hands,  
and all their earrings which were in  
their eares, and Iaakob hid them vnder  
an oke, which was by Shechem.

5 Then they went on theirourney,  
and the <sup>q</sup>fear of God was vpon the ci-  
ties that were rounde about them: so  
that they did not follow after the sonnes  
of Iaakob.

6 ¶ So came Iaakob to Luz, which  
is in the lande of Canaan: (the same is  
Beth-el) he and all the people that was  
with him.

7 And he built there an altar, & <sup>r</sup>had  
called the place, The God of Beth-el,  
because that God appeared vnto him  
there, when he fled from his brother.

8 Then Deborah Rebekahs nurse  
died, and was buried beneath Beth-el  
vnder

[Or, to be ab-  
horred,

Chap. 28. 13.

b That by this  
outward act  
they shoulde  
denote their in-  
ward repen-  
tance.

c For therein  
was some  
figure of superer-  
dicion, as in  
cabbles and  
Agnus dei,  
d This note  
withstanding  
the inconueni-  
ence that came  
before, God  
deliuered Iaa-  
kob.

Chap. 28. 19.

c They made  
the holy ordi-  
nance of God  
a meane to co-  
pass their twi-  
ked purpose,  
d As it is abo-  
mination for  
them that are  
baptized to  
ioyne with in-  
fidelis.

e Their fault  
is the greater,  
in that they  
make religion  
a cloke for  
their craft.

[Or, most ho-  
nourable.

f For the peo-  
ple used to as-  
semble there, &  
iustice was al-  
so minitred,  
g Thus many  
pretence is  
speake for a  
publike pro-  
fit, when they  
onely speake  
for their owne  
private game  
and commo-  
dite.

h Thus they  
lacke no kinde  
of persuasion,  
which perswade  
their owne co-  
modities be-  
fore the com-  
mon welch.

i For they  
were the chiefe  
of the compa-  
nie.

Chap. 49. 6.  
k The people  
are punished  
with their twi-  
ked pines,  
l Ebr. mouth  
of the sword.



¶ Or, oke of lamentation.

under an oke : and he called the name of it **I**llon Bachuth.

9 **A**gain God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

Chap. 32. 8.

10 **H**oreouer God said vnto him, Thy name is **Iaakob** : thy name shalbe no more called **Iaakob**, but **Israel** shalbe thy name : & he called his name **Israel**.

¶ Or, almighty.

11 **A**gain God sayde vnto him, **I** am God : all sufficient, grow, and multiplie, a nation and a multitude of nations shal spring of thee, and Kings shall come out of thy loynes.

12 **A**lso **I** will giue the land, which **I** gaue to **Abraham** and **Ishak**, vnto thee : and vnto thy seede after thee **I** will giue that land.

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when he is withdrawn.

13 **S**o God ascended from him in the place where he had talked with him.

14 **A**nd **Iaakob** set by a pillar in the place where he talked with him, a pillar of stone, and poured drinke offering thereon : also he poured oyle thereon.

15 **A**nd **Iaakob** called the name of the place, where God spake with him, **Beth-el**.

f The Hebrew word signifieth as much grow as one may go from hate to hate, which is taken for halfe a dayes journey.

16 **T**hen they departed from **Beth-el**, and when there was about halfe a dayes journey of ground to come to **Ephrath**, **Rahel** traualled, and in traouelling she was in perill.

17 **A**nd when she was in paines of her labour, y<sup>e</sup> midwife saide vnto her, **F**eare not: for thou shalt haue this sonne also.

18 **T**hen as she was about to yeeld by the ghost (for shee died) shee called his name **Ben-oni**, but his father called him **Beniamin**.

Chap. 48. 7.

19 **T**hus **died** **Rahel**, and was buried in the way to **Ephrath**, which is **Beth-lehem**.

g The ancient fathers used this ceremonie to relieve their hope of resurrection to come, which was not generally receiued.

20 **A**nd **Iaakob** set a pillar vpon her graue : **T**his is the pillar of **Rahels** graue vnto this day.

21 **T**hen **Israel** went forward, and pitched his tent beyond **Higdal-eder**.

h This reuercheth that the fathers were not chosen for their merites, but by Gods whose election by their fauours was not changeable.

22 **N**ow, when **Israel** dwelt in that land, **Reuben** went, and lay with **Bilhah** his fathers concubine, and it came to **Israels** care. And **Iaakob** had twelue sonnes.

23 **T**he sonnes of **Leah**: **Reuben**, **Iaakob**s eldest sonne, & **Simeon** and **Leui**, and **Judah**, and **Issachar**, & **Zebulun**.

24 **T**he sonnes of **Rahel**: **Joseph** and **Beniamin**.

25 **A**nd the sonnes of **Bilhah** **Rahels** maide: **Dan** and **Naphthali**.

26 **A**nd the sonnes of **Zilpah** **Leahs** maide: **Gad** and **Asher**. **T**hese are the sonnes of **Iaakob**, which were borne him in **Padan Aram**.

27 **T**hen **Iaakob** came vnto **Israhak** his father to **Hamra** a cite of **Arabah**: this is **Hebron**, where **Abraham** and **Ishak** were strangers.

28 **A**nd the dayes of **Ishak** were an hundred and fourescore yeeres.

29 **A**nd **Ishak** gaue by the ghost and died, and was gathered vnto his people, being olde and full of dayes: and his sonnes **Esa**u and **Iaakob** buried him.

Chap. 25. 8.

# CHAP. XXXVI.

2 The wines of **Esa**u, 7 **Iaakob** and **Esa**u are riche, 9 The genealogie of **Esa**u, 24 The finding of mules.

**N**ow these are the generations of **Esa**u, which is **Edom**.

2 **E**sa took his wines of the daughters of **Canaan**: **Adah** the daughter of **Elon** an Hittite, and **Aholibamah** daughter of **Anah**, the daughter of **Zibeon** an Hiuite,

3 **A**nd took **Basemath** **Ismaels** daughter, sister of **Rebaioth**.

4 **A**nd **Adah** bare vnto **Esa**u, **Eliphaz**: and **Basemath** bare **Reuel**.

5 **A**lso **Aholibamah** bare **Iseub**, and **Iaalam**, and **Korah**: these are the sonnes of **Esa**u which were borne to him in the land of **Canaan**.

6 **S**o **Esa**u took his wines and his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattell, & all his substance, which he had gotten in y<sup>e</sup> land of **Canaan**, and went into an other countrey from his brother **Iaakob**.

7 **F**or their riches were so great that they could not dwell together, and the land wherein they were strangers, could not receiue them becaufe of their flockes.

8 **T**herefore dwelt **Esa**u in mount **Seir**: this **Esa**u is **Edom**.

9 **S**o these are the generations of **Esa**u father of **Edom** in mount **Seir**.

10 **T**hese are the names of **Esa**us sonnes: **Eliphaz**, the sonne of **Adah**, the wife of **Esa**u, [and] **Reuel** the sonne of **Basemath**, the wife of **Esa**u.

11 **A**nd the sonnes of **Eliphaz** were **Teman**, **Dinar**, **Zepho**, and **Satani**, and **Kenaz**.

12 **A**nd **Tinna** was concubine to **Eliphaz** **Esa**us sonne, and bare vnto **Eliphaz**, **Amalek**: these be the sonnes of **Adah** **Esa**us wife.

13 **A**nd these are the sonnes of **Reuel**: **Rahath**,

a This genealogie declarerth that **Esa**u was blessed temporally, and that his fathers blessing tooke place in worldly things. b Besides these wines where of is spoken, Chap. 26. 34. 1. Chro. 1. 35.

c Hereth appereth Gods providence, which causeth the wicked to giue place to the good: that **Iaakob** might enioy **Canaan** according to Gods promise, Iosh. 24. 4. [Or, the Edomites, 1. Chro. 1. 35.]

[Or, nepheues, 1. Chro. 1. 35.]



Rahath, and Zerah, Shammah, and Hizzah: these were the sonnes of Bathemath Esaus wife.

¶ Or, neeces.

14 And these were the sonnes of Aholibamah the daughter of Anah, daughter of Zibron Esaus wife: for she bare unto Esau, Jeshu, and Jaalam, and Kozah.

¶ Or, chiefe men.

15 These were the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

¶ Or, Esaus promises be so sure towards them, which are not of his household, how much more will he performe the same to us: ¶ Or, nephews.

16 Duke Kozah, Duke Satam, Duke Amalek: these are the Dukes [that came] of Eliphaz in the land of Edom: these were the sonnes of Adah.

¶ Or, nephews.

17 And these are the sonnes of Reuel Esaus sonne: Duke Rahath, Duke Zerah, Duke Shammah, Duke Hizzah: these are the Dukes [that came] of Reuel in the land of Edom: these are the sonnes of Bathemath Esaus wife.

18 Likewise these were the sonnes of Aholibamah Esaus wife: Duke Jeshu, Duke Jaalam, Duke Kozah: these Dukes came of Aholibamah, daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

1. Chro. 1. 38. e Before that Esau did there inhabit.

20 These are the sonnes of Seir the Horite, which inhabited the lande before Lotan, and Shobal, and Zibron, and Anah.

21 And Dishon, and Ezer, & Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori, and Hemam, and Lotans sister [was] Timna.

23 And the sonnes of Shobal were these: Auan, and Panahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibron: both Anah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibrons asses.

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules because the Ass and the Shee.

25 And the children of Anah were these: Dishon & Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Elshan, & Jithan, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaanan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal,

Duke Zibron, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomies in the land of Seir.

31 And these are the 8 kings that reigned in the lande of Edom, before there reigned [any] King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie [was] Duhabab.

33 And when Bela died, Jobab the sonne of Zerah of Bosra reigned in his steade.

34 When Jobab also was dead, Husham of the land of Temam reigned in his steade.

35 And after the death of Husham, Hadad the sonne of Esadad, which slew Hiram in the field of Moab, reigned in his stead, and the name of his citie [was] Authi.

36 When Hadad was dead, the Samlah of Masrekah reigned in his steade.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his steade.

38 When Shaul died, Baal hanan sonne of Achbor reigned in his steade.

39 And after the death of Baal hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie [was] Pau: and his wifes name Shehabel the daughter of Patred, the daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places [and] by their names: Duke Timna, Duke Anah, Duke Jetheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Dibzar,

43 Duke Hagdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.  
Joseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Egyptians. 34 Jacob beweepeth Joseph.

**J**AKOB wolde dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. When Joseph was seuentene yere olde: he kept sheepe with his brethren.

D. i.

g The wicked life by seventy to honour, and perish as quick ly: but the inheritance of the chylde of God continueth euer, Mal, 102. 28.

h Which citie is by the riuer Euphrates.

¶ Or, neeces.

i Of Edom came the Idumeans.

a That is, the storie of such things as came to him and his familie, as Chap. 5. 1.



and the child was with the sonnes of Zilpah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their euill <sup>b</sup> saying.

3 Nowe Israel loued Ioseph more then all his sonnes, because he begat him in his old age, and he made him a coat of many colours.

4 So when his brethren saue that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 And Ioseph dreamed a dreame, and told his brethren, who hated him to much the more.

6 For he sayd vnto them, heare, I pray you, this dreame which I haue dreamed.

7 Beholde nowe, wee were binding sheaues in the middes of the field: and lo, my sheafe arose and aldo stoode vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren sayde to him, what, shalt thou reigne ouer vs, and rule vs: or shalt thou haue altogether dominion ouer vs: And they hated him so much the more, for his dreames, and for his wordes.

9 Again hee dreamed an other dreame, and tolde it his brethren, & said, Beholde, I haue had one dreame more, and behold the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father rebuked him, and said vnto him, what is this dreame, which thou hast dreamed: shall I, and thy mother, and thy brethren come in dedde and fall on the ground before thee?

11 And his brethren enmied him, but his father noted the saying.

12 Then his brethren went to keepe their faders sheepe in Shechem.

13 And Israel said vnto Ioseph, Do not thy brethren keepe in Shechem: come and I will send thee to them.

14 And he answered him, I am here. Then hee sayd vnto him, So nowe, see whether it be well with thy brethren, and how the flocks prosper, and bring me word againe. so hee sent him from the vale of hebron, and he came to Shechem.

15 Then a man found him: for lo he was wandring in the field, and the man asked him, saying, what seekest thou:

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe [sheepe.]

17 And the man saide, They are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him a farre off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, We hold, this dreamer cometh.

20 Come now therefore, and let vs slay him, and cast him into some pit, and wee will say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

21 But when Reuben heard [that,] he deliuered him out of their handes, and said, Let vs not kill him.

22 Also Reuben said vnto the, Shead not blood, [but] cast him into this pit that is in the wilderness, and lay no hand vpon him. [Thus he saide,] that he might deliuer him out of their hand, & restore him to his father againe.

23 Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, with out water in it.

25 Then they sate them downe to eat bread: and they lift vp their eyes and looked, and behold, there came a companie of Ithmeelites from Gilead, and their camels laden with spicerie, and balmie, and myrrhe, and were going to carie it downe into Egypt.

26 Then Iudah said vnto his brethren, what aualeth it, if we slay our brother, though we keepe his blood secret?

27 Come & let vs sell him to the Ithmeelites, and let not our handes be vpon him: for he is our brother, and our flesh: and his brethren obeyed.

28 Then the Ithmeelites marchant men passed by, and they drew forth, and lift Ioseph out of the pit, and solde Ioseph vnto the Ithmeelites for twentie [pieces] of siluer: who brought Ioseph into Egypt.

29 Afterward Reuben returned to the pit, and behold, Ioseph was in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not [yonder,] and I, where

<sup>g</sup> The holie  
Schooll couereth  
not mens  
fautes, as doe  
baine hypocrites  
which make  
vice vertue.  
[Or, matter of  
dreames.]

Chap. 42. 22.

[Ebr. let vs not  
smite his life.]

<sup>h</sup> Their hypocrite  
appeareth in this, &  
they feared not  
more the God  
and thought he  
it was not murder,  
if they shed not his  
blood: as els  
had an excuse  
to couer their  
fault.

[Or, risen, into  
penitence, or  
trialle.]

Wisd. 10. 12.  
psal. 105. 17.  
Iosephs  
suffering according  
to the opinion  
of them, which  
tooke the Ithmeelites  
to be both one,  
and yet here com-  
founde their  
names: as also  
appeareth, bercl  
36. and chap.  
39. 1. as els he  
was first offered  
to the Ithmeelites,  
but sold to the Ithme-  
elites.

|| Or, slander.  
b He complai-  
ned of the euill  
wordes and in-  
iuries, which  
they spake and  
did against  
him.  
|| Or, pieces.

c God reuen-  
ged to him by  
a dreame, what  
shoulde come to  
him.

d The more  
God sheweth  
himselfe fauou-  
rable to his,  
the more dooth  
the malice of the  
wicked rage a-  
gainst them.

e Not despi-  
sing the vilion,  
but seeking to  
appease his  
brethren.

f Or, kept dili-  
gently.  
g He kneweth  
that God was  
author of the  
dreame, but he  
understood not  
the meaning.



ther shall I go:

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it vnto their father, and saide, This haue wee founde: see now, whether it be thy sonnes coate, or no.

33 Then he knelbe it and sayde, [It is my sonnes coate: a wicked beast hath deuoured him: Ioseph is surely tozme in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but sayde, Surely I will goe downe into y<sup>e</sup> graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar<sup>1</sup> an Eunuche of Pharaohs, [and] his chiefe steward.

#### CHAP. XXXVIII.

2 The marriage of Iudah, 7. 9 The trespass of Er & Onan, and the vengeance of God y<sup>e</sup> came thereupon. 18 Iudah lieth with his daughter in lawe Tamar, 29. 30 The birth of Ipharez & Zarah. 24 Tamar is iudged to be burnt for whoredome.

**A**d at y<sup>e</sup> time<sup>a</sup> Iudah went down from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saide there the daughter of a man called<sup>a</sup> Shuah a Canaanite: and he tooke her [to wife], & went in vnto her.

3 So she conceived and bare a sonne, and he called his name Er.

4 And she conceived againe, & bare a sonne, and she called his name Onan.

5 Whereouer she bare yet a sonne, whom she called Shelah: and Iudah was at Chezib when he bare him.

6 Then Iudah tooke a wife to Er his first borne sonne whose name was Tamar.

7 Now Er the first borne of Iudah was wicked in the sight of the Lorde: therefore the Lorde slewe him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and rayse y<sup>e</sup> by seede vnto thy brother.

9 And Onan knelbe that the seede should not be his: therfore whē he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lorde, which he did: wherefore he slewe him also.

11 Then saide Iudah to Tamar his daughter in Law, <sup>d</sup>Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Least he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in proesse of time also the daughter of Shuah Judahs wife died. Then Iudah, when he<sup>+</sup> had left mourning, went vp to his sheepe shepers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to there his sheepe.

14 Then ther put her widowes garments off from her, and couered her with a baile, and wrapped her selfe, and late downe in y<sup>e</sup> Bethah-enaim, which is by the way to Timnah, because she saw that Shelah was grown, and she was not giuen vnto him to wife.

15 whē Iudah saw her, he iudged her an whore: for he had couered her face.

16 And he turned to y<sup>e</sup> way to bathe herselfe, and saide, Come, I pray thee, let me lie with thee, (for he knelbe not that she was his daughter in lawe) And she answered, what wilt thou giue me for to lie with me?

17 Then said he, I wil send thee a kid of the goates from the flocke, and thee sayde, [well,] if thou wilt giue mee a pledge, till thou sende it.

18 Then he saide, what is the pledge that I shall giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hande. So he gaue it her, and lay by her, and she was with child by him.

19 Then the rose, and went & put her baile from her and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by y<sup>e</sup> hand of his<sup>+</sup> neighbour y<sup>e</sup> Adullamite, for to retriue his pledge from the womans hand: but he found her not.

21 Then asked he y<sup>e</sup> men of that place, saying, where is the whore, [that late] in Enaim by the way side? And they answered, There was no whore here.

22 Hec came therefore to Iudah againe, and saide, I can not finde her, and also the men of the place saide, There was no whore there.

D. ii.

23 Then

k To wit, the messengers which were sent,

Chap. 44. 28.

[Or, I will mourne for him so long as I liue.  
1 Which word doth not alway signifye him that is gelyed, but also him that is in some high dignitie. f. Or, captaine of the gard,

a Spoken by the scribner of the genealogie of Iudah because the Spilius should come of him.  
1. Chro. 2. 3. b Which affinitie notwithstanding was condemned of God.

Nom. 26. 19.

Nom. 26. 19.

c This order was say y<sup>e</sup> preservation of the flocke, that the child begotten by the second brother should haue the name and inheritance of the first: which is in the new Testament abolished,

d f. Or, he could not marry in any other family so long as Judah would remaine in his,

f. Ebr. was co. forced.

[Or, in the doore of the fountains: or, where were two wayes.

e God had wonderfully blinded him that he could not knowe her by her talke,

[Or, tyre of thine head,

f That his wickednesse might not be knowne to others,



† Ebr. in contempt.  
g He nearly man more then God.

23 Then Judah sayde, Let her take it to her, lest we be shamed: beholde. I sent this kid, and thou hast not found her.

h We see that the Lawe, which was written in mans heart, taught the char whore, some shoulde be punished with death: albeit no lawe as yet was given.

24 Now after three moneths, one told Judah, saying, Tamar thy daughter in lawe hath played the whore, and so, with playing the whore, she is great with childe. Then Judah saide, Bring ye her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law saying, By the man, vnto whome these things pertaine, I am with childe: and saide also, Look, I pray thee, whose these are, the scale, and the cloke, and the staffe.

i That is, she ought rather to accuse me then I her.  
k For the boyrour of s sinne condemned him,

26 Then Judah kneue them, and sayde, She is more righteous then I: for [she hath done it] because I gaue her not to Shelah my sone. So he lay with her: no more.

27 Now, when the time was come that she shoulde bee deliuered, beholde, there were twinnes in her wombe.

28 And when he was in trauel, [the one] put out his hande: and the midwife tooke and bounde a redde threede about his hande, saying, This is come out first.

l Their hony-mous sinne was signified by this monstrous birth. m By the separation betwene thee and thy brother.  
n. Chron. 2. 4. math. 1. 3.

29 But when he plucked his hande backe againe, loe, his brother came out, and [the midwife] sayde, Holbe hast thou broken the breach vpon thee: and his name was called Pharez.

30 And afterwarde came out his brother that [had] the redde threede about his hand, and his name was called Zarah.

# CHAP. XXXIX.

1 Ioseph is tolde to Josephar. 2 God prospereth him. 7 Josephars wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

**N**owe Ioseph was brought dolue into Egypt: and Potiphar an eunuch of Pharaohs (and his chiefe steuerman an Egyptian) bought him at the hande of the Ishmeelites, which had bought him thicher.

a Read Chap. 37. 36.

2 And the Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and he made him ruler of his house, and put all that hee had in his hand.

c Because God prospered him: and so he made religion to serue his profite.

5 And from that time he had made him ruler ouer his house and ouer all that he had, the Lord blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

d The wicked are blessed by the companie of the good.

6 Therefore he left all that hee had in Josephs hand, and tooke account of nothing, [that was] with him, save onely of the bread, which hee dyd eate. And Ioseph was a fayre person, and well fauoured.

e For he was assured that all things shoulde prosper vnto him: therefore hee ate and drank, and tooke no care.

7 Now therfore after these things, his masters wife cast her eyes vpon Ioseph, and sayde, Lye with me.

f In this word hee declared the summe wherunto all her flatteries did tende.

8 But he refused and saide to his masters wife, Behold, my master knoweth not what [hee hath] in the house with me, but hath committed all that hee hath to mine hande.

9 There is no man greater in this house then I: neither hath hee kept any thing from mee, but onely thee, because thou art his wife: howe then can I doe this great wickednesse and [to] sinne against God?

g The feare of God preserved him against her continuall tentations.

10 And albeit he spake to Joseph day by day, yet hee hearkened not vnto her, to lye with her, [or] to be in her company.

11 Then on a certaine day [Joseph] entred into the house, to doe his busines: and there was no man of the household in the house:

12 Therefore shee taught him by his garment, saying, Sleepe with me: but he left his garment in her hand and fled, and got him out.

13 Now when she saw that hee had left his garment in her hand, & was fled out,

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrewe vnto vs, to mocke vs: who came in to me for to haue slept with me: but I cryed with a loude voyce.

h Or, to doe vs villanie and shame.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, & got him out.

i This declaration where incontinencie is, thereunto is toynd extreme impudencie & craft.

16 So shee layed vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these wordes, saying, The Ebrewe seruant, which thou hast brought vnto vs, came in to me to mocke me.

l Or, after this manner.

18 But as soone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying



saying, After this manner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him & put him in<sup>21</sup> prison, in the place, where the kings prisoners lay bound: & there he was in prison.

21 But the Lord was with Ioseph, and shewed him mercy, & got him fauor in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

## CHAP. XL.

8 The interpretation of dreames is of God. 12, 19 Ioseph expounded the dreames of the two prisoners. 23 The ingratitude of the butler.

**A**fter these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chief stewards house, in the prison [and] place where Ioseph was bound.

4 And the chief steward gaue Ioseph charge ouer them, & he serued them: and they continued a season in ward:

5 And they both dreamed a dreame, eache of them his dreame in one night, eache one according to the interpretation of his dreame, [both] the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto the in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, & were w<sup>h</sup> him in his masters ward, saying, wherefore looke ye so sadly to day?

8 who answered him, we haue dreamed, & eache one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God, tell them me now.

9 So the chief butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine was before me,

10 And in it were three branches, and as it budded, her flour came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, & I tooke the grapes, and wrung

them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 then Ioseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shew me mercie, I pray thee, vnto me, and make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Alas me thought in my dreame that I had three white baskets on mine head.

17 And in the byppermost basket there [was] of all manner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, This is the interpretation thereof: The three baskets are three dayes:

19 within three dayes shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from of thee.

20 And so the third day, [which was] Pharaohs birthday, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butler ship, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgot him.

## CHAP. XLII.

26 Pharaohs dreames are expounded by Ioseph. 45 Hee is made ruler ouer all Egypt. 48 Iosephs name is changed. 50 He hath two wives: Spanish and Ephraim. 54 The famine beginneth throughout the world.

**A**fter two yeres after, Pharaoh also dreamed, & behold, he stood by a riuer,

2 And so, there came out of the riuer seue goodly kine & fatfleshed, and they fed in a meadowe:

3 And loe, seven other kine came vp after

† Ebr. in the prison house. 1 This could in the prison may be gathered of the Psal. 105, 18.

† Ebr. inclined mercie vnto him.

† Or, Lord, k That is, nothing was done without his commandement.

† Or, eunuches, the word signifies them that were in high estate, or them that were gelded. a God tooke heed many wonderfull meanes to declare his.

b That is, eunuch dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces euill?

c Can not God raise vp such as shall interpret such things?

d He was assured by his spirit of Gods interpretation was true, † Ebr. place.

e He refused not the means to be delivered, which hee thought God had appointed,

† Or, in the pit.

f That is, made of white straws, as some read, but some full of holcs.

g He sheweth that the ministers of God ought not to congregate that which God reuerbereth vnto them,

h Which was an occasion to appoint his officers, and to examine them that were in prison.

† Ebr. at the end of two yeres of daies.

a This dreame was not so much for Pharaoh, as to be a meane to deliver Ioseph, & to prepare for Gods Church.

† Or, fire to behold.

† Or, flaggy place.



after them out of the riuer, euilsauoured and leane fleshed, and stood by the other kinne vpon the bank of the riuer.

4 And the euilsauoured and leane fleshed kine did eate by the seuen wellsauoured & fat kine: so Pharaoh awoke.

5 Again he slept, and dreamed the second time: and beholde, seuen eares of corne greiue vpon one stalk, ranke and goodly.

6 And lo, seuen thynne eares, & blasted with East wind, sprang vp after them: 7 And the thynne eares deuoured the seuen ranke and full eares. Then Pharaoh awoke, and lo, [it was] a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent & called all the soothlayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faultes this day.

10 Pharaoh being angrie with his seruantes, put me in warde in the chiefe stewards house, both me and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he: we dreamed ech man according to the interpretation of his dreame.

12 And there [was] with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: [for] hee restored mee to mine office, and hanged him.

14 Then sent Pharaoh, and called Ioseph, and they brought him hastily out of prison, and he shaued him, & changed his rayment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, & no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, Without me God shall answer for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph, In my dreame, behold, I stood by the bank of the riuer:

18 And lo, there came by out of a riuer seuen fat fleshed, and wellsauoured kine, and they fed in the medowe.

19 Also lo, seuen other kine came by af-

ter them, poore and very euilsauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilsauoured.

20 And the leane and euilsauoured kine did eate by the first seuen fat kine.

21 And when they had eaten them by, it could not be knowen that they had eaten them, but they were still as euilsauoured, as they were at the beginning: so did I awake.

22 Whereouer I saw in my dreame, & beholde, seuen eares sprang out of one stalk, full and faire.

23 And loe, seuen eares, withered, thynne, and blasted with East winde, sprang vp after them.

24 And the thynne eares deuoured the seuen good eares. Now I haue told the soothlayers, and none can declare it vnto me.

25 Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thynne and euilsauoured kine, that came out after them, are seuen yeeres: and the seuen empye eares blasted with East wind, are seuen yerres of famine.

28 This is the thing which I haue said vnto Pharaoh, God hath shewed vnto Pharaoh, what he is about to do.

29 Behold, there come seuen yerres of great plentie in all the land of Egypt.

30 Again, there shall arise after the seuen yerres of famine, so that all the plentie shall be forgott in the land of Egypt, and the famine shall consume the land:

31 Neither that the plentie be knowen in the land, by reason of this famine that shall come after: for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hasteth to performe it.

33 Now therefore let Pharaoh provide for a man of vnderstanding & wisdom, and let him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, & take by the fifth part of the land of Egypt in the seuen plenteous yerres.

35 Also let them gather all the foode of these good yerres that come, & lay by corne vnder the hande of Pharaoh for foode,

b All these means God vsed to deliuer his seruant, & to bring him into fauour & auoyde.

c This feare was enough to reach him, that this vision was sent of God.

d The wisdome of the wisest vnderstand not Gods secrets, but to his seruantes his will is reueiled.

e He confesteth his fault & graunteth king, before he speak of Ioseph.

\* Read Chap. 40, 5.

Psal. 105, 20. f The wicked seek to the prophesies of God in their necessities, whome in their prosperities they abuse.

g As though he would say, If I interpret thy dreame, it cometh of God, and not of me.

h Ebr. Answer peace.

i Ebr. naught.

j Ebr. were gone into their inward parts.

k Both his dreames came to one ende.

l Or, abundance and fauourite.

m Or, they shall remember no more the plenty

n The office of a true Prophet is not onely to shew the evils to come, but also the remedies for the same.



foode, in the cities, [let them keepe it.]

36 So the foode shall be for the provision of the lande, against the seven yeeres of famine, which shall bee in the lande of Egypt, that the lande perish not by famine.

37 And the saying pleased Pharaoh and all his servants.

38 Then saide Pharaoh vnto his servants, Can he be found [such] a man as this, in whom [is] the Spirit of God?

39 Then Pharaoh saide to Joseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or of wise dome like vnto thee.

40 Thou shalt be ouer mine house, and as thy word shall all my people be armed, onely in the kings throne will I be about thee.

41 Moreover Pharaoh saide to Joseph, Beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Josephs hande, and arrayed him in garments of fine linen, and put a golden chaine about his necke.

43 So he set him vpon the best chariot that he had, saue one: and they cried before him, <sup>m</sup> Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh saide vnto Joseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the lande of Egypt.

45 And Pharaoh called Josephs name || Zaphnath paaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah || Prince of On. then went Joseph abode in the lande of Egypt.

46 And Joseph [was] <sup>n</sup> thirtie yere old when he stood before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeeres the earth <sup>+</sup> brought forth stooze.

48 And he gathered vp al the food of the seven plenteous yeeres, which were in the land of Egypt, and layed vp foode in the cities: the foode of the field, that was rounde about [euery] cite, laide he vp in the same.

49 So Joseph gathered wheat, like vnto the land of the sea in multitude out of measure, vntill he left numbring: for [it was] without number.

50 Nowe vnto Joseph were borne

\* Two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah pince of On bare vnto him.

51 And Joseph called the name of the first borne Manasse: for God, [saide he,] hath made me forget all my labour, and all my fathers householde.

52 Also he called the name of the seconde, Ephraim: for God, [saide he,] hath made me fruitful in the land of mine affliction.

53 So the seven yeeres of the plentie that was in the lande of Egypt were ended.

54 Then beganne the seven yeeres of famine to come, according as Joseph had sayde: and the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was affamished, and the people cried to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Joseph: what he saith to you, do ye.

56 When the famine was vpon all the lande, Joseph opened al places, wherein [the store was] and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countries came to Egypt to bye come of Joseph, because the famine was sore in all landes.

#### CHAP. XLII.

3 Josephs brethren come into Egypt to bye coine. 7 He knoweth them, and cryeth them. 24 Simeon is put in prison. 26 The other returne to their father to sette Benjamin.

**W**hen Asenath saide that there was foode in Egypt, and Asenath saide vnto his sonnes, Why gaze ye one vpon another?

2 And he said, Behold, I haue heard that there is foode in Egypt. \* Set you down thither, and bye vs foode thence, that we may liue and not die.

3 So went Josephs ten brethren downe to bye coine of the Egyptians.

4 But Benjamin Josephs brother would not Asenath sende with his brethren: for he sayde, Least death should befall him.

5 And the sonnes of Israel came to bye foode among them that came: for there was famine in the land of Canaan.

6 Now Joseph was gouernour of the land, who solde to all people of the land: then Josephs brethren came, & bowed their face to the ground before him.

Chap. 46, 20, and 48, 1.

o Potwith standing that his fathers beute was the true Church of God: per the company of the wicked and hypocrite enticed him to forget it. Psa. 105, 16.

|| Or, foode,

|| Or, came to Egypt to Joseph.

a This storie sheweth plainly that all things are gouerned by Gods providence for the profite of his Church. || Or, come, b As men desire of count sell. Act. 7, 2.

† Ebr, should meete him.

k None should be preferred to honour that haue not gifts of God meete for the fame,

Psa. 105, 21. 1. inacc. 2, 53. act. 7, 10. † Ebr. mouth. l Some read, the people shall kiss thy mouth: that is, shall obey thee in all things.

|| Or, his signet.

† Ebr, seconde chariot.

m In signe of honour (which was some ex-pound, to be his fathers, or, father of king, or, kinde doome.

|| Or, the ex-pounder of secrets. || Or, Priest,

n His age is mentioned both to shewe that his authority came of God, and also that he suffered imprisonment and exile twelue yeeres and mo, † Ebr. made for gatherings.



<sup>c</sup> This discerning is not to be followed, nor any particular of the fathers not approved by Gods word.

7 And when Joseph sawe his brethren, he knelwe them, and made himself strange toward them, and spake to the roughly, & sayd vnto them, whence come yee: who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Joseph knew his brethren, but they knewe not him.)

9 And Joseph remembred <sup>d</sup> dreames, which he dreamed of them, and he saide vnto them, Ye are spyes, and are come to see the weakenesse of the lande.

10 But they saide vnto him, Nay, my lord, but to buy vitaille thy seruantes are come.

11 We are all one mans finnes: wee meane truly, and thy seruantes are no spyes.

12 But he saide vnto them, Nay, but ye are come to see the weakenesse of the lande.

13 And they sayde, Wee thy seruantes are twelue brethren, the finnes of one man in the lande of Canaan: and beholde, the yongest [is] this day with our father, and one [is] not.

14 Againe Joseph sayde vnto them, This is it that I spake vnto you, saying, Ye are spyes.

15 Herby yee shall be proued: <sup>d</sup> [by] the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Sende one of you which may fet your brother, and ye shall be kept in prison, that your wordes may be proued, whether there bee trueth in you: or els [by] the life of Pharaoh ye are but spyes.

17 So hee put them in ward three dayes.

18 Then Joseph sayd vnto them the thirde day, This doe, and lue: [for] I feare God.

19 If ye be true men, let one of your brethren be caried in your pylon house, and go ye, carie foode [for] the famine of your houses:

20 \*But bring your yonger brother vnto me, that your wordes may be tryed, and that ye die not: and they did so.

21 And they saide one to another, We haue verily sinned against our brother, in that we saue the anguish of his soule, when he besought vs, & we would not heare [him]: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, \* Sinne not against the childe, and yee would

not heare: and loe, his blood is now required.

23 (And they were not aware that Joseph vnderstood them: for he spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, & bounde him before their eyes.

25 So Joseph commaunded that they should fill their sakes with wheat, and put euery mans money againe in his sake, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they layed their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sake for to giue his asse prouender in the ymne, he espyed his money: for loe, it was in his sakes mouth.

28 Then he sayde vnto his brethren, My money is restored: for loe, it is euen in my sake. And their heart sayed the, & they were astonishd, & sayd one to another, What is this, [that] God hath done vnto vs:

29 And they came vnto Iakob their father vnto the lande of Canaan, and told him all that had befallen them, saying,

30 The man, [who is] lord of the lād, spake roughly to vs, and put vs [in prison] as spyes of the country.

31 And he sayde vnto him, We are true men, [and] are no spyes.

32 We be twelue brethren, finnes of our father: one [is] not, and the yongest [is] this day with our father in the land of Canaan.

33 Then the lord of the country said vnto vs, hereby shall I knowe if ye be true men: Leane one of your brethren with me, and take foode [for] the famine of your houses and depart.

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: so wil I deliuer you your brother, and ye shall occupie in the land.

35 And as they emptied their sakes, beholde, euery mans bundell of money was in his sake: and when they & their father saw the bundels of their money, they were afrayde.

36 Then Iakob their father said to them, Ye haue robbed me of my childe: Joseph is not, and Simeon is not, and ye wil take Benjamin: all these things

g God wil take vengeance vpon vs, and measure vs with our owne measure.  
<sup>f</sup> Ebr. an interpreter betwene them.  
<sup>h</sup> Though he termed himself rigorous, yet his brotherly affection re- mained.

<sup>i</sup> Ebr. wet our.  
<sup>i</sup> Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

<sup>j</sup> Or, cannot be found.

<sup>e</sup> And therefore am true & iust.

Chap. 43. 5.

<sup>f</sup> Affliction maketh men to acknowledge their faultes, which otherwise they would denie.

Chap. 37. 21.



|| Or, light vpon me.  
k For they feared not to be touched with any foule touch, which increased his holynesse partly as apperance, he suspected them for Ioseph.

|| are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he saide, My sonne shall not go downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorrow vnto the graue.

#### CHAP. XLIIII.

23 Iacob suffered Benjamin to depart with his children.  
23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

a This was a great contrition to Iacob to suffer a great famine in that land, where God had promised to blesse him.

**N**Owe great famine was in the land.

2 And when they had eaten by p biteade, which they had brought from Egypt, their father saide vnto them, Turne againe, [and] buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, \* Neuer see my face, except your brother be with you.

Chap. 42. 20,

4 If thou wilt sed our brother with vs, we will go downe, & bye thee foode:

5 But if thou wilt not send him, we wil not goe downe: for the man said vnto vs, \* I looke me not in the face, except your brother be with you.

Chap. 42. 20,

6 And Iſraell saide, wherefore delt ye so euill with me, as to tell the man, whether ye had yet a brother or no:

7 And they answered, The man asked straitly of our selues & of our kindred, saying, Is your father yet aliue: haue ye any brother: And we told him

|| Or, of our estate and condition.

\* according to these wordes: could wee knowe certainly that hee would say, Bring your brother downe:

† Ebr. to the mouth of these words: that is, that thing which he asked vs.

8 Then said Iudah to Iſraell his father, Sende the boy with me, hat wee may rife and goe, and that we may liue and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hande shalt thou require him. \* If I bring him not to thee, and let him before thee, then let me beare the blame for euer.

Chap. 44. 32.

† Ebr. I will sunne to thee,

10 For except we had made this taryng, doubtlesse by this we had returned the second time.

11 Then their father Iſraell sayde vnto them, If [it] must needes bee so nowe, doe thus: take of the best frutes of the lande in your vessels, and bring

the man a present, a litle rosen, & a litle honie, [spices and myrrhe, nuttes, and] almondes:

|| Or, sweete smells.

12 And take double money in your hande, & the money, that was brought againe in your sakes mouthes: carry it againe in your hand, lest it were some ouersight.

13 Take also your brother and arriſe, [and] go againe to the man.

14 And God Almightye giue you mercy in the sight of the man, that hee may deliuer you your other brother, & Benjamin: but I shalbe robbed of my child, as I haue bene.

c Our chiefe trust ought to be in God and not in worldly things.  
d He speaketh these wordes not so much of despaire, as to make his sinnes more careful to bring againe their brother.

15 Thus the men tooke this present, and tooke twice so much money in their hand with Beniamin, and rose by, and went downe to Egypt and stood before Ioseph.

16 And when Ioseph saide Beniamin with them, he said to his steward, Bring these men home & kill meate, and make readie: for the men shal eate with me at noone.

|| Or, to the ruler of his house,

17 And the man did as Ioseph bad, & brought the men vnto Iosephs house.

18 Nowe when men were brought into Iosephs house, they were afraid, and saide, Because of the money, that came in our sakes mouthes at the first time, are wee brought, that hee may picke a quarrell against vs, and lay some thing to our charge, and bring vs in bondage and our asses.

e So Iudge ment of God pressed their conscience.

19 Therefore came they to Iosephs steward, & communed with him at the doore of the house.

† Ebr. role him selfe vpon vs.  
† Ebr. cast him selfe vpon vs.

20 And sayde, Oh syr, we came in deede downe hither at the first time to bye foode,

Chap. 42. 5.

21 And as we came to an ynn and opened our sakes, beholde, euery mans money was in his sakes mouth, [even] our money in full weight, but we haue brought it againe in our handes.

22 Also our money haue wee brought in our handes to bye food, [but] we can not tell, who put our money in our sakes.

23 And he saide, Peace be vnto you, feare not: your God and the God of your father hath giuen you that treasure in your sakes, I had your money: and he brought forth Simeon to them.

|| Or, You are well.  
† Notwith standing the corruptions of Egypt, yet Ioseph taught his family to feare God.

24 So the man ledde them into Iosephs house, and gaue them water to washe their feete, and gaue their asses prouender



prouender.

25 And they made ready their present against Joseph came at noone, (for they heard say, that they shoulde eate bread there.)

26 When Joseph came home, they brought the present into his house to him, which was in their handes, and bowed downe to the ground before him.

†Ebr. peace.

27 And he asked them of their prosperitie, and said, Is your father the old man, of whome ye tolde me, in good health: is he yet aliuē?

28 Who answered, Thy seruānt our father is in good health, he is yet aliuē: & they bowed downe, & made obeysance.

g For they two only were borne of Ra-  
hel.

29 And he lifting vp his eyes, beheld his brother Benjamin his mothers sonne, and sayde, Is this your yonger brother, of whome ye tolde mee? And he sayde, God be merciful vnto thee, my sonne.

†Ebr. bowels.

30 And Joseph made hast for his affection was inflamed towarde his brother, & sought where to weepe, and entered into his chamber, and wept there.

31 Afterwarde he washed his face, & came out, and refrained him selfe, & said, Set on meate.

†Ebr. bread.

h To signifie  
his dignitie,

32 And they prepared for him by him selfe, and for them by them selues, & for the Egyptians, which did eate with him, by them selues, because the Egyptians might not eate bread with the Egyptians: for that was an abomination vnto the Egyptians.

i The nature  
of the supersti-  
tious is to con-  
demne al other  
in respect of  
themselues.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth, and the men marueled among them selues.

k Sometime  
this word sig-  
nifieth to be  
drunke, but  
here it is meant,  
that they had  
enough, and  
drunke of the  
best wine.

34 And they tooke meales from before him, and sent to them: but Beniamins meale was five times so much as any of theirs: and they drunke and had of the best drinke with him.

#### CHAP. XLIIII.

15 Joseph accurately his brother of cheere, 33 Judah offereth him selfe to be seruānt for Benjamin.



Afterward he commanded his seruāntes, saying, Fill mens sacks with foode, as much as they can carry, and put euery mans money in his sackes mouth.

l He may not  
by this exam-  
ple vse any un-  
lawfull practi-  
ces, seeing God  
hath command-  
ed vs to walk  
in simplicitie.

2 And I put my cuppe, [I meane] the silver cup, in the sackes mouth of the yongest, and his coine money. And he did according to the commandment that Joseph gaue him.

†Ebr. the morn-  
ing thone.

3 And in the morning the men were

sent away, they, and their asses.

4 And when they went out of the citie not farre of, Joseph said to his steward, Up, followe after the men: and when thou doest ouertake them, say vnto them, wherefore haue ye rewarded euill for good?

5 Is that not [the cup,] wherein my lord drinketh? and in the which he doeth deuine? & prophetic: ye haue done euill in so doing.

b Because the  
people thought  
he coulde deu-  
ine, he attri-  
buted to him-  
selfe that know-  
ledge: or els he  
was sauer that he  
was consulted with  
scissapers for  
it: which si-  
mulation is  
worship to be  
reproued.

6 And when he ouertooke them, he saide those wordes vnto them.

7 And they answered him, wherefore saith my lord such wordes: God forbid that thy seruāts should do such a thing.

8 Beholde, the money which wee found in our sackes mouthes, we brought againe to thee out of the lande of Canaan: howe then shoulde we steale out of thy lordes house silver, or gold?

9 With whome euē of thy seruāts it be founde, let him die, and we also will be my lordes bondmen.

10 And he said, Now then let it be according vnto your wordes: he with who it is found, shalbe my seruānt, & ye shall be blameles.

†Ebr. innocē.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and beganne at the eldest and left at the yongest: and the cuppe was found in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his asse, & went againe into the citie.

c To signifie  
how greatly  
the thing dis-  
pleased them,  
and how for-  
they were for-  
gotten.

14 So Judah and his brethren came to Josephs house (for he was yet there) and they fell before him on the ground.

15 Then Joseph said vnto the, what acte is this, which ye haue done: knowe ye not that such a man as I, can deuine and prophetic?

16 Then said Judah, what shall we say vnto my lord: what shall we speake: & howe can we iustifie our selues? God hath founde out the wickednesse of thy seruāts: beholde, we are seruāts to my lord, both we, and he, with whome the cup is found.

d If he see no  
evident cause  
of our afflicti-  
on, let vs looke  
to the secret  
counsel of god,  
who punisheth  
his iustly for  
our sinnes.

17 But he answered, God forbid, that I shoulde doe so, [but] the man, with whome the cuppe is founde, he shall be my seruānt, & goe ye in peace vnto your father.

18 Then Judah drewe neere vnto him, & saide, Oh my lord, let thy seruānt now



now speake a word in my lordes eares, & let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 By Iorde asked his seruants, saying, \* Haue ye a father, or a brother?

20 And we answered my Iorde, Wee haue a father that is olde, and a yong childe, [ which he begate in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Solue thou laidest vnto thy seruants, Bring him vnto me, that I may set mine eye vpon him.

22 And we answered my Iorde, The childe can not depart fro his father: for if he leaue his father, [ his father ] would die.

23 Then laidest thou vnto thy seruantes, \* Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my Iord had laide,

25 And our father said vnto vs, Goe againe, bye vs a little foode,

26 Then we answered, We can not goe downe: but if our yongest brother goe with vs, then will we go down: for we may not see the mas face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, We knowe that my Wife bare me two sonnes,

28 And the one went out from me, & I said, Of a suretie he is toyme in \* pletes, and I saw him not since.

29 Now ye take this also alway from me: if death take him, the eye shal bring my gray head in sorow to the graue.

30 Now therefore, when I come to thy seruant my father, & the childe [ be ] not with vs [ seeing that his life dependeth on the childes life ]

31 Then when hee shall see that the childe [ is ] not [ come ], he will die: so shall thy seruants bring the gray head of thy seruant our father vnto sorow to a graue.

32 Doubtles thy seruant became suretie for the childe to my father, and laide, \* If I bring him not vnto thee againe, then I will beare the blame vnto my father for ever.

33 Now therefore, I pray thee, let my thy seruant bide for the childe, [ as ] a seruant to my Iorde, and let the childe goe by with his brethren.

34 For how can I goe by to my father, if the childe [ be ] not with me, but

lesse I would see the euil that shal come on my father?

## CHAP. XLV.

1 Ioseph maketh him self knowne to his brethren, & he sheweth that all was done by Gods prouidence. 18 Pharaoh commaundeth him to sende for his father. 24 Ioseph exhorteth his brethren to concord. 27 Yaakov reioyseth.

**T**hen Ioseph coulde not re-  
fraine himselfe before all that  
stoode by him, but hee cried,  
\* Haue Iorh euery man from  
me. And there taried not one with him,  
while Ioseph bitered himselfe vnto his  
brethren.

2 And he wept and cried, [ so ] that the  
Egyptians heard: the house of Phara-  
oh heard also.

3 Then Ioseph said to his brethren,  
I am Ioseph: doeth my father yet liue?  
But his brethren could not answer him,  
for they were astonished at his presence.

4 Againe Ioseph said to his brethren,  
Come nere, I pray you, to me. And they  
came neere. And he said, \* I am Ioseph  
your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither  
grieved with your selues, that ye solde  
me hither: \* for God did sende me before  
you for [ your ] preseruacion.

6 For nowe two yeeres of famine  
[ haue bene ] through the lande, and five  
yeeres [ are ] behinde, wherein neither  
[ shal be ] lacking nor hauest.

7 Wherefore God sent me before you  
to preserue your posteritie in this land, &  
to saue you aliuie by a great deliuerance.

8 Now then you sent not me hither,  
but God, who hath made mee a father  
vnto Pharaoh, and Iord of all his house,  
and ruler throughout al lād of Egypt.

9 Haste you and go by to my father,  
and tell him, Thus saith thy sonne Jo-  
seph, God hath made me Iorde of all E-  
gypt: come down to me, tarie not.

10 And thou shalt dwell in the lande  
of Goshen, and shalt be neere mee, thou  
and thy children, and thy childrens chil-  
dren, and thy sheepe, and thy beasts, and  
all that thou hast.

11 Also I will nourish thee there [ for  
yet ] remaine [ five ] yeeres of famine ] lest  
thou perish through pouertie, thou and  
thy household, and all that thou hast.

12 And behold, your eyes do see, and  
the eyes of my brother Beniamin, that  
my mouth speaketh to you.

13 Therefore tell my father of all  
mine honour in Egypt, and of al that ye  
haue seene, and make haste, and bring  
my father hither.

14 Then

e Equal in au-  
toritie: or, next  
vnto the king.  
Chap. 42. 13,  
16.

f Ebr, child of  
his olde age.

|| Or, that I  
may see him.

Chap. 43. 3.

f Ebr. be wish  
vs.

f Rachel bare  
so Yaakov, Jo-  
seph and Ben-  
jamin.

Chap. 27. 33.

g We shal cause  
me to die for  
sorow.

f Ebr. his soule  
is bounde to  
his soule,

Chap. 43. 9.

h Speaking, he  
had rather re-  
maine there  
pysioner, then  
to returne and  
see his father  
in heynities.

a Not that he  
was ashamed  
of his kindred,  
but that hee  
would cure  
his brethrens  
fault.

Act. 7. 13.

b This exam-  
ple teacheth,  
that we must  
by all meanes  
comfort them,  
which are cruel  
humbled and  
wounded for  
their finnes.  
Chap. 50. 20.

c Albeit God  
deceit sinne,  
yet he turneth  
mans wicked-  
nes to serue to  
his glorie.

d That is, that  
I speake in  
your own lan-  
guage, & haue  
none interpre-  
ter.







nah, and Jshuah, and Jshui, & Seriah, and Serah their sister. And the sonnes of Seriah: Heber, and Bachiël.

18 These are the children of Zupah, whom Labā gaue to Leah his daughter: and these they bare vnto Jaakob, [euē] seutene soules.

19 The sonnes of Rahel Jaakobs wife were: Joseph, and Benjamin.

20 And vnto Joseph in p land of Egypt were born Manasseh, & Ephraim, which \* Asepath the daughter of Potipherah prince of On bare vnto him.

21 Also the sonnes of \* Benjamin: Belah, and Zecher, & Ashbel, Gera, and Naaman, Ehi, & Rosh, Huppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Jaakob, fourtene soules in all.

23 Also the sonnes of Dan: Hushim.

24 Also the sonnes of Naphtali: Jahzeel, & Guni, and Jezer, and Shilleim.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and the bare these to Jaakob, in all, seuen soules.

26 All the soules, that came with Jaakob into Egypt, which came out of his loines (besides Jaakobs sonnes wifes) [were] in the whole, thre score and six soules.

27 Also the sonnes of Joseph, which were borne him in Egypt, [were] two soules: so that all the soules of the house of Jaakob, which came into Egypt, [are] seutentie.

28 Then he sent Judah before him vnto Joseph, to direct his way vnto Goshen, & they came into p land of Goshen.

29 The Joseph made ready his charer and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fel on his necke, and wept vpon his necke a good while.

30 And Israel said vnto Joseph, Now let mee die, since I haue seene thy face, [and] that thou art yet aliue.

31 Then Joseph said to his brethren, & to his fathers house, I wil go by & shew Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men [are] shepherds, & because they are shepherds, they haue brought their sheepe & their cattel, and all that they haue.

33 And if Pharaoh shall call you, and aske you, what is your trade:

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childehoode euē vnto this time, both we and our fathers: that yee may dwell in the lande of Goshen: for euerie sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Jaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The molatrous priests haue liuing of the King. 28 Jaakobs age when he dieth. 30 Joseph sweareth to bury him with his fathers.

Then came Joseph and tolde Pharaoh, and saide, My father, and my brethren, & their sheepe, and their cattel, and all that they haue, are come out of the land of Canaan, and beholde, they are in the land of Goshen.

2 And Joseph tooke part of his brethren, [euē] his fine men, and presented them vnto Pharaoh.

3 Then Pharaoh saide vnto his brethren, what is your trade: And they answered Pharaoh, Thy seruants [are] shepherdes, both we and our fathers.

4 They saide moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for [their] sheepe, sofore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of activitie among them, make them rulers ouer my cattell.

7 Joseph also brought Jaakob his father, & let him before Pharaoh. And Jaakob saluted Pharaoh.

8 Then Pharaoh said vnto Jaakob, Howe olde art thou?

9 And Jaakob said vnto Pharaoh, The whole time of my pilgrimage [is] an hundred and thirtie yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Jaakob tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 And Joseph placed his father, & his brethren, and gaue them possession

God suffereth the world to hate his, that he may for sake the filthy of the world, and cleare to him.

That I king might be assured they were come, and see what manner of people they were.

Joseph great modestie appareth in that he woulde enterpise nothing without the kings commandement.

Ebr, blessed.

Ebr, how many dayes are the yeres of thy life? Hebr. 11. 9. and 13.

Ebr, blessed.

Chap. 41. 50.

1. Chron. 7. 6. and 8. 1.

Deut. 10. 22.

\* Ebr, thighs.

¶ Or, to prepare him a place.

\* Ebr, bound his charer,

\* Ebr, yet, or till.

e He was not ashamed of his father and his brethren, though they were of base condition.



c Which was a cite in the country of Goshen, Erub. 1. 17.  
d Some read, that he fed the as little babes, because they could not provide for themselves against that famine, f Ebr. brought to an extremity, or at their wits end.

e Wherein he both declareth his fidelitie towards the king, and his minde free from covetousnes.

in the lande of Egypt, in the best of the land euen in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, & his brethren, & all his fathers household with bread, euen to the yong children.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in y land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layde by the money in Pharaohs house.

15 So When money failed in the land of Egypt, & in the land of Canaan, then all the Egyptians came vnto Ioseph, & said, Give vs bread: for why should we die before thee: for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if [your] money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the hearbes of cattell, and for the asses: so he fed them with bread for all their cattell that yere.

18 But whē the yere was ended, they came vnto him the next yere, and saide vnto him, We will not hide frō my lord, that since our money is spent, and my lord hath the hearbes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall wee perish in thy sight, both we, and our land: bye vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he remoued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of y Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: lo, [there is] seed

for you: so lve therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure parts shall be yours for the seed of the field, and for your meate, & for them of your householdes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the lande of Egypt vnto this day, that Pharaoh should haue the fift part: except the land of the priests onely, which was not Pharaohs.

27 And Israel dwelt in the land of Egypt, in the country of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaa. kob liued in the land of Egypt seenteene yeeres, so that the whole age of Iaa. kob was an hundredth fourtie and seven yeere.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and saide vnto him, If I haue now found grace in thy sight, put mine hand vnder my thigh, & deale mercifully and truly with me: bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carie mee out of Egypt, and burie me in their buriall. And he answered, I will do as thou hast said.

31 Then he saide, Swear vnto mee. And hee sware vnto him. And Israel worshipped toward the beds head.

#### CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 2 Iaa. kob rehearseth Gods promise. 3 Hee receiveth Iosephs sonnes as his. 19 He preferreth the younger. 21 He prophesieth their returne to Canaan.

**A**aine after this, one saide to Ioseph, Doe, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one told Iaa. kob, and said, Beholde, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and late vpon the bed.

3 Then Iaa. kob saide vnto Ioseph, God almightie appeared vnto mee at Luz in y land of Canaan, & blessed mee.

4 And he said vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue thee this lande vnto thy seede after thee for an euerlasting possession.

h Pharaoh in punishing for idolatrous priests shalbe a condemnation to al the which neglect y true ministers of Gods word.

Chap. 24. 2. i Heerely he p'pheteth that he died in the faith of his fathers, teaching his children to hope for y promised land. k He receiued y sonnes whom he promised him, & setting himselfe up vpon his pillow, praised God, Read, 1. Chro. 29. 10.

a Ioseph more extremely than his brethren should be receiued into Iaa. kobs familie, which was the Church of God, then to enioy all the treasures of Egypt. [Or, al sufficient, Chap. 28. 17.] b Which is true in the carnall Israel vnto the coming of Christ, and in the spirituall for euer.



Chap.41.50.

5 And now thy two sonnes, Danasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begottē after them, shalbe thine: they shall be called after the names of their brethren in their inheritance.

Chap.35.19.

7 Now when I came from Padan, Rachel died vpon mine hand in the land of Canaan by the way whē [there was] but halfe a dayes iourney of grounde to come to Ephraim: & I buried her there in the waye to Ephraim: the same [is] Beth lehem.

8 The Israel beheid Iosephs sonnes and said, whole are these:

9 And Ioseph laide vnto his father, They are my sonnes, which God hath giuen me here. The he said, I pray thee, bring them to me, that I may bleſſe the.

c The faithfull acknowledge all benefites to come of Gods free mercies,

10 (For the eyes of Israel were dim for age, so he could not wel see) Then he cauled them to come to him, & he kissed them and embraced them.

11 And Israel laide vnto Ioseph, I had not thought to haue ſene thy face: yet loe, God hath shewed mee also thy leede.

f Ebr. his face to the ground.

12 And Ioseph tooke them away fro his knees, and did reuerence do wne to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hande towarde Israels left hand, and Danasseh in his left hand toward Israels right hande, so he brought [them] vnto him.

14 But Israel stretched out his right had, & laide it on Ephraims head, which was yonger, & his left hand vpon Danassehs head, directing his handes of purpose for Danasseh was the elder.

d Gods iudgement is oft times contrary to mans, and he preferreth y, which man deserveth, Heb. 11.21.

15 C Also he blessed Ioseph & sayd, The God, before whom my fathers Abraham and Ishak did walke, the God, which hath fed me all my life long vnto this day, bleſſe thee.

16 The Angel which hath deliuered me from all euill, bleſſe the childe, and let my name be named vpon them, and the name of my fathers Abraham & Ishak, that they may growe as fish into a multitude in the muddes of the earth.

e This Angel must be vnderſtand of Christ, as Chap. 31. 13. and 32. 1. f Let them be taken as my children.

17 But when Ioseph saw that his father laide his right hand vpo the head of Ephraim, it displealed him: and he stayed his fathers hande to remoue it from Ephraims head to Danassehs head.

g Ioseph saith in blessing Gods grace to the order of nature,

18 And Ioseph laide vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and laide, I knowe well, my sonne, I know well: he shalbe also a people, and he shalbe great likewise: but his yonger brother shall be greater then he, and his seede shalbe full of nations.

20 So he blessed them that day, and laide, In thee Israel shall bleſſe, and say, God make thee as Ephraim and as Danasseh, and hee let Ephraim be fore Danasseh.

21 Then Israel laide vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giue vnto thee one portion aboue thy brethren, which I gate out of the hande of the Amorite by my sword and by my bowe.

h In wofulne Gods graces should manifestly appeare.

i Celiſhey had by faith in the promise. k By my child, vnto Gods ſpared for my sake.

Chap. 34. 25.

CHAP. XLIX.

1 Iacob blessed all his sonnes by name, and the weth that what is to come, 10 He telleth them that Christ shall come out of Judah, 29 He will be buried with his fathers, 33 He die.

THE N Iacob called his sonnes, & laide, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heare, ye sonnes of Iacob, and hearken vnto Israels your father.

3 Reuben mine eldest sonne, thou art my might, and the beginning of my strength, the excellencie of dignitie, and the excellencie of power:

4 [Thou wast] light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then diddest thou deſile my bed, thy dignitie is gone.

5 Simeon and Levi, brethren [in euill], the instruments of crueltie [are] in their habitations.

6 Into their secreete let not my soule come: my glorie, bee not thou ioynd with their assemble: for in their watch they slewe a man, and in their leſe will they digged do wne a wall.

7 Cursed bee their watch, for it was fierce, and their rage, for it was cruel: I will deuide them in Iacob, and scatter them in Israell.

8 Thou Judah, thy brethren shall praise thee: thine hand shalbe in y necke of thine enemies: thy fathers sonnes shall bowe do wne vnto thee.

9 Judah, [as] a Lions whelp shall thou come vp from the spoile, my sonne.

a When God shall bring you out of Egypt: And because he speaks of the 12 tribes he nameth it the last dayes.

b Begotten in my youth.

c If thou hast not left thy birthright by thine offence, Chap. 35. 22. 1. chron. 5. 1. Or, it ceased to be my bed. Or, their swordes were instruments of violence.

d Tongue meaning, he neither consented to them in woe nor thought.

e The 12 tribes, mites, Chap. 24. 26.

f For Levi had no part, and Simeon was vnder Judah, fol. 19. v. fill

g As was written in Dauid and Christ.



h His enemies shall so feare him.  
 || Or, kingdom.

He shall lye downe [and] couch as a Lion, and as a Lionesse. Who shall stirre him vp:

i Which is Christ & apostles, the giuer of all prosperitie: who shall call the enemies to saluation.

k A countrey most abundant with vines and pastures is promised him.

#Ebr. an asse of great bones.

l His force shall be great, but he shall want courage to resist his enemies.

m Shall haue the honour of a Tribe.

n That is, full of subtiltie.

o Seeing the merities of his posteritie should fall into, he blesseth out in prayer to God to remedie it.

p Hee shall abound in come and pleasant fruites.

q Overcoming moyse by faire words then by force.

#Ebr. a sonne of increase.

#Ebr. daughters.

r As his brethren, when they were his enemies, Dothiah, and others.

s That is, God.

t In as much as he was moze neere to the accomplishment of the promises, and it had bene moze often confirmed.

u Either in dignitie, as wile he was sold from his brethren.

10 The scepter shall not depart from Judah, nor a lawbeguer from betwene his feete, vntill Shiloh come, and the people shall be gathered vnto him.

11 He shall bind his asse foale vnto the vine, & his asses colt vnto the best vine. he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milke.

13 C Zebulun shall dwell by the sea side, & he shall be an haueu for shippes: and his border shall be vnto Zidon.

14 C Issachar shall be a strong asse, couching downe betwene two burdens:

15 And he shall see that rest is good, & that the lande is pleasant, and hee shall bove his shoulder to beare, and shall be subiect vnto tribute.

16 C Dan shall iudge his people as one of the tribes of Israel.

17 Dan shall be a serpent by way, an adder by path, biting the houle heeles, so that his rider shall fall backward.

18 O Lorde, I haue waited for thy saluation.

19 C Gad, an host of men shall ouercome him, but hee shall ouercome at last.

20 C Concerning Aser, his bread shall be fat, and he shall giue pleasures for a king.

21 C Naphtali shall be a hinde let goe, giuing goodly words.

22 C Joseph shall be a fruitfull bough, a fruitfull bough by the wel side: the final boughs shall run by on the wall.

23 And the archers grieved him, and shot against him, and hated him.

24 But his bowe abode strong, & the hands of his armes were strengthened, by the hands of the nightie [God] of Iaakob, of whom was the feeder appointed by the stone of Israel.

25 Cuen by the God of thy father, who shall helpe thee, & by the almightie, who shall blesse thee with heavenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shall be stronger then the blessings of mine elders: vnto the ende of the hilles of the world: they shall be on the head of Joseph, and on the toppe of the head of him that was separate from his brethren.

27 C Benjamin shall raine [as] a wolfe: in the morning he shall deuoure the pray, & at night hee shall deuoure the spoyle.

28 All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of the blessed hee with a seuerall blessing.

29 And he charged them & saide vnto them, I am readie to be gathered vnto my people: burie mee with my fathers in the caue that is in the field of Ephron the hittite,

30 In the caue that is in the field of Machpelah besides Hamre in the lande of Canaan: which caue Abraham bought with the field of Ephron the hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Issachar and Rebeckah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, [was bought] of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and plucked by his feete into the bed and gaue by the ghost, and was gathered to his people.

Chap. 47. 30.

x Whicherby is signified howe quietly hee died.

# CHAP. L.

12 Iaakob is buried, 29 Joseph forgetteth his brethren, 33 He seeth his childrens children, 35 He dieth.

Then Joseph fell vpon his fathers face & wept vpon him, and kissed him.

2 And Joseph commanded his seruantes the physicians, to enbaume his father, and the physicians enbaumed Israel.

3 So fourtie dayes were accomplished (so long did dayes of them that were enbaumed last) & the Egyptians bewailed him seuentie dayes.

4 And when dayes of his mourning were past, Joseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, I pray you, in the eares of Pharaoh, and lay,

5 My father made me to sweare, saying, Doe, I die, bury me in my graue, which I haue made mee in the lande of Canaan: now therefore let me go. I pray thee, and bury my father, and I will come againe.

6 Then Pharaoh said, Go by & bury thy father, as hee made thee to sweare.

7 So Joseph went by to bury his father, and w him went all the seruants of Pharaoh, both elders of his house, and all the elders of the land of Egypt.

Chap. 47. 29.

c The burying itselfe would haue beene performed.

8 Like:



8 Like wise all the house of Ioseph, & his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went by with him both chariots and horsemen: and they were an exceeding great company.

¶ Or, the corne floore of Atad.

10 And they came to **||** Sozen Atad, which is beyonde Jorden, and there they made a great and exceeding sore lamentation: and hee mourned for his father seuen dayes.

¶ Or, the lamentation of the Egyptians,

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Sozen Atad, they sayde, This is a great mourning vnto the Egyptians: Wherefore the name thereof was called **||** Abai Mizraim, which is beyonde Jorden.

Acts. 7. 16.

12 So his sonnes did vnto him, according as he had commanded them:

Chap. 23. 16.  
¶ Or, a possession

13 \* For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which [caue] \* Abraham bought with the field, to be a place to burie in, of Ephron the Hittite besides Hamre.

14 **¶** Then Ioseph returned into Egypt, he and his brethren, & all that went by with him to burie his father, after that he had buried his father.

d An euil conscience is neuer fully at rest.

15 And when Iosephs brethren saw that their father was dead, they sayde, It may be that Ioseph will hate vs, and wil pay vs againe all the euil, which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph,

Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespass of the seruants of thy fathers. God. And Ioseph wept, when they spake vnto him.

e Hearing, & they which haue one Gods should be comforted in most sure loue. ¶ Or, the messengers. Chap. 45. 8. ¶ Or, am I in gods stead?

18 Also his brethren came vnto him, & fell downe before his face, and saide, We hold we be thy seruants.

19 To whome Ioseph said, \* Feare not: for I am not I vnder God:

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people aliuie.

21 Feare not now therefore, I will nourish you, & your children: and he comforted them, & spake kindly vnto them.

22 **¶** So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundredth and ten yeere.

23 \* And Ioseph saue Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasse were brought by on Iosephs knees.

24 And Ioseph saide vnto his brethren, \* I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Ishak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, \* God will surely visite you, and ye shall carie my bones hence.

26 So Ioseph died, when hee was an hundredth and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

Exod. 12. 19. h He speaketh this by the figure of prophetic r'choyng his brether to haue full trust in Gods promises for their better uerance,

## ¶ The second booke of Moses,

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### THE ARGUMENT.

**A**fter that Iaakob by Gods commandement Gen. 46. 3, had brought his familie into Egypt, where they remayned for the space of foure hundredth yeeres, and of seuerall persons grew to an infinite number, so that the King and the countrey grudged and endeouored both by tyrannie and cruell slauerie to suppress them: the Lorde according to his promise Gen. 15. 14, had compassion of his Church and deliuered them, but plagued their enemies in most strange and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefices: and albeit he had giuen them the Pascheouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions & wickednes, And because God loueth them to the end, whom he hath once begunne to loue, he

E. iii.

punished



8 Like wise all the house of Ioseph, & his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went by with him both chariots and horsemen: and they were an exceeding great company.

¶ Or, the corne floore of Atad.

10 And they came to **||** Sozen Atad, which is beyonde Jorden, and there they made a great and exceeding sore lamentation: and hee mourned for his father seuen dayes.

¶ Or, the lamentation of the Egyptians,

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Sozen Atad, they sayde, This is a great mourning vnto the Egyptians: Wherefore the name thereof was called **||** Abeli Mizraim, which is beyonde Jorden.

Acts. 7. 16.

12 So his sonnes did vnto him, according as he had commanded them:

Chap. 23. 16.  
¶ Or, a possession

13 \* For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which [caue] \* Abraham bought with the field, to be **||** a place to burie in, of Ephron the Hittite besides Hamre.

14 **¶** Then Ioseph returned into Egypt, he and his brethren, & all that went by with him to burie his father, after that he had buried his father.

d An euil conscience is neuer fully at rest.

15 And when Iosephs brethren saw that their father was dead, they sayde, It may be that Ioseph will hate vs, and wil pay vs againe all the euil, which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph,

Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespass of the seruants of thy fathers **||** God. And Ioseph wept, when they spake vnto him.

e Hearing, & they which haue one God, should be oppressed in most sure loue. ¶ Or, the messengers. Chap. 45. 8 ¶ Or, am I in gods stead?

18 Also his brethren came vnto him, & fell downe before his face, and saide, **||** We be thy seruants.

19 To whome Ioseph said, \* Feare not: for **||** am not I vnder **||** God:

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people aliuie.

21 Feare not now therefore, I will nourish you, & your children: and he comforted them, & spake kindly vnto them.

meaning to take vengeance, & also by the good success seemed to remit it, & there fore it ought not to be reuenged by me. ¶ Ebr. to their heart.

22 **¶** So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundredth and ten yeere.

23 \* And Ioseph saue Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasse were brought by on Iosephs knees.

g. Also, notes withstanding he bare rule in Egypt about fourscore yeeres yet was oppressed with **||** Church of God in faith and religion. Nom. 32. 39. Hebr. 11. 22.

24 And Ioseph saide vnto his brethren, \* I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Ishak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, \* **||** God will surely visite you, and ye shall carie my bones hence.

Exod. 12. 19. h. He speaketh this by the figure of prophetic r'phoying his brether to haue full trust in Gods promises for their better uerance,

26 So Ioseph died, when hee was an hundredth and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

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E. iii.

punished



punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word and Lawe, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heavenly wisdom had appointed.

## CHAP. I.

2 The children of Iacob that came into Egypt. 3 The newe Pharaoh oppresseth them. 12 The promise of God to haue them. 15 The Kings commandment to the midwives. 22 The sonnes of the Egyptians are commanded to be cast into the riuer.

Gen. 46.8. a Moses describeth the wonderfull order that God obserueth in performing his promises to Abraham, Gen. 15.14.



**N**OWE \* these are the names of the children of Israel, which came into Egypt (euery man & his household came) together (with Iacob)

2 Reuben, Simeon, Leui, & Iudah, 3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, & Acher. 5 So all the soules, that came out of the loynes of Iacob, were \* seuentie soules: Ioseph was in Egypt alreadie.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the children of Israel brought forth fruit and increased in abundance, and were multiplied, & were exceeding mightie, so that the land was full of them.

8 Then there rose vp a new King in Egypt, who knew not Ioseph.

9 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they toyne themselves also vnto our enemies, and fight against vs, and <sup>d</sup> get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raames for the treasures of Pharaoh.

12 But the more they bered them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearie of their liues by fore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, \* which they layd vpon them most cruelly.

15 ¶ Moreover the king of Egypt commanded the midwives of the Ebrew women, (of which) ones name was <sup>f</sup> Shiphrah,

& the name of the other Puah)

16 And said, \* When ye do the office of a midwife to the wombe of the Ebrewes and see them on their stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preferred aloue the men children.

18 Then the king of Egypt called for the midwives, & said vnto them, Why haue ye done thus, and haue preferred aloue the men children?

19 And the midwives answered Pharaoh, Because the Ebrew wombe are not as the women of Egypt: for they are liuely, & are deliuered yer the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied & were very mightie.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man child that is borne, cast ye into the riuer, but reserve euery made child aloue.

## CHAP. II.

2 Moses is borne and call into the flaggies. 5 Hee is taken vp of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 Hee fleeth and marrieth a wife. 23 The Israelites erie vnto the Lord.

**T**HEN there wet a man of the house of Leui, and tooke to wife a daughter of Leui,

2 And the woman conceived and bare a sonne: and when shee saue that hee was faire, \* shee hid him three moneths.

3 But when she could no longer hide him, she tooke for him an arke made of reede, & daubed it w<sup>th</sup> slime & with pitch, & laid the child therein, & put it among the bulrushes by the riuers brinke.

4 Now his sister stood a farre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to wash her in the riuer, and her maidens walked by the riuers side: and when shee saue the arke among the bulrushes, she sent her maid to fetch it.

6 Then he opened it, and saw it was a child: & beholde, the babe wept: so she had compassion on it, and said, This is one

Wid. 18.5.

Or, seares whereupon they late in traull.

g Their disobedience here in was lawfull, but their disobedienting euill.

h That is, God increased the families of the Israelites by their meanes.

i When parents can not punish by craft they beat forth into open rage.

a This Leuite was called Amram, who married Jochebed, Exod. 6.20.

Nom. 26.59. 1. chro. 23.13. act. 7.20. hebr. 11.23.

b Committing him to the providence of God, whome hee could not keepe from the rage of the tyrant.

Or, persons. Gen. 46.27. deut. 10.22.

Acts. 7.17. Or, did grow.

b He meaneth the country of Goshen.

c He considered not howe God had preferred Egypt to Iosephs sake.

d Into Canaan, and so we shall lose our commoditie. Or, go vp out of the land.

Or, come and prouision.

e The more that God blessing his joye doeth the more hee enuyeth.

f Eb, wherewith they serued themselves of them by crueltie.

f These seeme to haue bin the chiefte of the rell.



one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and cal vnto thee a nurce of the Ebrewen women to nurce the childe?

8 And Pharaohs daughter saide to her, Go. So the maide went and called the chldes mother.

9 To whome Pharaohs daughter saide, take this childe away, and nurce it for me, and I will reward thee. The woman tooke the childe and nurced him.

10 Nowe the childe greiue, and thee brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, saide she, I dzeiue him out of the water.

11 And in those dayes, when Moses was growen, he went forth vnto his brethren, and looked on their burdens: also he saue an Egyptian smiting an Ebrewen one of his brethren.

12 And he looked rounde about, and when he saw no man, he sleiue <sup>h</sup> Egyptian, and hid him in the sande.

13 Againe he came forth <sup>h</sup> second day, and behold, two Ebrewes stroue: and he said vnto him that did <sup>h</sup> wrong, wherefore smitest thou thy fellowe?

14 And he answered, who made thee a man of authoritie and a iudge ouer vs? Thinkest thou to kill me, as thou killest the Egyptian? Then Moses <sup>h</sup> feared and sayde, Certainly this thing is knowen.

15 Nowe Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the lande of Midian, & he late downe by a well.

16 And the Priest of Midian had seven daughters, which came and dzeiue water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheardes came and droue them away: but Moses rose vp and <sup>h</sup> defended them, and watered their sheepe.

18 And whē they came to Kenel their father, hee sayde, howe are yet come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hande of the shepheardes, & also dzeiue vs water pnowgh, and watered the sheepe.

20 Then hee sayde vnto his daughters, And where is he? why haue ye so left the man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sone, whose name he called Gershom: for he saide, I haue bene a stranger in a strange land.

23 Then in proceſſe of time, the King of Egypt dyed, and the children of Israel lighted for the bondage and cryed: and their crie for the bondage came vnto God.

24 Then God heard their mone, & God remembred his couenant with Abraham, Ishak, and Jaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

#### CHAP. IJ.

1 Moses keepeth sheepe, and God appeareth vnto him in a bulche. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

Then Moses kept the sheepe of Jetho his father in lawe, Priest of Midian, and droue the flocke to the backside of the desert, and came to the Mountaine of God, Horeb.

2 Then the Angell of the Lorde appeared vnto him in a flame of fire, out of the middes of a bush: and he looked, and beholde, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayde, I will turne aside nowe, & see this great sight, why the bush burneth not.

4 And when the Lorde sawe that he turned aside to see, God called vnto him out of the middes of the bush, and saide, Moses, Moses. And he answered, I am here.

5 Then he sayde, Come not hither, put thy shooes off thy feete: for the place whereon thou standest is holye grounde.

6 Moreover he sayd, I am the God of thy father, the God of Abraham, the God of Ishak, & the God of Jaakob. Then Moses hid his face: for he was afraid to looke vpon God.

7 Then the Lorde saide, I haue surely seene the trouble of my people, which are in Egypt, & I haue heard their crie, because of their taskemasters: for I knowe their sorowes.

8 Therefore I am come downe to deliuer them out of the hande of the Egyptians, and to bring them out of that lande into a good lande and a large, into a land that floweth with milke and honie, [even] into <sup>h</sup> place of Canaanites, and

Chap. i. 8, 31

<sup>h</sup> God humbly blyss his by as fictions, that they should cry vnto him, and recure the fruite of his promises.

<sup>i</sup> He iudged their cause: & acknowledged gro them to be his.

<sup>h</sup> Or, farre within the desert.

<sup>a</sup> It was so called after the law was giuen.

<sup>b</sup> Called also Sinai.

<sup>c</sup> This signifieth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof.

<sup>d</sup> Likewise he calleth the Angell, ver. 2.

<sup>e</sup> Resigne thy selfe vnto me, Ruth. 4. 7. 10. 1. 5. 7.

<sup>f</sup> Because of my presence, Mat. 2. 3. 21. act. 7. 31.

<sup>g</sup> For timē causeth man to feare Gods iustice.

<sup>h</sup> Whose crueltye was intolerable.

<sup>i</sup> Spott plenty full of all things.

<sup>h</sup> Spens count cannot hinder that, which God hath determined shall come to passe.

<sup>d</sup> That is, was fourtie yeere olde, Act. 7. 23.

<sup>h</sup> Ebr. thus and thus, <sup>e</sup> Being assured that God had appointed him to deliuer the Israelites, Act. 7. 25.

<sup>f</sup> Though by his feare hee sheweth his infirmitie, yet faith couereth it, Heb. 11. 27.

<sup>h</sup> Or, prince.

<sup>h</sup> Ebr. saued them.

<sup>h</sup> Or, grandfathers.

<sup>g</sup> Wherein he declares a chifful minde, which would receiue the benefite done vnto his,



and the Hittites, and the Amozites, and the Perizzites, and the Hinites, and the Jebusites.

9 <sup>k</sup> And now he loe, the crye of the children of Israel is come vnto me, and I haue also seene the oppression, where-with the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto pharaoh, that thou makest bring my people & children of Israel out of Egypt.

11 <sup>l</sup> But Moses said vnto God, who am I, that I should go vnto pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, <sup>m</sup> Certainly I will be with thee: and this shall be a token vnto thee, that I haue sent thee. After that thou shalt brought the people out of Egypt, yee shall serue God vpon this Mountain.

13 Then Moses sayde vnto God, Behold, When I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name: what shall I saye vnto them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say vnto & children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Ishak, and the God of Yaakob hath sent mee vnto you: this is my Name for euer, and this is my memorie all vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Ishak, and Yaakob appeared vnto me, & sayde, I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I dyd say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amozites, and the Perizzites, and the Hinites, and the Jebusites, vnto a lande that floweth with milke and home.

18 Then shall they obey thy voyce, & thou and the Elders of Israel shall goe vnto the King of Egypt, and say vnto him, The Lord God of & Egiptwes hath mer with vs: we pray thee now he there-

fore, let vs go three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 <sup>n</sup> But I knowe, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hande and smite Egypt with all my wonders, which I will doe in the muddes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye go, ye shall not goe emptye.

22 <sup>p</sup> For euery woman shall aske of her neighbour, and of her, that soureth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

#### CHAP. III.

3 <sup>q</sup> Moses rodde is turned into a serpent. 6 His hande is leprose. 9 The water of the river is turned into blood. 14 Aaron is giuen to kepe Moses. 21 God hardeneth pharaoh. 25 Moses wife circumcisset her sonne. 27 Aaron meeteth with Moses, & they come to the Israelites, and are welcomed.

**W**hen Moses answered, and sayde, But loe, they will not beleue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, what is that in thine hand. And he answered, A rodde.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was [turned] into a serpent: and Moses fled from it.

4 Again the Lord sayd vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hande and caught it, and it was [turned] into a rodde in his hand.

5 [Do this] <sup>b</sup> that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Ishak, and the God of Yaakob hath appeared vnto thee.

6 <sup>c</sup> And the Lord sayd furthermore vnto him, Thust now he thine hande into thy bosome. And he thrust his hande into his bosome, & when he tooke it out [again], beholde, his hande was [leprose] as snow.

7 Moreover he sayd, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned

<sup>p</sup> Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.

<sup>p</sup> This example may not be followed generally: though at Gods commandment they did it lustily, receiving some recompence of their labours, Chap. 11. 2. and 12. 35. <sup>q</sup> Or in whole house the sojournment.

<sup>a</sup> God heretofore wist, Moses doubting, because he was not altogether without faith.

<sup>b</sup> This power to work miracles was to confirm his doctrine, and to assure him of his vocation.

<sup>c</sup> Or, white as snow.

<sup>k</sup> He heard before, but now he would reuenge it.

<sup>l</sup> He doeth not fully disobey God, but acknowledgeth his own weakness. <sup>m</sup> Repher feare thine name, nor pharaohs rage, me.

<sup>n</sup> The God which haue chosen bene, and shall be the God almightie, who will all things haue their being, & the God of mercie, mind full of my promises, Reuel. 1. 4.

<sup>q</sup> Ebr. in visiting, haue visited.

<sup>r</sup> Or, appeared vnto v.



turned againe as his [other] flesh.

8 So shall it be, if they will not beleue thee, neither obey | the voyce of the first signe, yet shall they beleue for the voyce of the second signe.

9 But if they wil not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the Water of the riuer, and poytze it vpon the drie lande: so the Water which thou shalt take out of the riuer, shalbe [turned] to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time [haue bene,] nor yet since thou hast spoken vnto thy seruant: but I am slowe of speach and slowe of tongue.

11 Then the Lord said vnto him, who hath giuen the mouth to man: or who hath made the deaffe, or the blinde, or him that seeth, or the blinde, haue not I the Lord?

12 Therefore go now, and \* I will be with thy mouth, and will teach thee what thou shalt say.

13 But he sayd, Oh my Lord, sende, I pray thee by the hand [of him], who thou shouldst send.

14 Then the Lord was very angry with Moses, and sayd, Do not I know Aaron thy brother the Leuite, that hee himselfe shall speake: for lo, he cometh also forth to mee thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and I will put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

16 And he shalbe thy spokesman vnto the people: and he shall be, [even] he shall be as thy mouth, and thou shalt be to him as \* God.

17 Whereouer thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Jethro his father in law, and sayde vnto him, I pray thee, let me goe, and returne to my brethren, which are in Egypt, and see whether they be yet aliue. Then Jethro sayde to Moses, Goe in peace.

19 (For the Lord had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which \* went about to kill thee)

20 Then Moses tooke his wife, and

his sonnes, and \* put them on an asse, and returned toward the land of Egypt, and Moses tooke the \* rodde of God in his hande.

21 And the Lord sayde vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hande: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus sayeth the Lord, Israel [is] my sonne, [eu]en my first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue me: if thou refuse to let him goe, behold, I will slay thy sonne, [eu]en thy first borne.

24 ¶ And as he was by the way in the ynnie, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, & cut away the foreskinne of her sonne, & cast it at his feete, & saide, Thou [art] in deed a bloody husband vnto me.

26 So he departed from him. Then she said, O bloodie husbando (because of the circumcision.)

27 ¶ Then the Lord sayd vnto Aaron, Goe meete Moses in the wilderness. And he went and met him in the Mount of God, and kissed him.

28 Then Moses tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith hee had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the \* people beleueed, & when they heard that the Lord had visited the children of Israel, & had looked vpon their tribulation, they bowed down, and worshipped.

#### CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who lette not the people of Israel depart, but oppressed the more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

¶ Then afterwarde Moses and Aaron went & sayd to Pharaoh, Thus sayeth the Lord, God of Israel, Let my people goe, that they may \* celebrate a feast vnto me in the wilderness.

2 And pharaoh sayde, who is the Lord,

¶ Ebr. caused them to ride.

h Caldey by he thought the miracles.

¶ By retaining my spirit and deliuering him vnto Satan to increate his malice. k Hearing, most deare vnto him.

¶ God punished him with sickness for neglecting his sacrament. In this act was extrao<sup>r</sup>inary: for Moses was sore sicke, and God euen then required it. Or, the Angel.

¶ Or, Horch.

¶ So that Moses had now experience of Gods promises that he should haue good liue, cells.

a Faith ouercometh feare and maketh men bolde in their vocation. b And offer sacrifice.

c Because these three signes should be sufficient to moue that Moses should beleeue people. ¶ Ebr. from yesterday day, and yet yesterday day. ¶ Ebr. because of mouth.

Mat. ro. 19. and 12. 22.

¶ Or, ministry. d That is, of the Apostles: or some other, that is more meet then I. e Though we giuoke God vnto anger, yet he will neuer reiect vs.

f That Moses instruct him what to say.

Chap. 7. 1. g Hearing, as a wise counsellor and full of Gods spirit.

¶ Or, kinsfolke, and lineage.

¶ Ebr. sought thy soule.



Lord, that I should heare his voyce, & let Israel go: I knowe not the Lorde, neither will I let Israel go.

¶ Or, God hath met vs.

3 And they saide, ¶ We worshippinge the God of the Egyptians: wee pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lorde our God, leaſt he bring vpon vs the pestilence of Swoorde.

¶ Ebr. left he meeſte vs with pestilence.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes: get you to your burdens.

c As though ye would rebell,

5 Pharaoh said furthermore, Behold, much people is now in the land, and ye make them leaue their burdens.

d Which were of the Israelites and had charge to see them do their worke, ¶ Ebr. yesterday and yet yesterday.

6 Therefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their officers, saying,

7 We shall giue the people no more strawe, to make bricke (as in time past) but let them goe & gather them strawe them selues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crye, saying, Let vs go to offer sacrifice vnto our God.

e The more cruelly they rancers rage, the nearer is Gods helpe, f Of Moses and Aaron.

9 Lay more worke vpon the men, & cause them to doe it, and let them not regard vaine wordes.

10 ¶ Then went the taskmasters of the people and their officers out, and told the people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Goe your selues, get you strawe where ye can finde it, yet that nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in steade of strawe.

¶ Ebr. the work of a day in his day.

13 And the taskmasters hastened them, saying, Finish your dayes worke: euery dayes taske, as [ye did] When yee had strawe.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demanded, wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make

bricke: and loe, thy seruants are beaten, and thy people is blamed.

17 But he said, We are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lorde.

18 So therefore now [and] worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel [saw] them selues in an euill case, because it was sayde, We shall diminish nothing of your bricke, [nor] of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whome they sayd, The Lord looke vpon you and iudge: for ye haue made our labour to \*stinke before Pharaoh and before his seruants, in that ye haue put a swoorde in their hande to slay vs.

¶ Or, thy people the Egyptians are in the fault. ¶ Ebr. Idle, ye are idle.

¶ Or, looked sad on them, which said,

Read Gen. 34.30.

g It is a grieuous thing to the seruants of God, to be accused of euill, specially of their brethren, when they doe as their duties requirerh,

22 Wherefore Moses returned to the Lord, and sayde, Lorde, why hast thou afflicted thy people: wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath bereed this people, and yet thou hast not deliuered thy people.

CHAP. VI

3 God remeth his promise of the deliuerance of the Israelites, 9 Moses speaketh to the Israelites, but they beleue him not, 10 Moses and Aaron are sent againe to Pharaoh, 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

¶ When the Lord said vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hande shall he let them go, & euen be constrained to dawe them out of his land.

2 Whereouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Isaac, & to Iacob by [the Name] of Almighty God: but by my name, Jehouah was I not knowne vnto them.

¶ Ebr. in a strong hand.

4 Furthermore as I made my covenant with them to giue them the land of Canaan, the lande of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembered my covenant.

¶ Or, all sufficient, a whereby he signifies that he will performe in neede that, which he promised to their fathers: for this Name declared that he is constant, and will performe his promises.

6 Wherefore say thou vnto the children of Israel, I am the Lorde, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their



For plagues  
b he meaneth  
as touching p  
outward voca-  
tion: the digni-  
tie whereof  
they lost after-  
ward by their  
rebellion: but  
as for election  
to life eternall  
thing, it is in-  
mutable.  
† Ebr. lift vp  
mine hand.

c So hard a  
thing it is to  
shew true obe-  
dience vnto  
the crosse,

d O barbarous  
and rude  
in speech: and  
by this word  
(circumcised)  
is signified  
the whole cor-  
ruption of mis-  
nature.

e This genea-  
logie sheweth  
of whom Mo-  
ses and Aaron  
came,

Gen. 46. 9.  
nom. 26. 5.  
1. chro. 5. 3.  
1. chro. 4. 24.

Nom. 3. 17.  
1. chro. 6. 1.  
and 23. 6.  
f For he was  
42. yere olde,  
when he came  
into Egypt.  
g There lived 94.  
Nom. 26. 57.  
1. chro. 5. 1.  
and 23. 6.  
Chap. 2. 2.  
nom. 26. 59.  
h Which kind  
of marriage  
was after in  
law forbidden.  
Leut. 18. 12.  
h Moses and  
he were bro-  
thers children,  
whose rebell-  
ion was pun-  
ished. Rom.  
16. 1.

their bondage, & wil redeem you in a stre-  
ched out arme, & in great iudgments.

7 Also I will take you for my peo-  
ple, and will be your God: then ye shall  
know that I the Lord your God bring  
you out fro the burdens of p Egyptiās.

8 And I will bring you into the land  
which I sware that I would giue to  
Abraham, to Ishak and to Yaakob,  
and I will giue it vnto you for a posses-  
sion: I am the Lord.

9 So Moses tolde the children of  
Israel thus: but they hearkened not  
vnto Moses, for anguish of spirit and for  
cruel bondage.

10 Then the Lord spake vnto Mo-  
ses, saying,

11 Go speake to Pharaoh King of  
Egypt, that he let the children of Israel  
go out of his land.

12 But Moses spake before the Lord,  
saying, Behold, the children of Israel  
hearken not vnto mee, howe then shall  
Pharaoh heare mee, which am of vn-  
circumcised lippes:

13 Then the Lord spake vnto Moses  
and vnto Aaron, & charged them to go  
to the children of Israel & to Pharaoh  
King of Egypt, to bring the children of  
Israel out of the land of Egypt.

14 These be the heads of their fa-  
thers houses: the sonnes of Reuben the  
first borne of Israel are Hanoch and  
Pallu, Hezon and Carmi: these are p fa-  
milies of Reuben.

15 Also the sonnes of Simeon: Je-  
muel and Jamin, and Ohad, and Ja-  
chin, and Zoar, and Shaul the sonne of  
a Canaanitish woman: these are the fa-  
milies of Simeon.

16 These also are the names of  
the sonnes of Leui in their generatiōs:  
Gershon and Kohath and Merari (and  
the yeeres of the life of Leui were) an  
hundredth thirtie and seuen yeere)

17 The sonnes of Gershon were  
Libni and Shimi by their families.

18 And the sonnes of Kohath, Am-  
ram and Ishar, and Hebron & Uzziel.  
(and Kohath liued an hundredth thirtie  
and thre yeere)

19 Also the sonnes of Merari were  
Mahali and Mushi: these are the fami-  
lies of Leui by their kindreds.

20 And Amram tooke Jochebed  
his fathers sister to his wife, and shee  
bare him Aaron & Moses (and Amram  
liued an hundredth thirtie & seuen yeere)

21 Also the sonnes of Ishar: Re-

rah, and Nepheg, and Zichri.

22 And the sonnes of Uzziel: Mi-  
shael, and Elaphan, and Sethi.

23 And Aaro tooke Elisheba daugh-  
ter of Amminadab, sister of Nahashon  
to his wife, which bare him Nadab, &  
Abihu, Eleazar and Ithamar. Who was a  
prince of Ju-  
dah, Rom. 2. 3.

24 Also the sonnes of Kohath: Am-  
ranah, and Abialaph: these are the  
families of the Kohathites.

25 And Eleazar Aarons sonne tooke  
him one of the daughters of Putiel to  
his wife, which bare him Phinehas: Nom. 25. 11.  
these are p principall fathers of the Le-  
uites throughout their families.

26 These are Aaron and Moses to  
whom the Lord said, bring the childre  
of Israel out of the land of Egypt, accord-  
ing to their armies.

27 These are that Moses & Aaron,  
which spake to Pharaoh king of Egypt,  
that they might bring the children of Is-  
rael out of Egypt.

28 And at that time when the Lord  
spake vnto Moses in the land of Egypt,

29 when the Lord said, I say, spake vnto  
Moses, saying, I am the Lord, speake  
thou vnto Pharaoh the King of Egypt  
all that I say vnto thee.

30 Then Moses said before the Lord,  
Behold, I am of vn-circumcised lippes,  
and how shall Pharaoh heare me?

#### CHAP. VII.

3 God hardened Pharaohs heart, to  
the miracles of the serpent, and the blood: and Pharaohs ser-  
uents do the like.

When the Lord said to Moses,  
Behold, I haue made thee  
Pharaohs God, and Aaro  
thy brother shall be thy  
prophet.

2 Thou shalt speake all p I coman-  
ded thee: and Aaron thy brother shall  
speake vnto Pharaoh, p he suffer p chil-  
dren of Israel to go out of his lande.

3 But I will harden Pharaohs heart,  
and multiple my miracles & my won-  
ders in the land of Egypt.

4 And Pharaoh shal not hearken vn-  
to you, that I may lay mine hand vpon  
Egypt, & bring out mine armies, [eu]en  
my people, p childre of Israel out of the  
land of Egypt, by great iudgments.

5 Then p Egyptiās shall know that  
I am the Lord, when I stretch forth  
mine hand vpon Egypt, and bring out  
the children of Israel from among the

6 So Moses and Aaron did as the  
Lord commanded the [eu]en so did they.

7 (Nowe Moses was foure score

k For their  
families were  
so great, they  
might be com-  
pared to ar-  
mies.

l The disobe-  
dience both of  
Moses and of  
p people shew-  
eth that there  
deliuerance  
came onely of  
Gods free  
mercie.

Or, a God to  
Pharaoh.  
a I haue giuen  
thee power and  
authoritie to  
speake in my  
name and to  
execute my  
iudgements  
vpon him.  
For, shal speake  
for thee (be-  
fore Pharaoh)

b To bring  
then Moses  
saith, God pro-  
misseth againe  
to punish most  
harshly the  
oppression of  
his Church.  
c Moses liued  
in affliction &  
banishment  
fourty yeere  
before he en-  
tered his office  
to deliuer gods  
people.



yeere olde, and Aaron foure score and thre. When they spake vnto Pharaoh)

8 And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, & cast it before Pharaoh, [and] it shalbe [turned into a] serpent.

10 Then went Moses & Aaron vnto Pharaoh, & did euen as the Lord had commanded: & Aaron cast forth his rod before Pharaoh & before his seruants, & it was turned into a serpent.

11 Then Pharaoh called also for the wise men and forcerers: & those charmers also of Egypt did in like maner w<sup>th</sup> their enchantments.

12 For they call down euery man his rod, & they were [turned] into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 The Lord then said vnto Moses, Pharaohs heart is obstinate, hee refuseth to let the people go.

15 So vnto Pharaoh in the morning, (so he will come forth vnto the water) & thou shalt stand and meete him by the riuers brynke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Cherevies hath sent me vnto thee, saying, Let my people goe, that they may serue mee in the wilderness: and beholde, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in y<sup>e</sup> riuier, and it shall be turned to blood.

18 And the fish that is in the riuier shall die, and the riuier shal stinke, and it shall grieue the Egyptians to drinke of the water of the riuier.

19 The Lord then spake to Moses, Say vnto Aar<sup>o</sup>, Take thy rod, & stretch out thine had ouer the waters of Egypt, ouer their Treanies, ouer their riuers, & ouer their pondes, and ouer al pooles of their waters, and they shalbe blood, & there shalbe blood throughout all the lād of Egypt, both in [vessels] of wood, and of stone.

20 So Moses & Aaron did euen as y<sup>e</sup> Lord comanded: & he lift vp the rod, &

smote the water that was in the riuier in the sight of Pharaoh, & in y<sup>e</sup> sight of his seruants: and at the water that was in the riuier, was turned into blood.

21 And the fish that was in the riuier died, and the riuier stanke: so that the Egyptians could not drinke of the water of the riuier: and there was blood throughout all the land of Egypt.

22 And the encharers of Egypt did likewise with their sozeries: and the heart of Pharaoh was hardened: so that he did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, & went againe into his house, neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuier [for] waters to drinke: for they could not drinke of the water of the riuier.

25 And this continued fully seven daies after y<sup>e</sup> Lord had smitten y<sup>e</sup> riuier.

# CHAP. VIII.

6 Froegges are sent, 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sozerers acknowledge Gods power. 24 Egypt is plagued with noysome flies, 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

Afterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with frogges:

3 And the riuier shall scall full of frogges, which shall go by and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, & into thy kneading troughs.

4 And the frogges shall climbe vpon thee, and on thy people, and vpon all thy seruants.

5 Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine had with thy rod vpo y<sup>e</sup> streames, vpon the riuers, and vpon the pondes, and cause frogges to come by vpon the land of Egypt.

6 Then Aaron stretched out his had vpon the waters of Egypt, and the frogges came by, and couered the land of Egypt.

7 And y<sup>e</sup> forcerers did likewise with their sozeries, and brought frogges by vpon the land of Egypt.

8 Then Pharaoh called for Moses and

Psal. 78. 44.

f To signifie that it was a true miracle, & that God plagued them in that, which was most necessary for the preservation of life.

Wisd. 17. 7. g In outward appearance, & after that the seven dayes were ended, & Heb. was made strong, & Heb. hee set not his heart at all thereunto.

h Or, seuen dayes were accomplished.

h Or, dragon.

d It seemeth that these were Iannes & Jambres, reade 2. Tim. 3. 8. to ouer the wicked maliciously resist the trueth of God,

h Or, heauie and dull.

e To wit, the riuier Nilus.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

h Or, vpon thy dough, or, into thine ambecies.

h Or, they shall be wearie, and abhorre to drinke.

i The first plague.

Chap. 17. 5.

i The second plague, b But Goshen, where Gods people dwelt, was excepted, Waid. 17. 7.



e But lowe,  
but feare cau-  
feth y very in-  
felic to fecke  
vnto God,

and Aaron, and sayd, Pray ye vnto the Lord that he may take away the frogs from me, and from my people, & I will let the people goe, that they may doe sacrifice vnto the Lord.

#Ebr. haue this  
honour our  
me.  
[Or, speake  
plaine vnto  
me.

9 And Moses sayde vnto Pharaoh, Concerning me, [euen] I commaunde When I shall pray for thee, & for thy seruants, and for thy people, to destroy the frogs from thee and from thine houles, that they may remaine in y river onely.

#Ebr. accord-  
ing to thy  
worde,

10 Then he sayde, To morowe. And he answered, As it is as thou hast sayde, that thou mayest knowe, that there is none like vnto the Lord our God.

11 So the frogges shall depart from thee, and from thine houles, & from thy seruants, and from thy people: onely they shall remaine in the river.

#Or, laid vpon.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had sent vnto Pharaoh.

d In things  
of this life God  
oft times dea-  
reth the pap-  
ers of the iust  
for the vngod-  
ly.

13 And the Lord did according to the saying of Moses: so the frogs died in the houles, in the tolbnes, and in the fieldes.

14 And they gathered them together by heapes, & the land stank of them.

#Or, made his  
heart heauie.

15 But when Pharaoh sawe that he had rest [giuen him,] he hardened his heart, and hearkened not vnto them, as the Lord had sayd.

† The third  
plague.

16 ¶ Again the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lye throughout all the land of Egypt.

17 And they did so: for Aaron stretcht out his hand with his rod, & smote the dust of the earth: and lye came vpon man and vpon beast: all the dust of the earth was lye throughout all the land of Egypt.

18 Now the enchanters assailed likewise with their enchantments to bring forth lye, but they could not. So the lye were vpon man and vpon beast.

e God con-  
founded their  
wisdomme and  
authoritie in a  
thing most  
vile.

f They ac-  
knowledge that  
this was done  
by Gods  
power and not  
by sorcerie,  
Luke 11.20.

19 Then sayde the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had sayd.

20 ¶ Moreover the Lord sayde to Moses, Rise vp early in the morning, and stand before Pharaoh [soe, he will come forth into the water] and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people

goe, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, & into thine houles: and the houles of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

[Or, a multi-  
tude of veni-  
mous beasts, as  
serpents, &c.

22 But the land of Goshen, where my people are, will I cause to be without full in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the mids of the earth.

[Or, I will se-  
parate.

[Or, land of  
Egypt.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

Wild. 16.9.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, & into his seruants houles, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

† The fourth  
plague.

25 Then Pharaoh called for Moses and Aaron, and sayd, Go, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for [then] we should offer vnto the Lord our God [that, which is] an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

g For the E-  
gyptians wor-  
shipped diuers  
beasts, as the  
oxe, the sheepe  
and such like,  
which the Is-  
raelites offer-  
ed in sacrifices  
which thing  
the Egyptians  
abhorred to  
see.

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh sayd, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness: but ye go not farre away, pray for me.

h Chap. 3. 18.  
h So the wis-  
ked picture  
vnto Gods  
messenger  
home farre  
they shal go.

29 And Moses sayd, Beholde, I will go out from thee, & pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not  
suffer his heart  
but yet he char-  
ged him to doe  
this vnfained-  
ly.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, and from his people, [and] there remained not one.

32 Yet Pharaoh hardened his heart at this time also, & did not let the people go.

k Where God  
giveth not  
faith, no mira-  
cles can be  
uaine.

CHAP. IX.

1 The moztaine of heales, 10 The plague of botches and sores, 23 The horrible baile, thunder, & the lightning, 26 The land of Goshen euer is excepted, 27 Pharaohs consilij his wife heares, 33 Moses prayeth for him, 35 He is to be obdurate.

F. I.

Then



**W**hen the Lord said unto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Egyptians, Let my people go, that they may serve me.

2 But if thou refuse to let [them] go, and wilt yet holde them still,

3 Behold, the hand of the Lord is by on thy stocke which is in the field: [for] vpon the horses, vpon y asses, vpon the camels, vpon the cattell, and vpon the sheepe [shalt] a mighty great mozin.

4 And the Lord shall doe wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of al, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

8 And the Lord sayde to Moses and to Aaron, Take your handfull of ashes of the fornace, and Moses shall spinkle them toward the heauen in the sight of Pharaoh,

9 And they shalbe [turned] to dust in all the land of Egypt: and it shalbe as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, & stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the sozerers could not stand before Moses, because of the scab: for the scab was vpon the enchanter, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them: as y Lord had said vnto Moses.

13 Also the Lord said vnto Moses, Rise vp early in the morning, & stand before Pharaoh, and tell him, Thus saith the Lord God of the Egyptians, Let my people goe, that they may serue me.

14 For I wil at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that

thou mayest knowe that there is none like me in all the earth.

15 For nowe I will stretch out mine hand, that I may smite thee and thy people with y pestilence: and thou shalt perish from the earth.

16 And in dede, for this cause haue I appointed thee, to shewe my power in thee, & to declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morow this time I wil cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, [and] gather thy cattell, and all that thou hast in the field: for vpon all the men, & the beasts, which are found in the field, and not brought home, the haile shall fall vpon them and they shal die.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as regarded not the worde of the Lord, left his seruants, and his cattell in the field.

22 And the Lord sayd to Moses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, & vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and haile, and lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, & fire mingled with the haile, so greivous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the field, & brake to pieces all the trees of the field.

26 Only in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses & Aaron, and sayd vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Praye vnto the Lord (for it is ynough) that there be no more mightie thunders and haile, and I will let you go, of God.

† The fifth plague.  
a He that declare his judgement against his enemies, and his favour toward his children.

b Into y land of Goshen, where the Israelites dwelled.

¶ Or, imbers.

† The first plague.

Chap. 4-21.

c So y thing come conscience shall become the of ingratitude & malice.

Rom. 9.17.  
[Or, let thee  
vp.  
[Or, to shewe  
thee.

d That is, that all the people may magnifie my power in our comming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed eue to his enemies,

† Ebr. set not his heart to. f The word of the muller is called y word of God.

† The seventh plague.  
† Ebr. fire walked.

¶ Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnations, but they can not beleue to obtaine remission.  
† Ebr. voyces go, of God.



go, and ye shall tarie no longer.

Phil. 24. 1.

*h* Spanning, that when they tame their request, they are neuer the better, though they make many false promises, wherein we see the practices of the wicked.

|| Or, late sowe.

29 Then Moses sayde vnto him, As soone as I am out of the cite, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest knowe that the earth is the Lords.

30 As for thee and thy seruants, I know<sup>h</sup> above: I pray ye wil feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.)

32 But the wheate and the rye were not smitten, for they were hid in the ground.

33 Then Moses went out of the cite from Pharaoh, & spred his hands to the Lord, and the thunder & the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile & the thunder were ceased, he sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had sayd by Moses.

† Ebr. by the hand of Moses.

#### CHAP. X.

7 Pharaohs seruants counsel him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknes is sent. 28 Pharaoh forgiueth Moses to come any more in his presence.

Chap. 4. 21.

**G**aine the Lord sayde vnto Moses, Go to Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the middes of his realme.

|| Or, in his presence, or among them.

2 And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

*a* The miracles should be so great, that they should be spoken of for euer, where as to we see the dutie of poemes toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they sayde vnto him, Thus saith the Lord God of the Ebreiues, Howe long wilt thou refuse to humble thy selfe before me? Let my people go, that they may serue me.

*b* The embe of afflictions is, to humble our selues with true repentance vnder the hand of God.

|| Or, locustes.

Wald. 1. 6. 9.

4 But if thou refuse to let my people goe, beholde, to morowe will I bring \*grashoppers into thy coastes.

5 And they shall couer the face of the earth, that a man can not see the earth: and they shall eate the residue which remaineth vnto you, & hath escaped from the haile: and they shall eate all your trees that bud in the fildes.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayde vnto him, How long shall he be | an offence vnto vs: let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

*|| Or, faire.*  
*c* Spanning, the occasion of all these cruelties: so are the godly euer charged, as Elias was by Achab.

8 So Moses & Aaron were brought againe vnto Pharaoh, and he sayde to them, Go serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We wil goe with our yong and with our olde, with our sonnes & with our daughters, with our sheepe and with our cattell will we goe: for we | must celebrate a feast vnto the Lord.

10 And he sayd vnto them, Let the Lord so be with you, as I wil let you go and your children: beholde, for euill is before your face.

*d* That is, I would the Lord were no more affectioned toward you, then I am minded to let you go.

11 [It shall not be] so: nothe goe ye [that are] men, & serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

*e* Punishment is prepared for you, some reade, &e inuincible mischiefe.

12 ¶ After, the Lord sayd vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, [euen] all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning, the East winde brought the grashoppers.

† The eight plague.

14 So the grashoppers went by vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous grashoppers, like to these were neuer before, neither after them shalbe such.

|| Or, he caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fildes throughout all the land of Egypt.

16 Therfore Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you,

*f* The wicked in their miserie seek to Gods ministers for helpe, albeit they hate and detest them.

J. II.

17 And



17 And now forgive me my sinne once by this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 [Moses] then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong west winde, and tooke away the grasshoppers, and violently cast them into the red Sea, [so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 [Again] the Lord said vnto Moses, Stretch out thine hand toward heaven, that there may be vpon the land of Egypt darknesse, euen darknesse that may be felt.

22 Then Moses stretched forth his hand toward heaven, and there was a blacke darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose by from the place where he was [for] three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, So, serue the Lord: onely your sheepe and your cattel shall abide, & your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe [sacrifice] vnto the Lord our God.

26 Therefore our cattel also shall go with vs: there shall not an hoofe be left, for thereof must we take to serue the Lord our God: neither doe we knowe how we shall serue the Lord, vntill we come thither.

27 [But] the Lord hardened Pharaohs heart, and he would not let them go.

28 And Pharaoh sayd vnto him, Get thee from me: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth wilt I see thy face no more.

#### CHAP. XI.

1 God promisseth their departure. 2 He willeth them to knowe their neighbours iewels. 3 Moses was esteemed of all since Pharaoh. 4 He signified the death of the first borne.

**N**OW the Lord had sayd vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you go hence:

when he letteth you go, he shall at once chase you hence.

2 Speake thou now to the people, that euery man require of his neighbour, & euery woman of her neighbour iewels of silver and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses [was] very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.

4 Also Moses sayd, Thus saith the Lord, About midnigh will I goe out into the muddes of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

6 Then there shall be a great crye throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betwene the Egyptians & Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feet, and after this wilt I depart. So he went out from Pharaoh verie angrie.

9 And the Lord sayde vnto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

#### CHAP. XII.

1 The Lord instructed the Passouer. 26 The fathers must teach their children the mynne thereof. 29 The first borne are slain. 31 The Israelites are diuyn out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

**W**hen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This is a moneth [shall be] vnto you the beginning of moneths: it [shall be] to you the first moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the fathers,

a Without any condition, but with haste and violence. || Or, borrowe.

Chap. 3. 22. & 12. 35.

Eccles. 45. 1.

Chap. 12. 29.

Wisd. 18. 17.

b From the highest to the lowest.

c That is, vnder thy power and gouernement.

d God hardened the hearts of the Egyptians, that his glorie thereby might be the more set forth, Rom. 9. 17.

g The water feareth red because the sand is grasse is redde: the shewes call the den of bulrushes.

h Because it was so thicke.

i The ninth plague. Wild. 17. 2.

Wild. 18. 1.

i The ministers of God ought not to yeelde one note to the wicked, as touching their charge. k That is, with what benefits of how many.

l Though before he confessed Moses will yet against his owne conscience be- thcareth to put him to death.



Handwritten notes at the bottom of the page, including "10" and "A" with some illegible scribbles.



c As the fathers of the houſe had great or ſmall families,

d He ſhall take ſo many as are ſufficient to eat the lambe,

e Every one in his houſe,

f Ebr. betweene the two euings or twilight.

f That is, all that map be eaten.

g The lambe was not the Paſſeouer, but ſignified it: as ſacraments are not the thing it ſelfe, which they doe repreſent, but ſignifie it. || Or, princes, or Idoles.

h Of the benefit receiued for your belouance,

i That is, by all Chriſtes committing: for then ceremonies had an end.

|| Or, calling together of the people to ſerue God.

fathers, a lambe for an houſe.

4 And if the houſe be to little for the lambe, hee ſhall take his neighbour, which is next vnto his houſe, according to the number of the perſons: every one of you, according to his eating ſhall make your count for the lambe.

5 Your lambe ſhalbe without blemiſh, a male of a yeere olde: ye ſhall take it of the lambes, or of the kiddees.

6 And ye ſhall keepe it vntill the fourteenth day of this moneth: then all the multitude of the Congregation of Iſrael ſhall kill it at euen.

7 After, they ſhall take of the blood, and ſtrike it on the two poſtes, and on the vpper doore poſt of þ houſes where they ſhall eate it.

8 And they ſhall eat the fleſh the ſame night, roſte with fire, and vbleauened bread: with ſolwe [herbes] they ſhall eate it.

9 Eate not thereof rawe, boyled nor ſodden in water, but roſte with fire, both his head, his feete, and his purtenance.

10 And ye ſhall reſerue nothing of it vnto the morning: but that, which remaineth of it vnto the morow, ſhall ye burne with fire.

11 And thus ſhall ye eate it, Your loynes girded, your ſhoes on your feete, and your ſtaues in your handes, and ye ſhall eat it in haſte: [for] it is the Lords Paſſeouer.

12 For I will paſſe through the land of Egypt the ſame night, and will ſmite all the firſt borne in the lande of Egypt, both man and beaſt, and I will execute iudgement vpon all the gods of Egypt. I am the Lord.

13 And the blood ſhalbe a token for you vpon the houſes where ye are: ſo when I ſee the blood, I will paſſe over you, and the plague ſhall not be vpon you to deſtruction, when I ſmite the lande of Egypt.

14 And this day ſhalbe vnto you a remembrance: and ye ſhall keepe it an holy feaſt vnto the Lord, throughout your generations: ye ſhall keepe it holy by an ordinance for euer.

15 Seuen dayes ſhall ye eat vbleauened bread, and in any caſe ye ſhall put away leauen the firſt day out of your houſes: for whoſoeuer eateth leauened bread from the firſt day vntill the ſeuenth day, that perſon ſhall be cut off from Iſrael.

16 And in the firſt day ſhalbe an holy aſſembly: alſo in the ſeuenth day ſhall

be an holy aſſembly vnto you: no worke ſhall be done in them, ſaue about that which every man muſt eate: that onely may ye do.

17 Ye ſhall keepe alſo [the feaſt] of vbleauened bread: for that ſame day I will bring your armies out of the lande of Egypt: therefore ye ſhall obſerue this day, throughout your poſteritie, by an ordinance for euer.

18 ¶ In the firſt moneth and the fourteenth day of the moneth at euen, ye ſhall eate vbleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes ſhall no leauen be found in your houſes: for whoſoeuer eateth leauened bread, that perſon ſhall be cut off from the Congregation of Iſrael: whether he be a ſtranger, or borne in the land.

20 Ye ſhall eate no leauened bread: [but] in all your habitations ſhall ye eate vbleauened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, & ſaid vnto them, Choole out & take you for [euery] of your houſholdes a lambe, and kill the Paſſeouer.

22 And take a bunch of hyſſop, and dip it in the blood that is in the baſen, and ſtrike the lintel, and the doore cheekes with the blood that is in the baſen, and let none of you go out at the doore of his houſe, vntill the morning.

23 For the Lord will paſſe by to ſmite the Egyptians: and when hee ſeeth the blood vpon the lintel and on the two doore cheekes, the Lord will paſſe over the doore, and will not ſuffer the deſtroyer to come into your houſes to plague you.

24 Therefore ſhall ye obſerue this thing as an ordinance [both] for thee and thy ſonnes for euer.

25 And when ye ſhall come into the land, which the Lord will giue you, as he hath promiſed, then ye ſhall keepe this ſeruite.

26 ¶ And when your children aſke you, what ſeruite is this ye keepe?

27 Then ye ſhall ſay, It is the ſacrifice of the Lords Paſſeouer, which paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and preſerued our houſes. Then the people bowed themſelues, and worſhipped.

28 So the children of Iſrael went, and did as the Lord had commaunded Moſes and Aaron: ſo did they.

F. iii.

29 ¶ Now

Leuit. 23. 5. nomb. 28. 16. k. For in elde time ſo they counted, beginning the day at ſunne ſet in the next day at the ſame time.

Hebr. 11. 28.

|| Or, tranſome, or vpper doore poſt. || Or, two ſide poſtes.

1 Thy Angel ſent of God to kill the firſt borne.

m The land of Canaan.

|| Or, ceremonies. Ioh. 4. 6.

n They gaue God thanks for ſo great a benefit.



Chap. 11. 4.  
 The tenth  
 plague.  
 Wild. 8. 5.

29 Now at \* midnight, the Lorde  
 \* smote all the first borne in the lande of  
 Egypt, from the first borne of Pharaoh  
 that sat on his throne, vnto the \* first  
 borne of the captiue that was in prison,  
 and all the first borne of beastes.

30 And Pharaoh rose vp in the night,  
 he, and all his seruants and all the Egyp-  
 tians: and there was a great crye in E-  
 gypt: for there [was] ° no house where  
 there [was] not one dead.

31 And he called to Moses and to Aa-  
 ron by night, and saide, Rise vp, get you  
 out from among my people, both ye, and  
 the children of Israel, and goe serue the  
 Lord as ye haue said.

32 Take also your sheepe and your  
 cattell as ye haue saide, and depart, and  
 I blesse me also.

33 And the Egyptians did force the  
 people, because they would sende them  
 out of the lande in haste: for they sayde,  
 we die all.

34 Therefore the people tooke their  
 dough before it was leauened, [euen]  
 their dough bound in clothes vpon their  
 shoulders.

35 And the children of Israel did ac-  
 cording to the saying of Moses, and they  
 alked of the Egyptians \* ieruels of siluer  
 and ieruels of golde, and raiment.

36 And the Lorde gaue the people fa-  
 uour in the sight of the Egyptians: and  
 they granted their request: so they spo-  
 led the Egyptians.

37 Then the \* children of Israel tooke  
 their iourney from \* Rameses to Sue-  
 coth about fixe hundredth thousande men  
 of foote, beside children.

38 And \* a great multitude of sundrie  
 sorts of people went out with them, and  
 sheepe, and beecues, [and] cattell in great  
 abundance.

39 And they baked the dough which  
 they brought out of Egypt, [and made]  
 unleuened cakes: for it was not leaue-  
 ned, because they were thrust out of E-  
 gypt, neither coulde they tarie, nor yet  
 prepare themselves vitayles.

40 So the dwelling of the children  
 of Israel, while they dwelled in Egypt,  
 [was] \* foure hundredth & thirtie yerres.

41 And when the \* foure hundredth  
 and thirtie yerres were expired, euen the  
 selfe same day departed all the hostes of  
 the Lord out of the land of Egypt.

42 It [is] a night to be kept [holy] to  
 the Lord, because hee brought them out  
 of the lande of Egypt: this is that night

of the Lorde, which all the children of  
 Israel must keepe throughout their ge-  
 nerations.

43 Also the Lorde saide vnto Moses  
 and Aaron, This is the Lawe of the  
 Passouer: ° no stranger shal eat thereof.

44 But euery seruant that is bought  
 for money, when thou hast circumcised  
 him, then shall hee eat thereof.

45 A stranger or an hyrced seruant shall  
 not eat thereof.

46 \* In one house shall it be eaten: °  
 thou shalt carrie none of the flesh out of  
 the house, neither shall ye breake a bone  
 thereof.

47 All the Congregation of Israel  
 shall obserue it.

48 But if a stranger dwel with thee,  
 and will obserue the Passouer of the  
 Lorde, let him circumcise all the males,  
 that belong vnto him, and then let him  
 come and obserue it, & hee shalbe as one  
 that is borne in the land: for none unci-  
 runcised person shall eat thereof.

49 One ° lawe shalbe to him that is  
 borne in the lande, and to the stranger  
 that dwelleth among you.

50 Then all the children of Israel did  
 as the Lorde commaunded Moses and  
 Aaron: so did they.

51 And y<sup>e</sup> selfe same day did the Lord  
 bring the children of Israel out of the  
 land of Egypt by their armies.

# CHAP. XIII.

1 The first borne are offered to God. 2 The memoriall of their  
 deliuerance. 6 The institution of the Passouer. 8. 14 An  
 exhortation to teach their children to remember this deliue-  
 rance. 17 Why they are led by the wilderness. 19 The bones  
 of Joseph. 21 The pillar of the cloude and of the fire.

And the Lord spake vnto Mo-  
 ses, saying,

2 \* Sanctifie vnto mee all  
 the first borne: [that is,] euery  
 one that [first] openeth y<sup>e</sup> wombe among  
 the children of Israel, as well of man as  
 of beast: [for] it is mine.

3 Then Moses saide vnto the peo-  
 ple, \* Remember this day in the which  
 ye came out of Egypt, out of the ° house  
 of ° bondage: for by a mightie hande the  
 Lord brought you out fro thence: there-  
 fore no leauened bread shalbe eaten.

4 This day come ye out in the mo-  
 neth of Abib.

5 Nowe when the Lorde hath  
 brought thee into the land of the Cana-  
 nites, and Hittites, and Amorites, and  
 Hittites, and Jebusites (which hee swaue  
 vnto thy fathers, that hee would giue  
 thee, a land flowing with milke & honye)

then

Excep he be  
 circumcised  
 and onely y<sup>e</sup>  
 selfe your re-  
 ligion.

Nomb. 9. 12.  
 Iohn 19. 36.

u They that  
 are of the hous-  
 holde of God,  
 must be all to-  
 gether in one faith  
 and religion.

Chap. 3. 22.  
 and 11. 2.

|| Or, sent them.

Nomb. 33. 3.  
 Iosh. 24. 6.  
 q Which was  
 a cite in E-  
 gypt. Gen. 47.  
 11.  
 r Which were  
 strangers, and  
 not borne of  
 the Israelites.

Gen. 15. 13.  
 actes 7. 6.  
 galat. 3. 17.  
 f From Abra-  
 hams depa-  
 ring from Ur  
 in Chaldea  
 vnto the depa-  
 ring of the chil-  
 dren of Israel  
 from Egypt  
 are 430 yerres.

Chap. 22. 29.  
 and 34. 19.  
 leuit. 27. 26.  
 nomb. 3. 13.  
 and 8. 16.  
 Iuke 2. 23.

Exod. 23. 13.  
 f Ebr. house of  
 seruants.

a Where they  
 were in most  
 cruel slaue-  
 rie.  
 b To signifye  
 that they had  
 not leaue to  
 leaue their  
 bread.

c Concerning  
 part of Sparth  
 and part of A.  
 pish, which  
 come began to  
 ripe in that  
 countrey.



then thou shalt keepe this seruice in this moneth.

d Both the seuen and the first day were holy, as Chap. 12. 16.

6 Seuen dayes shalt thou eate unlea- uened bread, & the seuen day [shalbe] the feast of the Lord.

7 Unleavened bread shalbe eaten se- ven dayes, & there shall no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

e When thou dost celebrate the feast of unleavened bread, & thou shalt have continual remembrance thereof, as thou wouldest of a thing that is in thine hand: so before thine eyes,

8 And thou shalt shewe thy forme in that day, saying, [This is done,] be- cause of that which the Lord did vnto me. When I came out of Egypt.

9 And it shalbe a signe vnto thee by- on thine hande, & for a remembrance betwene thine eyes, & that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 And when the Lord shall bring thee into the lande of the Canaanites, as hee shalbe vnto thee and to thy fathers, and shall giue it thee.

Chap. 22. 29. and 34. 19. ezek. 44. 30.

12 Then thou shalt set apart vnto the Lord all that [first] openeth the wombe: also euery thing that [first] doth open the wombe, and commeth forth of thy beaſt: the males [shalbe] the Lords.

f Ebr. that first cometh forth. g This is also vnderstand of the boye and other beaſtes, which were not offered in sacrifice.

13 But euery first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt brake his necke: likewise all the first borne of man among thy sonnes shalt thou h bye out.

h By offering a cleane beaſt in sacrifice, Levit. 12. 6. Or, hereafter- wardes.

14 And when thy sonne shall aske thee || to morowe, saying, what is this: thou shalt then saye vnto him, with a nightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was harde hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beaſt: therefore I sac- rifice vnto the Lord all the males that [first] open the wombe, but all the first borne of my sonnes I redeeme.

i Or, because. k Which the Philistines would have made against them by stop- ping them the passage.

16 And it shalbe as a token vpon thine hande, and as frontiers betwene thine eyes, that the Lord brought vs out of Egypt by a nightie hand.

17 And when Pharaoh had let the people goe, God caried them not by the way of the Philistines country, though it were nearer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went by armed out of the land of Egypt.

19 (And Moses tooke bones of Joseph with him: for he had made the chil- dren of Israel sweare, saying, \* God will surely visite you, and ye shall take my bones alway hence with you)

20 \* So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites, 11 The Israelites stricken with seare murmure against Mo- ses, 13 Moses doeth encourage them, 21 Hee denieth the Sea, 23, 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying,

2 Speak to the children of Israel, that they returne and campe before Pi-hahiroth, betwene Migdol and the Sea, ouer against Wa- al-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the chil- dren of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harde Pharaohs heart that hee shall follow after you: so I will get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 Then it was tolde the King of Egypt, that people fled: and the heart of Pharaoh and of his seruantes was turned against the people, and they said, why haue we this done, & haue let Israel go out of our seruice?

6 And hee made readie his charets, and tooke his people with him,

7 And tooke sixe hundred chosen cha- rets, and all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand)

9 And the Egyptians pursued after them, and all the horses [and] charets

F. lll. of

k That is, not faintly, but openly, and as the word doeth signifie, for in order by fire and flur, Gen. 30. 25. Iosh. 24. 32. Nomb. 33. 6.

Nomb. 14. 14. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1. To defense them from the heare of the flame, Nehe. 9. 19.

a From to- ward the coun- try of the Philistines, b So the Sea was before them, moun- taines on ei- ther side, and the enemy at their backe: yet they obeyed God and were deliuered, Nomb. 33. 7. c By puni- shing his obsti- nate rebellion,

d Josephus writeth that besides these charets there were 50000, and 200000 foots- men. e Which great top and bold- nes, Iosh. 24. 6. 1. mac. 4. 9.



of Pharaoh, and his hoſemen and his hoſte ouertooke them camping by the Sea, beſide Pi-hahiroth, before Baalſephon.

10 And when Pharaoh ſaw this, he ſaid vnto his ſeruaunts, Behold, the children of Iſrael liſt by their eyes, & be- hold, the Egyptians marched after them, and they were ſore afraid: wherefore the children of Iſrael cryed vnto the Lord.

f They, which a little before in their deli- uerance reſpiced, being now in danger are aſ- fraide, & mur- mure.

In this figure ſour chief points are to be con- ſidered. Firſt, that the Church of God is ever ſub- iect in this world to the Croſſe, and to be afflicted after one ſort or other. The ſecond, that the mi- niſters of God following their vocation ſhall be euill ſpoken of, and murmured againſt, & euen of them that pretend the ſame cauſe and religion that they doe. The third, that God deliuereth not his Church incontinently out of dangers, but to exerciſe their faith and patience continually their trouble, yea and oftentimes augmenteth them: as the Iſraelites were now in ſuch hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are moſt great, then Gods helpe is moſt ready to ſuccour: for the Iſraelites had on either ſide them huge rocks and mountains, beſide them the Sea be- hind them moſt cruel enemies, ſo that there was no way left to eſcape to mans iudgement.



11 And they ſayde vnto Moſes, haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt: wherefore haſt thou ſerued vs thus, to taria vs out of Egypt?

g Such is the impatience of the fleſh, that it cannot abide Gods appointed time.

12 Did not we tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians: for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wildernes.

h Or, delinea- tance.

13 Then Moſes ſayde to the people, Feare ye not, ſtand ſtill, and behold the ſaluation of the Lord which hee will ſhew to you this day. For the Egyptians, whome ye haue ſeene this day, ye ſhall neuer ſee them againe.

14 The Lord ſhall fight for you: therefore holde you your peace.

i Oneſy put your truſt in God without grudging or doubting.

15 And the Lord ſaid vnto Moſes, wherefore reſt thou vnto me: ſpeake vnto the children of Iſrael that they goe forward:

i Thus in tem- tations faith fighteth a- gainſt the fleſh, and crepeth with inward groanings to the Lord.

16 And liſt thou by thy rod, & ſtretch out thine hand vpon the Sea and de- uide it, and let the children of Iſrael goe on drie ground thorow the muddes of the Sea.

17 And I beholde I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charrets, & vpon his hoſemen.

18 Then the Egyptians ſhall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charrets, and vpon his hoſemen.

19 And the Angel of God, which went before the hoſte of Iſrael, remo- ued and went behinde them: alſo the

pillar of the cloude went from before them, and ſtoode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Iſrael: it was both a cloude and darkenes, yet gaue it light by night, ſo that all night long the one came not at the other.)

k The cloude ſheweth light to the Iſrae- lites, but to the Egyptians it was darkenes, ſo that their two hoſtes coule not ioyne together, Iſa. 4. 23. pſal. 114. 3. Pſal. 78. 13. 1. cor. 10. 1. hebr. 11. 29.

21 And Moſes ſtretched forth his hand vpon the Sea, and the Lord cau- ſed the ſea to run backe by a ſtrong Eaſt winde all the night, & made the Sea drie land: for the waters were deuſed.

22 Then the children of Iſrael went through the mids of the Sea vpon the drie ground, and the waters [were] a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians purſued and went after them to the mids of the Sea, [euen] at Pharaohs hoſtes, his charrets, and his hoſemen.

24 So ſolue in the morning watche, when the Lord looked vnto the hoſte of the Egyptians, out of the fire and clou- die pillar, hee ſtrooke the hoſte of the Egyptians with ſcare.

l Which toad about the three laſt houres of the night.

25 For hee tooke off their charret wheeles, & they draue them with much a doe: ſo that the Egyptians [euery] one laide. I will ſlee from the face of Iſrael: for the Lord ſighteth for them againſt the Egyptians.

m Or, heauily.

26 Then the Lord ſaid to Moſes, ſtretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charrets and vpon their hoſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returne- ned to his force eaſely in the morning, and the Egyptians fled againſt it: but the Lord ouerthrew the Egyptians in the muddes of the Sea.

n So the Lord by the water ſaued his, and by the water drowned his ene- mies.

28 So the water returned and coue- red the charrets & the hoſemen, [euen] all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie lande thorow the muddes of the Sea, and the waters [were] a wall vnto them on their right hande, and on their left.

30 Thus the Lord ſaued Iſrael the ſame day out of the hand of the Egyp- tians, and Iſrael ſawe the Egyptians dead vpon the Sea bank.

31 And Iſrael ſaw the mighty poſt, which the Lord ſhewed vpon the Egyptians

o Ebr. hand.



n That is, the doctrine which he taught them in the Name of the Lord,

Egyptians: so the people feared the Lord, and beleueed the Lord, and his seruant Moses.

## CHAP. XV.

2. 20 Moses with the men and women sing prayes vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

a Praying God for the mercie of his enemies and their deliuerance. Widd. 10. 20.

**T**hen sang Moses and the children of Israel this song vnto the Lord, and saide in this manner. I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord [is] my strength and I praye, and he is become my saluation. he is my God, and I wil prepare him a tabernacle. [he is] my fathers God, and I will exalt him.

3 The Lord [is] a man of warre, his Name [is] Jehouah.

4 Pharaohs charrets and his hoste hath he cast into y Sea: his chosen captaines also were drownded in y red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in powder: thy right hande, O Lord, hath brused the enemye.

7 And in thy great glory thou hast ouerthrowe them that rose against thee: thou sentest forth thy wrath, [which] consumed them as the stubble.

8 And by the blast of thy nootrels the waters were gathered, the floods stood still as an heape, the depths congealed together in the heart of the Sea.

9 The enemye said, I will pursue, I will ouertake them, I will deuide the spoyle, my lust shalbe satisfied vpon them, I will drawe my sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the Sea couered them, they sanke as leade in the nightie waters.

11 who is like vnto thee, O Lord, among the Gods: who is like thee [so] glorious in holines, [so] fearful in power, doing wonders!

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, [which] thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare [and] be a frayde: for soe shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be

amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shal ware faunt hearted.

16 \* Feare and dread shall fall vpon them: because of the greatnes of thine arme, they shall be still as a stone, til thy people passe, O Lord: til this people passe, [which] thou hast purchased.

17 Thou shalt bring them in, & plant them in the mountaine of thine inheritance, [which is] the place [that] thou hast prepared, O Lord, for to dwell in, [even] the sanctuary, O Lord, [which] thine hands shall establish.

18 The Lord shal reigne for ever and euer.

19 For Pharaohs hostes went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but y children of Israel went on drie land in y mids of the Sea.

20 ¶ And Miriam the propheteesse, sister of Aaron tooke a timbrell in her hand, and all the women came out after her with timbrels and daunces.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel fro the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Harah, they could not drinke of the waters of Harah, for they were bitter: therefore the name of y place was called Harah.

24 Then y people murmured against Moses, saying, what shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a tree, [which] when he had cast into the waters, y waters were sweete: there he made them an ordinance and a lawe, and there he proued them,

26 And saide, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, & wilt do that [which] is right in his sight, and wilt giue care vnto his commandements, and keepe al his ordinances, then wilt I put none of these diseases vpon thee, [which] I brought vpon y Egyptians: for I [am] the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, and leuentie palme trees, and they camped there by the waters.

Deut. 2. 25. ioh. 2. 9. [Or, for thy great power,

i Which was mount Zion, where afterwards Temples was built.

k Signifying their great ioy, which custome the Jews obserued in certain solemnities. Iudg. 11. 34. and 21. 21. but it ought not to be a cloke to couer our wanton daunces, l To sing the like song of thanksgings. m Which was called Elim, Ierem. 33. 5. [Or, bitternes.

Ecclus. 38. 5.

n That is, god, o Moses in God: a name,

o Which is, to do that one ly that God commandeth,

Nom. 33. 9.

[or, date trees,



## CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth quailes and Manna. 23 The Sabbath is sanctified unto the Lord. 27 The turned day Manna could not be founde. 32 It is kept for a remembrance to the posteritie.

**A**fterward all the Congregation of the children of Israel departed from Elim, & came to the wilderness of Sin, (which is betwene Elim and Sinai) the fiftieth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel saide to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we fate by the fellys<sup>b</sup> pots, when we ate bread [our] bellies full: for ye haue brought vs out into this wilderness to kill this whole companie with famine.

4 Then saide the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall go out, and gather: that that is sufficient for euery day, that I may proue them, whether they will walke in my Law or no.

5 But the sixt day they shall prepare that which they shall bring home, and it shall be twise as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie of the Lord: for he hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs:

8 Againe Moses saide, At euen shall the Lord giue you flesh to eat, & in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we: your murmurings are [not] against vs, but against the Lord.

9 And Moses saide to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Moses as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and beholde, the glorie of the Lord appeared in a cloude.

11 (For the Lord had spoken vnto Moses saying,

12 \*I haue heard the murmurings of the children of Israel: tel them [therefore,] and say, [At euen ye shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God])

13 And so at euen the quailes came and couered the campe: and in the morning the dew lay round about the hoste.

14 And when the dew that was fallen was ascended, behold, a small round thing [was] vpon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel sawe it, they saide one to another, It is man, for they wist not what it was. And Moses saide vnto them, \*This is the bread which the Lord hath giuen you to eate.

16 This is the thing which the Lord hath commanded: gather of it euery man according to his eating: an Omer for a man, [according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered some more, some lesse.

18 And whē they did measure it with an Omer, \*he that had gathered much, had nothing ouer, & he that had gathered little, had no lacke: [so] euery man gathered according to his eating.

19 Moses then saide vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and stank: therefore Moses was angrie with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the sunne came, it was melted.

22 And the sixt day they gathered twise so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morrow [is] the rest of the holy Sabbath vnto the Lord: bake that to day which ye will bake, & seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they laied it vp till the morning, as Moses bade, and it stank not, neither was there any worme therein.

25 Then

a This is the right place wherein they had campe: there is another place called Sin, which was the place wherein they camped: and is also called Kadeth, Rom. 32:36.

b So hard a thing it is to the flesh not to murmur against God, when the desire is punished.

f Ebr. the portion of a day in his day. c To signify, that they durst patiently depende vpon Gods promise from day to day.

d He gaue them manna because they murmured, but for his promises sake.

e He that cometh with Gods ministers, cometh with God himselfe.

Or, in the twilight.

Nom. 11.31.

Nom. 11.7. p. 167. 78. 24. wild. 16. 20.

f Which signifieth a part, portion, or gift: also meat prepared. Ioh. 6.31. 1. cor. 10.3.

g Which cometh about a portell of our measure. f Ebr. for an head.

2. Cor. 8.15.

h God is a rich feeder of all, and none can utterly complain.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion shouldest thoue for the Sabbath and the day before,



25 Then Moses saide, Eat & to day: for to day [is] the Sabbath vnto & Lord: to day ye shall not finde it in the felde.

26 Six dayes shall ye gather it, but in the seventh day [is] the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord saide vnto Moses, How long refuse ye to keepe my commandements, and my lawes?

29 Behold, howe & Lord hath giuen you & Sabbath: therefore he giueth you the first day bread for two dayes: tarie [therefore] euery man in his place: let no man go out of his place the seventh day.

30 So the people rested & seventh day.

31 And the house of Israel called the name of it, MAN. & it was like <sup>a</sup> to coriander seede, but white: and the taste of it was like vnto bakers made w<sup>th</sup> honie.

32 And Moses said, This is & which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wilderness. When I brought you out of the land of Egypt.

33 Moses also laide to Aaron, Take a pot and put an Omer full of MAN therein, and set it before the Lord: to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron layed it by before the & Testament: to be kept.

35 And the children of Israel did eate MAN <sup>a</sup> fourtie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of & land of Canaan.

36 The Omer [is] the tenth part of the Ephah.

## CHAP. XVII.

1 The Israelites came into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth by his hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

¶ And all the Congregation of the children of Israel departed from & wilderness of Sin, by their iourneys at & commandment of the Lord, and camped in Rephidim, where [was] no water for the people to drinke.

2 \* Wherefore the people contended with Moses, and saide, Giue vs water that we may drinke. And Moses saide vnto them, Why contend ye with me? Wherefore doe ye & tempt the Lord?

3 So the people thirsted there for wa-

ter, and the people murmured against Moses, and saide, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children & our cattell with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people: for they be almost ready to stone me.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go:

6 Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that & people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, Massah and Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the Lord among vs, or no?

8 ¶ Then came Amalek & fought with Israel in Rephidim.

9 And Moses said to Joshua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses bad him, & fought with Amalek: & Moses, Aaron, and hur, went by to the top of the hill.

11 And when Moses held by his hand, Israel prevailed: but when hee let his hand & downe, Amalek prevailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and hur stayed by his hands, & one on the one side, and & other on the other side: so his hands were steady vntill the going downe of the sunne.

13 And Joshua discomfited Amalek & his people with the edge of the sword.

14 ¶ And the Lord laide to Moses, Write this for a remembrance <sup>h</sup> in the booke, & rehearse it to Joshua: for \* I will utterly put out the remembrance of Amalek from vnder heaven.

15 (And Moses built an altar, and called the name of it, Jehovah-nissi)

16 Also hee saide, \* The Lord hath sworn, that hee will haue warre with Amalek from generation to generation.

## CHAP. XVIII.

1 Jehu cometh to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Jehu respecteth and offereth sacrifice to God. 21 What manner of men officers and Tawees ought to be. 24 Moses obeyeth Jehu: and setteth in appointing officers.

when

l God took a way the occasion from their labour, to signifye how help hee would haue kept.

m Their thirst was so great that they did enuie against Gods commandment.

n In forme and figure, but not in colour, Rom. 11, 7.

o Of this best hee read, Gen. 2, 4.

p That is, the Ark of the covenant: to wit, after that the Ark was made, Josh. 5, 12. nehe. 9, 15. q Which meaneth sure conqueste: as aboute ten potells.

r Ebr. at the mouth.

s As Moses here noted, not euery place, where they camped, as Num. 33, but only those places where some not able thing was done.

t Num. 20, 4. b ¶ I pray you God? way haue you not for succour of him w<sup>th</sup> out murmuring against vs?

c Moses readie the people are for their owne matters to flap the true prophets, and howe they are to reuenge Gods cause against his enemies and false prophets. Chap. 7, 20. Num. 20, 9. wild. 11, 4. psal. 78, 15, & 105, 41.

d 1. cor. 10, 4. Or, Tentatio. Or, Stric. e I shall in aduersitie beare thine Oen to be silent, when hee neglect his promises and make him a liar. Deut. 25, 17. wild. 11, 3. f The name of Eliphaz, sonne of Elu, Gen. 36, 12. g That is, Horeb, which is also called Sinai.

g So that we see how dangerous a thing it is to faint in prayer.

h In the booke of the lawe, Ebr. put in the cares of Joshua. Num. 24, 20. i 1. sam. 1, 5, 3. i That is, the Lord is my bamer: as hee declared by holding by his rod and his hands. Ebr. the hand of the Lord vpon the throne.



Chap. 2. 16.

**W**hen Iethro <sup>†</sup> Priest of Midian Moses father in law heard all that God had done for Moses, and for Israel his people, [and] howe the Lorde had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after he had sent her abway)

3 And her two sonnes, whereof the one was called <sup>†</sup> Gershom: for he saide, I haue bene an atiant in a strange land:

4 And the name of the other [was] Eliezer: for the God of my father, saide he, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by <sup>†</sup> the mount of God.

6 And he said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 And Moses went out to meete his father in law, and did obeisance and kissed him, and eche asked other of his <sup>†</sup> welfare: & they came into the tent.

8 Then Moses told his father in law all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, [and] al the trauaile that had come vnto them by the way, and [howe] the Lord deliuered them.

9 And Iethro reioyced at all <sup>†</sup> goodnesse, which the Lorde had shewed to Israel, [and] because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro saide, <sup>†</sup> Blessed [be] the Lorde who hath deliuered you out of the hand of the Egyptians, & out of <sup>†</sup> hand of Pharaoh: who hath [also] deliuered the people from vnder <sup>†</sup> hand of the Egyptians.

11 Nowe I knowe that the Lorde is greater then all the gods: <sup>†</sup> for as they haue delt proudly with them, [so are they] recompended.]

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices [to offer] vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law <sup>†</sup> before God.

13 Now on <sup>†</sup> morrow, when Moses saide to iudge the people, the people stood about Moses from morning vnto euen.

14 And When Moses father in law saide al that he did to the people, he said, what is this that thou doest to the people: why sittest thou thy selfe alone,

and all the people stand about thee from morning vnto euen:

15 And Moses saide vnto his father in law, Because the people come vnto me to seeke <sup>†</sup> God.

16 When they haue a matter, they come vnto me, and I iudge betwene one & another, [and declare the ordinances of God, and his lawes.]

17 But Moses father in law saide vnto him, The thing which thou doest, is not well.

18 Thou both <sup>†</sup> weariest thy selfe greatly, and this people that is with thee: for the thing [is] to heauy for thee: <sup>†</sup> thou art not able to do it thy selfe alone.

19 Heare now my <sup>†</sup> voyce, I wil giue thee counsell, and God shall be with thee) be thou for the people to <sup>†</sup> Godwarde, and report thou the causes vnto God,

20 And admonish them of <sup>†</sup> ordinances, and of the lawes, & shewe them the way, wherein they must walke, and the worke that they must do.

21 Moreover, prouide thou among all <sup>†</sup> people: men of courage, fearing God: men dealing truly, hating couetousnes: and appoint [such] ouer them [to be] rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (& God [to] commande thee) both thou shalt be able to endure, and all this people shall also go quietly to their place.

24 So Moses <sup>†</sup> obeyed <sup>†</sup> voyce of his father in law, & did all that he had saide:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, [but] they brought <sup>†</sup> hard causes vnto Moses: for they iudged al small matters them selues.

27 Afterward Moses <sup>†</sup> let his father in law depart, and hee went into his countrey.

## CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promys to obey God. 12 He that toucheth the hill breath. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

In

a It may seeme that he sent her backe for a time to her father for her marriage, lett the husbande be a let to his vocat[i]o[n], which was so dangerous. Chap. 4. 25.

Chap. 2. 22.

b Moses is called <sup>†</sup> mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 2. Pet. 1. 18. c That is, he sent messengers to say vnto him.

† Ebr. of peace.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

Chap. 1. 10, 16, 22. chap. 5. 7. chap. 14. 8. e For of they that beloued the children of the Israelites, persecuted themselves by water. f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to knowe Gods will, & to haue iustice executed.

† Ebr. thou wilt faint and fall.

Deut. 1. 9.

(Or, counsell.

h Iudge thou in hard causes, which cannot be decided but by consulting with God.

i What manner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of our inferiours: for to such God attendeth times giueth wisdom to humble euen that are exalted: and to declare that one member hath neede of another.

l Reade the oration, Rom. 10. 29.



a Which was in the beginning of the month of June, and part of June,  
b That they departed from Rephidim,

Act. 7. 38.

c God called Iſaiah Iſrael therefore the house of Iſaiah and the people of Iſrael ſignifie onely Gods people,

d For the eagle by flying high, is out of danger, and in carrying her birds rather on her wings then in her talons declares her love,  
Deut. 5. 2.  
Deut. 10. 14.  
psal. 24. 1.  
1. Pet. 2. 9. reuel. 1. 6.

Chap. 24. 3.  
deut. 9. 27. &  
26. 17. ioh. 1.  
24. 16.

e Teach them to be pure in heart, as they thew themselves outwardly cleane by washing.

Heb. 12. 20.

**I**n the thirde moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame day came they into the wilderness of Sinai.

2 For they departed from Rephidim, & came to the desert of Sinai, and camped in the wilderness: euen there Iſrael camped before the mount.

3 But Moſes went by vnto God, for the Lord had called out of the mount vnto him, ſaying, Thus shalt thou ſay to the house of Iſaiah, and tel the children of Iſrael,

4 We haue ſeene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore if ye will heare my voyce in deede, and keepe my couenant, then yee shall be my chief treasure above all people, though all the earth be mine.

6 We ſhal be vnto me alſo a kingdome of Priests, and an holy nation. These are the words which thou shalt ſpeake vnto the children of Iſrael.

7 Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

8 And the people answered all together, and ſayd, All that the Lord hath commaunded, we wil doe. And Moſes reported the wordes of the people vnto the Lord.

9 And the Lord ſaid vnto Moſes, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, & that they may alſo beleue thee for euer. (for Moſes had tolde the wordes of the people vnto the Lord)

10 Moreover, the Lord ſaid vnto Moſes, Go to the people, and ſanctifie them to day and to morrow, & let them waſh their clothes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the ſight of all the people vpon mount Sinai:

12 And thou shalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that ye goe not by to the mount, nor touch the border of it: whoſoever toucheth the mount, ſhall ſurely dye.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtricken through with darts, whether it be beaſt or man,

he ſhall not liue: When the hoſe bloweth long, they ſhall come by into the mountaine.

14 Then Moſes went downe from the mount vnto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſayde vnto the people, Be ready on the third day, [and] come not at [your] viues.

16 And the third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount, and the ſound of the trumpet exceeding loud, ſo that all the people, that was in the campe, was afraide.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtoode in the nether part of the mount.

18 And mount Sinai [was] all on ſmoke, becauſe the Lord came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a furnace, and all the mount trembled exceedingly.

19 And when the ſound of the trumpet blew long, and waxed louder and louder, Moſes ſpake, and God answered him by voyce.

20 For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes by name to the top of the mount, Moſes went by.

21 Then the Lord layde vnto Moſes, Goe downe, charge the people, that they breake not their boundes, to goe by to the Lord to gaze, leaſt many of them periſh.

22 And let the Priests alſo which come to the Lord be ſanctified, leaſt the Lord deſtroy them.

23 And Moſes ſayd vnto the Lord, The people can not come by into the mount Sinai: for thou haſt charged vs, ſaying, Set markes on the mountaine, and ſanctifie it.

24 And the Lord ſayde vnto him, Goe, get thee downe, and come by, thou, and Aaron with thee: but let not the Priests and the people breake their boundes to come by vnto the Lord, leſt he deſtroy them.

25 So Moſes went downe vnto the people, and tolde them.

#### CHAP. XX.

2 The commandments of the ſecond table. 18 The people afraide are comforted by Moſes, 23 Gods of ſilver and golde are againe ſoſe hidden, 24 What ſort the altar ought to be.

G. I. Then

Or, trumpet, toward.

f But give your ſelues to prayer and abſtinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 5.

Deut. 4. 11.

g God ſet theſe ſearefull ſignes that his Law ſhould be had in greater reuerence, and his maiesty the more feared, h He gaue authority to Moſes by plaine wordes, that the people might underſtand him.

Or, rulers.

Or, breake out vpon the,

i Neither dignitie nor multitude haue authority to paſſe the boundes, that Gods wordes prietests beſe.



a When Mo-  
ses and Aaron  
were gone by,  
e had passed  
the bounds of  
the people, God  
spake thus out  
of the mount  
Seyn, that all  
the people heard.  
Deut. 5. 6. psal.  
81. 1.

b Or, seruants.  
c To whose  
eyes all things  
are open.  
Leuit. 26. 1.  
psal. 97. 7.

d By this out-  
ward gesture  
all kind of ser-  
vice and wor-  
ship to idoles  
is forbidden.  
e And will be  
reuinged of p  
contemners of  
mine honour.

f Wherefore is  
he rather to  
show mercie  
then to punish.  
Leuit. 19. 12.  
deu. 5. 11. mat.  
5. 38.

g Either by  
swearing false-  
ly or rashly by  
his Name, or  
by conem-  
ning it.

h Either is by  
increasing the  
spirituall  
rest by hearing  
Gods word, p  
resting from  
worldly tras-  
uallies.

i Or, cic.  
Gen. 2. 2.  
Deut. 5. 16.  
mat. 15. 4. eph.  
6. 2.

k To the pa-  
rents also is  
meant all that  
haue authority  
ouer vs.

l But loue and  
pietie are thy  
brothers list.  
m But be pure  
in heart, wor-  
ship and deu-  
te.

n But thou to  
saue his good-  
ne. But first thy  
fiss good name,  
and speake  
truth.

o Thou maist  
not so much as  
with his dis-  
cordance in any  
thing.

p Or, heard.  
f. b. f. b. b. b. b.

**W**hen God spake all these  
words, saying,  
2 \* I am p Lord thy God,  
which haue brought thee out  
of the land of Egypt, out of the house of  
bondage.

3 Thou shalt haue none other gods  
before me.

4 \* Thou shalt make thee no grauen  
image, neither any similitude of things  
that are in heauen aboue, neither that  
are in the earth beneath, nor that are in  
the waters vnder the earth.

5 Thou shalt not bowe downe to  
them, neither serue them: for I am the  
Lorde thy God, a ielous God, visit-  
ing the iniquitie of the fathers vpon the chil-  
dren, vpon the thirde generation and  
vpon the fourth of them that hate me:

6 And thou shalt loue me, and keepe  
my commandements.

7 \* Thou shalt not take the Name of  
the Lorde thy God in vaine: for the  
Lorde will not holde him guiltles that  
taketh his Name in vaine.

8 Remember thy Sabbath day, to  
keepe it holy.

9 \* Sixe dayes shall thou labour, and  
doe all thy worke,

10 But the seventh day [is] the Sab-  
bath of the Lorde thy God: [in it] thou  
shalt not doe any worke, thou, nor thy  
sonne, nor thy daughter, thy manser-  
uant, nor thy maid, nor thy beast, nor thy  
stranger that is within thy gates.

11 \* For in sixe dayes the Lorde made  
the heauen and the earth, the sea, and all  
that in them is, & rested the seventh day:  
therefore the Lorde blessed the Sabbath  
day, and hallowed it.

12 \* Honour thy father & thy mo-  
ther, that thy dayes may be prolonged  
vpon the land, which the Lorde thy God  
ginieth thee.

13 \* Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false wit-  
nes against thy neighbour.

17 Thou shalt not couet thy neigh-  
bours house, neither shalt thou couet  
thy neighbours wife, nor his man ser-  
uant, nor his mayde, nor his ore, nor his  
asse, neither any thing that is thy neigh-  
bours.

18 And all the people sawe the  
thunders, and the lightnings, and the  
found of the trumpet, & the mountaine

smoking, and when the people sawe it  
they fled and stood afarre off,

19 And said vnto Moses, Talke thou  
with vs, and we will heare: but let not  
God talke with vs, lest we die.

20 Then Moses sayde vnto the peo-  
ple, Feare not: for God is come to proue  
you, & that his feare may be before you,  
that ye sinne not.

21 So the people stood afarre off, but  
Moses drew neere vnto the darkenesse  
where God [was].

22 And the Lorde said vnto Moses,  
Thus thou shalt say vnto the children  
of Israel, Ye haue seene that I haue  
talked with you from heauen.

23 Ye shal not make [therefore] with  
me gods of siluer, nor gods of golde: you  
shall make me none.

24 \* An altar of earth thou shalt  
make vnto me, and thereon shalt offer  
thy burnt offerings, and thy peace offer-  
ings, thy sheepe, and thine oxen: in all  
places, where I shall put the remem-  
brance of my Name, I will come vnto  
thee, and blesse thee.

25 \* But if thou wilt make me an al-  
tar of stone, thou shalt not builde it of  
hewen stones: for if thou lift by thy tooke  
vpon them, thou hast polluted it them.

26 Neither shalt thou go by by steps  
vnto mine altar, that thy filthyneesse be  
not discovered thereon.

#### CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching  
seruitude, murders, and wrongs: the obseruation whereof  
doeth not suffice a man, but are giuen to haue our corrupt  
nature, which els would breake out into all mischiefes and  
cruelties.

**N**ow these are the lawes, which  
thou shalt set before them:

2 \* If thou bye an Ebrewe  
seruant, hee shall serue thee  
yeres, and in the seventh he  
shal go out free, for nothing.

3 If he came himselfe alone, he shal  
go out himselfe alone: if he [were] mar-  
ried, then his wife shal go out with him.

4 If his master hath giuen him a  
wife, and she hath borne him sonnes or  
daughters, the wife and her children  
shalbe her masters, but he shal goe out  
himselfe alone.

5 But if the seruant say thus, I loue  
my master, my wife and my children, I  
will not go out free,

6 Then his master shal bring him vnto  
the Judges, & let him to the doore,  
or to the post, and his master shall boze  
his eare through with a nagle, and he  
shall

Deut. 5. 24. &  
18. 16. hebr.  
12. 18.

o Whether  
you will obey  
his preceptes  
as you promi-  
sed, chap. 19. 8.

Chap. 27. 8. &  
38. 7.  
Leuit. 3. 1.

Deut. 27. 5.  
10. 8. 31.

p Ebreit, that is,  
the stone.  
q Either  
might be by  
his stomping,  
or byding at  
his clothes.

Leuit. 25. 39.  
deut. 15. 12.  
ere. 34. 14.

a Paying no  
money for his  
labour.  
b Not hauing  
wife nor chil-  
dren.

c Till her time  
of seruitude  
was expired,  
which might be  
the fourth  
year of the ser-  
uice.

d Ebr. gods.  
e Where the  
iudges sat.



†Ebr. in his hand.

4 If the theft be found \* with him, alive, whether it be ore, asse, or sheepe) he shal restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shal recompence of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, & catch in the thornes, or the stacks of corne, or the standing corne, or field be consumed, he that kindled the fire shal make full restitution.

7 ¶ If a man deliuer his neighbour money, or stufte to keepe, and it be stolen out of his house, if the thiefe be found, he shal pay the double.

8 If the thiefe be not found, then the master of the house shalbe brought vnto the Judges [to sweare,] whether he hath put his hand vnto his neighbours good, or no.

9 In all maner of trespassse, whether it be for oren, for asse, for sheepe, for raiment, or for any maner of lost thing, which an other challengeth to be his, the cause of both parties shal come before the Judges, [and] whome the Judges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or ore, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, [and] no man see it,

11 ¶ An othe of the Lorde shall be betwene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shal take [the othe,] and he shal not make it good:

12 ¶ But if it be stolen from him, he shal make restitution vnto the owner thereof.

13 If it be torne in pecies, he shal bring it recorde, [and] shal not make that good, [which is] deuoured.

14 ¶ And if a man borrow [ought] of his neighbour, and it be hurt, or els dye, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shal not make it good: [for] if it be [an hired thing, it] came for his hire.

16 ¶ And if a man intise a maid that is not betrothed, & lye with her, he shall endowe her, and take her to his wife.

17 If her father refuse to giue her to him, he shal pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to line.

19 ¶ Whosoener lyeth with a beast,

shall dye the death.

20 ¶ He that offereth vnto any gods, saue vnto the Lorde onely, shalbe flaine.

21 ¶ Moreover, thou shalt not do murrie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not trouble any widow, nor fatherlesse child.

23 If thou were or trouble such, and so he call and crie vnto me, I wil surely heare his crie.

24 Then shall my wrath be kindled, and I wil kill you with the sword, and your wives shalbe widowes, and your children fatherlesse.

25 ¶ If thou lend money to my people, [that is,] to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, [and] this is his garment for his skinn: wherein shal he sleepe: therefore when he crieth vnto me, I wil heare him: for I am mercifull.

28 ¶ Thou shalt not raise vpon the Judges, neither speake euill of the ruler of thy people.

29 ¶ Thine abundance & thy licour shalt thou not keepe backe. The first borne of thy fowles shalt thou giue me.

30 Likewise shalt thou do with thine oren and with thy sheepe: seven dayes it shalbe with his damme, [and] the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, neither shall ye eate any flesh that is to me [of beasts] in the field: ye shall cast it to the dogge.

# CHAP. XXIII.

2 Not to follow the multitude, 13 Not to make mention of the strange gods, 14 The three solemne feastes, 20, 23 The Angel is promised to leade the people, 25 What God promiseth, if they obey him, 29 God will call out the Cannanites by little and little, and why.

**T**hou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.

2 ¶ Thou shalt not folowe a multitude to doe euill, neither agree in a conuention: to decline after many and overthowle [the trueth].

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies ore, or his asse going astray, thou shalt bring him to him againe,

Deut. 13. 13, 14. 15. 1. mac. 2. 24. Leuit. 19. 33.

Zach. 7. 10.

h The first plague of God vpon the Egyptians, Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

k For colour necessary, Act. 23. 5.

k Thine abundance of thy corne, oyle, and wine, Chap. 13. 25. 12. & 34. 19.

Leuit. 22. 8. 22. 44. 3. 1. And so haue nothing to doe with it.

† Or, report a false tale.

† Or, cruell.

† Ebr. answers. a Doe that which is good though few doe fauour it, b If we be bound to doe good to our enemies beast, much more to our enemy himselfe, & at 5. 44.

† Ebr. gods, d That is, whether he hath stolen,

† Ebr. broken.

e They should sweare by the Name of the Lorde.

Gen. 31. 39.

f He shal shew some part of the beast, or bring in witness,

g He that hireth it shall be free by paying the hire, Deut. 21. 28.



c If God com-  
mande to helpe  
up our ene-  
mies all un-  
der his burden  
will he suffice  
vs to cast  
downe our hye  
stien with hea-  
uyn burdens?  
Dan. 1. 3. 5.  
d Whether  
thou be magi-  
strate or art  
commanded  
by the magi-  
strate,  
Deut. 1. 5. 19.  
ecclus. 2. 28.  
† Ebr. seeing.  
e For in that  
that hee is a  
stranger, his  
heart is comfort-  
full enough,  
Leuit. 23. 3.  
and 26. 43.  
deut. 1. 11.

5 If thou see thine enemies<sup>c</sup> alle ly-  
ing vnder his burden, wilt thou cease to  
helpe him? thou shalt helpe him by a-  
gainc with it.

6 Thou shalt not ouerthrowe the  
right of thy poore in his sute.

7 Thou shalt keepe thee farre from  
a false matter, and shalt not slay the in-  
nocent and the righteous: for I will not  
iustifie a wicked man.

8 Thou shalt take no gift: for the  
gift blindeth the wise, and peruerteth  
the wordes of the righteous.

9 Thou shalt not oppresse a stran-  
ger: for ye knowe the heart of a stran-  
ger, seeing ye were strangers in the land  
of Egypt.

10 Howeouer, sixe yeeres thou shalt  
sowe thy lande, and gather the frutes  
thereof.

11 But the seventh yere thou shalt let  
it rest and lie still, that the poore of thy  
people may eate, and what they leaue,  
the beastes of the field shall eate. In like  
manner thou shalt do with thy vineyard,  
[and] with thine olive trees.

12 Sixe dayes thou shalt doe thy  
worke, and in the seventh day thou shalt  
rest, that thine ore, and thine asse may  
rest, and the sonne of thy mayde and the  
stranger may be refreshed.

13 And ye shal take heed to all things  
that I haue sayde vnto you: and ye shall  
make no mention of the name of other  
gods, neyther shall it be heard out of thy  
mouth.

14 Three times thou shalt keepe a  
feast vnto me in the yere.

15 Thou shalt keepe the feast of vn-  
leavened bread: thou shalt eate vnleau-  
ned bread seven dayes, as I comanded  
thee, in þe season of the moneth of Abib:

for in it thou canest out of Egypt: and  
none shall appeare before me emptye:

16 The feast also of the harvest of the  
first frutes of thy labours, which thou  
hast sowed in the fildes: and the feast of  
gathering [fruits] in the end of the yere,  
when thou hast gathered in thy labours  
out of the fildes.

17 These three times in the yere  
shall all thy men children appeare before  
the Lord Iehouah.

18 Thou shalt not offer the blood of  
my sacrifice with leavened bread: ney-  
ther shall the fat of my sacrifice remaine  
vntill the morning.

19 The first of the first frutes of thy  
lande thou shalt bring into the house of

the Lord thy God: [yet] shalt thou not  
see the a hidde in his mothers milke.

20 Behoide, I send an Angel be-  
fore thee, to keepe thee in the way, and  
to bring thee to the place which I haue  
prepared.

21 Beware of him, & heare his voyce,  
[and] prouoke him not: for hee will not  
spare your misdeeds, because my name  
is in him.

22 But if thou hearkē vnto his voyce,  
and do all that I speake, then I will be  
an enemy vnto thine enemies, and will  
afflict them that afflict thee.

23 For mine Angel shall goe before  
thee, and bring thee vnto the Amozites,  
and the Hittites, and the Perizzites, and  
the Canaanites, the Hittites, and the Je-  
busites, and I will destroy them.

24 Thou shalt not do lye downe to  
their gods, neither serue them, nor do af-  
ter the workes of them: but utterly  
ouerthrowe them, and breake in pices  
their images.

25 For ye shall serue the Lord your  
God, and hee shall bleſſe thy bread and  
thy water, and I will take all sickness  
away from the mids of thee.

26 There shal none cast their fruit  
no: be barren in thy land: the number of  
thy dayes I will fulfill.

27 I will send my feare before thee,  
and will destroy all the people among  
whome thou shalt go: and I will make  
all thine enemies [turne] their backs  
vnto thee:

28 And I will sende hornets before  
thee, which shall drine out the Hittites,  
the Canaanites, and the Hittites from  
thy face.

29 I will not cast them out from thy  
face in one yere, least the land grow to a  
wildernesse: and the beastes of the fildes  
multiplie against thee.

30 By little and little I will drine them  
out from thy face, vntill thou increase,  
and inherite the land.

31 And I will make thy coastes from  
the red Sea vnto the Sea of the Phi-  
listines, & from the desert vnto the Ri-  
uer: for I wil deliuer the inhabitants of  
the land into your hande, and thou shalt  
drine them out from thy face.

32 Thou shalt make no couenant  
with them, nor with their gods:

33 Neither shal they dwell in thy land,  
least they make thee sinne against mee:  
for if thou serue thy gods, surely it shall  
be thy destruction.

l Speaking,  
that no frutes  
should be taken  
before uult time  
and thereby are  
brought all  
cruel and wan-  
ten appetites,  
Chap. 33. 2.  
deut. 7. 21.  
m I will giue  
him mine au-  
thoritie, and he  
shall gouerne  
you in my  
name,

Chap. 33. 2.  
deut. 7. 21.  
ioh. 14. 11.

Deut. 7. 25.  
God com-  
mandeth his  
not onely not  
to worship  
idols, but to  
destroy them.  
¶ That is, all  
things necessa-  
rie for this pre-  
sent life.  
Deut. 7. 14.

p I will make  
them afraid at  
thy coming,  
and sende mine  
Angel to de-  
stroy them, as  
Chapter 33. 2.  
ioh. 14. 11.

q Called the  
Sea of Syria,  
or Arabia  
called deserta.  
r So wit, Cu-  
pitate,

Chap. 34. 15.  
deut. 7. 2.

† Ebr. offence,  
or sinne, Deu.  
7. 16. and ioh.  
23. 13.





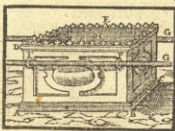


on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, & cover them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

The Arke of the Testimonie.



- A B The length, two cubites and an halfe.  
B C The breadth a cubite and an halfe.  
A D The height a cubite and an halfe.  
E The golden crowne about the Arke.  
F The four rings of golde in the four corners.  
G The barres covered with golde to put through the rings to carry the Arke.  
H The inner part of the Arke where the Testimonie was put.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall give thee.

17 Also thou shalt make a Merciseat of pure golde, two cubites & an halfe long, and a cubite and an halfe broad.

g There God appeared mercifully unto them: and this was a figure of Christ.

The Mercifeate.



- 1 The Propitiatorie or Merciseat, which is the covering of the Arke of the Testimonie, set a part in this edition, for plainnes.  
K The place whence issued the oracle and answers from above the Propitiatorie, & from betwene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Merciseat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Merciseat shalt ye make the Cherubims, on the two endes thereof.

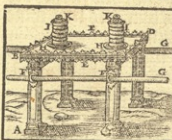
20 And the Cherubims shall stretch their wings on hie, covering the Merciseat with their wings, and their faces one to another: to the Merciseat ward shall the faces of the Cherubims be.

21 And thou shalt put the Merciseat above vpon the Arke, and in the Arke thou shalt put the testimonie, which I will give thee.

22 And there I will declare my selfe vnto thee, and from above the Merciseat \* betwene the two Cherubims, which are vpon the Arke of the Testimonie. I will tell thee all things which I will give thee in commandment vnto the children of Israel.

23 Thou shalt also make a table of Shittim wood, of two cubites long, and

The Table of the Shewbread.



- A B The height a cubite and an halfe.  
B C The length two cubites.  
C D The breadth a cubite.  
E A crowne of golde about and beneath separated the one from the other by a border of an halfe inch thick, which declares that the table was an hand broad thick.  
F The four rings.  
G The barres to carry the table, which were put through the rings.  
H Dishes wherein the shewbread was put.  
I The twelve cups or loaves called the shewbread.  
K The goblets or coverings, the incense cups.

one cubite broad, and a cubite and an halfe hie:

24 And thou shalt cover it with pure golde, & make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of four fingers round about: Or, an hand broad.

26 After, thou shalt make for it four rings of golde, and shalt put the rings in the four corners that are in the four feet thereof:

27 Quere against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, & shalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also dishes for it, and incense cups for it & coverings for it, and goblets. Where with it shall be covered, one of fine gold shalt I make them.

30 And thou shalt set vpon the Table the shewbread before me continually.

The Candlestick.



Because the fashion of the Candlestick is so plain and evident, it needeth not to describe the particular partes thereof according to the order of letters. Only whereas it is sayde in the 34. verse that there shall be four boules or cuppes in the Candlestick, it must be vnderstood of the shaft or handle: for there are but three for every one of the other branches. Also the knobs of the Candlestick are those which are vnder the branches as they issue out of the shaft on either side.

31 Thou shalt make a Candlestick of pure gold: of worke beaten out with the hammer, shalt the Candlestick be made, his shaft, and his branches, his boules, his knobs: and his floures shall be of the same.

32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like vnto almonds, one knob & one floure in one branch: and three boules like almonds in the other

G.iii. branch,

¶ Or, will appoint with thee.  
Nomb. 7. 89.

Chap. 37. 10.

Chap. 37. 17.  
It shall not be molten, but beaten out of the lump of golde with the hammer.



branche, one knop and [one] floure: so throughout the five branches that come out of the Candlesticke.

34 And in the [shaft] of the Candlesticke [shalbe] foure boules like unto almondes, his knops and his floures.

35 And [there shalbe] a knop vnder two branches [made] thereof: and a knop vnder two branches [made] thereof: and a knop vnder two branches [made] thereof, according to the five branches coming out of the Candlesticke.

36 Their knops and their branches shall be thereof. all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seven lampes thereof: and the lampes thereof shalt thou put thereon, to give light toward that that is before it.

38 Also the snuffers and snuffdishes thereof [shalbe] of pure golde.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 \*Looke therefore that thou make [them] after their faction, & was shewed thee in the mountaine.

#### CHAP. XXVI.

1 The forme of the Tabernacle and the apperainces. 33 The place of the Arke, of the Spercitate, of the Table, and of the Candlesticke.

**A**fterwarde thou shalt make the Tabernacle with ten curtaynes of fine wined linen, and blew silke, & purple, and skarlet: and in them thou shalt make Cherubims of<sup>a</sup> broyded worke.

The first covering of the Tabernacle.

\* NORTH.



2 The length of one curtaine [shalbe] eight and thirtie cubites, and the bredth of one curtaine, foure cubites: every one of the curtaynes shall haue one measure.

3 Five curtaynes shall be coupled one to another: & the [other] five curtaynes shalbe coupled one to another.

4 And thou shalt make stringes of blew silke vpon the edge of the one curtaine, which is in the seluedge<sup>b</sup> of the coupling: and likewise shalt thou make in the edge of the [other] curtaine in the seluedge, in the second coupling.

5 Fiftie stringes shalt thou make in one curtaine, and fiftie stringes shalt thou make in the edge of the curtaine, which is in the second coupling: the stringes [shalbe] one right against another.

6 Thou shalt make also fiftie [taches] of golde, and couple the curtaynes one to another with the taches, and it shalbe one [Tabernacle].

The curtaynes of Goates heare.

NORTH.



These eleven curtaynes of goates heare were put about the other xij. A And the eleventh hangings before the entry of the Tabernacle, looke B. These also were 30 cubites long, & the other but eight and twentie, and therefore on the South side they were a cubite longer then the other, looke C. And also an ether on the North side, that the boards might be covered, F.

7 Also thou shalt make curtaynes of goates [heare], to be a covering vpon the Tabernacle: thou shalt make them [to the number] of eleuen curtaynes.

8 The length of a curtaine [shall be] thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes [shall be] of one measure.

9 And thou shalt couple five curtaynes by themselves, and the five curtaynes by themselves: but thou shalt double the first curtaine vpon the forefront of the covering.

10 And thou shalt make fiftie stringes in the edge of one curtaine in y seluedge of the coupling, and fiftie stringes in the edge of the [other] curtaine in the second coupling.

11 Likewise thou shalt make fiftie [taches] of brasle, and fasten them on the stringes, and shalt couple the covering together, that it may be one.

12 And the remnant that resteth in the curtaynes of the covering, [even] the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of the covering, may remaine on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make a covering of rams skinnnes dyed red, and a covering<sup>h</sup> of badgers skinnnes aboue.

15 Also thou shalt make boardes for the Tabernacle of Shittim wood to stand by.

16 Ten cubites [shalbe] the length of a board, and a cubite and an halfe cubite the

c In tying together both the sides.

Or, hookes.

Or, partition.

d Let raiseg whether should marre it.

e That is, fine on the one side, and fine on the other, and the first seluedge hang cur the booke of the Tabernacle.

Or, hookes.

f For these curtaynes were two cubites longer then the curtaynes of the Tabernacle: so that they were fider by a cubite on both sides.

g To be put vpon the covering that was made of goates heare.

h This was the third covering for the Tabernacle.

k This was y talent weight of the temple, and wayed 120. pound, Hebr. 8. 5. actes 7. 44.

a That is of most cunning of fine worke.

A B C D The ten curtaynes, which were eight & twentie cubites long of Cherubim worke.

A E The breadth of a curtaine was foure cubites, and so the ten were foure cubites broad.

F G Two curtaynes and an halfe: so that the whole layde together declared that the Tabernacle was thirtie cubites long and twelue broad.

F H Taches or hookes to tye the curtaynes together.

b On the side that the curtaynes might be tye together.



the breadth of one board.

17 Two tenons shall be in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

The Tabernacle.



A Twentie boardes on the Southside, and as many on the Northside, which were of 10 cubites in length, that is, from E. to E. The breadth of each was a cubite and a half, by reason whereof, all joynted together, made 50 cubites, which was the length of the Tabernacle. Toisplus wretched that each board was an handfull thicke.

B The nether part of the boardes which was cut into two tenons.

C The two mortaises, for each tenon one, wrought in two pieces apart, wherinto when the boardes were put, they received the tenons, and held the boardes up.

D D D D D Signifie five barres to holde the boardes in order: foure passed without the boardes, through rings: the middlemost went through the thicknes of the boarder, wherein holes were made therefore.

E E Two rings, one at the upper part, and another at the nether part of the boardes, which joynted the sides of the Tabernacle, and the boardes of the West end together.

F F Rings wherethrough the barres passed.

G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place, from the most holy.

I The most holy place.

K The holy place, wherein on the Southside the candlestick was placed, and on the Northside against it, the Table of shewbread.

L Eight boardes that close up the Tabernacle on the West end, which was the uppermost end of the place.

M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East end which was fastened to hang at five pillars.

18 And thou shalt make boardes for the Tabernacle, [even] twenty boardes on the South side, even full South.

¶ Or, baffe pieces, wherein were the mortaises for the tenons.

19 And thou shalt make forty sockets of silver vnder the twentie boardes, two sockets vnder one boarder for his two tenons, and two sockets vnder another boarder for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side [shall be] twentie boardes,

21 And their fourtie sockets of silver, two sockets vnder one boarder, and two sockets vnder another boarder.

22 And on the side of the Tabernacle, toward the west, shalt thou make five boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be joynted beneath, and likewise they shall be joynted aboue to a ring: thus shall it be for them two: they shall be for the two corners.

i The Cherubim were figuratively twinnes: declaring that they should be so perfect and well joynted as were possible.

25 So they shall be eight boardes having sockets of silver, [even] sixteen sockets, [that is,] two sockets vnder one boarder, and two sockets vnder another boarder.

26 ¶ Then thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle.

27 And five barres for the boardes of

the other side of the Tabernacle: also five barres for the boardes of the side of the Tabernacle toward the west side.

28 And the middle barre shall goe through the middes of the boardes, from ende to ende.

29 And thou shalt couer the boardes with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare by the Tabernacle \* according to the fashion thereof, which was shewed thee in the mount.

Chap. 25. 9.  
40. hebr. 8. 5.  
act. 7. 44.

31 Moreover, thou shalt make a bawle of blew silke, and purple, and skarlet, and fine twined linen: thou shalt make it of brydded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, [whole] \* hookes shall be of golde [hanging] vpon foure sockets of silver.

k Some read, heads of the pillars.

33 Afterward thou shalt hang the bawle \* on the hookes, that thou mayest bring in thither, [that is] [within] the bawle the Arke of the Testimonie: and the bawle shall make you a separation betwene the holy place and the most holy place.

† Ebr. vnder the hookes meaning that it should hang downewarde from the hookes.

34 Also thou shalt put the Mercyseate vpon the Arke of the Testimonie in the most holy place.

l Cherubimata the hie Priest, once entered once a yeere.

35 And thou shalt set thy Table \* with out the bawle, and the Candlestick ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

m Meaning in the holy place.

36 Also thou shalt make an \* hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linen wrought with needle.

n This hanging of bawle was betwene the holy place & there where the people were.

37 And thou shalt make for the hanging five pillars of Shittim, and couer them with gold: their heads [shall be] of golde, and thou shalt cast five sockets of brasie for them.

#### CHAP. XXVII.

1 The altar of the burnt offering. 2 The court of the Tabernacle. 20 The lampes continually burning.

Moreover thou shalt make the altar of Shittim wood, five cubites long and five cubites broad (the altar shall be four square) and the height thereof three cubites.

a For the burnt offering.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it \* selfe, and thou shalt couer it with bawle.

b Of the same wood and matter, not fasted, the new unto it.



## The Altar of burnt offering.

A B The length containing five cubites.

B C The breadth as much.

A D The height three cubites.

E The four horns or four corners.

F The grate, which was put within the altar, and whereupon the sacrifice was burnt.

G Four rings to lift up the grate by, when they away did the ashes.

H The barres to cary the altar.

I The rings through the which the barres were put.

H H Ashpannes, besomes, fleshhookes, basens and such instruments appertaining to the altar.



3 Also thou shalt make his ashpens for his ashes and his besomes, and his basens, and his fleshhookes, & his censers: thou shalt make all þ instruments thereof of brasle.

¶ Or, fire pans.

4 And thou shalt make vnto it a grate like networke of brasle: also vpon that grate shalt thou make foure brazen rings vpon the foure corners thereof.

† Ebr. net.

5 And thou shalt put it vnder þ compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar barres, of Shittim wood, and shalt couer them with brasle.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holbe betweene the boardes: as God shewed thee in the mount, so shall they make it.

9 Also thou shalt make the court of the Tabernacle in þ Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundred cubites long, for one side,

e This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillars, with their twentie sockets of brasle: the heades of the pillars, and their fillets shall be of siluer.

d They were certaine hoops or circles for to beautifie the pillar.

11 Likewise on þ Northside in length there shall be hangings of an hundred cubites long, and the twentie pillars thereof with their twentie sockets of brasle: the heades of the pillars and the fillets shall be of siluer.

12 And the breadth of the court on the west side shall haue curtaines of fiftie cubites, with their ten pillars and their ten sockets.

13 And the breadth of the court, East-

ward full East shall haue fiftie cubites.

e Speaking curtains of fiftie cubites, f Of the doore of the court.

14 Also hangings of fiftie cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftie cubites, with their three pillars and their three sockets.

16 And in the gate of the court shall be a baile of fiftie cubites, of blewe silke, and purple, and skarlet, and fine twined linen wrought w needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heades of siluer, and their sockets of brasle.

18 The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height fiftie cubites, and the hangings of fine twined linen, and their sockets of brasle.

† Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the spindles thereof, and all the pinnes of the court shall be of brasle.

g Or stakes, wherewith the curtains were fastened to the ground, h Such as cometh from the olive, when it is first pressed or beaten, Or, ascend vp.

20 And thou shalt commande the children of Israel, that they bring vnto thee pure oyle olive beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the baile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euenyng to morning before the Lorde, for a statute for ever vnto their generations, to be obserued by the children of Israel.

## CHAP. XXVII.

1 The Lorde calleth Aaron and his sonnes to the Priesthoode, 4 Their garments, 12, 29 Aaron entred into the Sanctuary in the name of the children of Israel, 30 Chim and Chummin, 38 Aaron beareth the iniquitie of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that hee may serue me in the Priestes office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautifull.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that he may serue me in the Priestes office.

a Wherby his office may be knowne to be glorious and excellent, Ebr. wise in heart, b Which is, to separate him from the rest.



## The garments of the high Priest.

A The Ephod, or yponest coate, which was like cloth of golde and was girded vnto him, wherein was the brest plate with the twelue stones, which was tyed about with two chaines to two outes floues, and beneath with two laces.

B The robe which was next vnder the Ephod, wherunto were ioynted the pomegranates and belles of golde.

C The tunicle or broidered coate, which was vnder the robe & longer then it, and was also without sleeves.



4 Now these shalbe the garments, which they shall make, a brest plate, and an Ephod, and a robe, and a broidered coate, a miter, & a girdle, so [these] holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priestes office.

5 Therfore they shal take gold, a blew silke, & purple, and skarlet, and fine linen,

6 And they shall make the Ephod of golde, blew silke, and purple, skarlet, and fine twined linen of broidered worke.

7 The two shoulders thereof shall be ioynted together by their two edges: so shall it be closed.

8 And the d embroidered garde of the same Ephod, which shalbe vpon him, shalbe of the selfe same worke & stuffe, [euen] of golde, blew silke, and purple, and skarlet, and fine twined linen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh & graueth in stone, & shalt make them to be set & embossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, [as] stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold, 14 And two cheynes of fine gold at the ende, of wretched worke shalt thou make them, and shalt fasten the wretched cheynes vpon the bosses.

15 Also thou shalt make the brest plate of iudgement to broidered worke: like the worke of the Ephod shalt thou make it: of golde, blew silke, and purple, and skarlet, and fine twined linen

shalt thou make it.

16 Four square it shalbe [and] double, an hand breadth long and an hand breadth broad.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shalbe this, a Rubie, a Topaze, and a Carbuncle in the first rowe.

18 And in the second rowe thou shalt set an Emeraude, a Saphir, and a Diamond.

19 And in the third rowe a Turkeis, an Achate, and an hematite.

20 And in the fourth rowe a Chrysolite, an Onix, and a Jasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, grauen as signets, euery one after his name, and they shalbe for the twelue tribes.

22 Then thou shalt make vpon the brest plate two cheynes at the endes of wretched worke of pure golde.

23 Thou shalt make also vpon the brest plate two rings of golde, & put the two rings on the two ends of the brest plate.

24 And thou shalt put the two wretched cheynes of golde in the two rings in the endes of the brest plate.

25 And the other two endes of the two wretched cheynes, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the brest plate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the fore part of it ouer against the coupling of it vpon the broidered garde of the Ephod.

28 Thus they shall bind the brest plate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it may be fast vpon the broidered garde of the Ephod, and that the brest plate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the brest plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou shalt put in the brest plate of iudgement the Urin and the Thummim, which shalbe vpon Aarons heart, when he goeth in before the Lord:

i The description of the brestplate.

[Or, Sardioine.

[Or, Emeraude.

[Or, Carbuncle.

[Or, Jasper.

[Ebr. Tarshish.

k Which are

ympt to

ward the

shoulder.

l Which are

beneath.

m Aaron shall

not enter into

the holy place

in his owne

name, but in

the name of all

the children of

Israel.

n Urin signi-

fies light, and

Thummim

perfection do-

clarify that

the stones of

the brestplate

were most

clear, and of

perfect beau-

ty: By them

also is ment

knowledge, &

Thummim

holines, shew-

ing what ver-

dicts are requi-

red in the

priests.

c A short and straight coate without sleeves put yponest vpon his garments so keepe them close vnto him.

d Which went about his yponest coate.

e As they were in age, so should they be grauen in order.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the brestplate could not give sentence in iudgement without that on his brest.



and Aaron shall beare the iudgement of the children of Israel vpon his head before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blew silk.

32 And the hole for his head shall be in the mids of it, hauing an edge of wouen worke round about the collar of it: so it shall be as the collar of an habergeon that it rent not.

33 And beneath vpon the skirtes thereof thou shalt make pomegranates of blew silk, and purple, and skarlet, round about the skirtes thereof & belles of gold betweene them round about:

34 [That is,] a golden bell & a pomegranate, a golden bell & a pomegranate round about vpon the skirtes of the robe.

35 So it shall be vpon Aaron, when he ministereth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, HOLINES TO THE LORD,

37 And thou shalt put it on a blew silk lace, and it shall be vpon the niter: euen vpon the fore front of the niter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a niter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make them girdles, & bonets shall thou make them for glory and comelines.

41 And thou shalt put them vpon Aaron the brother, and on his sonnes with him, and shalt anoint them, and fill their hands, & sanctifie them, that they may minister vnto me in the Priestes office.

42 Thou shalt also make them linen breeches to couer their priuities: fro the loynes vnto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes when they come into the tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquitie, & so die. [This shall be] a lawe for euer vnto him & to his seede after him.

## CHAP. XXIX.

1 The manner of consecrating the Priestes. 38 The continuall sacrifice. 45 The Lord promitteth to dwell among the children of Israel.

1 This thing also shalt thou doe vnto them when thou consecrest the to be my Priestes, Take a yong calfe, and two rams without blemish,

2 And vbleauened bread and cakes vbleauened tempered with oyle, & wafers vbleauened anointed with oyle: (of fine wheat flour shalt thou make the)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rams,

4 And shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicke, and the robe of the Ephod, and the Ephod, and the breast plate, and shalt close them to him with the broydzed gird of Ephod.

6 Then thou shalt put the niter vpon his head, & shalt put the holy crovne vpon the niter.

7 And thou shalt take the anointing oyle, and shalt polvre vpon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdels, [both] Aaron and his sonnes: and shalt put the bonets on them, and the Priestes office shall be theirs for a perpetual law: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, & Aaron and his sonnes shall put their handes vpon the head of the calfe.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, & shalt polvre all [the rest] of the blood at the foote of the altar.

13 Also thou shalt take all the fat that couereth the inwards, and the kal, [that is] on the liuer, and the two kidneys, and the fat that is vpon them, & shalt burne them vpon the altar.

14 But the flesh of the calfe, & his skinne, & his doing shalt thou burne with fire without the hoste: it is a sinne offering.

15 Thou

Eccles. 45. 9.

o Holines apper-  
tinent to  
the Lord: for he  
is most holy, &  
nothing vnho-  
ly may ap-  
peare before  
him.  
p Their of-  
ferings could  
not be so per-  
fect, but some  
fault would be  
therein: which  
sinne the high  
Priest bare &  
purified God,

q That is, con-  
secrate them,  
by giving the  
things to offer,  
and thereby  
anoint them to  
their office.

r Or, of wines.

r In not be-  
ding their ma-  
kednes,

a To offer  
them in sa-  
crifice.

b Which was  
next vnder the  
Ephod.

Chap. 28. 36.

Chap. 30. 25.

Chap. 28. 41.  
[Or, conse-  
crate them.

Leuit. 2. 4.  
c Signifying  
that the sacri-  
fice was also  
offered for them  
and that they  
did appoynt it.

Leuit. 3. 3.

e Ebr. sinne,  
2 Cor. 5. 21.



15 ¶ Thou shalt also take one ram, & Aaron and his sonnes shall put their hands vpon the head of the ram.

16 Then thou shalt kill the ram, and take his blood, and sprinkle it round about vpon the altar.

17 And thou shalt cut ¶ ram in pierces, and wash the inwardes of him and his legges, & shalt put them vpon the pierces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: [for] it is a burnt offering vnto ¶ Lord: for a sweete savour: it is an offering made by fire vnto ¶ Lorde.

19 ¶ And thou shalt take the other ram, and Aaron & his sonnes shall put their hands vpon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood & put it <sup>c</sup> vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, & shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is <sup>c</sup> vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, & vpon his sonnes, and vpon the garments of his sonnes with him: so hee shall be hallowed, and his clothes, & his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of ¶ rams the fat and the rumpe, euen the fat that covereth the inwardes, and the kalle of the liver, and the two kidneis, & the fat that is vpon them, and the right shoulder, (for it is the ¶ ram of consecration)

23 And one loafe of bread, & one cake of bread [tempered] with oyle, and one wafer, out of the basket of the vileauened [bread] that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receiue them of their hands, and burne them vpon the altar besides ¶ burnt offering for a sweete savour before the Lord: [for] this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, & shalt shake it to <sup>h</sup> and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to

and fro, & which was heaued <sup>h</sup> by the ram of the consecration, which [was] for Aaron, and which [was] for his sonnes.

28 And Aaron & his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their <sup>k</sup> peace offerings, [euen] their heave offering to the Lord.

29 ¶ And the holy garments, which [appertene] to Aaron, shall be his sonnes after him, to be anointed therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 ¶ And Aaron and his sonnes shall eat the flesh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their attennement was made, to consecrate them, [and] to sanctifie them: but a stranger shall not eat [thereof], because they are holy things.

34 Nowe if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron & vnto his sonnes, according to all things, which I haue comanded thee: seven daies shalt thou <sup>i</sup> consecrate them.

36 And shalt offer euery day a calfe for a sinne offering, for <sup>m</sup> reconciliation: and thou shalt cleanse the altar. When thou shalt offer vpon it for reconciliation, and shalt anoint it, to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: [and] whatsoever toucheth the altar, shall be holy.

38 ¶ Nowe this is that which thou shalt present vpon the altar: [euen] two lambs of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a <sup>n</sup> tenth part of fine flour mingled with the fourth part of an <sup>o</sup> hin of beaten oile, and the fourth part of an <sup>o</sup> hin of wine, for a

<sup>k</sup> Which were offerings of thanksgiving to God for his benefits.

<sup>l</sup> Levit. 8. 31. and 24. 9. mat. 23. 4.

<sup>i</sup> That is by the sacrifices.

<sup>m</sup> Ebr. fill their hands.

<sup>n</sup> To appease Gods wrath that sinne may be pardoned.

<sup>o</sup> Nom. 28. 3.

<sup>p</sup> That is, an Omer, reade chap. 16. 16. <sup>q</sup> Which is a bout a pinte.

¶ I.

Drinke

<sup>d</sup> Or a sauer of rest, which causeth the wrath of God to cease.

<sup>e</sup> Opening, the soft and tender part of the eare.

<sup>f</sup> Whereby the altar must be sprinkled.

<sup>g</sup> Which is offered for the consecration of the bier Priest.

<sup>h</sup> This sacrifice the Priest did move toward the East, West, North and South. I do call it, because it was not only shaken to and fro, but also lifted up.



drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt do thereto according to the offering of the morning, and according to the drinke offering thereof, [to be] a burnt offering for a sweete sauour vnto the Lord.

42 [This shalbe] a continuall burnt offering in your generations at the doore of the Tabernacle of the congregation before the Lord, where I will make appointment with you, to speake there vnto thee.

43 There I will appoynt with the children of Israel, and [the place] shalbe sanctified by my glorie.

44 And I will sanctifie the Tabernacle of the Congregation & the altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord thy God, I brought them out of the land of Egypt, that I might dwell among them: I am I Lord thy God.

# CHAP. XXX.

1 The altar of incense. 12 The summe that the Israelites should pay to the Tabernacle. 18 The brasen laver. 23 The anointing oile. 34 The making of the perfume.

**A**lthermore I shalt make an altar for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite and the bredth thereof a cubite (it shall be foure square) & the height thereof two cubites: the hornes thereof shalbe <sup>b</sup> of the same.

3 And thou shalt ouerlay it with fine gold, [both] the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of gold round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: [euen] on every side shalt thou make the, that they may be as places for the barres to beare it withall.

The Altar of sweete perfume,



This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be vnderstand by the former figures.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt set it before I baile, that is nere the Arke of Testimonie, before the Mercyseat that is vpo the Testimonie, where I will appoynt to thee.

7 And Aaron shall burne thereon sweet incense every morning: When he doth seth the lampes thereof, shall he burne it.

8 Likewise at euen, When Aaron setteth by the lampes thereof, he shall burne incense: [this] perfume I shalbe perpetually before the Lord, throughout your generations.

9 We shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither poure any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yere with the blood of the sinne offering [in the day] of reconciliation: once in the yere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 \* When thou takest the summe of the children of Israel after their number, then they shall giue every man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall every man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (a shekel [is] twentie gerahs) the halfe shekel [shalbe] an offering to the Lord.

14 All that are nombred from twenty yere old and aboue, shall giue an offering to the Lord.

15 The rich shal not passe, & the poore shal not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord: for the redemption of your liues.

16 So thou shalt take the money of redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorial vnto I childre of Israel before the Lord for the redemption of your liues.

The Lauer of brasse.



Because the manner of this figure is not particularly described, we haue put it in this forme: as well for y it agreeth with the text, as also it is after this fashon in other copies of sundrie languages.



17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasle, and his foote of brasle to wash, and shalt put it betweene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron & his sonnes shall wash their hands and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister [and] to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their handes and their feete that they die not: & [this] shall be to them an ordinance for euer, [both] vnto him & to his seede through out their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe five hundred [the] shekels, of sweete cinnamon halfe so much, [that is,] two hundredeth and fiftie, and of sweete calamus, two hundredeth, and fiftie:

24 Also of Cassia five hundredeth, after the shekel of the Sanctuarie, and of oyle olive an <sup>m</sup> Min.

25 So thou shalt make of it the oyle of holy ointment, [even] a most precious ointment after the arte of the apoticarie: this shall be the oyle of holy ointment.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlestick, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall bee most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priestes office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oile vnto me, through out your generations.

32 None shall anoint mans flesh therewith, neither shall ye make any composition like vnto it: [for] it is holy, [and]

shall be holy vnto you.

33 Whosoever shall make the like ointment, or whosoever shall put any of it vpon a stranger, euen he shall cut off from his people.

34 And the Lord saide vnto Moses, Take vnto thee [these] spices, pure myrrhe and cleare gumme and galbanum, [these] odours with pure frankincense, of the like weight:

35 Then thou shalt make of them perfume composed after the arte of the apoticarie, mingled together, pure & holy.

36 And thou shalt beate it to powder, & shalt put of it before [the Arke] of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoever shall make like vnto that to smell thereto, euen he shall cut off from his people.

CHAP. XXXI.

God maketh Bezaleel & Aholiab meete for his worke, 1 The Sabbath day is the signe of four sanctification, 18 The tables written by the finger of God.

And the Lord spake vnto Moses, saying,

2 Behold, I haue called by name, Bezaleel, the sonne of Uri, & ioune of hur of the tribe of Iudah,

3 whom I haue filled with the Spirit of God, in wisdom, & in vnderstanding and in knowledge and in al workmanship:

4 To find out curious works to worke in golde, and in silver, and in brasle,

5 Also in the arte to set stones, and to carue in timber, [and] to worke in al manner of workmanship.

6 And beholde, I haue toynd with him Aholiab the sonne of Ahisamah of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 [That is,] the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlestick with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offering

Ps.

With

q Either a stranger, or an Israelite, saue only the High Priest.

r In Hebrew, Scheleth: which is a sweete kinde of gumme and smelteth as the nail.

f One's dedicate to the use of the Tabernacle.

a I haue chosen and made meete, Chap. 35-39.

b This sheweth that handi-crafts are the gifts of Gods spirit, & therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning & arte used therein, & because the whole was beaten out of one piece.

k Signifying that he that cometh to God, must be washed from all sinne and corruption.

l So long as the High Priest shall last,

m Claying to much,

n It is a kinde of reed of a delicate sweete savour which, and is used in powders and odours, Chap. 39-40.

o All things which appertaine to the Tabernacle,

p Neither at their burials, nor otherwise.



With all his instruments, and the Lamer with his foote:

10 All the garments of the ministration, and the holy garments for Aaron the Priest, & the garments of his sonnes, to minister in the Priests office,

11 And the anointing oyle, & sweete perfume for the Sanctuary: according to all that I haue commanded thee, that they do.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may knowe that I the Lord do sanctifie you.

14 Ye shall therefore keepe the Sabbath: for it is holie vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be euen cut off from among his people.

15 Six daies shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any work in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euermaking covenant.

17 It is a signe betweene me and the children of Israel for ever: for in six dayes the Lord made the heauen and the earth, and in the seventh day he rested, and rested.

18 Thus (when the Lord had made an ende of communing with Moses vpon mount Sinai) he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

#### CHAP. XXXII.

1 The Israelites impute their delinquency to the calfe. 2 God is appeased by Moses prayer. 3 Moses breaketh the Tables. 27 He sleaeth the idolaters. 32 Moses scale for the people.

**W**hen the people sawe, that Moses taried long, & he came downe from the mountaine, the people gathered the felues together against Aaron, and said vnto him, Up, make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron sayde vnto the, Plucke off the golden earrings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them felues the golden earrings, which were in their eares, and they brought them vnto Aaron.

4 Who receiued them at their hands, and fashioned it with the graving tooles, & made of it a molten calfe: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saide that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose by the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people late them downe to eate and drinke, and rose vp to play.

7 Then the Lord said vnto Moses, Go, get thee downe: for the people which thou hast brought out of the land of Egypt, hath corrupted [their] wayes.]

8 They are soone turned out of the way, which I commanded them: for they haue made them a molten calf, and haue worshipped it, and haue offered thereto, saying, These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, I haue seene this people, and behold, it is a stiffe necked people.

10 Now therefore let me alone, that my wrath may war hote against them, for I will consume them: but I will make of thee a mighty people.

11 But Moses prayed vnto the Lord his God, and said, O Lord, why doest thou wrath war hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

12 Wherefore shall the Egyptians speake, and say, he hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy feare wrath, and change thy minde from this euill toward thy people.

13 Remember Abraham, Ishak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidst vnto them, I will multiply your seed, as the starrs of the heauen, and all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherit it for ever.

14 Then the Lord changed his minde from the euill, which he threatened to do vnto

c Such is the rage of Idolaters, that they spare no cost to sanctifie their wicked desires.

d They melted of their leaues of the land of Egypt, where they sawe calves, oxen, & serpents worshipped.

1 Kin. 12. 28, 1 Cor. 10. 7.

Deut. 9. 12,

e Whereby we see what necesse we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.

1 King. 12. 28. Chap. 33. 3. deut. 9. 13.

f God sheweth that the papers of the gospell stay his punishment.

Psal. 106. 23.

Nom. 14. 13, 10. blasphemie.

g That is, thy promises made to Abraham.

Gen. 12. 7. & 15. 7. & 48. 16

e Which onely was to anoint the Priests & the instruments of the Tabernacle, and not to burne.

f Though I comend these workes to be done, yet will I not that you breake my Sabbath dayes, Chap. 20. 8. ezech. 20. 12. g God repeareth this point because the whole keeping of the lawe standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God.

h Or, Sabbath.

Gen. 1. 21. and 2. 2.

h From creating his creatures, but not from gouerning and preserving them. Deut. 9. 10. i Whereby he declared his will to his people.

a The roote of Idolatrie is, when men thinke that God is not at hand, except they see him carnally. b Thinking they would rather forgoe Idolatrie, then to resigne their most precious iewels.



unto his people.

15 So Moses returned and went downe fro the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Joshua heard the noise of the people, as they holwred, he sayde vnto Moses, [There is a noise of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victorie, nor the noise of them that are ouertome: [but] I do heare the noise of singing.

19 Now, as soone as he came neere vnto the hoste, hee sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pecies beneath the mountaine.

20 \* After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, & strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, what did this people vnto thee, that thou hast brought so great a sinne vpon them:

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: thou knowest this people, that they are [euen] set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man that brought vs out of  $\beta$  land of Egypt.)

24 Then I said to them, Ye that haue gold, plucke it off: and they brought it me, and I did cast it into the fire, and [thereof] came this calfe.

25 Moses therefore saw that the people were naked: (for Aaron had made them naked vnto [their] shame among their enemies)

26 And Moses stood in the gate of the campe, and said, whoso [pertineth] to the Lord: [let him come] to me. And all the sonnes of Levi gathered their selues vnto him.

27 Then he saide vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate, through the hoste, and slay euery man his brother, and euery man his companion, and euery

man his neighbour.

28 So the children of Levi did as Moses had commanded: and there fell of the peole the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, eue every man vpon his  $\text{m}$  sonne, and vpon his brother, that there may be giue you a blessing this day)

30 And when the morning came, Moses said vnto the people, We haue committed a grievous crime: but now I will go vp to  $\beta$  Lord, if I may pacifie [him] for your sinne.

31 Moses therefore went againe vnto the Lord, & said, Oh, this people haue sinned a great sinne, and haue made the gods of golde.

32 Therefore now if thou pardon their sinne, [thy mercy shall appeare: but if thou wilt not, I pray thee, rase me  $\text{m}$  out of thy booke, which thou hast written.

33 Then the Lord saide to Moses, Whosoever hath sinned against mee, I will put him out of my  $\text{b}$  booke.

34 So now therefore, bzing the people vnto the place which I commanded thee: beholde, mine Angel shall go before thee, but yet in the day of my visitation I will visite their sinne vpo them.

35 So the Lord plagued the people, because they caused Aaron to make [the calfe] which he made.

#### CHAP. XXXII.

2 The Lord promiseth to sende an Angel before his people,

4 They are sad because the Lord denieth to go vp with the,

9 Moses talketh familiarly with God, 13 He prayeth for the people, 18 and desireth to see the glorie of the Lord.

Afterward the Lord said vnto Moses, Depart, go vp fro hence, thou, and the people which thou hast brought vp out of the land of Egypt vnto the lande which I sware vnto Abraham, to Isaac, and to Iacob, saying, \* Vnto thy seede will I giue it.

2 And \* I will send an Angel before thee and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hittites, and the Jebusites:

3 To a lande, [I say,] that floweth with milke & hony: for I will not go vp with thee, \* because thou art a stiff necked people, least I consume thee in  $\beta$  way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

$\beta$ . iii.

§ (For

h All these repetitions shew how excellent a thing they desired, the felicity of by their idolatry.

Deut. 9. 21.

i Partly to despise them of their idolatry, & partly that they should haue none occasion to remember it after ward,

k Both desire of Gods fauour, and an occasion to their enemies to speake euill of their God,

l This fact did so please God, that he turned  $\beta$  curse of Iacob against Levi, to a blessing, deut. 33. 9

m In returne of Gods glorie we must haue no respect to person, but putt off all carnal affection,

n So much he esteemed the offering of God, that he preferred it euen to his owne salvation,

o I will make it knowne that he was neuer  $\beta$ ordinate in mine eternall counsell to life euertlasting,

p This declarer how grievous a sinne idolatry is, being that of Moses prayer God is out of our sight to remember it,

q The land of Canaan was compassed by hills: so they, that entered into it, must passe by  $\beta$  hills. Chap. 23. 27. iosh. 24. 11. deut. 7. 22.

Chap. 32. 9. deut. 9. 13.







Deut. 5. 9.  
Ierc. 18.

cent,\* visiting the iniquitie of the fathers  
vpon the children, and vpon childrens  
children, vnto the thirde and fourth [ge-  
neration.]

8 Then Moses made haste & bowed  
himselfe to the earth, and worshipped,

9 And saide, O Lord, I pray thee, if  
I haue found grace in thy sight, that the  
Lord would now goe with vs (\* for it is  
a stiff necked people) & pardon our in-  
iquitie & our sinne, and take vs for thine  
inheritance.

10 And he answered, Behold, \*I wil  
make a covenant before all thy people,  
[and] I will do marueils, such as haue not  
bene done in all the worlde, neither in all  
nations: & all the people among whome  
thou art, shall see the worke of the Lord:  
for it is a terrible thing that I will doe  
with thee.

11 Keepe diligently that which I co-  
mande thee this day: behold, I will cast  
out before thee \* Amorrhites, & the Cana-  
nites, & the Hittites, and the Perizzites,  
and the Hiuites, and the Iebusites.

12 \*Take heede to thy selfe, that thou  
make no compact with the inhabitants  
of the land whither thou goest, least they  
be the cause of: ruine among you:

13 But yee shall overthrowe their al-  
tars, and breake their images in pierces,  
and cut downe their <sup>d</sup>groues,

14 (For thou shalt bow down to none  
other god, because \*I, your Lord, whose name  
[is] \*Iehouah, is a ielous God)

15 Lest thou make a \* compact with  
the inhabitants of the lande, and when  
they go a whozing after their gods, and  
do sacrifice vnto their gods, [some man]  
call thee, and thou \*eate of his sacrifice:

16 And [least] y take of their \* daugh-  
ters vnto thy sonnes, and their daugh-  
ters goe a whozing after their gods, and  
make thy sonnes goe a whozing after  
their gods.

17 Thou shalt make thee no gods of  
metall:

18 ¶ The feast of \* vnleauened bread  
shalt thou keepe: seven dayes shalt thou  
eate vnleauened bread, as I comma-  
ded thee, in the time of the \* moneth of  
Abib: for in the moneth of Abib thou  
camest out of Egypt.

19 \*Euery [male, that] first openeth  
the wombe, [shall be] mine: also all the  
first borne of thy flocke shall be reckoned  
[mine, both] of beeuies and sheepe.

20 But the first of the asse thou shalt  
bye out with a lambe: & if thou redeeme

[him] not, then thou shalt breake his  
necke: all the first borne of thy sonnes  
shalt thou redeeme, and none shall ap-  
peare before me \*f emptye.

21 ¶ \*Sire dayes thou shalt worke,  
and in the seventh day thou shalt rest:  
both in earing time, and in the harvest  
thou shalt rest.

22 ¶ Thou shalt also obserue the  
feast of weekes [in the time] of the first  
fruits of wheat harvest, & the feast of ga-  
thering [fruits] in the end of the yere.

23 ¶ Thrice in a yere shall all your  
men children appeare before the Lord  
Iehouah God of Israel.

24 For I will cast out the nations  
before thee, and enlarge thy coastes, so  
that no man shall desire thy land, when  
thou shalt come by to appeare before the  
Lord thy God thide in the yere.

25 ¶ Thou shalt not offer the blood of  
my sacrifice with leauen, neither shall  
ought of the sacrifice of the feast of Pas-  
seouer be left vnto the morning.

26 The first ripe fruites of thy lande  
thou shalt bring vnto the house of the  
Lord thy God: [yet] shalt thou not  
see the a kid in his mothers milke.

27 And the Lord said vnto Moses,  
Write thou these wordes: for after the  
tenour of \* these wordes I haue made a  
covenant with thee and with Israel.

28 So he was there with the Lord  
fourtie dayes and fourtie nights,  
[and] did neither eate bread nor drinke  
water: and hee wrote in the Tables  
\* the wordes of the covenant, [euén] the  
ten || commandements.

29 ¶ So when Moses came downe  
from mount Sinai, the two Tables of  
the Testimonie [were] in Moses hand,  
as he descended from the mount: (now  
Moses wist not that the skinne of his  
face shone bright, after that [God] had  
talked with him)

30 And Aaron and all the children  
of Israel looked vpon Moses, and be-  
hoide, the skinne of his face shone  
bright, and they were \*afraide to come  
neere him.

31 But Moses called them: and Aa-  
ron and all the chiefe of the congregati-  
on returned vnto him: and Moses talk-  
ed with them.

32 And afterward all the children of  
Israel came neere, & he charged them  
with all that the Lord had sayde vnto  
him in mount Sinai.

33 So Moses made an ende of com-  
muning

Chap. 23. 15.  
ecclesi. 35. 4.  
Ecclesi. 35. 4.  
Ecclesi. 35. 4.  
Chap. 23. 12.

Chap. 23. 16.

g Which was  
in the yere  
when I summe  
decided,  
which in the  
count of poli-  
tical things  
they called the  
ende of yere,  
Deut. 16. 16.  
Chap. 23.  
14. 17.

h God promi-  
seth to defende  
thee, when  
they obey  
his comma-  
ndement,  
Chap. 23. 18.

i Read chap.  
23. 19. Deut. 14.  
21.

Chap. 24. 18.  
Deut. 9. 9.

k This mira-  
cle was to con-  
firm the ap-  
pointment of  
the law, and ought  
no more to be  
followed then  
other mira-  
cles.  
Deut. 4. 13.  
Or, wordes.

l Reade 2. Cor.  
3. 7.

b Seeing the  
people are  
thus of nature,  
the rulers haue  
need to call  
vpon God, that  
he would al-  
ways be pre-  
sent with his  
Spirit.  
Deut. 5. 2.

Deut. 7. 2.

c If thou fol-  
lowe their in-  
dignities, and  
pollute thy self  
with their ido-  
latry.

d Which plea-  
sure places  
they choosed  
for their idoles.  
Chap. 20. 5.  
Chap. 23. 32.  
Deut. 7. 2.

1. Cor. 8. 10.

1. King. 11. 2.

e As golde, sil-  
uer, brasse, or a-  
ny thing that  
is molten:  
And herein is  
condemned all  
manner of  
idols, whoso-  
euer they be  
made of.  
Chap. 23. 15.  
Chap. 23. 4.  
Chap. 13. 2. &  
21. 29. Ezek.  
44. 5.



a. Cor. 3. 13.

minning with them, \* and had put a covering upon his face.

m Which was in the Tabernacle of the congregation.

34 But when Moses came before the Lord to speak with him, he took off the covering until he came out: then he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the shew of Moses face shone bright: therefore Moses put the covering upon his face, until he went to speak with God.

# CHAP. XXXV.

2 The Sabbath, 3 The free gifts as required, 21 The readiness of the people to offer, 30 Bezaleel and Aholiab are praised of Moses.

When Moses assembled all the Congregation of the children of Israel, and saide unto the, These are the wordes which the Lord hath commanded, y<sup>e</sup> ye shoulde doe them:

Chap. 20.9.

2 \* Sixe dayes thou shalt worke, but the seventh day shalbe unto you the holy Sabbath of rest unto the Lord: who ever doth [any] worke therein, shall die.

a wherein ye shall rest from all bodily worke.

3 Ye shal kindle no fire throughout all your habitations vnto the Sabbath day.

4 ¶ Again, Moses spake vnto al the Congregation of the children of Israel, saying, This is the thing which y<sup>e</sup> Lord commandeth saying,

Chap. 25.2.

5 Take from among you an offering vnto y<sup>e</sup> Lord: who soeuer is of a \* willing heart, let him bring this offering to the Lord, [namely] gold, and silver, & brasse:

6 Also blewelike, & purple, and skarlet, and fine linen, and goates [heare.]

7 And rams skins dyed red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the sweete incense.

9 And Onix stones, & stones to be set in the Ephod, and in the brest plate.

b Reader chap. 28.3.

10 And all the wise hearted among you, shall come & make all that the Lord hath commanded:

Chap. 26.31.

11 [That is,] the \* Tabernacle, the pavillion thereof, & his covering, & his taches and his boardes, his barres, his pillars and his sockets,

12 The Arke, and the barres thereof: of the Overleaf, and the baide that covereth it.]

c Which hangen before the Overleaf that it coule not be seen,

13 The Table, and the barres of it, and all the instruments thereof, and the shewe bread:

14 Also the Candlesticke of light & his instruments and his lampes with the oyle for the light:

15 \* Likewise the Altar of perfume & his barres, and the anointing oyle, and the sweete incense, and the baile of the doore at y<sup>e</sup> entering in of the Tabernacle.

Chap. 30.1.

16 The \* Altar of burnt offering with his brasen grate, his barres and all his instruments, the Laver and his foote,

Chap. 27.1.

17 The hangings of the court, his pillars and his sockets, and the baile of the gate of the court,

18 The pines of the Tabernacle, & the pines of y<sup>e</sup> court with their cordes,

19 The \* ministering garments to minister in the holy place, [and] the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

d Such as appertaine to the service of the Tabernacle,

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And every one, whose heart \* encouraged him, and every one, whose spirit made him willing, came [and] brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for al his vles, and for the holy garments.

e Ebr. justified him y<sup>e</sup>.

22 Both men and women, as many as were free hearted, came [and] brought taches and earrings, and rings, & bracelets, all [were] jewels of golde: and every one that offered an offering of gold vnto the Lord:

f Or, hookes.

23 Every man also, which had blewelike, and purple, and skarlet, and fine linen, and goates [heare,] and rammes skins dyed red, and badgers skins, brought [them.]

24 All that offered an oblation of silver and of brasse, brought the offering vnto the Lord: and every one, that had Shittim wood for any maner worke of the ministracion, brought [it.]

g Ebr. with whome was found,

25 And all the wise that were wise hearted, did spinne with their handes, and brought the spinne worke, [even] the blewelike, and the purple, the skarlet, and the fine linen.

h Which were witte and expert,

26 Likewise all the women, whose hearts were moued with knowledge, spinne goates [heare.]

i That is, which were good spinners,

27 And the rulers brought Onix stones, & stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the \* anointing oyle, & for the sweete perfume.

Chap. 30.13.

29 Every man and woman of y<sup>e</sup> children of Israel, whose hearts moued the willingly



Willingly to bring for all þ worke which the Lord had comanded them to make by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, the Lord hath called by name Bezaleel, the sonne of Otri, the sonne of Hur of þ tribe of Judah,

31 And hath filled him [with an excellent spirit of wisdom, of vnderstanding, and of knowledge, & in al manner worke,

32 To finde out curious workes, to worke in golde, and in siluer, & in brasle,

33 And in grauing stones to set them, and in haruing of wood, [euen] to make any manner of fine worke.

34 And he hath put in his heart þ he may teach other: both he, and Aholiab þ sonne of Ahilamach of þ tribe of Dan:

35 The hath he filled with wisdom of heart to worke all manner of cunning and brydded, & needle worke: in blew silke, and in purple, in skarlet, and in fine linen & weauing, euen to doe all manner of worke and subtil inuentions.

## CHAP. XXXVI.

¶ The great readines of the people, in so much that he comanded them to cease, 8 The curtaines made, 19 The couerings, 20 The boards, 31 The barres, 35 And the vails,

**W**hen brought Bezaleel, & Aholiab, and al cunning men, to whome the Lord gaue wisdom, and vnderstanding, to knowe howe to worke all manner worke for the seruice of the Sanctuarie, according to all that the Lord had comanded.

2 For Moses had called Bezaleel, and Aholiab, & all the wise hearted men, in whose hearts the Lord had giuen wisdom, [euen] as many as their hearts encouraged to come vnto that worke to worke it.

3 And they retained of Moses all þ offering which the children of Israel had brought for þ worke of the seruice of the Sanctuarie, to make it also: they brought still vnto him free gifts every morning.

4 So all the wise men, that wrought all the holy worke, came every man fro his worke which they wrought,

5 And spake to Moses, saying, The people bring to much, [and] more then ynough for the vse of the worke, which the Lord hath comanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctu-

arie. So the people were stayed from offering.

7 For þ stuffe they had, was sufficient for al the worke to make it, & too much.

8 ¶ All the cunning men therefore among the workmen, made [for the Tabernacle ten curtaines of fine twined linen, and of blew silke, and purple, and skarlet: Cherubims of brydded worke made they vpon them.

9 The length of one curtaine [was] twentie and eight cubites, & the breadth of one curtaine foure cubites: [and] the curtaines were all of one fise.

10 And he coupled fine curtaines together, & other fine coupled he together.

11 And he made strings of blew silke by the edge of one curtaine, in þ seluedge of the coupling: likewise he made on the side of the [other] curtaine in þ seluedge in the second coupling.

12 ¶ Fiftie strings made he in the one curtaine, & fiftie strings made hee in the edge of the [other] curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fifty taches of gold, & coupled þ curtaines one to another w the taches: [so] was it one Tabernacle.

14 Also he made curtaines of goats heare [for the] couering vpon the Tabernacle: he made them [to the number] of eleuen curtaines,

15 The length of one curtaine [had] thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines [were] of one fise.

16 And he coupled fine curtains by the selues, and fixe curtains by them selues:

17 Also he made fiftie strings vpo the edge of [one] curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the [other] curtaine in the second coupling.

18 He made also fiftie taches of brasle to couple þ curtains that it might be one.

19 And he made a couering vpon the paullion of rams skins died red, and a couering of badgers skins above.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to stand vp.

21 The length of a board [was] ten cubites, and the breadth of one board [was] a cubite, and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for al the boardes of the Tabernacle.

Chap. 26, 3, 4.

¶ Which were little pictures with wings in the forme of children.

Chap. 26, 10.

Or, hookes.

Or, paullion.

¶ These two were above the couering of goates heare.

¶ And to beare up the curtains of the Tabernacle.



23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the West side of the Tabernacle he made six boards.

28 And two boards made he in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, & likewise were made sure about with a ring: thus he did to both in both corners.

30 So there were eight boards and their sixteene sockets of siluer, vnder euerie board two sockets.

31 After, he made barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, and five barres for the boards of the Tabernacle on the side toward the West.

33 And he made the middlest barre to shoothe through the boards, from one end to the other.

34 He overlaid also the boards with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

35 Moreover hee made a baile of blew silke, and purple, and of skarlet, & of fine twined linen: with cherubins of broydyd woike made he it:

36 And made thereunto foure pillars of Shittim, & overlaid them with golde: whose hooks were also of golde, and he cast for them foure sockets of siluer.

37 And he made an hanging for the Tabernacle doore, of blew silke, & purple, and skarlet, and fine twined linen, and neede woike,

38 And the five pillars of it with their hooks, and overlaid their chapiters & their files with golde, but their five sockets were of brafle.

#### CHAP. XXXVII.

1 The Arke. 6 The Merciseate. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

After this, Bezaleel made the Arke of Shittim wood, two cubites and an halfe long, and

a cubite and an halfe broad, and a cubite and an halfe hie:

2 And overlaid it with fine gold with in and without, and made a croulne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also hee made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made the Merciseate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubins of gold, vpon the two endes of the Merciseate: [enen] of woike beaten with the hammer made he them.

8 One Cherub on the one ende, and an other Cherub on the other ende: of the Merciseate made he the Cherubins, at the two endes thereof.

9 And the Cherubins spread out their wings on hie, & couered the Merciseate with their wings, & their faces were one towards another: toward the Merciseate were the faces of the Cherubins.

10 Also he made a Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine gold, and made thereto a croulne of gold round about.

12 Also hee made thereto a border of an hand breadth round about, and made vpon the border a croulne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were rings, as places for barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

17 Likewise he made the Candlesticke of pure golde: of woike beaten out with the hammer made he the Candlesticke: and his shaft, and his branch, his bolles, his knops, and his floures were

g. O toward the sea, which was the sea called syroterranum Westward fro Jerusalem. Chap. 26. 24.

Chap. 25. 28, and 30. 45.

h. Which was betweene the Sanctuarie & the Holiest of all.

i. Or, heads.

l. Which was betweene the court and the Sanctuarie.

j. Or, grauen borders.

Chap. 25. 10.

a. Like battlements.

Chap. 25. 17.

b. Of the selfe same matter that the Merciseate was.

i. Or foure fingers.

Chap. 25. 29.



were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, & three branches of the Candlesticke out of the other side of it.

19 In one branche three bolles made like almondes, a knop & a floure: and in another branche three bolles made like almondes, a knop and a floure: and so throughout the six branches that proceeded out of the Candlesticke.

20 And upon the Candlesticke [were] foure bolles after the facio of almondes, the knops thereof & the floures thereof:

21 That is, vnder euey two branches a knop [made] therof, and a knop vnder the second branche thereof, and a knop vnder the thirde branche thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one \* beaten worke of pure golde.

23 And he made for it seuen lampes with the snuffers, and snufothes thereof of pure golde.

24 Of a talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite [it was square] and two cubites hie, [and] the homes thereof was of the same.

26 And hee covered it with pure golde, both the top and the sides thereof round about, and the homes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, & ouerlaide them with golde.

29 And he made the holy \* anointing oyle, and the swete pure incense after the apoticaries arte.

# CHAP. XXXVIII.

1 The Altar of burnt offerings, 8 The brazen Lauer, 9 The Court, 24 The summe of that the people offered.

**A**lso he made the altar of the burnt offering \* of Shittim wood: five cubites [was] the length thereof, and five cubites the breadth thereof: [it was] square and three cubites hie.

2 And he made vnto it homes in the

foure corners thereof: the homes thereof were of the same, and he ouerlaide it with brasle.

3 Also he made all the instruments of the altar: the \* ashpans, & the besomes, and the basins, the fleshhooks, and the censers: all the instruments thereof made he of brasle.

4 Moreover he made a brazen grate wrought like a net to the Altar, vnder the compasse of it beneath in the \* mids of it,

5 And cast foure rings of brasle for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brasle.

7 The which barres he put into the rings on the sides of the altar to beare it w<sup>th</sup> al, & made it \* holow within the boardes.

8 Also he made the Lauer of brasle, and the foote of it of brasle of the glasses of the women that did assemble & came together at the doore of the Tabernacle of the Congregation.

9 Finally he made the court on the South side full South: the hangings of the court [were] of fine twined linen, hauing an hundred cubites.

10 Their pillars [were] twentie, and their brazen sockets twentie: the hooks of the pillars, & their filets [were] of siluer.

11 And on the Northside [the] hangings were an hundred cubites: their pillars twentie, and their sockets of brasle twentie, the hooks of the pillars and their filets of siluer.

12 On the Westside also [were] hangings of fiftie cubites, their ten pillars with their ten sockets: the hooks of the pillars and their filets of siluer.

13 And toward the Eastside, full East, [were] hangings of fiftie cubites.

14 The hangings of the one side [were] fiftie cubites, their three pillars, and their three sockets:

15 \* And of the other side of the court gate on both sides [were] hangings of fiftie cubites, [with] their three pillars & their three sockets.

16 All the hangings of the court round about [were] of fine twined linen:

17 But the sockets of the pillars [were] of brasle: the hooks of the pillars and their filets of siluer, and the couering of their chapters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of the gate of the court of needie worke, blewie like, and purple, and skarlet, and fine twined

Chap. 27, 31

Of fire panes

a So that the grappin of grate was halle to be as the Altar, and noode within it.

Chap. 27, 8

b R. Kimst saith, that the women brought their looking glasses, which were of brasle or fine metall, and offered the freely vnto the use of the Tabernacle: which was a bright thing of great maiestie,

Chap. 27, 14

Chap. 25, 31

e Reade chap. 25, 39

Chap. 30, 1, 2, 34

Chap. 30, 23, 35

Chap. 27, 1



\*Ebr. ouer  
against.

twined linen eue twentie cubites long, & fine cubites in height and breadth \* like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasse: their hooks of siluer, and the couering of their chapters, and their filets of siluer.

Chap. 27. 19.

20 But al the \* pins of the Tabernacle & of the court round about were of brasse.

21 These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testamome, which was appointed by the commandement of Moses for the office of the Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the  
Leuites might  
haue the charge  
thereof, and  
minister in the  
same, as also  
Eleazar and  
Ithamar,  
Zoin. 3. 4.  
d As a grammar  
or carpenter,  
chap. 31. 4.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And to him Oholiab sonne of Ahisamach of the tribe of Dan, a cunning workeman & an embroideryer & a worker of needle worke in blew silke, and in purple, and in skarlet, and in fine linen.

24 All the golde that was occupied in al the worke wrought for the holy place (which was of golde of the offering) was nine and twentie talents, and seuen hundredeth & thirtie shekels, according to the shekel of the Sanctuary.

25 But the siluer of them that were nombred in the Congregation, was an hundredeth talents, and a thousand seuen hundredeth seuentie and five shekels, after the shekel of the Sanctuary.

Or, half: a  
shekel.

26 A position for a man, that is, half a shekel after the shekel of the Sanctuary, for all them that were nombred from twenty yeere olde and aboue, among six hundredeth thousand, and three thousand, and five hundredeth and fiftie men.

27 Moreover there were an hundredeth talents of siluer, to cast the sockets of the Sanctuary, and the sockets of the vail: an hundredeth sockets of an hundredeth talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seuen hundredeth & seuentie and five [shekels], and overlaid their chapters, & made filets about the.

29 Also the baste of the offering was seuentie talents, and two thousand, & foure hundredeth shekels.

e Reade the  
weight of a ta-  
lent, Chap. 25.  
39.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the basen altar, and the basen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate,

and all the \* pines of the Tabernacle, and all the pines of the court round about.

Chap. 27. 19.

# CHAP. XXXIX.

The apparel of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished, 43 Moses blessed the people.

Moreover they made a garment of ministration to minister in the Sanctuary of blew silke, & purple, & skarlet: they made also holy garments for Aaron, as the Lord had commanded Moses.

a As coverings  
for the Arke,  
the Candle-  
stick, the Al-  
tars, and such  
like.  
Chap. 31. 10.  
and 35. 19.

2 So hee made the Ephod of golde, blew silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into byers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linen, with broydzed worke.

4 For which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broydzed garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: [euen] of golde, of blew silke, and purple, & skarlet, and fine twined linen, as the Lord had commanded Moses.

6 And they wrought two Onyx stones closed in ouches of gold, and graven, as signets are graven, with the names of the children of Israel.

Chap. 28. 9.

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

b That is, of  
varie fine and  
curious worke  
manship.  
Chap. 28. 12.

8 Also hee made the brest plate of broydzed worke like the worke of the Ephod: [to wit,] of golde, blew silke, & purple, and skarlet, & fine twined linen.

9 They made the brest plate double, and it was square, an had breadth long, and an handbreadth broade: [it was also] double.

10 And they filled it with foure rowles of stones. The order was thus, a Rubie, a Topaze, and a Carbunde in the first rowe:

11 And in the second rowe, an Emerald, a Saphir, and a Diamond:

12 Also in the third rowe, a Turckes, an Achate, and an hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel [euen] twelue after their names, graven like signets

c Or, a figure,  
which stone au-  
tours write  
is cometh of  
the wyne of the  
beast called  
lynx.  
d That is, e-  
uery tribe had  
his name writ-  
ten in a stone.



signets every one after his name according to the twelve tribes.

15 After, they made vpon the best plate cheines at the endes, of wyethen woꝝke [and] pure golde.

16 They made also two bosses of gold, and two golde rings, and put the two rings in þe two corners of the best plate.

17 And they put þe two wyethē cheines of golde in the two rings, in the corners of the best plate.

18 Also the two [other] endes of þe two wyethē cheines they fastened in the two bosses, and put them on the shoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of golde, & put them in the two [other] corners of the best plate vpon the edge of it, which was on þe inside of the Ephod.

20 They made also two [other] golde rings, and put them on the two sides of the Ephod, beneath on the foreshide of it, and ouer against his coupling about the boynderd garde of the Ephod.

21 Then they fastened the best plate by his rings vnto þe rings of the Ephod, with a lace of blew silke, that it might be [fast] vpon the boynderd garde of the Ephod, and that the best plate should not be loosed from the Ephod, as the Lorde had commanded Moyses.

22 Moreover, he made the robe of the Ephod of wouen woꝝke, altogether of blew silke.

23 And [the hole of the robe] was in the middes of it, as the collar of the habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon þe skirts of the robe pomegranates, of blew silke, and purple, and skarlet, & fine linen twined.

25 They made also \* belles of pure gold, & put the belles betwene the pomegranates vpon the skirts of the robe round about betwene þe pomegranates.

26 A bell and a pomegranate, a bell & a pomegranate rounde about the skirts of the robe to minister in, as the Lorde had commanded Moyses.

27 After, they made coates of fine linen, of wouen woꝝke for Aaron and for his sonnes.

28 And the miter of fine linen, & good: by bonnets of fine linen, and linen \* breeches of fine twined linen,

29 And the girdle of fine twined linen, and of blew silke, and purple, and skarlet, [even] of needle woꝝke, as the Lorde had commanded Moyses.

30 Finally they made þe plate for the holy crowne of fine gold, & wrote vpon it a superscription like to þe graving of a signet, \* HOLINES TO THE LORD.

31 And they tied vnto it a lace of blew silke to fasten it on hie vpon the miter, as the Lorde had commanded Moyses.

32 Thus was al þe woꝝke of þe Tabernacle, [even] of þe Tabernacle of the Congregation finished: and the childe of Israel dyd according to all that the Lorde had commanded Moyses: so dyd they.

33 Afterwarde they brought the Tabernacle vnto Moyses, the Tabernacle and all his instrumentes, his taches, his boardes, his barres, and his pillars, and his sockets,

34 And the couering of rams skynnes died redden, and the couering of badgers skynnes, and the couering baile.

35 The Arke of the Testimonie, & the barres thereof, and the Mercieseat,

36 The Table, with al þe instrumentes thereof, and the shewbread,

37 The pure Candlesticke, & lampes thereof, [even] the lampes set in order, and all the instrumentes thereof, and the oyle for light:

38 Also the golden Altar & the anointing oyle, and þe sweete incense, and the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of braile, his barres and all his instrumentes, the Laver and his foote.

40 The curtaynes of the court with his pillars, and his sockets, and the hanging to the court gate, [and] his cordes, and his pynnes, and all the instrumentes of the seruice of the Tabernacle, [called] the Tabernacle of the Congregation.

41 Finally, þe ministring garments to serue in þe Sacrifice, & the holy garments for Aaron the Priest, & his sonnes garments to minister in þe Priests office.

42 According to euery poynt that the Lorde had commanded Moyses, so the children of Israel made all the woꝝke.

43 And Moyses beheld all the woꝝke, and behold, they had done it as the Lorde had commanded: so had they done: and Moyses blessed them.

#### CHAP. XL.

The Tabernacle with þe apperincines is reared vp. 34 The glory of þe Lorde appeareth in þe cloud couering the Tabernacle.

When the Lorde spake vnto Moyses, saying,

In the first [first] day of the first in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this woꝝke to be done: which being fin shed, was set vp in Abib, which moneth containeth halfe sparck and halfe of yll,

J. i. moneth

g Which was  
next vnder the  
Ephod.  
f Where hee  
shoulde put  
through his  
legge.

Chap. 28. 33.

Chap. 28. 42.

Chap. 28. 36.

Chap. 27. 12.

g So called,  
because it hang  
ed before the  
mercurie and  
couered it from  
light. Chap.  
35. 12.

h D, which  
Aaron dyd  
and refreshed  
with ople eu  
ry morning.  
chap. 30. 7.

i Signifying þ  
in Gods mat  
ters man may  
neither adde,  
nor diminish.  
k I haue God  
for the peoples  
diligence and  
prayer for the.

a After that  
Moyses had byn  
40. dayes and  
fourte nightes



moneth in the [very] first [of the same] moneth shalt thou set vp the Tabernacle, [called] the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and cover the Arke with the baile.

4 Also thou shalt bring in the \*Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes,

5 And thou shalt set the incense Altar of golde before the Arke of the Testimonie, & put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before y<sup>e</sup> doore of the Tabernacle, [called] the Tabernacle of the Congregation.

7 And thou shalt set the Laver betwene the Tabernacle of the Congregation and the Altar, & put water therein.

8 Then thou shalt appoynt the court rounde about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anointing oyle, and anoynt the Tabernacle, and all that is therein, and halow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, & all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoynt the Laver and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him that hee may minister vnto me in the Priestes office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint the as thou didest anoint their father, that they may minister vnto mee in the Priestes office: for their anointing shalbe [a signe,] that the priesthoode<sup>d</sup> shalbe euertlasting vnto the throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp y<sup>e</sup> first day of the first moneth in y<sup>e</sup> second yere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the

barres of it, and reared vp his pillars,

19 And he spred the couering ouer the Tabernacle, & put the couering of that couering on he aboue it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the<sup>f</sup> Testimonie in the Arke, and put the barres in [the rings] of the Arke, & set the<sup>f</sup> Veruise on he vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged by the<sup>f</sup> couering baile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in y<sup>e</sup> Northside of the Tabernacle, with out the baile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward y<sup>e</sup> Southside of the Tabernacle.

25 And he<sup>l</sup> lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover he set the golden Altar in the Tabernacle of the Congregation before the baile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged by the baile at the<sup>s</sup> doore of the Tabernacle.

29 After, he set the burnt offering Altar [without] the doore of the Tabernacle, [called] the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise hee set the Laver betwene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses, and Aaron, and his sonnes washed their handes and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court rounde about the Tabernacle and the Altar, and hanged by the baile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude covered the Taber-<sup>1. king. 8. 10.</sup>

\* Reade chap. 26. 35.

b That is, the altar of perfume, or to burne incense on.

c This hanging of baile was betwene the Sanctuary and the court.

f That is, the Tables of the law, Chap. 31. 18. & 34. 29.

Chap. 35. 12.

Or, set vp.

g Betwene the Sanctuary and the court.

d Till both the priesthood and y<sup>e</sup> ceremonies shoulde ende, which was at Christs coming.

e After they came out of Egypt, Num. 7. 1.

Num. 9. 15.



Tabernacle of the Congregation, & the

glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forwarde in all their iour-

neyes.

37 But if the cloude ascended not, then they iournyed not till the day that it ascended.

38 For<sup>b</sup> the cloude of the Lord<sup>h</sup> was<sup>h</sup> vpon the Tabernacle by day, and fyre was in it by nyght in the sight of all the house of Israel, throughout all their iourneyes.

<sup>h</sup> Thus the presence of God by fire and by night guided them as by a light, as they came to the land promised,

## The third booke of Moses,

called \*Leuiticus.

### THE ARGUMENT.

**A**S God dayly by most singular benefites declared himselfe to be mindefull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depende vpon others, eyther for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appoynted their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all manner of filthinesse and pollution to purge it: whose companie they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

#### CHAP. I.

2 Of burnt offerings for particular persons. 3. 10. & 14 The manner to offer burnt offerings as well of bullockes, as of sheepe and birds.

a Verby Moses declaredly he taught nothing to the people but that, which he receiued of God,



**N**owe the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt saye vnto them, If any of you offer a sacrifice vnto y<sup>e</sup> Lord, ye shall offer your sacrifice of cattel, as of denes & of y<sup>e</sup> sheepe.

3 If his sacrifice be a burnt offering of the heerd, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, & it shall be accepted to y<sup>e</sup> Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, & the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he lay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fyre vpon the altar, and lay the wood in order.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the hal vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fyre, for a sweete sauour vnto the Lord.

10 And if his sacrifice for the burnt offering be of the flockes (as of the sheepe, or of the goates) hee shall offer a male without blemish,

11 And hee shall kill it on the North side of the altar before the Lord, & the Priestes Aarons sonnes shall sprinkle the blood therof round about vpon the altar.

12 And hee shall cut it in pieces, [separating] his head and his hal, and the Priest shall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

13 But hee shall wash the inwardes, and the legges with water, & the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation

<sup>h</sup> Or, the body of the beast, or the fat,

<sup>h</sup> Or a sauour of rest, which pacifieth the anger of the Lord.

<sup>h</sup> Read ver. 5. Before the altar of the Lord.

<sup>h</sup> Ebr. into his pieces.

<sup>h</sup> Or, fat,

b So they could offer of none other sort but of those which were commanded. Exod. 29. 10. c Speaking within the court of the Tabernacle,

d Ebr. to him. e The Priest of Leuite.

e Or y<sup>e</sup> burnt offering, Exod. 27. 1.

**J.ii.**

**oblation**



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3 If his sacrifice be a burnt offering of the heerd, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shal put his hand vpon the head of the burnt offering, & it shall be accepted to y<sup>e</sup> Lord, to be his atonement.

5 And he shal kill the bullocke before the Lord, & the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shal he lay the burnt offering, and cut it in pecies.

7 So the sonnes of Aaron the Priest shal put fyre vpon the altar, and lay the wood in order.

8 Then the Priestes Aarons sonnes shal lay the parts in order, the head and the hal vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fyre, for a sweete sauour vnto the Lord.

10 And if his sacrifice for the burnt offering be of the flockes (as of the sheepe, or of the goates) hee shall offer a male without blemish,

11 And hee shall kill it on the North side of the altar before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood therof round about vpon the altar.

12 And hee shall cut it in pecies, [separating] his head and his hall, and the Priest shall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

13 But hee shall wash the inwardes, and the legges with water, & the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation

Or, the body of the beast, or the fat,

Or a sauour of rest, which pacifieth the anger of the Lord.

Read ver. 5. Before the altar of the Lord.

Heb. into his pecies.

Or, fat,

b So they could offer of none other sort but of those which were commanded. Exod. 29. 10. c Speaking within the court of the Tabernacle,

d Ebr. to him. e The Priest of Leuite.

e Of burnt offering, Exod. 27. 1.

It,

oblation



oblation made by fire for a sweete sauour vnto the Lord.

14 And if his sacrifice [be] a burnt offering to the Lord of the fowles, then he shall offer his sacrifice of <sup>1</sup> turtle doves, or of the yong pigeons.

15 And <sup>2</sup> Priest shall bring it vnto <sup>3</sup> altar, & wing the necke of it asunder, and burne it on the altar: & the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his mawbe with his fethers, and cast them beside the altar on the <sup>4</sup> Eastpart in the place of the ashes.

17 And he shall cleane it w<sup>th</sup> his wings, [but] not deuide it a sunder: & the Priest shall burne it vpon the altar vpon the wood that is in the fire: [for] it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

# CHAP. II.

1 The meate offering is after three sortes: of fine flour baken, 4 Of bread baken, 14 And of coyne in the care.

**A**ND When any will offer a meate offering vnto <sup>1</sup> Lord, his offering shall bee of fine flour, and hee shall polvyre oyle vpon it, and put incense thereon.

2 And shal bring it vnto Aarons sones the Priests, and <sup>2</sup> he shall take thence his handfull of the flour, & of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: [for] it is an offering made by fire for a sweete sauour vnto the Lord.

3 \*But the remnant of the meate offering shall be <sup>3</sup> Aarons and his sones: [for] it is <sup>4</sup> most holy of <sup>5</sup> Lords offerings made by fire.

4 If <sup>6</sup> bring also a meate offering baken in <sup>7</sup> oven, [it shalbe] an vbleauened cake of fine flour mingled with oyle, or an vbleauened wafer anoynted with oyle.

5 But if thy meate offering [be] an oblati<sup>o</sup>n of the frying pan, it shalbe of fine flour vbleauened, mingled with oyle.

6 And thou shalt part it in pieces, and polvyre oyle thereon: [for] it is a meate offering.

7 And if thy meate offering [be] an oblation [made] in the caudon, it shalbe made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these thynges) vnto the Lord, & shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memoriall of it, & shall burne it vpon the altar: [for] it is an ob-

lation \*made by fire for a sweete sauour vnto the Lord. Exod. 29. 18.

10 But that which is left of the meat offering, [shall be] Aarons & his sones: [for] it is <sup>1</sup> most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shal offer vnto the Lord, shalbe made without leauen: for ye shal neither burne leauen no: honye in any offering of the Lord made by fire.

12 In the oblation of <sup>2</sup> first frutes ye shal offer <sup>3</sup> them vnto the Lord, but they shall not be burnt <sup>4</sup> vpon the altar for a sweete sauour.

13 All <sup>5</sup> meat offerings also shalt thou season with \*salt, neither shalt thou suffer the salt of the <sup>6</sup> covenant of thy God to bee lacking from thy meate offering, [but] vpon all thine oblations thou shalt offer salt.)

14 If <sup>7</sup> the thou offer a meate offering of thy first frutes vnto <sup>8</sup> Lord, thou shalt offer for thy meate offering of thy first frutes \* eares of cozne dried by the fire, & wheate beaten out of <sup>9</sup> the greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: [for] it is a meate offering.

16 And the Priest shall burne the memoriall of it, <sup>1</sup> euen of that that is beaten, and of the oyle of it, with all the incense thereof: [for] it is an offering vnto <sup>2</sup> Lord made by fire.

# CHAP. III.

1 The manner of peace offerings, and breads for <sup>2</sup> same, 17 The 3 sacrifices may neither eat fat, nor blood.

**A**ND If his oblati<sup>o</sup>n [be] a peace offering, if he will offer of the droule (whether it bee male or female) he shall offer such as is without blemish, before the Lord.

2 And shall put his hand vpon <sup>3</sup> head of his offering, & kill it at the doore of the Tabernacle of the Congregation: and Aarons sones the Priests shal sprinkle the blood vpon the altar round about.

3 So he shall offer <sup>4</sup> part [of] peace offerings [as] a sacrifice made by fire vnto the Lord, [euen] the \* fatte that couereth the inwardes, and all the fatte that is vpon the inwardes.

4 He shal also take away the two kidneis, and the fat that is on them, and vpon <sup>5</sup> the flankes, and the kail on the luer with the kidneis.

5 And Aarons sones shal burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: [this

f That is, frutes, which are sweete as honye, ye may offer.  
g But returned for the Priests, Mar. 9. 40.  
h Which they were bounde (as by a couenent) to doe in all sacrifices, Rom. 18. 19, 20.  
i Chro. 13. 54.  
j 37. 47, 24. 40.  
k It meaneth a fine and pure couenent, Chap. 22. 14.  
l Or, full eares: for the word significch a fruitful field. Reade 2. chro. 26. 10, in the note, g.

A sacrifice of thanksgiving offered for peace and prosperitie, either generally or particularly.

One part was burnt, another was to the Priests, and the third to him that offered, Exod. 29. 22.

Or, the which kidneis are neere the flankes.

i The Chelw word significth to pinche off with the nail, Or, strained, or pressed.

k On the side of the court gate in the pannes which stood with a shes, Exod. 27. 3.

a Because the burnt offering could not be without the meate offering.

b The Priest,

c To signifie that God remembreth him that offereth.

Ecclus. 7. 3.

d Therfore none could eat of it but the Priests.

e Which is a gift offered to God to pacifie him.



[this is] a sacrifice made by fire for a sweete savour unto the Lord.

6 Also if his oblation [be] a peace offering unto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand upon the head of his offering, & shall kill it before the Tabernacle of the Congregation, & Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

9 After of the peace offerings he shall offer an offering made by fire unto the Lord: he shall take away the fatte thereof, and the rumpe altogether, hard by the backe bone, and the fat that couereth the inwardes, and all the fat that is upon the inwardes.

10 Also hee shall take away the two kidneies, with the fat that is upon them, and upon the flankes, and the kail upon the inner with the kidneies.

11 Then the Priest shall burne it upon the altar, [as] the meate of an offering made by fire unto the Lord.

12 Also if his offering [be] a goate, then shall he offer it before the Lord,

13 And shall put his hande upon the head of it, and kill it before the Tabernacle of the Congregation, & the sonnes of Aaron shall sprinkle the blood thereof upon the altar round about.

14 The hee shall offer thereof his offering, [even] an offering made by fire unto the Lord, the fat that couereth the inwardes, and all the fat that is upon the inwardes.

15 Also hee shall take away the two kidneies, and the fatte that is upon them, and upon the flankes, and the kail upon the inner with the kidneies.

16 So the Priest shall burne them upon the altar, [as] the meate of an offering made by fire for a sweete savour: \*all the fat [is] the Lords.

17 [This shalbe] a perpetual ordinance for your generatiōs, throughout al your dwellings, so that ye shall eate neither fatte nor \*blood.

#### CHAP. IIIL

1 The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the pynate man.



oreouer the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the commandements of the Lord, (which

ought not to be done) but shall doe [contrary] to any of them,

3 If the Priest that is anoynted doe sinne [according to the sinne of the people] then shall hee offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anoynted shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the bayle of the Sanctuary.

7 The Priest also shall put [some] of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation, then shall hee powre all the rest of the blood of the bullock at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullock for the sinne offering: [to wit,] the fat that couereth the inwardes, and all the fat that is about the inwardes.

9 He shall take away also the two kidneies, and the fat that is vpon them, and vpon the flankes, and the kail vpon the inner with the kidneies,

10 As it was taken away from the bullock of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 But the skinn of the bullocke, and all his flesh, with his head, and his legs, and his inwardes, & his dung [shall hee beare out.]

12 So he shall carie the whole bullock out of the hoste vnto a cleane place, where the ashes are powdred, and shall burne him on the wood in the fire: where the ashes are cast out, shall hee be burnt.

13 And if the whole Congregation of Israel shall sinne through ignorance, and the thing bee hid from the eyes of the multitude, and haue done [against] any of the commandements of the Lord which should not be done, & haue offended:

14 When the sinne which they haue

Item.

com.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: so here can be offered no birds, but in the burnt offering they might: as there was consumed with fire, & in the peace offering but a part.

d The burnt offering was wholly consumed, and of the offering made by fire onely the inwardes were burnt: the shoulder & breast, with the two kidneies, the man were the priestes, and the rest his that offered.

Ve. 14.

e Speaking, at the footsteepe of the Altar, Chap. i. 1.

f Chap. 7. 25. By eating fat, was meant to be carnall, by blood eating, was signified crucitie, Gen. 9. 4. chap. 17. 14.

g Ebr. a soule, a chat is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishment for crimes are appointed according to the transgression, Rom. 15. 22.

b Speaking the his priest.

c Hereby commending that he deserved the same punishment, which the beast suffereth.

d Which was betwene the holiest of all, & the Sanctuary.

e Which was in the court meaning by the Tabernacle the Sanctuary: & in the end of this verse it is taken for the court.

Chap. 5. 9.

Exod. 29. 14. nom. 19. 5.

Heb. 13. 11.

f The multitude crucified not the sinne, but if all haue sinned, they must all be punished.

Chap. 5. 23. 24.



committed shalbe knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the congregation,

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, & he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vail.

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee polvze all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fatte from him, and burne it vpon the altar.

20 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shal he do with this: so the Priest shall make an atonement for them, and it shalbe forgiven them.

21 For he shal cary the bullocke without the holte, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 When a ruler shall sinne, and do through ignorance against any of the commandments of the Lord his God, which should not be done, and shal offend,

23 If one shewe vnto him his sinne which he hath committed, then shall hee bring for his offering an hee goate without blemish,

24 And shall lay his hande vpon the head of the hee goate, and kill it in the place where he shoulde kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shal polvze the rest of his blood at the foote of the burnt offering altar,

26 And shal burne al his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shalbe forgiven him.

27 Like wise if any of the people of the land shal sinne through ignorance in

doing against any of the commandments of the Lord, which should not be done, and shal offend,

28 If one shewe him his sinne which he hath committed, then he shall bring for his offering a hee goate without blemish for his sinne which hee hath committed,

29 And he shall lay his hande vpon the head of the sinne offering, & slay the sinne offering in place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and polvze all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete savour vnto the Lord, & the Priest shall make an atonement for him, & it shalbe forgiven him.

32 And if hee bring a lambe for his sinne offering, hee shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, & he shall slay it for a sinne offering in the place where he shoulde kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shal polvze all the rest of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, & it shalbe forgiven him.

#### CHAP. V.

1 Of him that testifieth not the truth, if hee heare another sweare falsely. 2 Of him that vobeth rashly. 3 Of him that by ignorance withswareth any thing dedicate to the Lord.

**A**Lso if any haue sinned, if hee haue heard the voyce of an othe, and he can bee a witnes, whether hee hath seen or knowen of it, if hee doe not vtter it, he shall beare his iniquitie:

2 Either if one touche any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane catte, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if hee touch any vncleannesse of

Or the female of the goates,

Read ver. 24.

Exod. 29. 18,

speaking of the punishment of his sinne should be layde vpon that beast, or, that hee haue recurred all things of god, or offered this willingly.

m D, besides the burnt offerings, which were daily offered to the Lord.

† Ebr. a soule, or, if the iudge hath taken an othe of any other.

a Whether it is commanded to beare witness to the truth, & disclose the iniquitie of the vngodly.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation. Or, the priest.

Or, make a perfume with it.

Or, the male goat of the folde.

h That is, the Priest shall kill it: for it was not lawfull for any one of that office to kill the beast.

i Wherein hee rep. fenced Tetus Chyrt.

Or, priuate person.



of man (whatsoever becleannesse it bee, that hee is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any sweare, & pronounce with his lippes to doe euill, or to do good (whatsoever it be) a mā shall pronounce with an oath, and it be hid from him, and after knoweth that he hath offended in one of these [pointes].

5 When hee shall sinned in any of these things, then hee shall confesse that hee hath sinned therein.

6 Therefore shall hee bring his trespass offering vnto the Lord for his sinne which he hath committed, [even] a female from the flocke, [be it] a lambe or a shee goate for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But \* if hee bee not able to bring a sheepe, hee shall bring for his trespass offering hee hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring the vnto the Priest, who shall offer the sinne offering first, and \* bring the necke of it a slunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: [for] it is a sinne offering.

10 Also he shall offer the seconde for a burnt offering, as the maner is: so shall the Priest make an atonement for him (for his sinne which he hath committed) and it shall be forgiven him.

11 But if hee \* bee not able to bring two turtle doves, or two yong pigeons, then hee that hath sinned, shall bring for his offering, the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the \* remembrance thereof, and burne it vpon the altar. With the offerings of the Lord made by fire: [for] it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these [pointes], and it shall be forgiven him: and [the remnant] shall be the Priestes, as the meate offering.

14 And the Lord spake vnto Moses, saying,

15 If any person transgresse & sinne through ignorance [by taking away] things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, [worth] two shekels of silver by the estimation after the shekel of the Sanctuary, for a trespass offering.

16 So hee shall restore that wherein he hath offended, [in taking away] of the holy thing, and shall put the fifth part more thereto, & giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 Also if any sinne & do against any of the commandments of the Lord, which ought not to be done, and knowe not and sinne and beare his iniquitie,

18 Then shall he bring a ram without blemish out of the flock, in the estimation [worth] two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, & was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

#### CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 12 The fire must abide eternally vpon the altar. 14 The lawe of the meate offering. 20 The offerings of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, or doeth by robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, \* for any of these things that a man doeth, wherein he sinneth:

4 When, I say, he thus sinneth and trespasseth, hee shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sinned falsely, hee shall both restore it in the whole \* summe, & shall adde the fifth part more thereto, [and] giue it vnto him to whome it pertaineth, the same day that hee offereth for his trespass.

I. iiii. 6 Also

b Or botre rashly without iust examination of the circumstances & not knowing what shall be the issue of the same.

c Which haue bin mentioned before in this Chapter.

f Ebr. if his hand cannot touche, meaning for his pouerie.

Chap. i. 15.

Or, powred.

Or, according to the lawe, d Or declare him to be purged of his sinne, Verse. 7.

e Which is about a pottell, f As in the meate offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

g As touching the first fruites of tithes, due to the priests & Levites.

h By the estimation of the Priest, Chap. 27. 12.

Chap. 4. 2.

i That is, altered & remembred that he hath sinned, when his conscience doeth accuse him. Exod. 30. 12. k As it is his sin against God, come of malice hee must die, Rom. 15. 30.

a To bestow & occupy for the use of him that gaue it, b By any guile or unlawfull means, Nom. 5. 6.

c Wherein hee can not but sinne: or, when in a man accuseth himself to sin by peruerse or such like things, Nom. 5. 7.



Chap. 5. 15.

6 Also he shall bring for his trespass into the Lord, a ramme without blemish out of the \*flocke in thy estimation [worth] two shekels for a trespass offering into the Priest.

7 And the Priest shall make an atonement for him before the Lord, & it shall be forgiven him. Whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake unto Moses, saying,

9 Commande Aaron and his sonnes, saying, This is the lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night into the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linen garment, & shall put on his linen breeches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After he shall put off his garments, and put on other rayment, and carry the ashes forth without the holste into a cleane place.

12 But the fire vpon the altar shall burne thereon [and] neuer bee put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, & he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, [and] neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall enen take thence his handfull of fine flour of the meate offering and of the oyle, and all the incense which [is] vpon the meate offering, and shall burne it vpon the altar for a sweet savour, [as] a memoriall thereof into the Lord:

16 But the rest thereof shall Aaron and his sonnes eat: it shall be eat with out leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baked with leauen: I haue given it for their portion of mine offerings made by fire: for it is as the sinne offering and as the trespass offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the Lord, made by fire: Whatsoever toucheth it shall be holy,

19 ¶ Again the Lord spake unto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer into the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour for a meate offering perpetual: halfe of it in the morning, & halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fried, [and] shalt offer the baken pieces of the meate offering for a sweet savour into the Lord.

22 And the Priest that is anointed in his steade, among his sonnes shall offer it: [it is] the Lordes ordinance for ever, it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake unto Moses, saying,

25 Speake unto Aaron, and unto his sonnes, & say, This is the lawe of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord: [for] it is most holy.

26 The Priest that offereth this sinne offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touche the flesh thereof shall be holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall both be scoured & washed with water.

29 All the males among the Priests shall eat thereof, [for] it is most holy.

30 But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, [but] shall be burnt in the fire.

## CHAP. VII.

1 The lawe of the trespass offering: 22 Also of the peace offerings. 23 The fat and the blood may not be eaten.

¶ Likewise this is the lawe of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, & the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof shall he offer, the rumpe, and the fat that couereth the inwards.

4 After he shall take away the two kidneys,

Exod. 16. 36. h So oft as the priest shall be elected and anointed,

Or, fried.

i This cometh that shall feed him,

d That is, the Ceremonies which ought to be observed therein.

e Upon his shoulder parts, Exo. 28. 43.

f In the appointed place for that use,

Chap. 2. 1. nom. 15. 4.

Chap. 2. 9.

g Dined with leauen and after do ken.

l Which was in the laver, Exod. 30. 18.

Chap. 4. 5. heb. 13. 11.

m Out of the camp, Chap. 4. 12.

a Which is for smaller sins such as are committed by ignorance. b At the court gate.

c The Priest,

Exod. 29. 37.



kidneys, with the fatte that is on them & vpon the flankes, and the kail on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto  $\text{p}^{\text{r}}$  Lord: this is a trespass offering.

6 All the males among the Priestes shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering [is], so [is] the trespass offering, one  $\text{a}^{\text{b}}$  labe leueth for both: that where with the Priest shall make atonement, shall be his.

8 Also  $\text{p}^{\text{r}}$  Priest that offereth any mas burnt offering, shall haue the skaine of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying panne, shall be the Priests that offereth it.

10 And every meate offering mingled with oyle, and that is drie, shall pertaine vnto all the somes of Aaron, to all alike.

11 Furthermore, this is the labe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to  $\text{g}^{\text{e}}$  give thanks, then he shall offer for his thanks offering, vbleaunened cakes mingled with oyle, and vbleaunened wafers anointed with oyle, and fine flour froyed [with] the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leaunened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice he shall offer one [cake] for an heaue offering vnto the Lord, [and] it shall be the Priestes that sprinkle  $\text{p}^{\text{r}}$  blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eate the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be  $\text{h}^{\text{e}}$  a  $\text{b}^{\text{e}}$  bolue, or a free offering, it shall be eate the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the thirde day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eate in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, [but] shall be an abominatio: therefore the person  $\text{p}^{\text{r}}$  eateth of it shall  $\text{b}^{\text{e}}$  his iniquitie.

19 The flesh also that toucheth any vncleane  $\text{t}^{\text{h}}$ ing, shall not be eaten, [but

burnt with fire: but  $\text{t}^{\text{h}}$  of this flesh al that be cleane shall eate thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his  $\text{v}^{\text{b}}$  vncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say,  $\text{p}^{\text{e}}$  Ye shall eat no fat of beeces, nor of sheepe, nor of goates:

24 For the fat of the dead beast, and the fatte of that, which is torne [with] beasts, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoever eateth the fatte of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither  $\text{t}^{\text{h}}$  shall ye eate any blood, either of soule, or of beast in all your dwellings.

27 Every person that eateth any blood, euen the same person shall be cut off from his people.

28 And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, he that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His  $\text{h}^{\text{a}}$  handes shall bring the offerings of the Lord made by fire: [euen] the fatte with the breast shall he bring, that the breast may be  $\text{t}^{\text{h}}$ aken to  $\text{f}^{\text{r}}$ o before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his somes.

32 And the right shoulder shall ye give vnto  $\text{p}^{\text{r}}$  Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fatte, among the somes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaketh to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, [euen] of their peace offerings, & haue giuen them vnto Aaron

$\text{t}^{\text{h}}$  of the peace offering, that is cleane.

Chap. 15. 3.

Chap. 3. 17.

Gen. 9. 4.  
chap. 17. 14.

$\text{m}$  And thoult  
not send it by  
another.

Exod. 29. 24.

$\text{d}$  The same ceremonies: notwithstanding that this word trespass signifies lesse then sinne.  
 $\text{e}$  Speaking the rest which is left and not burnt.

$\text{f}$  Because it had no oile nor icour.

$\text{g}$  Peace offerings offering a confession & thanksgiving for a benefite received, & also a bolue, & free offering to receive a benefite.

$\text{h}$  If he make a bolue to offer: for else the flesh of the peace offerings must be eaten the same day.

$\text{i}$  The same, wherefoe he offered shall remaine.  
 $\text{k}$  After it be sacrificed.



Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

<sup>n</sup> That is, his privilege, reward and portion.

35 ¶ This is the <sup>a</sup> anointing of Aaron, and the anoynting of his sonnes, concerning <sup>b</sup> offerings of the Lord made by fire, in the day when he presented them to serue in <sup>c</sup> priests office vnto the Lord.

36 The which [portions] the Lord commaunded to giue them in the day that he anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is [also] the lawe of <sup>d</sup> burnt offering, of the meate offering, and of the sinne offering, & of the trespasse offering, and of the <sup>e</sup> confederations, and of the peace offerings,

<sup>o</sup> Which sacrifice was offered when <sup>p</sup> priests were consecrated, <sup>q</sup> Exod. 29. 22.

38 which the Lord commaunded Moses in the mount Sinai, when he commaunded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

#### CHAP. VIII

12 The anoynting of Aaron, and his sonnes with the sacrifice concerning the same.

¶ Afterwarde the Lord spake vnto Moses, saying,

Exod. 28. 1, 4.

2 \*Take Aaron & his sonnes with him, & the garments & the <sup>a</sup> anoynting oyle, and a bullocke for <sup>b</sup> sinne offering, & two rams, and a basket of breauened bread,

Exod. 30. 24.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commaunded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

Exod. 29. 4.

5 Then Moses layde vnto the companie, \* This is the thing which the Lord hath commaunded to do.

6 And Moses brought Aaron & his sonnes, and washed them with water.

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the breaſtplate of the Ephod, and bounde it vnto him therewith.

Exod. 28. 30.

8 After he put the breaſtplate thereon, and put in the breaſt plate <sup>a</sup> the Urim and the Thummim.

<sup>a</sup> So called because this superſcription, Urim and Thummim, as the Lord had commaunded Moses, was grauen in it.

9 Also he put <sup>b</sup> niter vpon his head, and put vpon the niter on the forefront the golden plate, [and] the holy crown, as the Lord had commaunded Moses.

10 ¶ Now Moses had taken <sup>c</sup> anoynt-

ing oyle, & anointed the <sup>d</sup> Tabernacle, & all that was therein, & sanctified them.

<sup>b</sup> That is, the holiest of all, the Sanctuary and the court.

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote to sanctifie them)

12 \*And he poured of the anoynting oyle vpon Aarons head, and anointed him to sanctifie him.

Ecclus. 45. 15. psal. 133. 2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heades, as the Lord had commaunded Moses.

14 \*Then he brought <sup>e</sup> bullocke for the sinne offering, & Aaron & his sonnes put their handes vpon the head of the bullocke for the sinne offering.

Exod. 29. 1. chap. 9. 2.

15 And Moses slewe him, and tooke the blood, which he put vpon <sup>f</sup> hornes of the Altar rounde about with his finger, and purified the Altar, and poured [the rest] of the blood at the foote of the Altar: so he sanctified <sup>g</sup> it, to make reconciliation vpon it.

<sup>c</sup> Of the burnt offering.

<sup>d</sup> To offer for the sinnes of the people.

16 Then he tooke all the fatte <sup>h</sup> was vpon the inwards, and the kail of the liuer & the two kidneis, with their fatte, which Moses burned vpon the Altar.

17 But the bullocke and his <sup>i</sup> hide, and his flesh, and his dung, he burnt with fire without the hoſte, as the Lord had commaunded Moses.

<sup>e</sup> In other burnt offerings which are not of consecration, or offering for himselfe, the priest hath the same, Chap. 7. 8.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Moses killed it, & sprinkled the blood vpon the Altar round about.

20 And Moses cut <sup>j</sup> ram in pieces, & burnt the head with the pieces, & the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram euery whit vpon the Altar: [for] it was a burnt offering for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commaunded Moses.

22 ¶ After, he brought the other ram, the ramme of confederations, and Aaron and his sonnes layd their hands vpon the head of the ramme,

Exod. 29. 31.

23 which Moses <sup>k</sup> slewe, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, & vpon the thumb of his right hande, and vpon the great toe of his right foote.

<sup>f</sup> Moses did this because that the priests were not established in their office.

24 Then Moses brought Aarons sonnes, & put of the blood on the lappe of their right eares, & vpon the thumbes of



of their right handes, & vpon the great toes of their right fecte, & Moses sprinkled [the rest] of the blood vpon the altar round about.

25 And he tooke the fat & the rumpe, and all the fatte that was vpon the inwardes, and the kal of the liuer, and the two kidneis with their fatte, & the right shoulder.

26 Also he tooke of the basket of the unleauned bread that was before the Lord, one unleauned cake and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the ryght shoulder.

Exod. 29. 24.

27 So he put \* all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: [for] these were consecrations for a swete sauour which were made by fire vnto the Lord.

Exod. 29. 16.

29 Likewise Moses tooke the breast of the ramme of consecrations, & shooke it to and fro before the Lord: [for] it was Moses' portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

g At the doore of the court, Exod. 29. 32. chap. 24. 9.

31 ¶ Afterwarde Moses sayde vnto Aaron and his sonnes. Seethe the flesh at the doore of the Tabernacle of the Congregation, and there \* eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh & of the bread, shall ye burne w fire.

Exod. 29. 35.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an ende: \* for seuen dayes, [sayde the Lord,] shall he \* consecrate you,

† Ebr. fill your hands, † Or, as I haue done,

34 As he hath done this day: [to] the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen daies, & shal keepe the watch of the Lord, that ye die not: for so I am commanded,

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

h By commission giuen to Moses,

CHAP. IX.

8 The first offerings of Aaron. 23 Aaron blesteth the people. 23 The glozie of the Lord is shewed. 24 The fire cometh from the Lord.



And in the eight daye Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for 8 seuen dayes before, the priestes were consecrate. Exod. 29. 1.

2 Then he sayde vnto Aaron, Take thee a young calfe for a <sup>b</sup> sinne offering, & a ram for a burnt offering, [both] without blemish, and bring [them] before the Lord.

b Aard entirely into the pollution of the priesthoode and offereth 4 foure principal sacrifices: the burnt offering, 3 sinne offerings, 3 peace offerings, & the meate offerings.

3 And vnto the childre of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering:

4 Also a bullocke, & a ram for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemblie dwelwe nere: & stood before the Lord.

c Before the altar, where his glozy appeared,

6 [For Moses had sayde, This is the thing, which the Lord commanded that ye should doe, and the glozie of the Lord shall appeare vnto you]

7 Then Moses sayde vnto Aaron, Dwaue nere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

d Read for the understanding of this place, Heb. 5. 3. and 7. 27.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dypt his finger in the blood, & put it vpon the hornes of the altar, and polshed [the rest] of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offering, hee burnt vpon the Altar, as the Lord had commanded Moses.

e That is, he sayd them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also & the hide he burnt with fire without the holte.

12 After, he slewe the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled rounde about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pecies thereof, & the head, & he burnt [them] vpon the Altar.

14 Like



f All this must  
be vnderstande  
of the prepara-  
tion of the sa-  
crifices which  
were burnt af-  
ter verse 24.

14 Likewise he did wash <sup>f</sup> inwards  
and the legges, and <sup>f</sup> burnt [them] vpon  
the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and \*beside the burnt sacrifice of the morning hee burnt [this] vpon the Altar.

18 He helve also the bullocke, and the  
ram for the peace offerings, that was for  
the people, and Aarons sonnes brought  
vnto him the blood, which he sprinkled  
vpon the Altar round about.

19 With the fatte of the bullocke, and  
of the rani, the rumpe, and that which  
couereth the inwards and the kidneis,  
and the gall of the liver.

20 So they laid y<sup>e</sup> fat vpon y<sup>e</sup> breasts,  
and he burnt the fatte vpon the Altar.

21 But the <sup>s</sup> breastes and the right  
Shoulder Aaron shooke to and fro be-  
fore the Lorde, as the Lorde had com-  
maunded Moses.

22 So Aaron lift by his hande to-  
ward the people, and blessed them, and  
came downe from offering of the sinne  
offring, and the burnt offering, and the  
peace offerings.

23 After, Moses and Aaron went in to the Tabernacle of the Congregation, and came out, and <sup>1</sup> blessed the people, \* and the glory of the Lord appeared to all the people.

24. \* And there came a fire out from the Lode and consumed vpon the Altar the burnt offering and the fat: which when all the people sawe, they gaue thanks and fell on their faces.

## CHAP. X.

2 Nadab & Abihu are burnt, 6 Israel mourneth for thē, but the Priests might not. 9 The Priests are forbidden wine.

**B**U<sup>t</sup> Nadab and Abihu, the  
sones of Aaron, tooke either  
of them his censoz, & put fire  
therein, & put incense there-  
upon, and offered strange fire before the  
Lord, which he had not commanded the

2 Therefore a fire went out from the Lord, and deuoured them: so they dyed before the Lord.

3 Then Moſes ſayde vnto Aaron,  
This is it that the Lorde ſpake, ſaying,  
I will be <sup>b</sup> ſanctified in them that come  
neere me, and before al the people I wil

be glorified : but Aaron helde his peace.

4 And Moses called Bilhah & Elizabeth the sonnes of Uzziel, the vncle of Aaron, and sayde vnto them, Come neere, cary your brethren from before the Sanctuarie out of the hoste.

§ Then they went, and carryed them in their coats out of the hoste, as Moses had commanded.

6 After, Moſes ſayde vnto Aaron  
and vnto Eleazar and Ithamar his  
ſonnes, <sup>c</sup> Vntouer not your heades, nei-  
ther rent your clothes, leaſt ye dye,  
and leaſt wrath come vpon all the people:  
but let your brethren, al the houſe of Iſ-  
rael beſeayle the burning which the  
Lord hath<sup>d</sup> kindled.

7 And goe not ye out from the doore of the Tabernacle of the Cōgregation, least ye dye: for the anoynting oyle of the Lorde [is] vpon you: and they did according to Moyses commaundement.

8 And the Lord spake vnto Aaron,  
saying,

9 Thou shalt not drinke wine nor  
strong drinke, thou, nor thy sones with  
thee, whē ye come into the Tabernacle  
of the Congregation, leaſt ye dye: [this  
is] an ordinance for euer throughout  
your generations.

10 That yee may put difference be-  
tweene the holy and the unholy, and be-  
tweene the cleane and the uncleane.

II And that ye may teach the children  
of Israel all þe statutes which the Lorde  
hath commaunded them by the hande  
of Moyses.

12 ¶ Then Moses saide vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take ye meate offering that remaineth of the offerings of ye Lord, made by fire, & eat it without leauen beside the altar: for it is most holy:

13 And ye shal eat it in the holy place, because it is thy duetie and thy sommes duetie of the offerings of the Lord made by fire : for so I am commanded.

14 Also the \* shaken breast and the  
heauē shoulder shall ye eate in || a cleane  
place: thou, & thy sonnes, & thy<sup>c</sup> daugh-  
ters With thee: for they are giuen as thy  
|| duetie and thy sonnes duetie, of h<sup>c</sup> peace  
offerings of the children of Israel.

15 The heaue shoulder, & the shaken  
breast shall they bring With the offerings  
made by fire of the fatte, to shake [it] to &  
fro before the Lorde, and it shalbe thine  
and thy sonnes With thee by a lawe for  
ever as the Lorde hath commanded.

16 ¶ And

|| Or, cousins.

c As though  
ye ſanctified for  
them, prefer-  
ring your car-  
nall affection  
to Gods iuſt  
iudgement,  
Chap. 19. 28.  
deut. 14. 1.  
d In deſtroy-  
ing Nadab and  
Abihu & chiefe,  
and menacing  
the reſt, except  
they repent.

¶ Or, drinke  
that maketh  
drunke,

¶ Or, commis-  
sion.

Exod. 29. 24.  
|| Or, where is  
no vnclean-  
nesse.

e For þ heaſt  
& ſhoulders of  
the peace of-  
frings might  
be brought to  
their families  
ſo that their  
daughters  
might eate of  
them, as alſo  
of the offrings  
of firſt fruits,  
the firſt boyme,  
and the Eaſter  
lambe, Reade  
Chap. 22, 12,  
13,  
¶ Or, right, or  
portion.

g Of the bullocke and the ramme.

h Because the  
altar was nere  
the Sanctua-  
rie which was  
the upper ende,  
therefore he is  
said to come  
downe.  
i Or, prayed for  
the people,  
2. Mac. 2. 8.  
Gen. 4. 4.  
1. king. 18. 38.  
2. chro. 7. 1.  
2. mac. 2. 10,  
11.  
|| Or, gaue a  
shoute for ioy.

Nomb. 3. 4.  
and 26. 61.  
1. chron. 24. 2.  
a Not taken of  
the altar which  
was sent from  
heauen, and en-  
dured till the  
captiuitie of  
Babylon.  
b I wil punish  
them & serue  
me other wise  
then I haue  
comanded, not  
sparing the  
chiefe, that the  
people may  
fear & praise  
my ingoings.



2. Mac. 2. 11.

16 ¶ And Moses sought the goate that was offered for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy: and [God] hath given it you, to beare the iniquite of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten [it] in the holy place, \* as I commaunded.

19 And Aaron sayd vnto Moses, Beholde, this day we haue they offered their sinne offering, and their burnt offering before the Lord, and such things [as thou knowest] are come vnto me: If I had eaten the sinne offering to day, should it haue bin accepted in sight of the Lord?

20 So When Moses heard [it], hee was content.

## CHAP. XI.

¶ Of beastes, fishes and birdes, which be cleane, and which be vncleane.

¶ After, the Lorde spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, & say, \* These are the beastes which ye shall eate, among all the beastes that are on the earth.

3 Whatsoever parteth the hoofe, and is clouen footed, and cheweth the cud among the beastes, that shal ye eate:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shall not eate: as the camel, because he cheweth the cud, and deuiderth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud and deuiderth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, and deuiderth not the hoofe, he shalbe vncleane to you.

7 \* And the swine, because he parteth the hoofe & is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of their flesh shall ye not eate, and their carkeise shall ye not touche: [for] they shalbe vncleane to you.

9 ¶ These shal ye eate, of all that are in the Waters: Whatsoever hath finnes and scales in the waters, in the seas, or in the riuers, them shal ye eate.

10 But all that haue not finnes nor

scales in the seas, or in the riuers, of all that moueth in the waters, & of all liuing things that are in the waters, they shalbe an abomination vnto you.

11 They, I say, shalbe an abomination to you: ye shal not eate of their flesh, but shal abhorre their carkeise.

12 Whatsoever hath not finnes nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shal ye haue also in abomination among the foules, they shal not be eaten: [for] they are an abomination, the eagle, and the goshauke, and the osprey:

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde: 16 The ostrich also, and the night crowe, and the leameaw, & the hauke after his kinde:

17 The little owle also, and the cormorant, and the great owle.

18 Also the redhanke and the pellicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth [ & ] goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shal ye eate: of euery foule that creepeth, [and] goeth vpon all foure which haue their feete and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate these, the grasshopper after his kind, & the solean after his kind, the bargol after his kind, and the hagab after his kinde.

23 But all [other] foules that creepe [and] haue foure feete, they shalbe abomination vnto you.

24 For by such ye shall be polluted: Whosoever toucheth their carkeise, shal be vncleane vnto the euening.

25 Whosoever also beareth of their carkeise, shal wash his clothes, and be vncleane vntil euen.

26 Euery beast that hath clawes deuided, & is [not] clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shal be vncleane.

27 And whatsoever goeth vpon his pawes among all manner beastes that goeth on all foure, such shalbe vncleane vnto you: who so doeth touch their carkeise shalbe vncleane vntil the euen.

28 And he that beareth their carkeise, shal wash his clothes, and be vncleane

d As little fish  
ingreded of  
the sinne.

e As they  
which come  
of generation,

l Or, gryph, as is in the  
greeke,

l Or, cuckowe.

l Or, porphirie.

l Or, haue no  
bowings on  
their feete.

l These were  
certeine kindes  
of grasshop-  
pers, which  
are not now  
properly  
known,

g Out of the  
campe.

l Or, hath not  
his foot clo-  
uen in two,

¶ I. I. vntil

Chap. 6. 26.

g What is,  
Ithamar, and  
Abihur.

h Wholes here  
with his in-  
firmities, con-  
sidering his great  
sorrow, but  
doth not leaue  
an example to  
forgive them  
maliciously  
transgresse the  
commaundment  
of God.

Gen. 7. 2. deut.  
14. 4. 11. 10.

14.

a Or, whereof

pe may eate.

b He noeth

fourte soures of

beastes: some

chew the cud

onely, & some

haue onely the

foote clef: o-

thers neither

chew the cud

nor haue the

hoofe clef: the

fourth both

chew the cud &

haue the hoofe

deuiderth which

may be eaten.

2. Mac. 6. 18.

c God would  
thereby for  
a time they  
should be dis-  
cerned as  
people from  
the Gentiles,



untill the euen: [foz] such shall be vncleane vnto you.

29 Also these shall be vncleane to you among the things that creepe and moue vpon the earth, the weasel, & the mouse, and the <sup>h</sup> frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the skellie, & the molle.

31 These shall be vncleane to you among all that creepe: whosoever doeth touch them when they be dead, shall be vncleane vntill the euen.

32 Also whatsoever any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it be vessel of wood, or raiment, or skinne, or sarkie: whatsoever befall it be that is occupied, it shall be put in the water as vncleane vntill the euen, and [so] be purified.

33 But every earthen vessel, wherinto any of them falleth, whatsoever is within it shall be vncleane, and \* ye shall bryake it.

34 All meate also that shall be eaten, if any [such] water come vpon it, shall be vncleane: & all drinke that shall be drunke in all [such] vessels shall be vncleane.

35 And every thing that their carkeises fall vpon, shall be vncleane: the fomaies or the pot shall be broken: [foz] they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines & welles where there is plenty of water shall be cleane: but that which toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeises vpon any seede, which bleseth to be sown, it shall be cleane.

38 But if any <sup>l</sup> water be polvred vpon the seede, and there fall of their dead carkeises thereon, it shall be vncleane vnto you.

39 If fall any beast, whereof ye may eat, dye, he that toucheth the carkeises thereof shall be vncleane vntill the euen.

40 And he that eateth of the carkeises of it, shall wash his clothes & be vncleane vntill the euen: he also that beareth the carkeises of it, shall wash his clothes, and be vncleane vntill the euen.

41 Every creeping thing therefore that creepeth vpon the earth shall be an abomination, and [not] be eaten.

42 Whatsoever goeth vpon <sup>p</sup> breast, and whatsoever goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute your selues

with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them,

44 For I am the Lord your God: be sanctified therefore, and be <sup>m</sup> holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the lawe of bestes, and of foules, and of every living thing that moueth in the waters, & of every thing that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane & cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

#### CHAP. XII.

2 A lawe how women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, when a woman hath brought forth seede, & borne a man child, she shall be vncleane <sup>a</sup> seven dayes, like as she is vncleane when she is put apart for her <sup>b</sup> diseafe.

3 (\* And in the eighth day, the foreskin of the childes flesh shall be circumcised)

4 And she shall continue in the blood of her purifying three & thirty dayes: she shall touch no <sup>c</sup> halowed thing, nor come into the <sup>d</sup> Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a mayd child, then she shall be vncleane two <sup>e</sup> weekes, as when she hath her diseafe: and she shall continue in the blood of her purifying three seere and sixe dayes.

6 Purge when the dayes of her purifying are out (Whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the <sup>f</sup> Tabernacle of the Congregation,

7 who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood, this is the lawe for her that hath borne a male or female.

8 But if she <sup>g</sup> be not able to bring a lambe, she shall bring two <sup>h</sup> turtles, or two yong pigeons: the one for a burnt offering,

<sup>m</sup> The scripture sayeth God did chuse them to be his people, 1. Pet. 1. 15.

<sup>a</sup> So that her husband for a time could not resort to her. [Or, floures. Chap. 15. 19. Luke 2. 21.]

<sup>b</sup> Diseases the first seere dayes.

<sup>c</sup> As sacrifice of such like.

<sup>d</sup> That is, into the court gate, till after fourte dayes, or twice so long as if she bare a man child.

<sup>e</sup> Where the burnt offerings were wont to be offered.

<sup>g</sup> Ebr. if her hand finde not the worth of a lambe, Luke 2. 24.

<sup>h</sup> The greene frog that stiereth on the bushes. [Or, crocodile.]

<sup>i</sup> As a bottle of bagge.

Chap. 6. 28.

<sup>k</sup> So much of the water as toucheth it.

<sup>l</sup> The speaker of seede, that is layd to sleepe before it be sown.



offering, & the other for a sinne offering: and the Priest shall make an atonement for her: so the shall be cleane.

## CHAP. XIII.

2 What considerations the Priest ought to observe in judging the leprosie, 29 The blacke spot of skab, 47 and the leprosie of the garment.

**M**oreover the Lord spake unto Moses, & to Aaron, saying, 2 The man that shall have in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie, then he shall be brought unto Aaron the Priest, or unto one of his sonnes the Priests,

3 And the Priest shall looke on the soze in the skin of [his] flesh: if the heare in the soze be turned into white, & the soze seeme to be lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him vncleane:

4 But if the white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the heare thereof be turned into white, then the Priest shall shut vp [him that hath] the plague, seven dayes.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme to him to abide still, & the plague grow not in the skin, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague be darke, and the soze growe not in the skin, then the Priest shall pronounce him cleane, for it is a skab: therefore he shall wash his clothes and be cleane.

7 But if the skab growe more in the skin, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab growe in the skin, then the Priest shall pronounce him vncleane: [for] it is leprosie.

9 When the plague of leprosie is in a man, he shall be brought unto the Priest,

10 And the Priest shall see [him]: and if the swelling be white in the skin, and haue made the heare white, and there be raw flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie breake out in the skin, & the leprosie couer all the skin

of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenes: [so] he shall be cleane.

14 But if there be rawe flesh on him when he is seene, he shall be vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: [for] the rawe flesh is vncleane, [therefore] it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall beholde him: and if the soze be changed into white, then the Priest shall pronounce the plague cleane, [for] it is cleane.

18 If the flesh also in whose skinne there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the heare thereof be changed into white, the Priest then shall pronounce him vncleane: [for] it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white heares therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it be spread abroade in the flesh, the Priest shall pronounce him vncleane, [for] it is a soze.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 If there be any flesh, in whose skinne there is an hot burning, and the quick flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the heare in that spot be changed into white, & it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: [for] it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white heare in the spot, and be no lower then the [other] skin, but be darker, then the Priest shall shut him vp seven dayes.

<sup>c</sup> For it is not that contagious leprosie that infecteth, but a kind of fluxe, which hath not the flesh rawe as the leprosie.

<sup>f</sup> That is, declareth that the flesh is not sound, but is in danger to be leprous.

<sup>g</sup> Or, impotum.

<sup>g</sup> None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by sparie & phylis, 23. 12. 14. and by king Cizziah, 2. Chron. 26. 20.

<sup>h</sup> If he haue a white spot in place, where the burning was, and was after healed,

<sup>a</sup> That it may be suspected to be the leprosie.

<sup>b</sup> That is, shrinke in, and be lower then the rest of the skinne.

<sup>c</sup> As hauing the skinne broken together, or blackish.

<sup>d</sup> Or, be spread abroad.

<sup>e</sup> As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

<sup>f</sup> Or, bud.



27 After, the Priest shal looke on him the seuenth day: if it be growen abroad in his skinne, then the Priest shall pronounce him vnclane: for it is the plague of leprosie.

28 And if the spot abide in his place, not groweing in the skin, but is darke, it is a sining of the burning: the Priest shal therefore declare him cleane, for it is the dyping by of the burning.

29 ¶ If also a man or woman hath a soze on the head or in the beard,

30 Then the Priest shall see the soze: and if it appeare lower then the skinne, and there be in it a small yelow heare, then the Priest shall pronounce him vnclane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the soze of the blacke spot, & if it seeme not lower then the skin, nor haue any blacke heare in it, then the Priest shall shut vp him, that hath the soze of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shal looke on the soze: and if the blacke spot growe not, & there be in it no yelow heare, & the blacke spot seeme not lower then the skin,

33 Then he shall be shauen, but [the place] of the black spot shal he not haue: but the Priest shal shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shal looke on the blacke spot: and if the black spot growe not in the skinne, nor seeme lower then the [other] skinne, then the Priest shal cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his cleansing,

36 Then the Priest shal looke on it: and if the blacke spot growe in the skin, the Priest shal not seeke for the yelow heare: for he is vnclane.

37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be many white spottes in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spotte broken out in the skin: therefore he is cleane.

40 And the man whose heare is fall-

len off his head, [and] is balde, is cleane.

41 And if his head lose the heare on the forepart, [and] be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish soze, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, & if the rising of the soze be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vnclane: therefore the Priest shall pronounce him altogether vnclane: for the soze is in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a cowering vpon his lips, and shal crye, I am vnclane, I am vnclane.

46 As long as the disease shal be vpon him, he shalbe polluted, for he is vnclane: he shal dwell alone, without the campe shal his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a skin, or in any thing made of skin,

49 And if the soze be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shalbe shewed vnto the Priest.

50 Then the Priest shal see the plague, and shut vp [it that hath] the plague, seuen dayes,

51 And shal looke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woof, or in the skinne, or in any thing that is made of skin, that plague is a freating leprosie and vnclane.

52 And he shal burne the garment, or the warpe, or the woofe, whether it be woll or linen, or any thing that is made of skin, wherein the plague is: for it is a freating leprosie, [therefore] it shal be burnt in the fire.

53 If the Priest yet see that the plague growe not in the garment, or in the woofe, or in whatsoever thing of skin it be,

54 Then the Priest shal command them to wash the thing wherein the plague

<sup>1</sup> By sickness, or any other inconvenience,

<sup>1</sup> Or, swelling.

<sup>1</sup> Which was not wont to be there, or else smaller then in any other part of the body,

<sup>m</sup> In signe of sorrow and lamentation, <sup>n</sup> Either taken of mourning, or for feare of infecting others. Nomb. 5. 2. 2. king. 15. 5.

<sup>o</sup> Whether it be garment, vessel, or instrument.

<sup>k</sup> He shal not care whether the yelow heare be there or no.

<sup>p</sup> But abde still in one place, as ver. 37.



plague is, and hee shall shut it by seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: & if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burn it in the fire, for it is a feat inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of his garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leproie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoever thing of skinne it be, if the plague be departed therefrom, then shall it bee washed: the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

#### CHAP. XIII.

3 The cleansing of the leper, 34 And of the house that he is in.

And the Lord spake vnto Moses, saying,

2 This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, & the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaunde to take for him that is cleansed, two sparowes aliuē and cleane, and cedar wood and a skarlet lace, and hyssop.

5 And the Priest shall commaunde to kill one of the byrdes ouer pure water in an earthen vessel.

6 After, he shall take the liue sparow with the cedar wood, & the skarlet lace, and the hyssop, and shall dip them and the liuing sparow in the blood of the sparow slaine, ouer the pure water,

7 And he shall sprinkle vpon him that must bee cleansed of his leprosie, seven times, and cleanse him, and shall let goe the liue sparow into the broad field.

8 Then hee that shall be cleansed, shall wash his clothes, and haue off all his heare, and wash himselfe in water, so he shall be cleane: after that shall hee come

into the hosie, but shall tary without his tent seven dayes.

9 So in the seventh day he shall haue off all his heare, both his head, and his beard, and his eye brydes: euen all his heare shall he haue, and shall wash his clothes and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day hee shall take two hee lambes without blemish, and an ewe lambe of a yeere olde without blemish, & three tenth deales of fine flower for a meat offering, mingled with oyle, and a pinte of oyle.

11 And the Priest shall make him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering & the burnt offering are slaine, euen in the holy place: for as the sinne offering is of Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and polye it into the palme of his left hand,

16 And the Priest shall dip his right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hande, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priestes hand, hee shall polye vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering and make an atonement for him that is to be cleansed of his vncleannes: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering and the meate offering vpon the

Altar.

e Which hath in any imperfection in any member.

f This measure is in epheth in any measure.

Exod. 29. 24

Chap. 7. 7.

f Ebr. the finger of his right hand.

f Ebr. vpon the blood of the trespass offering.

q The rentime as it did bee fore.

r Whether it be in any bare place of the body, or be hidden.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Match. 8. 2. marke 1. 40. Luke 9. 12. a O the ceremony which shall be used in his purgation.

j Or, little birds. b Of birdes which were permitted to be eaten. c Running water, or of the fountain.

d Signifying that hee that was made cleane, was set at libertie, and redjoyed to the company of others.



altar: and the Priest shall make an atonement for him: so he shall be cleane.

f Ebr. his hand  
can not take it.

21 But if hee be poore, and not able, then hee shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a tenth deale of fine flower mingled with oyle, for a meate offering, with a pinte of oyle.

g Which is an  
Omer, Reade  
Exod. 16, 16.

22 Also two turtle doves, or two yong pigeons, as hee is able, whereof the one shall be a sinne offering, & the other a burnt offering,

23 And hee shall bring them the eighth day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take a lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

h Or shall offer  
them as the  
offering that is  
shaken to and  
fro.

25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall poure of the oyle into the palle of his owne left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hande, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

i Or, where  
the blood of  
the trespass  
offering was  
put, as vers. 17.

29 But the rest of the oyle that is in the Priestes hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also he shall present one of the turtle doves, or of the yong pigeons, as he is able:

i Whether of  
them he can  
gett.

31 Such, I say, as he is able, the one for a sin offering, and the other for a burnt offering: with the meate offering: to the Priest shall make an atonement for him that is to be cleansed before the Lord.

ll Or, besides  
the meate of-  
firing.

32 This is the lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order  
is appointed  
for the poore  
man.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

l This declar-  
eth that no  
plague nor pu-  
nishment com-  
meth to man  
without Gods  
providence and  
his sending.

34 When ye be come vnto the land of Canaan which I giue you in possession, if I sende the plague of leprosie in an

house of the land of your possession,

35 Then hee that oweth the house, shall come and tell the Priest, saying, Hee thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made vnclane, and then shall the Priest goe in to see the house,

37 And hee shall marke the plague: and if the plague be in the walles of the house, and that there be deepe spots, greenish or reddish, which seeme to be lower then the wall,

ll Or, blacknes,  
or hollowe  
streakes.

38 Then the Priest shall go out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if hee see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a foule place without the cite.

ll Or, polluted.

41 Also hee shall cause to scrape the house within rounde about, and poure the dust, that they haue pared off, with- out the cite in an vnclane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other morter, to plaister the house with.

m Where ca-  
rions were  
cast, and other  
such that the  
people might  
not be there-  
with infected.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore vnclane.

45 And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the morter of the house, and he shall carie them out of the cite vnto an vnclane place.

n That is, he  
shall command  
it to be pulled  
downe, as  
vers. 40.  
ll Or, dust.

46 Howsoeuer he that goeth into the house all the while that it is shut vp, hee shall be vnclane vnto the euen.

47 Hee also that sleepech in the house shall wash his clothes: hee like wise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall hee take to purifie the house, two sparowes, and cedar wood, and



o It seemeth that this was a lace of string to binde the hyssope to the wood, and so was made a signifier to the people to the Chyrgens calculus it skarlet woolle, *Exod. 5. 19.*

and skarlet lace, and hyssop.

50 And he shall kill one sparow ouer pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssop, and the skarlet lace with the lue sparow, and dip them in the blood of the lue sparow, and in the pure water, and sprinkle the house seven times:

52 So shall hee cleanse the house with the blood of the sparow, and with the pure water, and with the lue sparow, and with the cedar wood, and with the hyssop, and with the skarlet lace.

53 Afterward he shall let goe the lue sparow out of the towne into the broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

54 This is the lawe for every plague of leprosie and \* blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, and of the white spot.

57 This is the lawe of the leprosie to teach: when [a thing] is vncleane, and when it is cleane.

#### CHAP. XV.

21. 29 The manner of purging the vncleane issues both of men and women. 31 The children of Israel must bee separate from all vncleannes.

**M**oreouer the Lord spake vnto Moses, & to Aaron, saying, 2 Speake vnto the children of Israel, and say vnto them, whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shall be his vncleannes in his issue: when his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his vncleannes.

4 Every bed whereon he lyeth & hath the issue, shall be vncleane, & every thing whereon he sitteth, shall be vncleane.

5 Whosoever also toucheth his bed, shall wash his clothes, & wash himself in water, & shall be vncleane vntill the euen.

6 And hee that sitteth on any thing, whereon hee late that hath the issue, shall wash his clothes, and wash himself in water, & shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, & wash himself in water, and shall be vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, he shall wash his clothes, and wash himself in water, and shall be vncleane vntill the euen.

9 And what saddle soeuer hee rideth

vpon, that hath & issue, shall be vncleane, 10 And whosoever toucheth any thing that was vnder him, shall be vncleane vnto the euen: and he that beareth those things, shall wash his clothes, & wash himself in water, and shall be vncleane vntill the euen.

11 Likewise whosoever hee toucheth that hath the issue, and hath not washed his handes in water, shall wash his clothes and wash himself in water, and shall be vncleane vntill the euen.

12 \* And the vessell of earth that hee toucheth, which hath the issue, shall be broken: and every vessell of wood shall be rinsed in water.

13 But if he that hath an issue, be cleansed of his issue, then shall hee count him seven dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eighth day hee shall take vnto him two turtle doves, or two yong pigeons, & come before the Lord at the doore of the Tabernacle of the Congregation, & shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17 And every garment, & every skinne whereupon shall be issue of seede, shall be euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seede, do lie with a woman, they shall both wash themselves with water, and be vncleane vntill the euen.

19 Also when a woman shall haue an issue, and her issue in her flesh shall be blood, shee shall be put apart seven dayes: and whosoever toucheth her, shall be vncleane vnto the euen.

20 And whosoever hee lieth vpon in her separation, shall be vncleane, & every thing & hee lieth vpon, shall be vncleane.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himself with water, and shall be vncleane vnto the euen.

22 And whosoever toucheth any thing that shee late vpon, shall wash his clothes, and wash himself in water, and shall be vncleane vnto the euen:

23 So that whether hee touch her bed,

Chap. 6. 28.

That is, hee cleansed to his white state, and hee healed thereof.

f Spreading all his bowe.

Or, feet part.

That is, when she hath her flowers, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.

† Ebr. clie. † Ebr. on the face of the field.

Chap. 13. 30.

|| Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose seede either in sleeping, or els of weakenes of nature issueth at his secret part, b Or, the thing wherefore hee shall be vncleane.

c On whom the vncleane man doth sit. d The word signifieth every thing where a man ri- deth,



or any thing whereon she hath sit, hee shall be vncleane unto the euen.

24 And if a man lie with her, and [the floures] of her separation<sup>b</sup> touche him, hee shall be vncleane seuen dayes, and all the whole bed whereon he lyeth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannes she shall be vncleane, as in the time of her floures.

26 Euery bed whereon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whatsoever she sitteth vpon, shall be vncleane, as her vncleannes when she is put apart.

27 And whosoever toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleued of her issue, then she shall count her seuen dayes, and after, she shall be cleane.

29 And in the eighth day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of y one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannes.

31 Thus shall ye separate the children of Israel fro their vncleannes, that they die not in their vncleannes, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whome goeth an issue of feede whereby he is defiled:

33 Also of her y is sicke of her floures, and of him that hath a running issue, whether it be man or woman, & of him that lieth with her which is vncleane.

#### CHAP. XVI.

The Priest might not at all times come into the most holy place. 8 The scape goate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest counteth the times of y people. 29 The feast of cleansing times.

1 **F**urthermore the Lord spake vnto Moses, \* after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord layde vnto Moses, Speake vnto Aaron thy brother, \* that hee come not at all times into the holy place within the vail, before the Per-

seat, which is vpon the Arke, that he die not: for y wil appeare in the cloud vpon the Mercseat.

3 After this [sort] shall Aaron come into the holy place: [euen] with a yong bullocke for a sinne offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and shall haue linen breeches vpon his flesh, & shall be girded with a linen girdle, and shall couer his head with a linen miter: these are y holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer y bullocke for his sinne offering, & make an atonement for himselfe, and for his house.

7 And he shall take y two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goate, shall be presented alive before the Lord, to make reconciliation by him, [and] to let him go (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer y bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sin offering.

12 And hee shall take a censer full of burning coles from off y altar before the Lord, and his handfull of sweete incense beate small, & bring it within the vail,

13 And shall put the incense vpon the fire before y Lord, that the cloud of the incense may couer the Mercseat that is vpon the Testimonie: so hee shall not die.

14 And hee shall take of the blood of the bullocke, & sprinkle it with his finger vpon the Mercseat Eastward: and before the Mercseat shall hee sprinkle of the blood with his finger seuen times.

15 Then shall hee kill the goat that is the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as hee did with the blood of the bullocke, & sprinkle it vpon the Mercseat, and before the Mercseat.

[Or, priuities,

Hebr. 9.7.

b In Ezechie it is called Azazel, which some say is a mountaine nere Sinai whither this goat was sent: but rather it is called the Scape goate, because hee was not offered, but sent into the desert, as verse 21.

c The holiest of all.

[Or, the sincke.

[Or, Arke.

Hebr. 9. 13.

and 10.4.

Chap. 24.6.

d That is, on

the fire which

was taken

from the

people for

the sinne

of the

people.

h If any of her vncleannes touch any thing in the bed: for she the man that compassed with such a woman should be, chap. 20. 18.

i Ebr. separation.

j Shall be vncleane as the bed whereon she lay when she had her natural discale.

k After y time that she is recovered,

l Seeing that God requireth of his, puritie and cleannes: we can not be his, except our flesh y times be purged with the blood of Iesus Christ, and so we learne to desire all sinne.

Chap. 10. 1.2.

Exod. 30. 10.

Hebr. 9. 7.

a The he

Priest entered

into the holiest

of all but once

a yere, euen in

the moneth of

September.



16 So he shall purge the holy place from the uncleannes of the children of Israel, and from their trespasses of all their finnes: so shall he do also for the Tabernacle of the Congregation placed with them, in the mids of their uncleannes.

17 And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place, untill he come out, and haue made an atonement for him selfe, and for his household, and for all the Congregation of Israel.

18 After, he shall go out vnto the altar that is before the Lorde, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seven times, & cleanse it, and halowe it from the uncleannes of the children of Israel.

20 When he hath made an ende of purging the holy place, and the Tabernacle of the Congregation, & the Altar, then he shall bring the lue goat:

21 And Aaron shall put both his hands vpon the head of the lue goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, & put off the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in the holy place, and put on his owne rayment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him selfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that caried forth the goat, [called] the Scape goat, shall wash his clothes, and wash his flesh in water, and after that shall come into the holte.

27 Also the bullocke for the sinne offering, and the goat for the sinne offering (whose blood was brought to make a re-

conciliation in the holy place) shall one carie out without the holte to be burnt in the fire, with their finnes, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the holte.

29 So this shall be an ordinance for euer vnto you: the tenth [day] of the seventh moneth, ye shall humble your soules, and do no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that day shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your finnes before the Lorde.

31 This shall be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest whom he shall appoint, and whom he shall consecrate (to minister in his fathers trade) shall make the atonement, and shall put on the linnen clothes and holy vestments.

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, & make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euermaking ordinance vnto you to make an atonement for the children of Israel for all their finnes once a yeere: and as the Lorde commanded Moses, he did.

#### CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle.  
7 To deuis may they not offer. 10 They may not eat blood,

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever [he be] of the house of Israel that killeth a bullocke, or lambe, or goat in the holte, or that killeth it out of the holte.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lorde, before the Tabernacle of the Lorde, blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, & present them

Chap. 6. 30.  
hebr. 13. 11.

Which was  
Eli, and an  
overer to  
part of Sep-  
tember, and  
part of Oc-  
tober,

k Speaking  
by abstinence  
and fasting,  
Rom. 29. 7.  
Chap. 23. 7.

l Day rest  
which ye shall  
keepe most di-  
ligently,

m Whom the  
Priest shall  
appoint to  
offer com-  
mandment  
to succede in  
his fathers  
course,

Exod. 30. 10.  
hebr. 9. 7.

e Placed a-  
mong them  
which are un-  
cleane,  
Luke 1. 10.

f Whereupon  
the sweeten-  
esse and per-  
fume was of-  
fered,

g Herein this  
goate is a true  
figure of Je-  
sus Christ,  
who beareth  
the finnes of  
the people,  
Isa. 53. 4.  
#Ebr. the land  
of separation,

h In the court  
where was the  
Kauar, Exod.  
30. 18.

a Left they  
should sacrifice  
that idolatrie,  
which they had  
learned among  
the Egypti-  
ans,

b To make a  
sacrifice of of-  
fering thereof,

c It do almost  
abhorre it as  
though he had  
killed a man,  
Isa. 66. 3.

d Wherefore  
they were  
moued with  
foolish deuoti-  
on to offer it,



them vnto the Lorde at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lorde.

6 When the Priest shall sprinkle the blood vpon the altar of the Lorde before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete savour vnto the Lorde.

7 And they shall no more offer their offerings vnto deuils, after whom they haue gone a<sup>e</sup> whoring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whosoever [he be] of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lorde, euen that man shall be cut off from his people.

10 Likewise whosoever [he be] of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I wil eue set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in y<sup>e</sup> blood, and I haue giuen it vnto you [to offer] vpon the altar, to make an atonement for your soules:

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood.

13 Moreover whosoever [he be] of the

children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is [isued] with his life: therefore I said vnto the children of Israel, He shall eat the blood of no [f] flesh: for the life of all flesh is the blood thereof: whosoener eateth it, shall be cut off.

15 And euery person that eateth it which dieth [alone], or that which is tome [with beasts], whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be cleane vnto the euen: after he shall be cleane.

16 But if he wash [them] not, nor wash his [f]lesh, then he shall beare [his] iniquitie.

#### CHAP. XVII.

3 The Israelites ought not to followe the maners of the Egyptians & Canaanites, 6 The marriages y<sup>e</sup> are vnlawfull,

Ad<sup>d</sup> Lorde spake vnto Moyses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lorde your God.

3 After the doings of the lande of Egypt, wherem ye dwelt, shall ye not doe: and after the maner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lorde your God.

5 Ye shall keepe therefore my statutes,

h Which the lawe permit-  
teth to be eaten,  
because it  
is cleane.

Gene. 9. 4.  
[Or,] living  
creature.

[Or,] counted  
cleane.

[Or,] himselfe,  
[Or,] the punishment of  
his sinne.

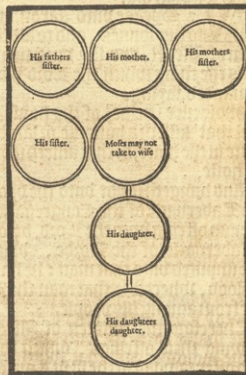
Exod. 29. 18.  
chap. 4. 31.

e Spanning,  
whosoener is  
not the true  
God, 1. cor. 10.  
20. psal. 95. 5.  
f For idolatry  
is spiritual  
whoredome,  
because faith  
toward God  
is broken,

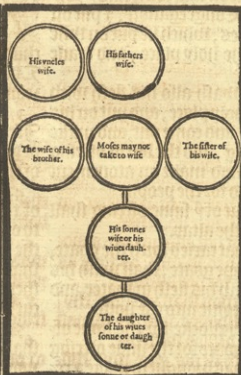
g I will declare  
my wrath by tak-  
ing vengeance  
on him, as  
chap. 20. 3.

a Ye shall pre-  
serve your  
statutes from  
these abomin-  
ations following,  
which the Eg-  
yptians and  
Canaanites  
did,

Confanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimony with the women that are so of kin to him as is above specified, so also can not Marie his sister marrie with the men that are in the like degree. Note also, that besides the persons here specified, there are also ment those that ascend or descend of the same line, be it of blood or kindred.

and







maineth vntill þe third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shall not be accepted.

8 Therefore hee that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lorde, and that person shall be cut off from his people.

9 \* When ye reape the harvest of your lande, ye shall not reape euery corner of your fieide, neither shalt thou gather the glaimings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyarde cleane, neither gather euery grape of thy vineyard, but thou shalt leave them for the poore and for the stranger: I am the Lord your God.

11 \* Ye shall not steale, neither deale falsely, neither lie one to another.

12 \* Also ye shall not sweare by my Name falsely, neither shalt thou besile the name of thy God: I am the Lord.

13 \* Thou shalt not doe thy neighbour wrong, neither robbe him. \* The workemans hire shall not abide with thee vntill the morning.

14 \* Thou shalt not curse the deafe, \* neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 \* Ye shall not doe vniustly in iudgement. \* Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 \* Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 \* Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, \* and suffer him not to sinne.

18 \* Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, \* but shalt loue thy neighbour as thy selfe: I am the Lord.

19 \* Ye shall keepe mine ordinances. Thou shalt not let thy cattel geder with [others] of diuers kindes. Thou shalt not soyle thy field with mingled seede, neither shalt a garment of diuers things, [as] of linnen & wollen come vpon thee.

20 \* Whosoever also lyeth and meddeth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor freedome given her, \* she shall be scourged, but they shall not dye, be-

cause she is not made free.

21 And he shall bring for his trespass offering vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lorde, concerning his sinne which hee hath done, and pardon shalbe giuen him for his sinne which he hath committed.

23 Also when ye shall come into the lande, and haue planted euery tree for meate, ye shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere al þe fruite thereof shalbe holy to the prayse of the Lorde.

25 And in þe fifth yeere shall ye eate of the fruite of it that it may preede to you the increase thereof: I am the Lorde your God.

26 \* Ye shall not eate [the flesh] with the blood, ye shall not vse witchcraft, nor obserue times.

27 \* Ye shall not cut round the corners of your heads, neither shalt thou marre the tuftes of thy beard.

28 \* Ye shall not cut your flesh for the blood, nor make any print of a marke vpon you: I am the Lord.

29 \* Thou shalt not make thy daughter common, to cause her to be a whore, least the land also fall to whoredome and the land be full of wickednes.

30 \* Ye shall keepe my Sabbaths & reuerence my Sanctuarie: I am þe Lord.

31 \* Ye shall not regarde them that worke with spirits, \* neither soothsayers: ye shall not seeke [to them] to be defiled by them: I am the Lord your God.

32 \* Thou shalt rise vp before þe forehead, and honour the person of the olde man, and dread thy God: I am þe Lord.

33 \* And if a stranger sojourne with thee in your land, ye shall not vexe him.

34 \* But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 \* Ye shall not doe vniustly in iudgement, in line, in weight, or in measure.

36 \* You shall haue iust balances, true weights, a true Ephah, and a true Hin. I am the Lorde your God, which haue brought you out of the land of Egypt.

37 Therefore

c To wit, of  
Gon.

Chap. 23-22.

Or, gather-  
ings and lea-  
nings.

d In that  
which is com-  
mitted to your  
credit.  
Exod. 30-7.  
deut. 5-11.  
mat. 5-34.

Or, oppresse  
him by vio-  
lence.  
Exod. 24-14.  
15-10. 4-14.  
Deut. 27-18.

Exod. 23-7.  
deut. 17-8.  
16-10. 10-1.  
2-23. 1-10.  
2-23. 1-10.

e As a scum-  
mer, backbit-  
ter, or quarel-  
piter.  
f By consen-  
ting to his  
beastly con-  
spiring with  
the wicked.  
g Ebr. suffer not  
sinne vpon  
him.

Mat. 5-47.  
rom. 13-9.  
gal. 5-14.  
iam. 2-8.

g As a horse  
to scape an  
asse, or a mule  
a mare.

f Ebr. abasing  
shalbe, some  
reade they shal  
be beaten.

h It shalbe  
vncleane, as  
that thing,  
which is not  
circumcised.

Or, that God  
may multiplie.

[Whether it be  
strangled, or  
otherwise.

i To measure  
luckie or un-  
luckie dayes,  
Chap. 21-5.

k As did the  
Gentiles in  
signe of mou-  
ring,

l Or, cut, or  
teare.  
Deut. 14-17.  
Ebr. soule, or  
person.

m By whip-  
ping your bo-  
dies, or bur-  
ning marks  
therin.

n As did the  
Egyptians, and  
Sacerdotes.

o Sam. 28-8.  
n In token of  
reuerence.

Or, do him  
wrong.

Exod. 22-21.  
o As in mea-  
suring the  
grounde.  
Pro. 11-1. &  
16-11. & 20-  
10.

p By these  
two measures  
be meant all  
other. Of E-  
phah, & of  
Hin, & of  
Ebr. 16-36.  
and of Hin,  
Exod. 29-40.



37 Therefore shal ye obserue al mine ordinances, and all my iudgements, and doe them: I am the Lorde.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to soycrers, 10 The man that committeth adulterie, 11 Incel, or fornication with the kindred of affinitie. 24 Israel a peculiar people to the Ledy.

**A**ND <sup>1</sup> Lorde spake vnto Moyses, saying,

2 Thou shalt say also to the children of Israel, \* whoe soeuer [he be] of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shal stone him to death.

3 And I wil let my face against that man, & cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, [and] wink at that man when he giueth his children vnto Molech, and kill him not,

5 Then wil I let my face against that man, and against his familie, and wil cut him off, and all that goe a whoring after him to commit whoredome with Molech from among their people.

6 If any turne after such as worke with spirits, and after soothsayers, to go a whoring after them, then wil I let my face against that person, and wil cut him off from among his people.

7 Sanctifie your selues therefore, \* and be holy, for I am the Lorde your God.

8 Keepe ye therefore mine ordinances, & doe them. I am the Lorde which doeth sanctifie you.

9 \* If [there be] any that curseth his father or his mother, he shal die the death: [seeing] he hath cursed his father and his mother, \* his blood [shalbe] vpon him.

10 \* And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shal die the death.

11 And the man that lieth with his fathers wife, [because] he hath vncouered his fathers \* shame, they shal both dye: their blood [shalbe] vpon them.

12 Also the man that lieth with his daughter in lawbe, they both shal die the death, they haue wrought abominati- on, their blood [shalbe] vpon them.

13 \* The man also that lieth with the male, as one lieth with a woman, they haue both committed abominati- on: they shal dye the death, their blood [shalbe] vpon them.

14 Likewise he that taketh a wife and her mother, \* committeth wickednes: they shal burne him and them with fire, that there be no wickednes among you.

15 \* Also the man that lieth with a beast, shal die the death, and ye shal slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shal die the death, their blood [shalbe] vpon the.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame & the seeth his shame, it is villanie: therefore they shalbe cut off in the sight of their people, [because] he hath vncouered his sisters shame, he shal beare his iniquitie.

18 \* The man also that lieth with a woman hauing her \* disease, and vncou- uereth her shame, [and] openeth her fountaine, and she open the fountaine of her blood, they shalbe euen both cut off from among their people.

19 Whereouer thou shalt not vncouer the shame of thy mothers sister, \* nor of thy fathers sister: because he hath vncouered his \* kinne, they shal beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, & vncouereth his uncles shame: they shal beare their iniquitie, [and] shal die \* childles.

21 So the man that taketh his brothers wife, committeth filthynes, because he hath vncouered his brothers \* shame: they shalbe childles.

22 \* We shal keepe therefore all mine ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, \* spue you not out.

23 Wherefore ye shal not walke in the maners of this nation which I cast out before you: for they haue committed all these things, \* therefore I abhorred the.

24 But I haue sayde vnto you, Ye shal inherit their land, and I wil giue it vnto you to possesse it, euen a land that floweth with milke and home: I am the Lord your God, which haue separated you from [other] people.

25 \* Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane soules & cleane:

Neither

Chap. 18.22.

It is an execrable and detestable thing.

Chap. 18.23.

Ebr. in the eyes of the children of their people. Chap. 18.19. [Or] floures.

Chap. 18.12.

13.

Ebr. flesh.

g They shalbe

cut off from

their people, &

their children

shalbe taken

as bastards,

and not counted

among the

Israelites.

h Reade chap.

18.16.

Chap. 18.26.

Chap. 18.25.

Deut. 9.5.

i Full of abun-

dance of all

things.

Chap. 11.23.

deut. 14.4.

Chap. 18.21.

a By Molech he meant a son of his kindred.

b Reade chap.

17.10. and

18.21.

c Though the people be negligent in their duties & defend gods right, yet he wil not suffer wickednes to go unpunished.

d To seeme

soycrers or

soothsayers is

spu- ritual whor-

dome, or ido-

latric.

Chap. 11.44.

1. pet. 1.16.

Exod. 21.17.

pro. 20.20.

mat. 15.4.

e He is to be

curst.

Deut. 21.22.

iohn 8.45.

Chap. 18.8.

deut. 22.30.

f Or, confusion.



k By eating them contrary to my commandment.

Verſ. 7.

Deut. 18. 11.  
1. ſam. 28. 7.

neither ſhal ye<sup>k</sup> deſile your ſelues With beaſtes and ſoules, nor With any [creeping thing,] that the ground bringeth forth, Which I haue ſeparated from you as vncleane.

26 Therefore ſhall ye be<sup>\*</sup> holy vnto me: for I the Lord am holy, & I haue ſeparated you from [other] people, that ye ſhould be mine.

27 ¶ And if a man or woman haue a ſpirit of diuination, or ſoothſaying in them, they ſhal die the death: they ſhal ſtone them to death, their blood [ſhalbe] vpon them.

CHAP. XXI.

a For whome the Priests may lament. b Howe pure the Priests ought to be, both in themſelves and in their familie.

**A**ND the Lord ſayd vnto Moſes. Speake vnto the Priests the ſonnes of Aaron, and ſay vnto them, Let none be deſiled by the dead among his people.

2 But by his kineſman that is neere vnto him: [to wit,] by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a<sup>b</sup> mayde, that is neere vnto him. Which hath not had a huſband: for her<sup>b</sup> he may lament.

4 He ſhal not lament for the<sup>c</sup> Prince among his people, to pollute himſelfe.

5 They ſhal not make<sup>\*</sup> balde partes vpon their head, nor ſhaue off the locks of their beard, nor make any cuttings in their fleſh.

6 They ſhal be holy vnto their God, and not pollute the Name of their God: for the ſacrifices of the Lord made by fire, [and] the bread of their God they doe offer: therefore they ſhal be holy.

7 They ſhall not take to wife an Whore, or<sup>d</sup> one polluted, neither ſhall they marrie a woman diuorced from her huſband: for ſuch one [is] holy vnto his God.

8 Thou ſhalt<sup>e</sup> ſanctifie him therefore, for he offereth the<sup>f</sup> bread of thy God: he ſhal be holy vnto thee: for I the Lord, Which ſanctifie you, am holy.

9 ¶ If a Prieſtes daughter fall to play the whore, the polluted her father: [therefore] ſhal ſhe be burnt With fire.

10 ¶ Alſo the hie Prieſt among his brethren, (vpon whole head the anointing oile was powred, & hath conſecrated his hand to put on the garments) ſhall not<sup>g</sup> vncouer his head, nor rent his clothes,

11 Neither ſhal he go to any<sup>h</sup> dead bodie, nor make himſelfe vncleane by his

father or by his mother,

12 Neither ſhall he goe out of the<sup>i</sup> Sanctuary, nor pollute the holy place of his God: for the<sup>j</sup> crowne of the anointing oyle of his God [is] vpon him: I am the Lord.

13 Alſo he ſhal take a mayde vnto his wife:

14 [But] a widow, or a diuorced woman, or a polluted, [or] an harlot, theſe ſhal he not marrie, but ſhal take a mayde of his owne<sup>k</sup> people to wife:

15 Neither ſhal he deſile his<sup>l</sup> ſeede among his people: for I am the Lord, Which ſanctifie him.

16 ¶ And the Lord ſpoke vnto Moſes, ſaying,

17 Speake vnto Aaron, & ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhes, ſhall not preſe to offer the bread of his God:

18 For whoſoeuer hath any blemiſh, ſhall not come neere: as [a] man blinde or lame, or that hath<sup>m</sup> a flat noſe, or that hath any<sup>n</sup> miſſhapen member.]

19 Or a man that hath a broken foot, or a broken hand,

20 Or [is] crooked backt, or bleare eyed, or hath a blemiſh in his eye, or be ſcarred, or ſcabbed, or haue<sup>o</sup> his ſtones broke.

21 None of the ſeede of Aaron the Prieſt that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lord made by fire, hauing a blemiſh: he ſhall not preſe to offer the bread of his God.

22 The bread of his God, [euen] of the<sup>p</sup> moſte holy, & of the holy ſhal he eate:

23 But hee ſhall not goe in vnto the<sup>q</sup> baile, nor come neere the altar, becauſe he hath a blemiſh, leaſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

CHAP. XXII.

3 ¶ Who ought to abſtaine from eating the things that were offered. 19 ¶ That oblations ſhould be offered.

**A**ND the Lord ſpoke vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, that they be<sup>r</sup> ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy Name in thoſe things, Which they haue vnto me: I am the Lord.

3 Say vnto them, Whoſoeuer [he be] of all your ſeede among your generations after you, that<sup>s</sup> toucheth the holy

h To goe to the dead, i For by his anointing he was preferred to the other Priests, and therefore could not lament the dead, leaſt he ſhould haue polluted his holy oyming, k Not only of his ſiſter but of all Iſrael, l By marrying any vncleane or defiled woman.

m Which is deformed or blemiſhed, n As not of equal proportion, or hauing in number more or leſſe, o That hath a web, or yeare.

p As the ſtew bread, & meate offerings, q As of ſacrifice for ſinne, r As of the tenth & ſiſt fruites, s Into the Sanctuary.

a Opening that the Priests abſtaine from eating, ſo long as they are polluted,

b To eate things thereof,

a By touching the dead, lamenting, or being at their buriall.

b For being married to be ſeemed to be cut off from his familie, c Hee may be deſiled, d Oney the Prieſt was permitted to mourne for his next kintred, Chap. 19. 27.

d Which hath an euil name or is deſamed.

e Thou ſhalt count them holy and reuerence them, f They ſhall be dead.

g He ſhall ſue no ſuch ceremonies as the mourninges obſerued, h For, to the houſes of the dead.



things which the children of Israel ha-  
loib vnto the Lord, hauing his uncle an-  
nes vpon him, euen that person shalbe  
cut off from my sight: I am the Lord.

Chap. 15. 2.

4 \* Whosoever also of the seede of Aa-  
ron is a leper, or hath a running issue, he  
shal not eate of the holy things vntill he  
be cleane: and who so toucheth any that is  
uncleane [by reason] of the dead,  
or a man whose issue of seede runneth  
from him,

c By tou-  
ching any dead  
thing, or being  
at buriall of  
the dead.

5 Or the man that toucheth any cree-  
ping thing, whereby he may be made  
uncleane, or a man, by whome he may  
take uncleannes, \* Whatsoever unclean-  
nes he hath,

f Ebr. accord-  
ing to all his  
uncleannes.

6 The person that hath touched such,  
shal therefore be uncleane vntill the euen,  
& shal not eate of the holy things, [except  
he haue washed his flesh with water.

|| Or, vntill.

7 But when the Sunne is downe, he  
shalbe cleane, and shall afterward eate  
of the holy things: for it is his [foode].

|| Or, bread.  
Exod. 22. 31.  
czek. 44. 31.

8 \* Of a beast that dyeth, or is rent  
[with beasts], wherby he may be defi-  
led, he shall not eate: I am the Lord.

9 Let them keepe therefore mine or-  
dinance, least they beare [their] sinne for  
it, & die for it, if they defile it: I the Lord  
sanctifie them.

d Which is  
not of the tribe  
of Levi.

10 There shal no <sup>d</sup>stranger also eate  
of the holy thing, neither the ghest of  
the Priest, neither shall an hired seruant  
eate of the holy thing:

e Some  
reade, the ser-  
uant which  
had his care  
boyes & would  
not goe free,  
Exod. 21. 6.

11 But if the Priest bye any with mo-  
ney, he shal eat of it, also he that is bozne  
in his house: they shal eate of his meate.

12 If the Priestes daughter also be  
married vnto a <sup>d</sup>stranger, she may not eate  
of the holy offerings.

f Who is not  
of the Priestes  
kindred.

13 Notwithstanding if the Priestes  
daughter be a widowe or diuorced, and  
haue no house, but is returned vnto her  
fathers house, she shall eate of her fa-  
thers bread, as she did in her <sup>youth</sup>: but  
there shal no stranger eate thereof.

Chap. 10. 14.

14 ¶ If a man eate of the holy thing  
vntwittingly, he shall put the <sup>s</sup>sift part  
thereunto, and giue it vnto the Priest  
with the halowd thing.

g He shal giue  
that and a fifth  
part ouer.

15 So they shall not defile the holy  
things of the children of Israel, which  
they offer vnto the Lord.

16 Neither cause the people to beare  
the iniquitie [of their] <sup>h</sup>trespasse, while  
they eate their holy thing: for I the Lord  
doe halowe them.

h For if they  
did not offer  
for their error,  
the people by  
their example  
might commit  
like offence.

17 ¶ And the Lord spake vnto Mo-  
ses, saying,

18 Speake vnto Aaron, and to his  
sonnes, and to all the children of Israel,  
and say vnto them, whosoever he be [of  
the house of Israel, or of the strangers  
in Israel, that will offer his sacrifice for  
all their bodies, and for all their free of-  
ferings, which they be to offer vnto the  
Lord for a burnt offering,

19 [Ye shal offer] of your free minde  
a male without blemish of the beemes,  
of the sheepe, or of the goates.

20 Ye shall not offer any thing that  
hath a blemish: for that shall not be ac-  
ceptable for you.

Deut. 15. 21.  
ecclus. 35. 12.

21 \* And whosoever bringeth a peace  
offering vnto the Lord to accomplish his  
vow, or for a free offering, of the beemes,  
or of the sheepe, his free offering shall be  
perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or  
hauling a [wenne], or skirue, or scabbid:  
these shal ye not offer vnto the Lord, nor  
make an offering by fire of these vpon  
the altar of the Lord.

|| Or, wart.

23 ¶ Let a bullocke, or a sheepe that hath  
[any <sup>\*</sup>member] superfluous, or lacking,  
such maist thou present for a free offering,  
but for a bold it shal not be accepted.

Chap. 31. 28.

24 Ye shal not offer vnto the Lord  
that which is bruised, or crushed, or broken,  
or cut away, neither shall ye make  
[an offering thereof] in your land,

25 Neither of the hand of a stranger  
shall ye offer the bread of your God of a-  
ny of these, because their corruption [is]  
in the, there is a blemish in them: there-  
fore shall they not be accepted for you.

i He shal not  
reciue any im-  
perfect thing,  
of a stranger,  
to make it the  
Lords offering:  
which be cal-  
led the bread  
of the Lord.

26 ¶ And the Lord spake vnto Mo-  
ses, saying,

27 When a bullocke, or a sheepe, or a  
goat shalbe brought forth, it shalbe euen  
seuen daies vnder his damme: and from  
the eight day forth, it shalbe accepted for  
a sacrifice made by fire vnto the Lord.

28 As for the colwe, or the ewe, ye shal  
not <sup>h</sup>kill her, & her yong [both] in one day.

Deut. 22. 6.

29 So when ye wil offer a thanke of-  
fering vnto the Lord, ye shall offer wil-  
lingly.

30 The same day it shalbe eaten, ye  
shall leaue <sup>\*</sup>none of it vntill the morow:  
I am the Lord.

Chap. 7. 15.

31 Therefore shall ye keepe my com-  
mandements and doe them: [for] I am  
the Lord.

32 Neither shall ye <sup>k</sup>pollute mine ho-  
ly Name, but I wil be halowed among  
the children of Israel. I the Lord sanc-  
tifie you,

k For whoso  
euer doeth as  
therwise then  
God comma-  
ndeth, polluteth  
his name.



33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

## CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 5 The Passouer. 6 The feast of unleavened bread. 10 The feast of first frutes. 16 Whitsonde. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

**A**ND <sup>2</sup>THE LORD spake vnto Moses, saying, <sup>2</sup>SPEAKE vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holie assemblies, [euē] these are my feastes.

3 \*SIXE dayes [shal worke be done, but in the seuenth day [shal be] the Sabbath of rest, an holie conuocation: ye shal doe no worke [therein,] it is the Sabbath of the Lord, in all your dwellings.

4 THESE are the feastes of the Lord, [and] holie conuocations, which ye shall proclaime in their seasons.

5 IN <sup>1</sup>first moneth, [and] in the fourteenth day of the moneth at euening [shal be] the Passouer of the Lord.

6 AND on the fifteenth day of this moneth [shal be] the feast \* of unleavened bread vnto the Lord: seuen daies ye shal eate unleavened bread.

7 IN the first day ye shal haue an holie conuocation: ye shal doe no <sup>b</sup> seruile worke [therein].

8 ALSO ye shal offer sacrifice made by fire vnto the Lord seuen dayes, [in the] seuenth day [shal be] an holie conuocation: ye shal doe no seruile worke [therein].

9 AND the Lord spake vnto Moses, saying,

10 SPEAKE vnto the children of Israel, & say vnto them, When ye be come into the lande which I giue vnto you, and reape the harvest thereof, then ye shal bring a sheafe of the first frutes of your harvest vnto the Priest.

11 AND he shal shake the sheafe before the Lord, that it may be acceptable for you: the morow after the <sup>1</sup>Sabbath, the Priest shal shake it.

12 AND that day when ye shake the sheafe, shal ye prepare a lambe without blemish of a yere old, for a burnt offering vnto the Lord:

13 AND the meat offering thereof [shal be] two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete savour: and the drinke offering thereof of the fourth part of an hin of wine.

14 AND ye shal eate neither bread nor

parched come, nor greene eares vntill the lease same day that ye haue brought an offering vnto your God: [this shal be] a lawe for ever in your generations and in all your dwellings.

15 YE shall count also to you from the morow after the <sup>1</sup>Sabbath, [euē] from the day that ye shal bring the sheaf of the shake offering, [euē] <sup>1</sup>Sabbaths, they shal be complete.

16 Vnto the morow after the seuenth Sabbath shal ye number fiftie dayes: then ye shal bring a newe meate offering vnto the Lord.

17 YE shall bring out of your habitations bread for the shake offering: they shal be two [loaves] of two tenth deales of fine flour, which [shal be] baked with leauen for first frutes vnto the Lord.

18 ALSO you shal offer with the bread seuen lambs without blemish of one yere olde, and a yong bullocke and two rammes: they shal be for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweet savour vnto the Lord.

19 THEN ye shall prepare an hee goat for a sinne offering, and two lambs of one yere olde for peace offerings.

20 AND the Priest shal shake them to and fro with the bread of the first frutes before the Lord, [and] with the two lambs: they shal be holie to the Lord, for the Priest.

21 SO ye shal proclaime the same day, [that] it may be an holie conuocation vnto you: ye shal doe no seruile worke [therein: it shal be] an ordinance for ever in all your dwellings, throughout your generations.

22 \*AND when you reape the harvest of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any aftergathering of thy harvest, [but] thou leaue them vnto the poore & to the stranger: I am the Lord your God.

23 AND the Lord spake vnto Moses, saying,

24 SPEAKE vnto the children of Israel, and say, In the <sup>1</sup>seuenth moneth, [and] in the first day of the moneth shal ye <sup>1</sup>haue a Sabbath, for the remembrance of blowing the trumpets, an holie conuocation.

25 YE shal doe no seruile worke [therein], but offer sacrifice made by fire vnto the Lord.

[Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passouer, [Or, weekes.

h Because the Priest should eate them, as chap. 7. 13, and they should not be offered to the Lord vnto the altar,

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 19. 9. deut. 24. 19.

k That is, about the ende of September. l Or, an holie day to the Lord. m Which blowing was to put them in remembrance of the manifefted feasts that were in that moneth, and of the Lawe.

[Or, conuocations.

Exo. 20. 9, 10. [Or, ye may worke, [Or, assemblies.

a For the Sabbath was kept euery weeke, & these other were kept but once euery yere. Exo. 12. 15. nomb. 28. 17.

b Or bodily labour, saue about the which one must eate, exod. 12. 16.

c The first day of the feast and the seuenth were kept holie: in the rest they might worke, except any feast were intermedles, as the feast of unleavened bread the sixteenth day, and the feast of sheaves the sixteenth day. [Or, an omer: reade Deut. 24. 19. ruth 2. 15. psal. 129. 7. d That is, the second Sabbath of the Passouer.

e Which is the fifth part of an Ephah, or two omers: Reade Exod. 16. 16. f Reade, exod. 29. 49.



26 And the Lord spake vnto Moses, saying,

Chap. 16. 29,  
30. nom. 29. 7.  
in thy fasting,  
and prayer.

27 The seventh also of this seventh moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humblyeth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, & same person also will I destroy from among his people.

31 Ye shall do no manner worke there: for this shall be a lawe for euer in your generations, [throughout] all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, \* In the fiftieth day of this seventh moneth [shall be] for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day [shall be] an holy conuocation: ye shall do no seruile worke [therein.]

36 Seven dayes ye shall offer \* sacrifice made by fire vnto the Lord, [and] in the eighth day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the solemn assemblee, ye shall doe no seruile worke [therein.]

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, [as] burnt offering, and meate offering, \* sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your bowles, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fiftieth day of the seventh moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seven dayes: in the first day [shall be] a Sabbath: likewise in the eighth day [shall be] a Sabbath,

40 And ye shall take you in the first

day the fruite of goodly trees, branches of palme trees, & the boughes of thick trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So ye shall keepe this feast vnto the Lord seven dayes in the yeere, by a perpetuall ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in boothes seven dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may knowe that I haue made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes, 5 The shewbread, 14 The blasphemer shall be stoned, 17 He that killeth shall be killed,

And the Lord spake vnto Moses, saying,

2 \* Conmaunde the children of Israel that they bring vnto thee pure oyle olue beaten, for the light, to cause the lampes to burne continually.

3 Without the vail of the Testimone, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord all dayes: [this shall be] a lawe for euer through your generations.

4 He shall dresse the lampes vpon the \* pure Candlestick before the Lord perpetually.

5 Also thou shalt take fine flour, and bake twelue \* cakes thereof: two tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, fire in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in steade of the bread it may be for a remembrance, [and] an offering made by fire to the Lord.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, receiving them of the children of Israel for an euermore covenant.

9 \* And the bread [shall be] Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 And there went out among the children

[Of] boughes  
thicke with  
leaves.

In the wilderness, soas much as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

a Reade exod. 27. 20.

b Which vail separated the holiest of all, where was the Ark of the Testimone, from the Sanctuary.

Exod. 31. 8.

Exod. 25. 30. c That is, two Omers: read Exod. 16. 16.

d For it was burnt euery Sabbath when the bread was taken away.

Exod. 29. 33. chap. 8. 11. march. 12. 15.

e Spraying, out of his cens.

o Which cometh a night and a day: yet they tooke it but for their naturall day, & Ebr. rest your Sabbath. Nomb. 29. 12. iohn 7. 23.

Exod. 29. 18.

p O a day wherein the people are stayed from all worke.

q O peace offering.

r O a solemn feast.



† Ebr. If his hand take holde.

[dwelling] by thee<sup>†</sup> get [riches,] and thy brother by him be impouertised, and sell him selfe vnto the stranger or sojourner [dwelling] by thee, or to the stocke of the strangers familie.

48 After that hee is solde, hee may be bought out: one of his brethren may bye him out.

49 Or his vnckle, or his vncles sonne may bye him out, or [any] of the kindred of his flesh among his familie, may redeeme him: cyther if hee can<sup>u</sup> get [so much,] he may bye him selfe out.

<sup>u</sup> If he be able.

50 Then he shal reckon with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of yeres: according to the time of an hyred seruant shal be with him.

<sup>x</sup> Which remaine yet to the Iubile.

51 If there be many yeres behinde, according to them hee shal giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of Iubile, then hee shal count with him, & according to his yeres giue againe for his redemption.

53 Hee shalbe with him yere by yere as an hyred seruant: hee shal not rule cruellly ouer him in thy<sup>y</sup> sight.

<sup>y</sup> Thou shalt not suffer him to increase him rigorously, if thou know it.

54 And if he be not redeemed thus, he shal goe out in the yere of Iubile, he, and his chidren with him.

55 For vnto me the chidren of Israel [are] seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

#### CHAP. XXVI.

2 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promisseth to remember his covenant.

**E** shall make you none idoles nor grauen image, neyther reare you vp any<sup>z</sup> pillar, neither shall ye set [any] image of stone in your lande to bowe do wne to it: for I am the Lord your God.

Exod. 20.4. deud. 5.8. psal. 97.7. Or, stone haueing any imagerie. Chap. 19.30.

2 Ye shal keepe my Sabbaths, & reuerce my Sanctuarie: I am the Lord.

Deut. 28.1.

3 If ye walke in mine ordinances, and keepe my commandements, & do them,

4 I will then sende you<sup>a</sup> raine in due season, and the lande shall yeelde her increase, and the trees of the fildes shal giue their fruite.

<sup>a</sup> By promissing abundance of earthly things he stirreth & minde to consider the riche treasures of the spirittuall blessings.

5 And your threshing shall reach vnto the vintage, & the vintage shal reache vnto sowing time, and you shal eate your bread in plenteousnes, and dwell in your land safely.

6 And I will sende peace in the land, and ye shal sleepe and none shal make you afraid: also I<sup>b</sup> will rid euil beastes out of the land, and the sword shal not goe through your land.

Iob. 11.19.

† Ebr. I will cause the euil beaust to cease, b He shal haue no warre.

7 Also ye shal chase your enemies, & they shal fall before you vnto the sword.

8 And fine of you shal chase an hundred, and an hundred of you shal put ten thousand to flight, and your enemies shal fall before you vpon the sword.

Iosh. 23.10.

9 For<sup>c</sup> I will haue respect vnto you, and make you encrease, and multiplie you, & establish my couenant with you.

† Ebr. I will turne vnto you. c Performe that which I haue promised.

10 Ye shal eat also olde store, and rary out olde because of the netbe.

11 And I will let my<sup>d</sup> Tabernacle among you, & my soule shal not lothe you.

Ezek. 37.6. 2. cor. 6.16.

12 Also I will walke among you, & I will be your God, & ye shalbe my people.

d I will be day. e I present with you.

13 I am the Lord your God which haue brought you out of the lande of Egypt, that ye shoulde not be their bondmen, and I haue broken the<sup>e</sup> bondes of your yoke, and made you goe bryght.

e I haue set you at full libertie, where as before ye were as beaust tied in handes.

14 C<sup>f</sup> But if ye will not obey me, nor doe all these commandements,

f I will be day.

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commandements, but breake my<sup>g</sup> couenant,

g I will be day. h I will be day.

16 Then will I also do this vnto you: I will appoint ouer you<sup>h</sup> fearefulness, a consumption, and the burning ague to consume the eyes,

h I will be day. i I will be day.

and make the heart heauie, and you shal solue your seede in vaine: for your enemies shal eate it:

i Or, an hastie plague.

17 And I will set<sup>i</sup> my face against you, and ye shal fall before your enemies, and they that hate you, shal raigne ouer you, and ye shal flee whē none pursueth you.

i Reade chap. 17.10.

18 And if ye will not for these [things] obey me, then will I punish you<sup>j</sup> seven times more, according to your times.

j That is, moe extremely.

19 And I will breake the pride of your power, and I will make your heauen as<sup>k</sup> yron, and your earth as brass:

k I will haue brought and barrennes, Agg. 1.10.

20 And your strength shalbe spent in vaine: neither shall your lande giue her encrease, neither shall the trees of the land giue their fruite.

l Or, labour. m As, some reade, by sowing, imputing my plagues to chance and fow time.

21 C<sup>n</sup> And if ye walke<sup>n</sup> stubbornly against me, and will not obey me, I will then bring seven times moe plagues vpon you, according to your times.

n Of your children, 2. king. 17.25.

22 I will also send wilde beastes vpon you, which shall<sup>o</sup> spoile you, and destroy your cattell, and make you selve in number: so your hie<sup>o</sup> wayes shalbe desolate.

o Because none bare pass thereby for feare of beausts.



23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

2 Sam. 21. 27.  
psal. 18. 26.

24 Then will I also walke \* stubburnly against you, and I wil smite you yet seven times for your finnes:

25 And I will send a sword vpon you, that shall auenge the quarell of my couenant: and when ye are gathered in your cities, I will sende the pestilence among you, and ye shall be deliuered into the hand of the enemye.

n That is, the strength where by the life is sustained, Eye. 4. 7. 8. 5. 16.  
o One ouen shall be sufficient for ten families,

26 When I shall breake the staffe of your bread, then ten women shall bake your bread in one o uen, and they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubburnly,

Deut. 28. 33.

28 Then will I walke stubburnly in [mine] anger against you, and I will also chastise you seven times [more] according to your finnes.

29 And ye shall eate the flesh of your finnes, and the flesh of your daughters shall ye denoure.

2. Chro. 34. 7.  
|| Or, carions,

30 I will also destroy your hie places, and \* cut away your images, and cast your carkises vpon the [bodies of your] idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and I will not smell the sauour of your sweete odours.

32 I will also bring the land vnto a wilderness, & your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and I will drabe out a sword after you, and your land shall be waste, and your cities shall be desolate.

q Signifying that no memercan come without Gods sending.  
Chap. 25. 2.

34 Then shall the lande enioy her \* Sabbaths, as long as it lieth boyd, and ye shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth boyde, it shall rest, because it did not rest in your Sabbaths, when ye dwelt vpon it.

r Which I commanded you to keepe.  
|| Or, cowardnes.

36 And vpon them that are left of you, I will sende euen a faintnes into their hearts in the land of their enemies, and the sounde of a lease shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

s As if their enemies did chase them,

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers that they pine away with them also.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

40 Then they shall confesse their iniquitie, and y wickednes of their fathers for their trespassse, which they haue trespassed against me, and also because they haue walked stubburnly against me.

41 Therefore I wil walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall willingly beare [the punishment of] their iniquitie.

|| Or, pray for their sinne.

42 Then I will remember my couenant with Iacob, and my couenant also with Israhel, & also my couenant with Abraham will I remember, and wil remember the land.

43 The land also [in the meane season] shall be left of them, and shall enioy her Sabbaths while the earth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

u Which they are captiues, and without repentance,

44 Yet notwithstanding this, when they shall be in the land of their enemies, \* I will not cast them away, neither will I abhorre them, to destroy them utterly, [nor] to breake my couenant with them: for I am the Lord their God:

Deut. 4. 31.  
rom. 11. 26.

45 But I wil remember for them the \* couenant of old when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

x Gode to their forefathers,

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount Sinai, by the hand of Moses.

y Fiftie dayes after they came out of Egypt.

#### CHAP. XXVII.

o Drivers votes, and the redemption of the same, 28 A thing separate from the use of man cannot be sold, nor redeemed, but remaineth to the Lord.

Whereof the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a \* volue of a person vnto the Lord, by <sup>b</sup> his estimation,

a As of his soune or his daughter.  
b Which are

3 Then the price.







q All that which is nombred: that is, every tenth, as he saith by tale without exception or respect.

sheepe, [and] of all that goeth vnder the rodde, the tenth shalbe holy vnto the Lorde.

33 He shall not looke if it be good or bad, neither shall he change it: esse if hee change it, both it, and that it was chan-

ged withall, shall be holy, [and] it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

## The fourth booke of Moses, called \* Numbers.

### THE ARGVMENT.

\* So called because of the diuersitie and multitude of nombres which are here chiefly concerned, both of mens names and places.

Forasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which tryall did greatly profite to discern the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirite, that eyther they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: he perseuereth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by deuiding among all the tribes, both the lande, which they had wonne, and that also which hee had promised, as seemed best to his godly wisdome.

### CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to number them that are able to goe to warre. 49 The Levites are exempted for the seruice of the Lorde.



he Lorde spake againe vnto Moses in the wilderness of <sup>a</sup> Sinai, in the Tabernacle of the Congregation, in the first day of the <sup>b</sup> seconde moneth, in the seconde yeere after they were come out of the land of Egypt, saying,

2 \* Take ye the summe of all the Congregation of the children of Israel, after their families, [and] houtholdes of their fathers with y<sup>e</sup> number of their names: [to wit,] all the males, \* man by man:

3 From thientie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe men of euery tribe, such [as are] the heades of y<sup>e</sup> house of their fathers.

5 And these are the names of the men that shall stand with you, of [the tribe of] Reuben, Elizur, the sonne of Sheldur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elithama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahieser, the sonne of Ammihaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation: \* princes of the tribes of their fathers, [and] heades ouer thousandes in Israel.

17 Then Moses and Aaron tooke these men which are expressed by [their] names.

a In that place of the wilderness that was nere to mount Sinai.  
b Which contained part of Apsin, and part of Spair.

Exod. 30. 12.

\* Ebr. by their heades.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e D<sup>y</sup>, cap. tames and g<sup>y</sup> uernours.



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<sup>c</sup> Ebr. by their heades.

<sup>e</sup> That is, the chiefest man of euery tribe.

<sup>d</sup> And assist you when ye number the people.

<sup>e</sup> D<sup>s</sup>, cap. tames and g<sup>s</sup> uernours.



18 And they called all the Congregation together, in the first day of the second moneth, who declared their kindreds by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, man by man.

19 As the Lord had commanded Moses, so he nombred them in the wilderness of Sinai.

20 So were the sommes of Reuben Israels eldest sonne by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and above, as many as went forth to warre.

21 The number of them, [I say,] of the tribe of Reuben, was fixe and fourtie thousand, and fure hundredeth.

22 Of the sonnes of Simeon by their generations, by their families, [and] by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yeere olde and above, all that went forth to warre:

23 The summe of them, [I say,] of the tribe of Simeon was nine and fiftie thousand, and thre hundredeth.

24 Of the sonnes of Gad by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

25 The number of them, [I say,] of the tribe of Gad was fure and fourtie thousand, and fixe hundredeth and fiftie.

26 Of the sonnes of Judah by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

27 The number of them, [I say,] of the tribe of Judah was threescore and fourtene thousand, and fixe hundredeth.

28 Of the sonnes of Issachar by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

29 The number of them [also] of the tribe of Issachar was foure and fiftie thousand and foure hundredeth.

30 Of the sonnes of Zebulun by their generations, by their families,

[and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

31 The number of them [also] of the tribe of Zebulun was seven and fiftie thousand and foure hundredeth.

32 Of the sonnes of Joseph, namely of the sonnes of Ephraim by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

33 The number of them [also] of the tribe of Ephraim was forty thousand and fure hundredeth.

34 Of the sonnes of Manasse by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

35 The number of them [also] of the tribe of Manasse was two and thirtie thousand and two hundredeth.

36 Of the sonnes of Benjamin by their generations, by their families, [and] by the houses of their fathers, according to the number of their names, from twentie yeere olde and above, all that went forth to warre:

37 The number of them [also] of the tribe of Benjamin was fure and thirtie thousand and foure hundredeth.

The figure of the Tabernacle erected, and of the tents pitched round about it.



A B The length of the Court, of an hundredth cubits, on the South side: in the which space there were 30 pillars of 5 cubites high a peece, whereto the curtains were tyed to enclose the Court.

C D The North side, which was in all forty five.

B C The West end, which was of fiftie cubits wide. In this space there were 10 pillars of equal height with the rest, wherunto the curtains were fastened, to close the Court in on that side.

A D The East end, which was also of 50 cubits breadth, so that the whole Court was in length, twice the breadth. The coming in was at the East end, right at it there hanged a wrought hanging of 30 cubits long, fastened to 4 pillars.

E At the sides of the hanging there were curtains of 15 cubits in length, which were fastened on this side of the hanging to 3 pillars, and on the other side to as many, as the Figure sheweth.

38 Of the sonnes of Dan by their generations, by their families, [and] by the houses of their fathers, according to

f In the bulwag  
euery man his  
tribe, and his  
ancetours,

† These are the  
names of the  
twelue tribes,  
as first of Reu-  
ben,

|| Or, as were a-  
ble to beare  
weapons,

† Simeon,

† Gad,

† Judah,

† Issachar,

† Zebulun,



the number of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

39 The number of them [also] of the tribe of Dan [was] three score and two thousand and seven hundred.

40 Of the sonnes of Aſher by their generations, by their families, [and] by the houſes of their fathers, according to the number of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

41 The number of them [also] of the tribe of Aſher [was] one & fourtie thousand and five hundred.

42 Of the children of Naphtali, by their generations, by their families, [&] by the houſes of their fathers, according to the number of [their] names, from twentie yeere olde and aboue, all that went to the warre.

43 The number of them [also] of the tribe of Naphtali, [was] three and fiftie thousand, and four hundred.

44 Theſe are þ[er] ſummes which Moſes, and Aaron numbred, & the princes of Iſrael, the twelue men, which were e- uery one for the houſe of their fathers.

45 So of this [was] al the ſumme of the ſonnes of Iſrael, by the houſes of their fathers, from twentie yeere old & aboue, all that went to the warre in Iſrael,

46 And all they were in number fixe hundredeth and three thouſand, five hundredeth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among them.

48 For the Lorde had ſpoken vnto Moſes, and ſaid,

49 Onely thou ſhalt not number the tribe of Lewi, neither take the ſumme of them among the children of Iſrael:

50 But thou ſhalt appoint the Leuites ouer the Tabernacle of the Teſtimonie, and ouer all the instrumentes thereof, and ouer all things that belong to it: they ſhall beare the Tabernacle, and al the instrumentes thereof, and ſhal miniſter in it, and ſhall dwel round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites ſhall take it downe: & when the Tabernacle is to be pitched, the Leuites ſhall ſet it vp: for the ſtranger that cometh neere, ſhalbe ſlaine.

52 Alſo the children of Iſrael ſhall pitch their tents, euery man in his camp, and euery man vnder his ſtandard

throughout their armies.

53 But the Leuites ſhall pitch round about the Tabernacle of the Teſtimonie, leſt vengeance come vpon the Congregation of the children of Iſrael, and the Leuites ſhall take the charge of the Tabernacle of the Teſtimonie.

54 So the children of Iſrael did according to all that the Lorde had commanded Moſes: ſo did they.

# CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Iſraelites.



ND the Lorde ſpake vnto Moſes, & to Aaron, ſaying,

2 Every man of the children of Iſrael ſhal campe by his ſtandard, [and] vnder the enſigne of their fathers houſe: farre off about the Tabernacle of the Congregation ſhall they pitch.

3 On the Eaſt ſide towarde the riſing of the ſunne, ſhall they of the ſtandard of the hoſte of Iudah pitch according to their armies: and Naſſhon the ſonne of Aminadab [ſhall be] captain of the ſonnes of Iudah.

4 And his hoſt and the number of them were ſeventy and four thousand and fixe hundredeth.

5 Next vnto him ſhall they of the tribe of Iſſachar pitch, and Nethaneel the ſonne of Zuar [ſhall be] the captain of the ſonnes of Iſſachar:

6 And his hoſt, and the number thereof were four and fiftie thousand, and four hundredeth.

7 [Then] the tribe of Zebulun, and Eliab the ſonne of Helon, captain ouer the ſonnes of Zebulun:

8 And his hoſt, and the number thereof were fixe and fiftie thousand and four hundredeth:

9 The whole number of the hoſte of Iudah [are] an hundredeth four ſcore & fix thousand, and four hundredeth according to their armies: they ſhal firſt ſet forth.

10 On the South ſide [ſhalbe] the ſtandard of the hoſte of Reuben according to their armies, and the captain ouer the ſonnes of Reuben [ſhalbe] Elizur the ſonne of Shedeur.

11 And his hoſt, and the number thereof were fixe and fourtie thousande and five hundredeth.

12 And by him ſhall the tribe of Simeon pitch, and the captain ouer the ſonnes of Simeon [ſhalbe] Shelumai the ſonne of Zurishaddai:

By not ha-  
uing due re-  
gard to the  
Tabernacle of  
the Lord.

In ſeuerall  
tribes were  
four principal  
ſtandards, ſo  
that euery  
three tribes  
had their ſtan-  
dard.

Or, prince,

ſ Iſachar, Na-  
chab, & Zebulun  
the ſonnes of  
Leui were of  
ſuch ſtandards.

Of them  
which were co-  
reſponded vnder  
that name.

d Reuben and  
Simeon the  
ſonnes of Leui,  
and Gad the  
ſonne of Zebu-  
lun her maid,  
were of the ſe-  
cond ſtandards.



13 And his hofte, and the number of them, nine and fiftie thoufand and three hundredeth.

14 And the tribe of Gad, and the captaine ouer the fonnes of Gad [shalbe] Eliafaph the fonne of Deuel:

15 And his hofte and the number of the [were] fure & fourtie thoufand, fix hundredeth and fiftie.

16 All the number of the campe of Reuben [were] an hundredeth and one and fiftie thoufand, and four hundredeth and fiftie according to their armies, and they fhall let forth in the fecond place.

17 ¶ Then the Tabernacle of the Congregation fhall go [with] the hofte of the Leuites, in the middes of the campe as they haue pitched, fo fhall they goe forward, euery man in his order according to their ftanderds.

18 ¶ The ftanderd of the campe of Ephraim [shalbe] toward the weft according to their armies: and the captaine ouer the fonnes of Ephraim [shalbe] Elifhama the fonne of Ammud:

19 And his hofte and the number of them [were] fourtie thoufande and fure hundredeth.

20 And by him [shalbe] the tribe of Manafeh, & the captaine ouer the fonnes of Manafeh [shalbe] Gamuel the fonne of Pedahzur:

21 And his hofte and the number of them [were] two and thirtie thoufande and two hundredeth.

22 And the tribe of Benjamin, & the captaine ouer the fonnes of Benjamin [shalbe] Abidan the fonne of Gideon:

23 And his hofte, and the number of them [were] fure & thirtie thoufand and four hundredeth.

24 All the number of the campe of Ephraim [were] an hundredeth and eight thoufand and one hundredeth according to their armies, and they fhall goe in the third place.

25 ¶ The ftanderd of the hofte of Dan [shalbe] toward the North according to their armies: and the captaine ouer the children of Dan [shalbe] Ahieser the fonne of Ammihaddai:

26 And his hofte and the number of them [were] two & thre fcore thoufande and feuen hundredeth.

27 And by him fhall the tribe of Aſher pitch, & the captaine ouer the fonnes of Aſher [shalbe] Pagiel the fonne of Ocran.

28 And his hofte and the number of them [were] one and fourtie thoufande

and fure hundredeth.

29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali [shalbe] Ahira the fonne of Enan:

30 And his hofte and the number of them [were] thre & fiftie thoufand and four hundredeth.

31 All the number of the hofte of Dan [was] an hundredeth and feuen and fiftie thoufand and fure hundredeth: they fhall goe inmoft with their ftanderds.

32 ¶ Thefe are the <sup>h</sup> funmes of the children of Ifrael by the houfes of their fathers, all the number of the hofte, according to their armies, fix hundredeth & thre thoufand, fure hundredeth and fiftie.

33 But the Leuites were not numbred among the childre of Ifrael, as the Lord had commanded Moſes.

34 And the children of Ifrael did according to all that the Lord had commanded Moſes: fo they pitched according to their ftanderds, & fo they journeyed euery one with his families, according to the houfes of their fathers.

#### CHAP. III.

6 The charge and office of the Leuites. 12, 15. Why the Lord ſeparated the Leuites for him ſelfe. 16. Their number, families & captaines. 40 The firft borne of Ifrael to be redeemed by the Leuites. 47 The outſpuris is redeemed by money.

**IN** thefe alfo were the <sup>a</sup> generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

2 So thefe are the names of the fonnes of Aaron. \* Nadab the firft borne, and Abihu, Eleazar, and Ithamar.

3 Thefe are the names of the fonnes of Aaron the anointed Priests, whome Moſes did \* conſecrate to miniſter in the Priests office.

4 ¶ And Nadab and Abihu dyed <sup>b</sup> before the Lord, when they offered \* ſtrange fire before the Lord in the wildeſſe of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Priests office in the <sup>c</sup> ſight of Aaron their father.

5 Then the Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Levi, and ſet them before Aaron the Priest that they may ſerue him,

7 And take the charge with him, euery charge of the whole Congregation before the Tabernacle of the Congregation to do the ſerue of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation,

<sup>h</sup> Which were of clement peres & aboue.

<sup>i</sup> For vnder to carry one of the four principal ſtanderds were diuers ſigns to keepe euery band in order.

<sup>a</sup> Of families and kinredes.

Exod. 28.3.

Leuit. 10.1, 2. chap. 26.6. 1. chro. 24.2. b D, before the altar. Leuit. 10.1.

c Whiles their father liued.

d Offer them vnto Aarō for the vſe of the Tabernacle. e Which appertained to ſerue of ſ high Priests commandment, to ſerue of the people, to the ſerue of the Tabernacle.

e Because it might be in equal diſtance from eche one, and alſ inuidently haue recourse thereunto. f Because Ephraim & Manafeh ſupplied the place of Joſeph their father, they are taken to bee Rahels children: fo the Benjamin make p child ſtanderd.

g Dan and Naphtali the families of Zabai Rahels mayde, with Aſher the ſonne of Zilpah make the fourth ſtanderd.



gation, and [haue] the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt give the Levites vnto Aaron and to his sonnes: [for] they are given him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, shall be slaine.

11 Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Levites from among the children of Israel for all the first borne, that openeth the matrix among the children of Israel, and the Levites shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt. \* I sanctified vnto mee all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: every male from a moneth olde and aboue shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, \* Gerſhon, & Kohath, and Merari.

18 Also these are the names of the sonnes of Gerſhon by their families: Libni, and Shimei.

19 The sonnes also of Kohath by their families: Amram, and Jſehar, Hebzon, and Uzziel.

20 And the sonnes of Merari by their families: Gadi and Pusht. These are the families of Leui, according to the houses of their fathers.

21 Of Gerſhon [came] the familie of the Libnites and the familie of the Shimeites: these are the families of the Gerſhonites.

22 The summe whereof (after the number of all the males from a moneth old and aboue) was counted seuen thousand and six hundred.

23 The families of the Gerſhonites shall pitch behinde the Tabernacle westward.

24 The captaine and ancient of the

house of the Gerſhonites [shall be] Eliaſaph the sonne of Lael.

25 And the charge of sonnes of Gerſhon in the Tabernacle of the Congregation [shall be] the Tabernacle, and the pavilion, the covering thereof, and the baile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the baile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 And of Kohath [came] the familie of the Amramites, and the familie of the Jſeharites, & the familie of the Hebzonites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue [was] eight thousand and six hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captaine & ancient of the house, [and] families of the Kohathites [shall be] Eliaſaph the sonne of Uzziel:

31 And their charge shall be the Arke, and the table, and the candleſtike, & the altars, and the instruments of the Sanctuary that they minister with, and the baile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest [shall be] chiefe captaine of the Levites, hauing the oversight of them that haue the charge of the Sanctuary.

33 Of Merari [came] the familie of the Gadites, and the familie of the Pushtites: these are the families of the Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue [was] six thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari [shall be] Zurie the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, & their pinnes and their cordes.

38 Also on the forefront of the Tabernacle

Their charge was to carry the coverings and hangings of the Tabernacle.

Doing every one his due in the Sanctuary.

The chief things which the Sanctuary were committed to the Kohathites.

Or, prince of princes.

The woodwork and the rest of the instruments were committed to their charge.

f Aarons ſonnes the Priests ſerued in the Sanctuary in praying for the people and offering ſacrifice: the Levites ſerued for the inferior viſes of the ſame, g Any that would miniſter, muſt be a Levite.

Exod. 13. 1. & 34. 19. Levit. 27. 26. chap. 8. 16. Luke 2. 23.

Gen. 46. 11. Exod. 6. 16. chap. 26. 57. 1. chron. 6. 1. and. 23. 6.

h Daily numbering the male children.

Or, father,



bernacle toward the East, before the Tabernacle. [I say,] of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, having the charge of the Sanctuary. \* and the charge of the children of Israel: \* but the stranger that cometh neere, shall be slaine.

39 The whole summe of the Levites, which Moses and Aaron nombred at the comādemēt of the Lord throughtout their families, [even] all the males from a moneth olde and above, [was] two and twentie thousand.

40 And the Lord said unto Moses, Prober all the first borne that are males among the children of Israel, from a moneth olde and above, and take the number of their names.

41 And thou shalt take the Levites to me for at the first borne of the children of Israel [I am] the Lord and the cattell of the Levites for at the first borne of the cattell of the children of Israel.

42 And Moses nombred, as the Lord commanded him, at the first borne of the children of Israel.

43 And at the first borne males rehearsed by name from a moneth olde and above according to their number were two and twentie thousande, two hundredth secentie and three.

44 And the Lord spake unto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, & the cattell of the Levites for their cattell, and the Levites shall be mine. [I am the Lord]

46 And for the redeeming of the two hundredth secentie and three, [which are] more then the Levites of the first borne of the children of Israel.

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: \* the shekel conteyneth] twentie gerahs.

48 And thou shalt give the money, wherewith the odde number of them is redeemed, unto Aaron & to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke he the money: [even] a thousand three hundredth three score and five [shekels] after the shekel of the Sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron and to his sonnes according to the word of the Lord, as the Lord had comādemēt Moses.

5 The officers of the Levites, when the host removed, 46 The number of the three families of Kohath, Gerson, & Merari.



And the Lord spake unto Moses, & to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, & houses of their fathers,

3 From thirtie yere olde and above, even untill fiftie yere olde, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 When the host remoueth, the Aaron and his sonnes shall come and take doivne the covering baile, & shall cover the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skins, & shall spred upon it a cloth altogether of blew silk, & put to the barres thereof:

7 And upon the table of shew bread they shal spread a cloth of blew silk, and put thereon the dishes, and the [incense] cups, and goblets, and coverings to cover it with, and the bread shalbe thereon continually:

8 And they shall spread upon them a covering of skarlet, and cover the same with a cover of badgers skins, and put to the barres thereof.

9 Then they shall take a cloth of blew silk, and cover the Candlesticke of light with his lampes and his snuffers, & his snuffe dishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of badgers skins, and put it upon the barres.

11 Also upon the golden altar they shall spread a cloth of blew silk, & cover it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministration wherewith they minister in the Sanctuary, & put them in a cloth of blew silk, and cover them with a covering of badgers skins, and put them on the barres.

13 Also they shal take away the ashes from the altar, and spread a purple cloth upon it,

14 And shall put upon it al the instruments thereof, which they occupie about it: the censers, the fleshhookes and the bestons, and the basens, [even] all the instruments

a The Levites were nombred after thre yeres first at a moneth olde when they were consecrate to the Lord, next at 25 yere olde when they were appointed to serve in the Tabernacle, & at 30 yere olde to beare the burthen of the Tabernacle. b Which denoted the Sanctuary from the holiest of all. c That is, put them upon their shoulders to carry it: for the barres of the Arke could never be removed. Exod. 25.

Exod. 25.30. d Speaking to cover the bread.

Exod. 25.31. Exod. 25.32.

e The Shewbread signified an instrument made of two staves of bars, which was to burne incense. Read Exod. 30.1.

f Of the burnt offering.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were more by 273, as ver. 43.

p So that now the Levites should suffice unto the Lord for the first borne of Israel, since for the 273, which were more then the Levites, for which they payed money.

Exod. 30.13. leuit. 27.25. chap. 18.16. ezek. 45.12.

q Of the two hundredth secentie and three, which were more then the Levites.



struments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the Sanctuary, and all the instruments of the Sanctuary, at the remouing of the host, afterwarde the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the sone of Aaron the Priest pertaineth the oyle for the light, and the sweet incense and the dayly meate offering, and the anoynting oyle. With the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary and in all the instruments thereof.

17 And the Lord spake vnto Moses and to Aaron, saying,

18 We shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them, that they may liue & not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint them, euery one to his office, and to his charge.

20 But let them not go in, to see when the Sanctuary is folded vp, lest they die.

21 And the Lord spake vnto Moses, saying,

22 Take also the summe of the sones of Gerſhon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere olde and aboue, vntill fiftie yeere olde shalt thou number them, all that enter into the assemblie for to do seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of Gerſhonites, to serue & to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on he vpon it, and the baile of the doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, and the baile of the entering in of the gate of the court, which is nere the Tabernacle and nere the altar round about, with their cords, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the

sonnes of the Gerſhonites be done, in all their charges and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gerſhonites in the Tabernacle of the Congregation, & their watche shalbe vnder the hande of Jthamar the sone of Aaron the Priest.

29 Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere old shalt thou number them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with barres therof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pins, and their cordes, with all their instruments, euen for all their seruice: and by name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Jthamar the sone of Aaron the Priest.

34 Then Moses and Aaron & the princes of the Congregation nombred the sonnes of the Kohathites, by their families & by the houses of their fathers,

35 From thirtie yeere old and aboue, euen vnto fiftie yeere olde, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the numbers of the thoroughly out their families were two thousande, seuen hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gerſhon throughout their families and houses of their fathers,

39 From thirtie yeere olde and aboue, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers

h That is, in folding vp the things of the Sanctuary, as the Ark, &c. i before it be couered.

Exo. 30. 34, 35 k Which was offered at morning & evening Exo. 30. 23, 25

l Committing by your negligence that the holy things be not well kept, & so they by touching thereof perill. m Shewing what part euery man shall beare.

n Which were receiued into the charge of the minister in the Tabernacle of the Congregation.

o Which baile hangd between the Sanctuary and the court.

p Which court was both the Tabernacle of the Congregation and the altar of burnt offering.

q Vnder the charge and oversight.

Exod. 26. 15.

r He that make an inventory of all the things, which ye commit to their charge.

s Eke, the number of them.

t God appointing Moses to be the minister and executor thereof.



thers [were] two thousand sixe hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gerſhon : of all that did ſerue in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

42 The numbers alſo of the families of the ſonnes of Merari by their families, [and] by the houſes of their fathers,

43 From thirtie yeere olde and vpward, even vnto ſittie yeere olde : all that enter into the aſſembly for the ſerue of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the ſummes of the families of the ſonnes of Merari, whom Moſes and Aaron nombred according to the commandement of the Lord, by the hand of Moſes.

46 [So] all the numbers of the Leuites, which Moſes, and Aaron, and the princes of Iſrael nombred by their families and by the houſes of their fathers,

47 From thirtie yeere olde and vpward, even to ſittie yeere olde, every one that came to do his duetie, office, ſerue, & charge in the Tabernacle of the Congregation:

48 So the numbers of the were eight thouſand, ſixe hundred and foure ſcore.

49 According to the commandement of the Lord by the hand of Moſes did [Aaron] number them, every one according to his ſerue, and according to his charge. Thus [were] they of that tribe nombred, as the Lord commanded Moſes.

## CHAP. V.

2 The leprous and the polluted ſhalbe caſt forth, 6 The purging of ſinne, 15 The triall of the ſuſpect wife.

**A**ND the Lord ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael that they put out of the hoſte every leper, and every one that hath an iſſue, and whoſeuer is deſiled by the dead.

3 Both male and female ſhall ye put out : out of the hoſte ſhall ye put them, that they deſile not their tents among whom I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoſt, even as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 And the Lord ſpake vnto Moſes,

ſaying,

6 Speake vnto the children of Iſrael, when a man or woman ſhall commit any ſinne that men committe, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

7 Then they ſhall confeſſe their ſinne which they haue done, and ſhall reſtore the damage thereof with his principal, and put the ſixt part of it more thereto, & ſhall giue it vnto him, againſt whom he hath treſpaſſed.

8 But if the man haue no kiſman, to whom he ſhould reſtore the damage, the damage ſhalbe reſtored to the Lord for the prieſtes uſe, beſides the ramme of the atonement, whereby he ſhall make atonement for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring vnto the prieſt, ſhalbe his.

10 And every mans halowed things ſhall be his : that is, whatſoever any man giueth the prieſt, it ſhalbe his.

11 And the Lord ſpake vnto Moſes, ſaying,

12 Speake vnto the children of Iſrael, and ſay vnto them, If any mans wife turne to rual, and commit a treſpaſſe againſt him,

13 So that another man lye with her fleſhly, and it be hid from the eyes of her husband, and kept cloſe, and yet ſhe be deſiled, and there be no witnes againſt her, neither the taken with the maner,

14 If hee be moued with a ielous minde, ſo that he is ielous ouer his wife, which is deſiled, or if hee haue a ielous minde, ſo that he is ielous ouer his wife, which is not deſiled,

15 Then ſhall the man bring his wife to the prieſt, and bring her offering with her, the tenth part of an Ephah of bary meale, [but] hee ſhall not poure oyle vpon it, nor put incenſe thereon : for it is an offering of ielouſie, an offering for a remembrance, calling the ſinne to minde.

16 And the prieſt ſhall bring her, and ſet her before the Lord.

17 Then the prieſt ſhall take the holy water in an earthen beſſell, and of the duſt that is in the floore of the Tabernacle, [even] the prieſt ſhall take it & put it into the water.

18 After, the prieſt ſhall ſet the woman before the Lord, & vncouer the womans head, and put the offering of the memorialis in her hands : it is the ielouſie offering, and the prieſt ſhall haue bitter

Leuit. 6. 3.

Commit any fault willingly

Leuit. 6. 5.

c If he be vnto whom the wrong is done, & alſo haue no kiſman,

d O things offered to the Lord, as firſt fruits, &c. Leuit. 10. 2. 2.

e By breaking the band of marriage, & playing the harlot.

f Hee if the ſpirit of ielouſie come vpon him,

g Onely in the ſinne offering, & this offering of ielouſie were neither oyle nor incenſe offered.

h Dye, making ſinne knowne, & not purging it. i Which alſo is called the water of purificatiō of ſpining, &c. Chap. 19. 9.

a Which were of competent age to ſerue therein, that is, betwene 30. & ſittie,

a Whoſoever of the Leuites had any manner of charge in the Tabernacle,

b According to the mouth, or worde.

c So that Moſes neither added nor diminished ſo that which the Lord commanded him.

Leuit. 13. 3.

Leuit. 15. 2. Leuit. 21. 1.

d Or, in a place out of the hoſt. e There were three manner times : of the Lord, of the Leuites, & of the Iſraelites.



i It was so called by the effect, because it declares the woman to be accursed and turned to her destruction.

[and] <sup>19</sup> And the Priest shall charge her by an othe, & say unto the woman, If no man haue lien with thee, neyther shalt thou be free fro this bitter, and cursed water.

<sup>20</sup> But if thou hast turned from thine husbande, and so art defiled, & some man hath lien w<sup>th</sup> thee beside thine husbande,

<sup>21</sup> Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say unto the woman) The Lord make thee to be accursed, and detestable for the othe among thy people, and the Lord cause thy thigh to rot, and thy bellie to swell:

<sup>22</sup> And that this cursed water may go into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shall answere, Amen, Amen.

<sup>23</sup> After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

<sup>24</sup> And shall cause the woman to drinke the bitter and cursed water, and the cursed water, [turned] into bitterness, shall enter into her.

<sup>25</sup> Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

<sup>26</sup> And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

<sup>27</sup> When he hath made her drinke the water, (if shee bee defiled and haue trespassed against her husbande) then shall the cursed water, [turned] into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

<sup>28</sup> But if the woman bee not defiled, but be cleane, she shall be free and shall conceive and beare.

<sup>29</sup> This is the lawe of ielousie, when a wife turneth from her husband and is defiled.

<sup>30</sup> ¶ When a man is mooued with a ielous minde being ielous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this lawe.

<sup>31</sup> And the man shall bee free from sinne, but this woman shall beare her iniquitie.

# CHAP. VI.

<sup>3</sup> The lawe of the consecration of the Nazarites, <sup>24</sup> The manner to blisse the people.

¶ And the Lord spake unto Moses, saying,

<sup>2</sup> Speake unto the children of Israel, and say unto them, When a man or a woman doeth separate them selves to vow a bove of a Nazarite to separate him-

selfe vnto the Lord, he shall abstaine from wine & strong drinke, and shall drinke no sower wine nor sower drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dried.

<sup>4</sup> As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.

<sup>5</sup> While he is separate by his bove, the razor shall not come vpon his head, vntill the dayes be out, in the which he separateth [him selfe] vnto the Lord, he shall be holy, and shall let the lockes of the heare of his head growe.

<sup>6</sup> During the time that he separateth him selfe vnto the Lord, hee shall come at no dead body:

<sup>7</sup> He shall not make him selfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

<sup>8</sup> All the dayes of his separation hee shall be holy to the Lord.

<sup>9</sup> And if any dye suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shau his head in the day of his denising: in the seuenth day he shall shau it.

<sup>10</sup> And in the eighth day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

<sup>11</sup> Then the Priest shall prepare the one for a sinne offering, & the other for a burnt offering, & shall make an atonement for him, because he sinned by the dead: so shall he halowe his head the same day.

<sup>12</sup> And he shall consecrate vnto the Lord the daies of his separation, & shall bring a labe of a yeere olde for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

<sup>13</sup> ¶ This then is the law of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation.

<sup>14</sup> And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, & a hee lambe of a yeere olde without blemish

a Which separated themselves from the world, and dedicated them selves to God: which figure was accomplished in Christ,

Iudg. x. 5.  
1 Sam. x. 11.

b As at burials, or mournings.

c In that he suffer to grow, he signified he was consecrated to God. d Which long haire is a signe that he is dedicated to God.

e By being present where the dead was. f Beginning at the eighth day, when he is purified. g So that he shall begin his bove a new.

k Bore because she had committed to him a fault, & therefore her life was depending the same.

l Ebr, so fall,

1 That is, he is to be as thou wishest, as Israel. 4. 1. 3. deu. 27. 25. m Shall wash the curses, which were written, into the water in the vessel.

n Or, perfume. o Offer the sacrifice upon altars.

p Or, innocent.

q The man might accuse his wife upon suspicion, & not be reprooued.



blemish for a sinne offering, and a ramme without blemish for peace offerings,

Leuit. 2. 15.

15 And a basket of unleavened bread, of cakes of fine flour, mingled with oyle, and wafers of unleavened bread anointed with oyle, with their meate offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offering unto the Lord, with the basket of unleavened bread, & the Priest shall make his meate offering, and his drinke offering.

Act. 21. 24.  
h In token that his house is ended.

i For hee, which was consecrated to the Lord, might not be called into any prophane place.

18 And the Nazarite shall haue the head of his consecration at the doore of the Tabernacle of the Congregation, & shall take the beard of the head of his consecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ram, and an unleavened cake out of the basket, & a wafer unleavened, & put them upon the hands of the Nazarite, after hee hath shaven his consecration.

Exod. 29. 27.

j Or, with the breast.

20 And the Priest shall make the to and fro before the Lord: this is an holy thing for the Priest, besides the shakel bread, and besides the heave shoulder: so afterward the Nazarite may drinke wine.

k At the least he shall do this if he be able to offer no more.

21 This is the lawe of the Nazarite, which he hath vowed, [ & ] of his offering unto the Lord for his consecration, besides that that hee is able to bring: according to the vow which he vowed, so shall he do after the lawe of his consecration.

22 And the Lord spake vnto Moses, saying,

l That is, pray for them, Eccles. 3. 6, 17.

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye bless the children of Israel, and say vnto them,

24 The Lord bless thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and give thee peace.

m They shall pray in my name for them.

27 So they shall put my name vpon the children of Israel, & I will bless them.

## CHAP. VII.

2 The heads of Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the altar, 89 God speaketh to Moses from the Speredare.

**N**OWE when Moses had finished the setting vp of the Tabernacle, and anointed it and sanctified it, and all the

Exod. 40. 18.

instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them,

[Or, vessels.]

2 Then the princes of Israel, heads of the houses of their fathers (they were princes of the tribes, who were over them that were nombred) offered,

[Or, capitaines.]

3 And brought their offering before the Lord, six covered charrets, and twelve oxen: one charret for two princes, and for every one an ox, and they offered them before the Tabernacle.

a Like hostlers to keep things, that were carpen in them, from weather.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the service of the Tabernacle of the Congregation, and thou shalt give them vnto the Leuites, to euery man according vnto his office.

b That is, to carry things & stuff in.

6 So Moses tooke the charrets and the oxen, and gaue them vnto the Leuites:

7 Two charrets and foure oxen hee gaue to the sonnes of Gershon, according vnto their office.

c For their life to carry with.

8 And foure charrets and eight oxen hee gaue to the sonnes of Merari according vnto their office, vnder the hande of Jethamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, because the charge of the Sanctuary belonged to them, [which] they did beare vpon their shoulders.

d The holy things of the Sanctuary must be carpen vpon their shoulders, and not wauen as orf, chap. 4. 15.

10 The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

e That is, with the first sacrifice was offered thereupon by Aaron, Leuit. 9. 1.

11 And the Lord layde vnto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the altar.

12 So then on the first daye did the sonne of Amminadab of the tribe of Iudah offer his offering.

f The offering of Nathyon.

13 And his offering [was] a silver charger of an hundredth and thirty shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

Leuit. 2. 1.

14 An incense cuppe of golde of ten shekels, full of incense,

15 A yong bullocke, a ramme, a lamb of a yere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goates, and five laves of a yere old: this was the offering of Nathyon the sonne of Amminadab.

g The offering of Jethameel, the sonne

18 The second day Jethameel, the sonne



sonne of Zuar, prince of [the tribe] of Issachar did offer:

19 A silver charger for his offering a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An [incense] cup of gold of ten [shekels], full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullocks, five rams, five hee goates, five lambs of a yeere olde: this was the offering of Methaneel the sonne of Zuar.

§ The offering of Eliab.

24 ¶ The third day || Eliab the sonne of Helon prince of the children of Zebulun offered.]

25 His offering [was] a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden [incense] cup of ten [shekels], full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullocks, five rams, five hee goates, five lambs of a yeere olde: this was the offering of Eliab the sonne of Helon.

§ The offering of Elizur.

30 ¶ The fourth day || Elizur the sonne of Shedeur prince of the children of Reuben offered.]

31 His offering [was] a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden [incense] cup of ten [shekels], full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offering, two bullocks, five rams, five hee goates, and five lambs of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

§ The offering of Shelumiel.

36 ¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.]

37 His offering [was] a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after

the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

38 A golden [incense] cup of ten [shekels], full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

§ The offering of Elisaph.

42 ¶ The sixth day || Elisaph the sonne of Deuel prince of the children of Gad offered.]

43 His offering [was] a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden [incense] cup of ten [shekels], full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde, for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Elisaph the sonne of Deuel.

§ The offering of Elithama.

48 ¶ The seuenth day || Elithama the sonne of Ammihud prince of the children of Ephraim offered.]

49 His offering [was] a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden [incense] cup of ten [shekels], full of incense,

51 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goates, five lambs of a yeere olde: this was the offering of Elithama the sonne of Ammihud.

§ The offering of Samiuel.

54 ¶ The eighth day || Samiuel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering [was] a silver charger of an hundred and thirtie [shekels] weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden [incense] cup of ten [shekels], full of incense,



57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

58 An hee goate for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Samiuel & sonne of Pedazur.

¶ The offering of Abidan,

60 ¶ The ninth day ¶ Abidan the sonne of Sideoni prince of the children of Benjamin offered.

61 His offering was a siluer charger of an hundredth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offering,

65 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Sideoni.

¶ The offering of Abiezzer,

66 ¶ The tenth day ¶ Abiezzer the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundredth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

70 An hee goate for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abiezzer the sonne of Ammihaddai.

¶ The offering of Bagiel, of Zabiel.

72 ¶ The eleventh day ¶ Bagiel the sonne of Ocran prince of the children of Asher offered.

73 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offering, two bul-

locks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Bagiel the sonne of Ocran.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

¶ The offering of Ahira.

79 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

82 An hee goate for a sinne offering,

83 And for peace offerings two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of siluer, twelve siluer boules, twelve incense cuppes of golde,

¶ This was the offering of the princes, when Aarō did dedicate the Altar.

85 Every charger, containing an hundredth and thirtie shekels of siluer, and every boule seuentie: all the siluer vessel contained two thousand & foure hundredth shekels, after the shekel of the Sanctuarie.

86 Twelve incense cuppes of golde full of incense, containing ten shekels every cup, after the shekel of the Sanctuarie: all the golde of the incense cups was an hundredth and twety shekels.

87 All the bullockes for the burnt offering were twelve bullockes, the rams twelve, the lambes of a yeere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rams sixtie, the hee goates sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

g By Aaron,

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from the threshold, that was vpon the Arke of the testimony betweene two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as he had promised, Exod. 25, 22.

#### CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are reueined to seruile, and when they are dismissed.

And





And the Lorde spake vnto Moyses, saying,  
2 Speake vnto Aaron, & say vnto him, when thou lightest the lamps, the seven lamps that give light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lorde had commanded Moyses.

4 And this was the worke of the Candlestick, [euē] of golde beaten out with the hammer, both the chafte, & the floures thereof was beaten out with the hammer: according to the paterne, which the Lord had shewed Moyses, to make the Candlestick.

5 And the Lorde spake vnto Moyses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto the, when thou purifiest them, Sprinkle water of purification vpon them, & let them shauē all their flesh, & wash their clothes: so they shalbe cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their handes vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lorde, as a shake offering of þe children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their handes vpon the heads of the bullockes, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou maiest make an atonement for the Leuites.

13 And thou shalt let the Leuites befoze Aaron and befoze his sonnes, & offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among þe children of Israel, and the Leuites shalbe mine.

15 And afterward shall the Leuites go in, to serue in the Tabernacle of the Congregation, & thou shalt purifie them

and offer them, as a shake offering.

16 For they are freely giuen vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 For all the first borne of the children of Israel are mine, both of man & of beast: since þe day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of þe children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when þe children of Israel come neere vnto þe Sanctuary.

20 Then Moyses and Aaron & all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moyses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, & washed their clothes, and Aaron offered them as a shake offering befoze þe Lorde, and Aaron made an atonement for the, to purifie them.

22 And after that, went the Leuites in to do their seruice in the Tabernacle of the congregation, befoze Aaron and befoze his sonnes: as the Lord had commanded Moyses concerning the Leuites, so they did vnto them.

23 And the Lord spake vnto Moyses, saying,

24 This also [belongeth] to the Leuites: from sine and twentie yeere olde and vpward, they shall go in, to execute [their] office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the office, and shall serue no more:

26 But they shall minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no seruice: thus shalt thou do vnto the Leuites touching their charges.

Chap. 3. 9.

That is, they that are the first borne.

Exod. 13. 2. Luk. 2. 23.

Which seruice the Israelites should do.

Because the Leuites go in to the Sanctuary in their name.

In their presence, to serue them.

Such office as was painful, as to beare burthens and such like. In singing psalms, instructing, counselling & keeping things in order.

# CHAP. IX.

The Passouer is commanded againe, 13 The punishment of him that keepeth not the Passouer, 15 The cloud conducteth the Israelites through the wilderness.

And

a To that part which is ouer against the Candlestick, Chap. 25. 37.

Exod. 25. 18. b And not set together of diuers pieces.

c In the lute it is called the water of sinne, because it is made to purge sinne, as chap. 19. 9.

d That thou mapst do this in presence of them all. e Sprinkling, remaine of the in the name of the whole.

Chap. 3. 45.





And the Lord ſpake vnto Moſes in the wildernes of Sinai, in the firſt moneth of the ſecond yeere, after they were come out of the lande of E-

gypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the Paſſeouer at the time appointed therunto.

3 In the fourth day of this moneth at euen, ye ſhall keepe it in his due ſeaſon: according to all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſeouer.

5 And they kept the Paſſeouer in the fourth day of the firſt moneth at euen in the wildernes of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 And certaine men were deſiled by a dead man, that they might not keepe the Paſſeouer the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſaid vnto him, wee are deſiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time therunto appointed among the children of Iſrael?

8 Then Moſes ſaid vnto theſe, Stand ſtill, and I will heare what the Lord will commande concerning you.

9 And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay, If any among you, or of your poſteritie ſhalbe vncleane by the reaſon of a corps, or bee in a long iourney, he ſhall keepe the Paſſeouer vnto the Lord.

11 In the fourth day of the ſecond moneth at euen they ſhall keepe it: with vncleauened bread and ſoure herbes ſhall they eate it.

12 They ſhall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Paſſeouer ſhall they keepe it.

13 But the man that is cleane and is not in a iourney, & is negligent to keepe the Paſſeouer, the ſame perſon ſhalbe cut off fro his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his ſinne.

14 And if a ſtranger dwell among you, & wil keepe the Paſſeouer vnto the Lord,

as the ordinance of the Paſſeouer, and as the maner thereof is, ſo ſhall he do: ye ſhall haue one lawe both for the ſtranger, and for him that was borne in the ſame land.

15 And when the Tabernacle was reared by, a cloude covered the Tabernacle, [namely] the Tabernacle of Teſtimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloude covered it [by daye,] and the appearance of fire by night.

17 And when the cloude was taken by from the Tabernacle, then afterward the children of Iſrael iourneyed: and in the place where the cloude abode, there the children of Iſrael pitched their tents.

18 At the commandement of the Lord the children of Iſrael iourneyed, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, they lay ſtill.

19 And when the cloude taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the watch of the Lord, and iourneyed not.

20 So when the cloude abode a few daies vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken by in the morning, then they iourneyed: whether by day or by night the cloude was taken by, then they iourneyed.

22 Or if the cloude taried two daies or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Iſrael abode ſtill, & iourneyed not: but when it was taken by, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watche of the Lord at the commandement of the Lord by the hand of Moſes.

#### CHAP. X.

2 The ſite of the ſiluer trumpets. 11 The Iſraelites depart from Sinai. 14 The captaines of the hoſtes are nomyned. 30 Balaam refuseth to go with Moſes his ſonne in lawe.



And the Lord ſpake vnto Moſes, ſaying, Make thee two trumpets of ſiluer: of an whole piece ſhalt thou make theſe, & thou ſhalt ſound them

Exod. 12. 49.

Exod. 40. 34.

1. The pillars reade Exod. 13. 21.

1. Ebr. mouth, 2. The cloude caught them what to do by the cloude.

1. Cor. 10. 1. 2. Ebr. camped.

1. They waited when the Lord would ſignifie either their departure, or their abode by the cloude. 2. Ebr. daies of number.

Exo. 40. 36, 37 reade verſe. 18.

1. Under the charge and government of Moſes.

2. Or, ſo they beate out by the hammer.

Exod. 12. 1. leuit. 23. 5. chap. 28. 16. deut. 16. 2. Exod. 12. 6. deut. 16. 6. a Euen in all places as the Lord hath intimated it.

b By touching a corps, or being at the buriall,

c Or celebrate the Paſſeouer the fourth day of the firſt moneth,

d And can not come where the Tabernacle is when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them. Exod. 12. 46. iohn. 19. 36.

f When the Paſſeouer is celebrated,

g Or puniſhment of his ſinne.



them for the assembling of the Congregation, and for the departure of the campe.

3 And When they shall blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the princes, [or] heads ouer þ thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the East part, shall go forwarde.

6 If ye blowe an alarme the seconde time, then the hoste of them that lie on the Southside shall march: [for] they shall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And When ye goe to warre in your lande against þ enemie that bereth you, ye shall blowe an alarme with the trumpets, and ye shall bee remembered before the Lorde your God, and shall be saued from your enemies.

10 Also in the day of your gladnes, & in your feast dayes, & in the beginning of your moneths, ye shall also blowe þ trumpets ouer your burnt sacrifices, and ouer your peace offerings, that they may bee a remembrance for you before your God: I am the Lorde your God.

11 And in the second yere, in the second moneth, [and] in þ twentieth day of the moneth the cloud was take vp fro the Tabernacle of the Testimonie.

12 And the children of Israel departed on their iourneys out of the desert of Sinai, and the cloud rested in þ wilderness of Paran.

13 So they first tooke their iourney at the commandement of the Lorde, by the hand of Moses.

14 ¶ In the first place went the stæderd of the hoste of the children of Judah, according to their armies: & Nathanson the sonne of Ammadab [was] ouer his bande.

15 And ouer the bande of the tribe of the children of Issachar [was] Bethaneel the sonne of Zuar.

16 And ouer the bande of the tribe of the children of Zebulun [was] Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forwarde bearing the Tabernacle.

18 After, departed the stæderd of the hoste of Reuben according to their armies, and ouer his bande [was] Elisur the sonne of Shedeur.

19 And ouer the bande of the tribe of the children of Simeon [was] Shelumiel the sonne of Shurishaddai.

20 And ouer the bande of the tribe of the children of Gad [was] Eliasaph the sonne of Deuel.

21 The Kohathites also went forwarde and bare the Sanctuarie, and the former did set by the Tabernacle against they came.

22 Then the stæderd of the hoste of the children of Ephraim wet forwarde according to their armies, & ouer his bande [was] Elithama the sonne of Ammud.

23 And ouer the bande of the tribe of the sonnes of Manasseh [was] Gamiel the sonne of Pedasur.

24 And ouer the bande of the tribe of the sonnes of Benjamin [was] Abidan the sonne of Gideon.

25 Last, the stæderd of the hoste of the children of Dan marched, gathering all the hostes according to their armies: and ouer his bande [was] Ahieser the sonne of Ammishaddai.

26 And ouer the bande of the tribe of the children of Asher [was] Bagiel the sonne of Ocran.

27 And ouer the bande of the tribe of the children of Naphtali [was] Ahira the sonne of Enan.

28 These were the remouings of the children of Israel according to their armies, when they marched.

29 After, Moses said vnto Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, we go into the place, of which the Lorde laide, I will giue it you: Come thou with vs, and we will do the good: for the Lorde hath promised good vnto Israel.

30 And he answered him, I will not go: but I will depart to mine owne country, and to my kindred.

31 Then he said, I pray thee leaue vs not: for thou knowest our camping places in the wilderness: therefore thou maist be our guide.

32 And if thou go with vs, what goodnes the Lorde shall shewe vnto vs, the same will we shewe vnto thee.

g With all the apparences thereof,

h Upon their shoulders.

i The officers and Gentlemen,

k Learning none but hinde noy any of the former that fauored in the waie,

l This was þ order of their hoste whē they remoued,

m Some think that Reuel, Jercho, Hobab, and Keni were all one: Kymbl saith that Reuel was Jerchoes father: so Hobab was Moses father in lawe. Lookes Erod. 2. 18. § 3. 1. § 4. 18. § 18. 1. § 18. § 4. 11.

† Ebr. eyes vnto vs.

b That is, the hoste of Judah and they that are vnder his ensigne.

c Speaking the hoste of Reuben.

d So that one by the Priests must blowe the trumpets so long as the priesthouse lasted,

e When ye remember that God hath remoued any plague, ¶ Or, when you offer burnt offerings,

f Or keeping this order in their iourneys.

f fro Sinai to Paran, Chap. 33. 1.

Chap. 2. 3.

Chap. 1. 7.



n ſpout ſi-  
na, 07 Hoſeb,

33 **¶** So they departed from <sup>h</sup> mount of the Lorde, three dayes iourney: & the Arke of the covenant of the Lorde went before the in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloude of the Lord [was] vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Hoſes ſaid, <sup>o</sup> Riſe vp, Lord, & let thine enemies bee ſcattered, and let them that hate thee, flee before thee.

36 And when it reſted, hee ſaide, Re- turne, O Lord, to the <sup>h</sup> many thouſands of Iſrael.

## CHAP. XI.

1 The people murmured, and is puniſhed with ſter. 4 The people luſtery after fleſh. 6 They loſe Spanna. 11 The heauie ſauce of Hoſes. 16 The Lorde denudeth the burden of Hoſes to ſeuentie of the Ancients. 31 The Lorde ſendeth quailles. 33 Their luſt is puniſhed.

**W**hen the people became mur-  
murers, <sup>+</sup> it diſpleaſed the Lord: and the Lorde heard it, therefore his wrath was kindled, and the fire of the Lorde burnt among them, and <sup>+</sup> conſumed the beſt part of the hoſte.

2 Then the people cried vnto Hoſes: and when Hoſes prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place <sup>h</sup> Taberah, becauſe the fire of the Lorde burnt among them.

4 And a number of <sup>+</sup> people that was among them, fel a luſting, and turned away, and the children of Iſrael alſo wept, and ſayde, who ſhall giue vs fleſh to eate:

5 We remember <sup>h</sup> fiſh which wee did eate in Egypt for <sup>+</sup> nought, the cucumbers, and the peppons, & the leekes, and the onions, and the garlike.

6 But now our ſoule is <sup>+</sup> dried away, we can ſee nothing but this MAN.

7 (The MAN alſo was as <sup>+</sup> roſiander ſeede, and his colour like the colour of <sup>+</sup> bdellium.

8 The people went about and gathered it, and grounde it in milles, or beat it in morters, & baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the dewe fell downe vpon the hoſte in the night, the MAN fell with it.

10 Then Hoſes heard the people weepe throughout their families, euery man in the doore of his tent, & the wrath of the Lorde was grievouſly kindled:

alſo Hoſes was grieved.

11 And Hoſes ſayde vnto the Lorde, wherefore haſt thou <sup>h</sup> bered thy ſervant: and why haue I not founde <sup>+</sup> fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I <sup>+</sup> conceiued all this people: or haue I begotten the, that thou ſhouldeſt ſay vnto me, Carry the in thy boſome (as a nurſe beareth the ſucking child) vnto the <sup>h</sup> lande for the which thou ſwa- reſt vnto their fathers:

13 Where ſhould I haue fleſh to giue vnto all this people: for they weepe vnto mee, ſaying, Giue vs fleſh that wee may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy ſight, kill me, that I be holde nor my miſerie.

16 Then the Lord ſaide vnto Hoſes, Gather vnto me ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, & gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee.

17 And I will come downe, and talke with thee there, <sup>+</sup> and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermoze thou ſhalt ſaye vnto the people, <sup>+</sup> Be ſanctified againſt to morrow, and ye ſhall eat fleſh: for you haue wept in the eares of the Lorde, ſaying, who ſhall giue vs fleſh to eate: for wee were better in Egypt: therefore <sup>h</sup> Lorde will giue you fleſh, and ye ſhall eate.

19 Bee ſhall not eate one day nor two dayes, nor ſiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, until it come out at your noſtreils, and bee lothſome vnto you, becauſe yee haue <sup>+</sup> contemned the Lorde, which is <sup>+</sup> among you, & haue wept before him, ſaying, why came wee hither out of Egypt:

21 And Hoſes ſayde, Sure hundredth thouſande footmen [are there] of the people, <sup>+</sup> among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſheepe and the beeuſe be ſlaine for them, to find them: either ſhall all the fiſh of the ſea be gathered together for

Or, euill in- treated. f D, wherein haue I diſplea- ſed thee?

Am I their father, that none may heue the charge of them but I?

h Of Canaan promiſed by an othe to our fathers.

i I had rather die, then to ſee my grieſe and miſerie thus daily increaſe by their rebellion.

k I will ſuffer, beate my Spirit among thee, as I haue done to thee.

l Prepare your ſoules that ye be not unclean.

m D, eaſt him off, becauſe ye reſuſe Spanna which he appointed as moſt meete for you.

n Who lea- deſt & gouer- neſt you. o Of whom I haue the charge.

Pla. 68. 1. 2. o Declare thy might and power.

2 Ebr. to the ten thouſand thouſands.

2 Ebr. as inſult complainers. 2 Ebr. It was c- uill in the eares of the Lord. Pſal. 78. 21.

3 Or, burning.

a Which were of thoſe ſtran- gers that came out of Egypt with them, 22. 38. b From God.

c For a ſmall price, 07 good cheape.

d For 7 greeny luſt of the fleſh.

Exod. 16. 3. 1. wild. 16. 20. Pſal. 8. 24. John. 6. 21.

e Which is a white pebble or precious ſtone.



for them to suffice them:

23 And the Lorde saide vnto Moses, **Is** \* the Lordes hand shortened: thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 **C** So Moses went out, & told the people the wordes of the Lorde, & gathered leuitie men of the Elders of the people, and let them round about the Tabernacle.

25 Then the Lorde came downe in a cloude, and spake vnto him, and tooke of the Spirit that was vpon him, & put it vpon the leuitie Ancient men: & when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the hoste: the name of the one was Eldad, & the name of the other Bedad, and the Spirit rested vpon them, (for they were of the that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and tolde Moses, and sayde, Eldad & Bedad doe prophesie in the hoste.

28 And Joshua the sonne of Nun the seruant of Moses one of his yong men, answered and sayde, My lord Moses, forbid them.

29 But Moses sayd vnto him, Enuieest thou for my sake: yea, wouldest thou that all the Lordes people were Prophets, [and] that the Lorde would put his Spirit vpon them.

30 And Moses returned vnto the hoste, he and the Elders of Israel.

31 Then there went forth a winde from the Lorde, and brought quailles from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about twobites about the earth.

32 Then the people arose, at that day, and all the night, and all the next day, and gathered the quailles: he that gathered the least, gathered ten homers full, and they spread them abroad for their vse round about the hoste.

33 While the flesh was yet betwene their teeth, before it was the wed, eue the wrath of the Lorde was kindled against the people, & the Lorde smote the people with an exceeding great plague.

34 So the name of the place was called, Ribzoth-hattaauah: for there they buried the people that fell a lusting.

35 From Ribzoth-hattaauah the people tooke their iourney to Hazeroth, and a

bode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses, 20 Miriam is striken with leprosie, and healed at the prayer of Moses.

**A**fterward Miriam & Aaron spake against Moses, because of the woman of Ethiopia whom he had married, (for hee had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Moses: hath he not spoken also by vs: and the Lorde heard [this.]

3 (But Moses was a very meeke man, aboue all the men that were vpon the earth)

4 And by and by the Lord sayde vnto Moses, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, & called Aaron and Miriam, and they both came forth.

6 And he said, heare now my words, If there be a Prophet of the Lord among you, I will be knownen to him by a vision, [ & ] I will speake vnto him by a dreame.

7 My seruant Moses is not so, who is faithfull in all mine house.

8 Vnto him will I speake mouth to mouth, and by vision, and not in darke words, but he shall see the similitude of the Lorde. wherefore then were ye not afraide to speake against my seruant, [euen] against Moses:

9 Thus the Lorde was very angry with them, and departed.

10 Also the cloude departed from the Tabernacle: & behold, Miriam was leprosie like snow: & Aaron looked vpon Miriam, and beheld, [she was leprosie.]

11 Then Aaron saide vnto Moses, Alas, my lord, I beseech thee, lay not thy sinne vpon vs, which we haue foolishly committed: & wherin we haue sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is halfe consumed, when hee cometh out of his mothers wombe.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 And the Lord said vnto Moses, If her father had put in her face should he not haue bene ashamed seuen daies: let her bee shut out of the hoste seuen

Or, murmured.

20 Zipporah Moses wife was a Spisane, because Miriam hoped on Ethiopia, it is some time in Scripture called under that name. Eccles. 45. 4.

b And so bare with their grudgings, although hee knewe them.

c These were the two opinions means.

d In all Israel which was his Church. Exod. 33. 11.

e So farre as any man was able to comprehend, which he called his backeparts. Ezech. 33. 23.

f From the doore of the Tabernacle,

g As a child that cometh out of his mothers belly dead, having as it were but the skinn.

h In his displeasure. Levit. 13. 46.

21. 22. daies,

Isa. 50. 2. and 59. 1.

Or, separated, as verse. 17.

p From that day the Spirit of prophesie did not cease them.

q D, a yong man whom he had chosen for his youth, 2 Such blinde stalle was in the Apostles, Marke 9. 38, Luke 9. 49.

Exod. 16. 13. psal. 78. 26, 27.

f Of Homer, reade Levit. 27. 16. also it significth an heape, as Ezech. 8. 14. Aug. 15. 16.

Psal. 78. 31.

Or, graues of lust.



dayes, and after the ſhalbe receiued.

15 So Miriam was ſhut out of the hoſte ſeuen dayes, & the people remoued not, till Miriam was brought in againe.

## CHAP. XIII.

4 Certaine men are ſent to ſearch the land of Canaan. 24 They bring of the fruites of the land. 31 Caleb comfortheth the people againſt the diſcouraging of the other ſpies.

**T**hen after ward the people remoued from Hazeroth, and pitched in the wildeſneſſe of Paran.

2 And the Lorde ſpake vnto Moſes ſaying,

3 Sende thou men out to ſearch the lande of Canaan which I giue vnto the children of Iſrael: of every tribe of their fathers ſhall ye ſende a man, [ ſuch as are ] all rulers among them.

4 Then Moſes ſent them out of the wildeſneſſe of Paran at the commandement of the Lorde: all thoſe men were heads of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Joſeph:

9 Of the tribe of Ephraim, Oſhea the ſonne of Nun:

10 Of the tribe of Benjamin, Balai the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Joſeph, [ to wit. ] of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammuel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Naſibi the ſonne of Nophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun Jeſhoſhua.

18 So Moſes ſent the to ſpie out the land of Canaan, and ſaid vnto them, Go by this way toward the South, and go by into the mountaines,

19 And conſider the land what it is, & the people that dwell therein, whether they be ſtrong or weak, either few or many,

20 Alſo what the lande [ is ] that they

dwell in, whether it bee good or bad: and what cities they be, if they dwell in, whether they dwell in tents, or in walled towneſ:

21 And what the land [ is ] whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruites of the land [ for the ] [ was ] the time of the firſt ripe grapes:

22 So they went by, and ſearched out the land, from the wildeſneſſe of Zin vnto Rehob, to go to Hamath,

23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Shethai & Talmai, the ſonnes of Anak. And Hebron was built ſeuen yere before Zoan in Egypt.

24 Then they came to the river of Eſthol, & cut downe there a branch with one cluſter of grapes, & they bare it vpon a barre betwene two, and brought of the pomegranates and of the figges.

25 That place was called the river Eſthol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fourtie dayes, they turned againe from ſearching of the land.

27 And they went & came to Moſes & to Aaron and vnto al the Congregation of the children of Iſrael, in the wildeſneſſe of Paran, to Kadeſh, and brought to them, & to all the Congregation tidings, and ſhewed them the fruites of the land.

28 And they tolde him, and ſaid, We came vnto the lande whither thou haſt ſent vs, & ſurely it floweth with milke and hony: and here is of the fruites of it.

29 Neuertheleſſe the people bee ſtrong that dwell in the land, and the cities are walled and exceeding great: and moreover, we ſaw the ſonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Jebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Iordan.

31 Then Caleb ſtilled the people before Moſes, and ſayde, Let vs go by at once, and poſſeſſe it: for undoubtedly we ſhall ouercome it.

32 But the men, that went by to him, ſaid, We be not able to go by againſt the people: for they are ſtronger then we.

33 So they brought by an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which wee haue gone through to ſearch it out, is a land that eateth vp the inhabitants thereof: for at the people that we

ſawe

a That is, in Ruſſia, which was in Paran, Chap. 33. 18. b After the people had requir'd it of Moſes, as it is in Deut. 1. 22. the Lorde ſpake to Moſes ſo to doe.

Or, rulers.

Or, Iothua.

c Which in number were twelue, according to the twelue tribes,

Or, high country.

d Plentiful of barren.

e Which was in the wildeſneſſe of Paran,

f Which were a kinde of giants.

g Declaring the antiquitie thereof alſo Abrahama, Sara, Iſhak & Iaakob were buried there.

Deut. 1. 24. h Or, the valley of Eſthol, that is, of grapes,

i Called alſo Kadeſh-bernea,

j That is, Spoiles,

Exod. 33. 3.

k Ahiman, Shethai, and Talmai, whom Caleb ſlew at Hebron, Joſh. 11. 22.

l Or, murdering againſt Moſes.

m The giants were ſo cruel that they ſpoiled and killed one another, & thoſe that came to them.



lawe in it, are men of great stature.

34 For there we saw giants, & sonnes of Anak, [which come] of the giants, so that wee seemed in our sight like grasshoppers: and so we were in their sight.

#### CHAP. XIII.

2 The people murmur against Moses, 10 The people would have stoned Caleb and Ioshua, 13 Moses pacifieth God by his prayer, 45 The people that would enter into the land, contrary to Gods will, are slaine.

**W**hen all the Congregation lifted by their voyce, and cryed: and the people wept that night,

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now he hath the Lord brought vs into this land to fall vpon the sword: our wiues, and our children shall be a pray: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captain, & returne into Egypt.

5 Then Moses & Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh [two] of them that searched the lande, rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked through to search it, is a verie good land.

8 If the Lord loue vs, he will bring vs into this land, & giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye against the Lord, neither feare ye the people of the land: for they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord saide vnto Moses, How long will this people prouoke me, and how long will it be, yet they beleeeue me, for all the signes which I haue thewed among them?

12 I will smite them with the pestilence & destroy them, and will make thee a greater nation & mightier then they.

13 But Moses saide vnto the Lord,

\* When the Egyptians shall heare it, (for thou broughtest this people by thy powder from among them)

14 Then they shall say to the inhabitants of this land, ([for] they haue heard that thou, Lord, art among this people, and) that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land, which he swore vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the powder of my Lord be great, according as thou hast spoken, saying,

18 The Lord is able to anger, and of great mercy, and forgiving iniquitie, and sinne, but not making [the wicked] innocent, and blissing the wickednes of the fathers vpon the children, in y third and fourth [generation:]

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiven this people, from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven<sup>h</sup> it, according to thy request.

21 Notwithstanding, as I live, all the earth shall be filled with the glorie of the Lord.

22 For all those men which haue seemed my glory, and my miracles which I did in Egypt, and in the wilderness, & haue tempted me this ten times, & haue not obeyed my voyce,

23 Certainly they shall not see y land, whereof I swore vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant Caleb, because he had another spirit, and hath followed me full, euen him will I bring into the lande, whither hee went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites remaine in the valley: Wherefore turne backe to morrow, and get you into the wilderness, by the way of the red Sea.

26 After, the Lord spake vnto Moses and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmur against me?

Exod. 32. 12.

† Ebr. eye to eye.  
Exod. 13. 21.

‡ So that none shall escape.  
Deut. 9. 28.

Exod. 34. 6.  
Psal. 103. 8.  
Psal. 103. 3.  
Exod. 30. 5.  
and 34. 7.

h In that he destroyed not them utterly, but left their posteritie and certaine to enter.

i That is, sinfull times and often.

Josh. 14. 6.  
k A mecke and obedient spirit and not rebellious.

l And the inwaite for you.  
m For I will not defend you.

a Such as were afraid at the report of the ten spies.

b So our enemies the Canaanites.

c Lamenting the people and praying for them.  
Eccles. 46. 9.  
1. mac. 2. 56.

d For Ioshua, bearing their blasphemie.

e The shall easily overcome them.

f This is the condition of them that would perseuade in Gods cause, to bee persecuted of the multitude.



I haue heard the murmuring of the children of Israel, which they murmure against me.

Chap. 16. 6.  
and 32. 10.

28 Tell them, As<sup>a</sup> I haue said, I will surely do vnto you, euen as yee haue spoken in mine eares.

Deut. 1. 35.

29 Your carkeyles shall fall in this wilderness, and all you that were counted through all your numbers, from twentie yere old and aboue, which haue murmured against me,

Gen. 24. 22.

30 He shall not doubtles come into the lande, for the which I<sup>a</sup> lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Josua the sonne of Nun.

31 But your children, (which ye sayd should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeyles shall fall in this wilderness,

n<sup>a</sup> The word signifieth, to be shepherdes, or to wander like shepherdes to and fro, o Your infidelitie and disobedience against God, Ezek. 4. 6. Psa. 95. 10. p<sup>a</sup> Whether my promises be true or no,

33 And your children shall wander in the wilderness, fourtie yeres, and shall beare your<sup>a</sup> whoredomes, vntill your carkeyles be wasted in the wilderness.

34 After the number of the dayes, in the which ye searched out the land, eue fourtie dayes, every day for a yere, shall ye beare your iniquitie, for forty yeres, and ye shall feele my breach of promise.

35 If the Lord haue said, Certainly I will do so to all this wicked companie, that are gathered together against me: [for] in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the lande (which, when they came againe, made al the people to murmure against him, & brought vp a slander vpon the land)

1. Cor. 10. 10.  
heb. 3. 10, 17.  
iude, 5.

37 Euen those men that did bring vp that vile slander vpon the land, shall die by a plague before the Lord.

38 But Josua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 Then Moses told these sayings vnto all the children of Israel, and the people feared greatly.

Deut. 1. 41.

40 And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hath promised: for we haue sinned.

q They confesse they sinned by rebelling against God, but consider not they offered in going, by without Gods commandment,

41 But Moses said, wherefore transgresse ye thus the commandement of the Lord: it will not so come well to passe.

42 So not vp (for the Lord is not

among you) lest ye be overthowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as ye are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the covenant of the Lord, & Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwell in that mountaine, came downe & smote them, and consumed them vnto hornah.

r They could not be stayed by any means.

Deut. 1. 44.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the lande of Canaan, 32 The punishment of him that brake the Sabbath.



And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto the, when ye be come into the, land of your habitations, which I giue vnto you,

Leuit. 23. 10.

a Into the land of Canaan.

3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice, to fulfill a vow, or a free offering, or in your feastes, to make a sweete labour vnto the Lord of the heard, or of flock,

Leuit. 22. 27. Or, separate, Exod. 29. 18.

4 Then let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flower, mingled with the fourth part of an hin of oyle,

Leuit. 2. 1.

5 Also thou shalt prepare the fourth part of an hin of wine to be powdered on alabastr [appointed] for the burnt offering or [any] offering.

b Reade Exo. 29. 40.

6 And for a ram, thou shalt for a meat offering, prepare two tenth deales of fine flower, mingled with the third part of an hin of oyle.

7 And for a drinke offering, thou shalt offer the third part of an hin of wine, for a sweete labour vnto the Lord.

c The liquor was so called, because it was poured on the thing that was offered.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

9 Then let him offer with the bullock a meat offering of three tenth deales of fine flour, mingled with half an hin of oyle.

Or, three O-mers.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete labour vnto the Lord.

11 Thus shall it be done for a bullock, or for a ram, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shall ye doe to every one according to their number.

d Every sacrifice of beasts must haue their meat offering & drinke offering, according to this proportion.

13 All this proportion.



13 All that are borne of the country, shall doe these thinges thus, to offer an offering made by fire of sweet saour vnto the Lord.

14 And if a stranger sojourneth with you, or whosoever bee among you in your generations, and will make an offering by fire of a sweet saour vnto the Lord, as ye doe, so he shall doe.

Exod. 12. 49.  
chap. 9. 14.

15 \*One ordinance [shall be] both for you of the Congregation, and also for the stranger that dwelleth [with you, euen] an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One Lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, when ye be come into the land, to the which I bring you,

19 And when ye shall eat of the bread of the land, ye shall offer an heauie offering vnto the Lord.

e. This is the  
mode of the  
first come ye  
gather.  
Leuit. 23. 14.

20 Ye shall offer by a cake of the first of your dough for an heauie offering: as the heauie offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

f As by our  
sight of igno-  
rance, Leuit.  
4. 2. 13.

22 And if ye haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 [Euen] all that the Lord hath commanded you by the hand of Moses, from the first day the Lord commanded Moses, and hence forthward among your generations:

g Some reade  
from the epos  
of the Congre-  
gation: that is  
which is too  
from the Con-  
gregation.  
Leuit. 4. 1. &c.

24 And if so be pought be committed ignorantly of the Congregation, the all the Congregation shall giue a bullocke for a burnt offering, for a sweet saour vnto the Lord, with meate offering & drinke offering thereto, according to the manner, and an hee goat for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, & it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people [were] in ignorance,

27 \*But if any one person sinne through ignorance, then he shall bring a hee goat of a yere old for a sinne offering.

Leuit. 4. 27.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, & the stranger that dwelleth among them, shall haue both one lawe, who so doeth sinne by ignorance.

30 \*But the person that doth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemy shall the Lord: therefore that person shall be cut off from among his people,

† Ebr. with an  
hie hand: that  
is in contempt  
of God.

31 Because he hath despised the word of the Lord, and hath broken his commandment: that person shall be bitterly cut off: his iniquitie shall be vpon him.

h He shall sit  
scime the pun-  
ishment of  
his sinne.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses & to Aaron, & vnto all the Congregation,

34 And they put him in ward: for it was not declared what should be done vnto him.

Leuit. 24. 12.

35 Then the Lord sayde vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ryband of blewe like.

Deut. 22. 12.  
mat. 23. 5.

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandments of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a whoring:

40 That ye may remember and doe all my commandments, and bee holy vnto your God.

i By leauing  
Gods com-  
mandments  
and following  
your owne  
fantasies.

41 I am the Lord your God which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP.



## CHAP. XVI.

<sup>1</sup> The rebellion of Korah, Dathan and Abiram. <sup>31</sup> Korah and his companie perish. <sup>41</sup> The people the next day murmure. 40. 14700. are slain for murmuring.

Chap. 27. 3.  
ecclesi. 45. 18.  
iude. 11.  
|| Or, tooke o-  
ther with him.

**N**UMBER \* Korah the sonne of Izhar, & sonne of Kohath, the sonne of Levi, wet apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

|| Or, before  
Moses.

Chap. 26. 9.

2 And they rose vp || against Moses, with certaine of the children of Israel, two hundredeth and fiftie captaines of the assemblie, \* famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and saide vnto them, \* [Take] to much vpon you, seeing all the Congregation is holy, <sup>b</sup> every one of them, and the Lord is among the: wherefore then lift ye your selues above the Congregation of the Lord:

a Or, let it suffice you: meaning, to haue abused them thus long.  
b All are alike holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his companie, saying, To morrow the Lord will shewe who is his, and who is holy, and who ought to appoche neere vnto him: and whom hee hath chosen, he will cause to come neere to him.

c To see the  
Priest, and to  
offer.

6 This do therefore, [Take you censers, both] Korah, & all his companie,

7 And put fire therein, & put incense in them before the Lorde to morrow: and the man whom the Lorde doeth chuse, the same shall be holy: <sup>d</sup> [ye take] to much vpon you, ye sonnes of Levi.

d He layeth the same to their charge justly, in that which they wrongfully charged him,

8 Againe Moses saide vnto Korah, Heare, I pray you, ye sonnes of Levi,

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to him selfe, to do the seruice of the Tabernacle of the Lord, & to stande before the Congregation and to minister vnto them:

e To serue in  
the Congregation, as in the verse before,

10 Hee hath also taken thee to him, and all thy brethren the sonnes of Levi with thee, and seeke ye the office of the Priest also:

11 For which cause, thou, and all thy companie are gathered together against the Lorde: and what is Aaron, that ye murmure against him?

12 And Moses sent to cal Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

f Thus they spake eternally, referring Egypt to Canaan,

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke & hony, to kill vs in the wil-

dernesse, except thou make thy selfe lord and ruler ouer vs also:

14 Also thou hast not brought vs vnto a land that floweth with milke & hony, neither giue vs inheritance of fields & vineyards: wilt thou put out the eyes of these men: We will not come vp.

g While thou make them, & searchest the land, beleene not by which they saue. Gen. 4. 4. 5.

15 Then Moses waxed very angry, and said vnto the Lord, \* Looke not vnto their offering: I haue not taken so much as an asse fro them, neither haue I hurt any of them.

16 And Moses saide vnto Korah, Be thou & all thy companie <sup>h</sup> before the Lord: [both] thou, they, and Aaron to morrow:

h At the doore of the Tabernacle.

17 And take every man his censer, and put incense in them, and bring yee every man his censer before the Lorde, two hundredeth and fiftie censers: thou also and Aaron, every one his censer.

18 So they tooke every man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

i All that were of their factis.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and sayde, O God, the God of spirits, [of all flesh, hath not one man] onely] sinned, & wilt thou be wroth with all the Congregation:

|| Or, of every creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan & Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish in all their finnes.

k With them that haue committed to many finnes.

27 So they gate them away from the Tabernacle of Korah, Dathan & Abiram on euery side: and Dathan, & Abiram came out and stood in the doore of their tentes with their wiues, and their sonnes, and their little children.

28 And



28 And Moses saide, hereby ye shall know that the Lord hath sent me to do all these workes: for [I haue] not done them of mine owne minde.

1 I haue not  
forgoten them of  
mine owne  
haine.

29 If these men die the comon death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

m D, sicue a  
strange sight.

30 But if the Lord make a new thing, and the earth open her mouth, & swallowe them by with all that they haue, & they go downe quick into the pit, then ye shall vnderstande that these men haue prouoked the Lord.

Or hell.  
n D, deepe  
and darke pla-  
ces of the earth.

31 And as soone as he had made an end of speaking at these words, euen the ground claued asunder & was vnder the.

Chap. 27. 3.  
deut. 11. 6.  
psal. 106. 17.

32 And the earth opened her mouth, and swallowed them by, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel were about the, fled at the cry of them: for they said, Let vs flee, leaue the earth swallowe vs by.

35 But there came out a fire from the Lord, and consumed the two hundredeth and fiftie men that offered the incense.

36 And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take by the censers out of the burning, & scatter the fire beyond the altar: for they are halowed,

38 The censers, [I say,] of these sinners, that destroyed them selues: and let them make of them broade plates for a covering of the altar: for they offered them before the Lord, therefore they shalbe holy, and they shalbe a signe vnto the children of Israel.

o Which were  
the occasion of  
their owne  
death.

39 Then Eleazar the Priest tooke the brazen censers, which they, that were burnt, had offered, & made broade plates of them for a covering of the Altar.

p Of Gods  
iudgements  
against rebels,

40 [It is] a remembrance vnto the children of Israel, y no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that he be not like Korah and his companie, as the Lord said to him by the hand of Moses.

q Which pre-  
sented about  
his vocation.

41 But on the morrow all the multitude of the children of Israel murmured against Moses & against Aaron, saying, We haue killed the people of the Lord.

42 And whē the Congregation was

gathered against Moses and against Aaron, then they turned their faces towarde the Tabernacle of the Congregation: and beholde, the cloude couered it, and the glory of the Lord appeared.

Or fled to  
wit, Moses and  
Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you by fro among this Congregation: for I will consume them quickly: then they fel vpon their faces.

46 And Moses layde vnto Aaron, Take the censer & put fire therein of the Altar, & put therein incense, & go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out fro the Lord: y plague is begun.

For it had  
not lawfull to  
take any other  
fire, but of the  
Altar of burnt  
offering, Levit.  
10. 1.

47 Then Aaron tooke as Moses commaunded him, and came into the mids of the Congregation, and beholde, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

For hee had  
been to punish  
the people.

48 And when he stood betwene the dead, and them that were aliue, the plague was stayed.

For hee had  
backe his hand  
and hee also to  
punish them.

49 So they died of this plague fouretene thousand & seuen hundredeth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

#### CHAP. XVII.

2 The twelue rodde of the twelue princes of the tribes of Israel, 8 Aarons rodde budde, and beareth blossoms, 10 For a testimonie against the rebellious people.

And the Lord spake vnto Moses, saying,

3 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euē twelue rods: [and] thou shalt write euery mans name vpon his rod.

a Which he  
was in the  
booke of the  
Tabernacle,

4 And write Aarons name vpon the rod of Levi: for euery rod shall be for the head of the house of their fathers.

5 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

Exod. 25. 22.

6 And the mans rodde, whome I chuse, shall blossom: and I will make cease fro me the grudgings of the children of Israel, which grudge against you.

For hee the  
chiefe Priest,

7 The Lord spake vnto the children

den



dye of Israel, and all their Princes gaue him a rodde, one rodde for euery Prince, according to the houses of their fathers, [euery] threue rodde, and the rodde of Aaron [was] among their rods.

7 And Moses layed the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Leui was budded, and brought forth buddes, and brought forth blossoms, and bare ripe almondes.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rodde.

10 After, the Lord sayde vnto Moses, \*Bring Aarons rodde againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they dye not.

11 So Moses did as the Lord had commanded him: so did he.

12 And the children of Israel spake vnto Moses, saying, Beholde, we are dead, we perish, we are all lost:

13 Whosoener commeth neere, or approacheth to the Tabernacle of the Lord, shall dye: shall we be consumed and die?

#### CHAP. XVII.

1. 7 The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offerings, 20 God is their portion. 26 The Leuites haue the tithes, and offer the tithes thereof to the Lord.

**A**ND the Lord saide vnto Aaron, Thou, and thy sonnes & fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priestes office.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shall be ioynd with thee, and minister vnto thee: but thou, & thy sonnes with thee, shall minister before the Tabernacle of the Testimonie:

3 And they shall keepe thy charge, euery charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, least they dye, both they and you:

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall yee keepe charge of the Sanctuary, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

6 Forso, I haue taken your brethren the Leuites from among the children of Israel, [which] as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, & thy sonnes with thee shall keepe your Priestes office for all thinges of the altar, & within the baile: therefore shall yee serue: for I haue made your Priestes office an office of seruice: therefore the stranger that cometh neere, shall be slaine.

8 Again the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine offerings, of all the hallowed thinges of the children of Israel: vnto thee I haue giuen them for the appointments sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall be thine of the most holy thinges, referred from the fire: all their offering, of all their meate offering, & of all their sinne offering, & of all their trespass offering, which they bring vnto me, I shall be most holy vnto thee & to thy sonnes.

10 In the most holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes & to thy daughters with thee, to bee a due tie for euer: all the cleane in thine house shall eate of it.

12 All the fat of the oyle, & all the fat of the wine, and of wheat, which they shall offer vnto the Lord for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eate of it.

14 \*Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the matrix of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of shekels, after the shekel of the Sanctuary,

c Though Josephs tribe was deuised into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe, d To declare that God budde chiefe of Leui to serue him in the Tabernacle.

Hebr. 9.4.

e Ganging that Aaron should be the Priest.

f The Chaldees were desirous that their murmuring: The die by the thorne: the earth swalloweth by us, the persistence they consume vs,

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall punish,

b That is, the things which are committed to thee: or, which thou dost impute them,

c Which was not of the tribe of Leui.

Chap. 3.45.

Or, a gift.

d As the first fruits, first borne, and the tenth,

e That which was not burned, should be the Priestes.

f That is, in the Sanctuary, betwene the court & the Priest of all,

g Rede Leuit. 10.14.

h That is, the chiefest, or the best.

Leuit. 27.28.

Exod. 13.2. and 22.29. leuit. 27.26. chap. 3.13.



Exod. 30. 13.  
Leuit. 27. 25.  
chap. 3. 47.  
Exod. 45. 12.  
1 Because they  
are appointed  
for sacrifice,

**Sanctuarie,** which is twentie gerahs.  
17 But the first borne of a kowe, or  
the first borne of a sheepe, or first borne  
of a goat that thou nor redeme: [for]  
they are holie: thou shalt sprinkle their  
blood at the altar, and thou shalt burne  
their fatte: [it is] a sacrifice made by fire  
for a sweete savour unto the Lord.

Exod. 29. 26.  
Leuit. 7. 30.

18 And the flesh of them shalbe thine,  
\* as the shakc breast, and as the right  
shoulder shalbe thine.

19 All the heave offerings of the holy  
things which the children of Israel shal  
offer unto the Lord, have I given thee,  
and thy sones, and thy daughters with  
thee, to be a due tie for ever: [it is] a per-  
petual covenant of salt before the Lord,  
to thee and to thy seede with thee.

k That is, sure  
stable, and in-  
corruptible.

20 And the Lord said unto Aaron,  
Thou shalt have none inheritance in  
their lande, neither shalt thou have any  
part among them: \* I am thy part  
and thine inheritance among the chil-  
dren of Israel.

1 Of Canaan.  
Deut. 10. 9.  
and 18. 2.  
Iosh. 13. 14. 33  
ezek. 44. 28.

21 For behold, I have giue the childre  
of Leui all y<sup>e</sup> tenth in Israel for an inhe-  
ritance, for their service which they serue  
in the Tabernacle of the Congregation.

m To serve  
therein: for the  
Leuites are  
put in their  
place,

22 Neither shall the children of Is-  
rael any moze<sup>m</sup> come neere the Taber-  
nacle of the Congregation, least they sin  
in mine sinne, and die.

n If they faile  
in their office,  
they shalbe pun-  
ished,

23 But the Leuites shall doe the ser-  
vice in y<sup>e</sup> Tabernacle of y<sup>e</sup> Congregation,  
and they shall beare<sup>n</sup> their sinne: [it is]  
a law for ever in your generations, that  
among the children of Israel they pos-  
seste none inheritance.

24 For the tithes of the children of  
Israel, which they shall offer as an of-  
fering unto the Lord, I have giuen the  
Leuites for an inheritance: therefore I  
have said unto the, Among the childre of  
Israel ye shall possesse none inheritance.

25 And the Lord spake unto Mo-  
ses, saying,

26 Speake also unto the Leuites  
and say vnto them, when ye shall take  
of the childre of Israel the tithes, which  
I have giuen you of them for your inhe-  
ritance, then shall ye take an heave of-  
fering of that same for the Lord, [even]  
the tenth part of the tithes.

o As accepta-  
ble as the  
fruit of your  
owne ground  
y Vineyard,

27 And your heave offering shall be  
reckened vnto you, as the<sup>o</sup> come of the  
barne, or as the abundance of y<sup>e</sup> winepresse.  
28 So ye shall also offer an heave of-  
fering vnto the Lord of all your tithes,  
which ye shall receiue of the children of

Israel, and yee shall giue thereof the  
Lords heave offering to Aaron y<sup>e</sup> Priest.

29 Ye shall offer of all your<sup>p</sup> gifts  
all the Lords heave offerings: of all the  
fatte of the same [shall ye offer] the ho-  
ly things thereof.

p Which ye  
haue receiued  
of the children  
of Israel.  
q Heave here,  
12.

30 Therefore thou shalt say vnto  
them, when ye haue offered the fat ther-  
of, then it shall bee counted vnto the Le-  
uites, as the encrease of the wine presse,  
or as the encrease of the winepresse.

31 And ye shall eate it in all places,  
ye, and your households: for it is your  
wages for your service in the Taberna-  
cle of the Congregation.

r As is in the  
11. verse.

32 And ye shall beare no sinne by the  
reason of it, when ye haue offered the fat  
of it: neither shall yee pollute the holy  
things of y<sup>e</sup> childre of Israel, lest ye die.

s Ye shall not  
be punished  
therefor.  
t The offerings  
which the Is-  
raelites haue  
offered to God,

#### CHAP. XIX.

1 The sacrifice of the redde kowe. 2 The sprinkling wa-  
ter. 11 He that toucheth the dead. 14 The man that ye-  
teth in a tent.

And the Lord spake to Mo-  
ses, and to Aaron, saying,

2 This is the ordinance  
of the law, which the Lord  
hath commanded, saying, Speake vnto  
the children of Israel that they bring  
thee a redde kowe without blemish,  
wherein is no spot, vpon the which ne-  
uer came yoke.

a According to  
this lawe and  
ceremonie, ye  
shall sacrifice  
the red kowe.

3 And ye shall giue her vnto Eleazar  
the Priest, that he may bring her<sup>\*</sup> with-  
out the hofte, and caule her to be slaine  
before his face.

Heb. 13. 11.  
b By another  
Priest.

4 Then hal Eleazar the Priest take  
of her blood with his<sup>\*</sup> finger, and sym-  
like it before the Tabernacle of the  
Congregation seven times,

Heb. 9. 13.

5 And caule y<sup>e</sup> kowe to be burnt in his  
sight: with her<sup>\*</sup> skin, and her flesh, y<sup>e</sup>  
blood, & her dung shall he burne [her].

Exod. 29. 14.  
Leuit. 4. 11. 12.

6 Then shall the Priest take cedar  
wood, and hyssope and skarlet [lace], &  
cast them in the mids of the fire where  
the kowe burneth.

c Speaking  
Eleazar.  
d The inferior  
Priest who  
killed her and  
burned her.

7 Then shall the Priest wash his  
clothes, and he shall wash his flesh in  
water, and then come into the hofte, and  
the Priest shalbe vncleane vnto y<sup>e</sup> euen.

e Because y<sup>e</sup> thing  
that was so  
polluted for  
their vnclean-  
nesse, were  
sprinkled ther-  
with & made  
cleane. Chap.  
8. 7. It is also  
called holy  
water, because  
it was offer-  
ed to an holy  
use. chap. 5. 17.

8 Also he that<sup>a</sup> burneth her, shall  
wash his clothes in water, & wash his  
flesh in water, & be vncleane vntill euen.

9 And a man, [that is] cleane shall  
take by the athes of the kowe, and pur-  
them without the hofte in a cleane place:  
and it shalbe kept for the Congregation  
of the children of Israel for a sprinkling  
water: it is a sinne offering.

10 Therefore



10 Therefore he that gathereth the ashes of the kolv, shall wash his clothes, and remaine vncleane untill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seven dayes.

12 He shall purifie him selfe <sup>f</sup> there: with the third day, and the seventh day he shall be cleane: but if he purifie not him selfe the third day, then the seventh day he shall not be cleane.

13 Who so euer toucheth the corpes of any man that is dead, and purgeth not him selfe, defileth the Tabernacle of the Lorde, and that person shall be <sup>g</sup> cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the lawe, when a man dyeth in a tent, all that come into the tent, and all that is in the tent, shall be vncleane seven dayes.

15 And all the vessels that be open, which haue no <sup>h</sup> couering fastened vpon them, shall be vncleane.

16 Also whosoever toucheth one that is slaine with a sword in the fieelde, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seven dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the <sup>i</sup> sinne offering, and pure water shall be put thereto in a vessell.

18 And a <sup>k</sup> cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, & vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And <sup>l</sup> a cleane person shall sprinkle vpon the vncleane the third day, and the seventh day, and he shall purifie him selfe the seventh day, and wash his clothes, and wash him selfe in water, and shall be cleane at euen.

20 But the man that is vncleane and purifieth not him selfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lorde: and the sprinkling water hath not bene sprinkled vpon him: [therefore] shall he be vncleane.

21 And it shall be a perpetual lawe vnto the, that he that sprinkleth the sprinkling water, shall wash his clothes: al-

so hee that toucheth <sup>m</sup> sprinkling water, shall be vncleane vntill euen.

22 And what so euer the vncleane person toucheth, shall be vncleane: and the person that toucheth <sup>n</sup> him, shall be vncleane vntill the euen.

CHAP. XX.

1 Spiritum dyeth, 2 The people murmure, 3 They haue water out of the rocke, 14 Euen despecth the Israelites passage, 25, 28 The death of Aaron, in whose roume Eleazar succedeth.

**W**hen the children of Israel came with the whole Congregation to <sup>a</sup> desert of Zin in the first moneth, & the people abode at Iadeth: where <sup>b</sup> Spiritum dyed, and was buried there.

2 But there was no water for the Congregation, and they assembled the selues against Moses & against Aaron.

3 And the people chode with Moses, and spake, saying, woulde God we had perished, \* When our brethren dyed before the Lorde.

4 \* Why haue ye thus brought the Congregation of the Lorde vnto this wilderness, that [both] we, and our cattell should dye there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, [which is] no place of seede, nor figges, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went fro the assemble vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And <sup>c</sup> the Lord spake vnto Moses, saying,

8 Take the <sup>d</sup> rod, and gather thou & thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod fro before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, & [Moses] said vnto them, heare now, ye rebels: shall we bring you water out of this rocke?

11 Then Moses lift by his hand, and with his rod he smote the rocke twise, & the water came out abundantly: so the Congregation, and their beasts drinke.

12 Againe <sup>e</sup> the Lord spake vnto Mo-

<sup>m</sup> That is vncleane.

<sup>a</sup> This was fourtie yeeres after their departure from Egypt.

<sup>b</sup> Moses and Aarons sister.

<sup>c</sup> Another rebellion was in Raphidim, Exo. 17, & this was in Iadeth, Chap. 11, 33, Exod. 17, 2.

<sup>d</sup> Wherewith thou wilt see miracles in Egypt, and wilt see the death of Aa.

<sup>e</sup> The punishment which followed here, of declared by Moses and Aaron belies, yet not the Lorde promises, as appeared verily, 12.

<sup>f</sup> With the sprinkling water.

<sup>g</sup> So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

<sup>h</sup> Ebr., a couering of cloth.

<sup>i</sup> Of the red cowe burnt for sinne.

<sup>j</sup> Water of the fountain of river.

<sup>k</sup> One of the priests which is cleane.

<sup>l</sup> Because he had bene among them that were vncleane: or els had touched the water, as verbe 27.



f That the  
children of Is-  
rael should be-  
leeue and ac-  
knowledge my  
power, and so  
honour me,  
g D, trife, c  
reception,  
Chap. 27. 14.  
h By theeing  
him selfe al-  
mightie and  
maintaining  
his glorie.  
i Because  
Isaiah of Is-  
rael was E-  
saus brother,  
who was cal-  
led Edom.

ses, and to Aaron, Because ye beleueed me not, to sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue given them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, & he was sanctified in them.

14 Then Moses sent messengers from Kadesh vnto the king of Edom, [saying,] Thus saith thy brother Israel, Thou knowest all the trouble that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the cite Kadesh, in thine utmost border.

17 I pray thee that we may passe through thy country: we wil not goe through the fields nor vineyards, neither wil we drinke of the water of the welles: we wil go by kings way, and neither turne vnto the right hand nor to the left, until we be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, we wil go vp by the hie way: and if I and my cattell drinke of thy water, I wil then pay for it: I wil only without any harme go through on thy feete.

20 He answered againe, Thou shalt not go through. Then Edom came out against him with much people, & with a mightie powder.

21 Thus Edom denied to giue Israel passage through his country: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed fro Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandement at the water of Meribah.

25 Take Aaron & Eleazar his sonne, and bring them vp into the mount Hor,

26 And cause Aaron to put off his garments and put them vpon Eleazar

his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

# CHAP. XXI.

3 Israel banqueteth king Arab. 6 The fierie serpents are sent for the rebellion of the people. 24. 33. Dison and Og are overcome in battell.

When King Arab the Canaanite, which dwelt towarde the South, heard that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel bowed a bowe vnto the Lord, & sayd, If thou wilt deliuer [and] giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Hormah.

4 After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wilderness: for here is neither bread nor water, and our soule lotheth this light bread.

6 Wherefore the Lord sent fierie serpents among the people which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses & sayd, we haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord sayd vnto Moses, Make thee a fierie serpent, and let it be for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of brasse, and set it for a signe: and when a ser-

Deut. 10. 6. and 32. 50.

Or, mourned.

Chap. 33. 40.

a By that way which their spies, that searched the land, found to be most safe.

Or, destitute on. Iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

Chap. 11. 6. c Speaking of him, which they thought did not know.

Wit. 1. 6. 15. 1. cor. 10. 9.

d For they that were stung there with, were so inflamed with the heat thereof, that they died.

Or, vpon a pole.

2 King. 18. 4. Iohn 3. 14.

D. i. pent

Or, hie way.

Or, come not.

Or, the Edomites.

k To passe by another way.

Chap. 33. 37.

1 Reade Gen. 25. 8.

Or, rebelled.

Or, thine.

Chap. 33. 38. deut. 32. 50.



|| Or, recou-  
red.

Chap. 33. 43.

|| Or, in the  
heaps of Aba-  
rim, or, hills.

e Which ſeem-  
eth to be the  
bookes of the  
Iudges, as  
ſome thinke a  
book which  
is loſt.

|| Or, (Howe  
God deſtroy-  
ed) Valah (the  
citie) with a  
whille winde,  
and the valles  
of Arnon.

|| Or, Spring.  
f Be that re-  
coure the com-  
monitie there-  
of, give pappe  
to it.

g Hoſes and  
Aaron heads  
of the people  
onely ſmote  
the rocke with  
ſ rod, or ſtaffe,  
which gaue  
water as a well  
that were deep  
digged.

Deut. 2. 26.  
Iudg. 11. 19.

Deut. 29. 7.

Ioth. 12. 2.  
ſal. 135. 11.  
amos 9. 9.

h Cheru-  
rit. 1 f For the  
people were colde  
and ſtrong like  
giants. Deut.  
2. 26.

i Ebr. daugh-  
ters. k For it had  
bene the Ho-  
abites. f The  
lites might not  
haue poſſeſſed  
it. Deut. 2. 9.

pent had bitten a man, then he looked to  
the ſerpent of braſſe, and || liued.

10 \*And the children of Iſrael depar-  
ted thence, and pitched in Oboth.

11 ¶ And they departed from Oboth,  
¶ pitched || in Jie-abarim, in the wilder-  
nes, which is before Hoab on ¶ Eaſtſide.

12 ¶ They remoued thence, and pit-  
ched vpon the river of Zared.

13 ¶ Thence they departed, and pit-  
ched on the other ſide of Arnon, which  
is in the wilderness, and cometh out of  
the coaſtes of the Amozites: (for Arnon  
|| is the border of Hoab, betweene the  
Hoabites and the Amozites)

14 Wherefore it ſhalbe ſpoken in the  
booke of the battels of the Lord, || what  
thing he did in the red Sea, and in the  
rivers of Arnon,

15 And || at the ſtreame of the rivers  
that goeth down to the diuelling of Ar,  
and lyeth vpon the border of Hoab.

16 ¶ And from thence || they turned  
to Wzer: the ſame is the well where the  
Lord ſayd vnto Hoſes, Aſſemble the  
people, and I will giue them water.

17 ¶ Then Iſrael ſang this ſong,  
|| Riſe vp well, ¶ ſing ye vnto it.

18 The princes digged this well, ¶ cap-  
taines of the people digged it, euen the  
ſ law giuer, with their ſtaues. And from  
the wilderness they came || to Pattanah,

19 ¶ And from Pattanah to Ba-  
haliel, and from Bahaliel to Bamoth,

20 ¶ And from Bamoth in the valley,  
that is in the plaine of Hoab, to ¶ top of  
Piſgah that looketh toward Jericho.

21 ¶ Then Iſrael ſent meſſengers vnto  
Sihon, king of the Amozites, ſaying,

22 \*Let me go through thy land: we  
will not turne aſide into ¶ fieldes, nor into  
the vineyards, neither drinke of the wa-  
ters of the welles: we will go by ¶ kings  
way, vntill we be paſt thy country.

23 \*But Sihon gaue Iſrael no licence  
to paſſe through his country, but Si-  
hon aſſembled all his people, and went  
out againſt Iſrael into the wilderness:  
and he came to Jahos, and fought a-  
gainſt Iſrael.

24 \*But Iſrael ſmote him with the  
edge of the ſword, & conquered his land,  
from Arnon vnto ¶ Jabbok, ¶ euen vnto  
the children of Ammon: for the border of  
the children of Ammon was ¶ ſtrong.

25 And Iſrael tooke all theſe cities, &  
dwelt in all the cities of the Amozites in  
heſhbon and in all the ¶ villages thereof.

26 For ¶ heſhbon was the cite of Si-

hon the king of the Amozites, which  
had fought beforetime againſt the king  
of the Hoabites, and had taken all his  
land out of his hand, ¶ euen vnto Arnon.

27 Wherefore they that ſpake in pro-  
uerbes, ſay, Come to heſhbon, let the ci-  
tie of Sihon be built and repaired:

28 For ¶ a fire is gone out of heſhbon,  
[and] a flame from the cite of Sihon,  
and hath conſumed Ar of the Hoabites,  
[and] the lords of Bamoth in Arnon.

29 ¶ And he to thee, Hoab: O people of  
¶ Chemosh, thou art vndone: he hath  
ſuffred his ſonnes to be purſued, and his  
daughters || to be in captiuitie to Sihon  
the king of the Amozites.

30 Their ¶ empire alſo is loſt from  
heſhbon vnto Dibon, and we haue de-  
ſtroyed them vnto Nophah, which ¶ rea-  
cheth vnto Medeba.

31 ¶ Thus Iſrael dwelt in the land  
of the Amozites.

32 And Hoſes ſent to ſearch out Jaa-  
zer, & they tooke the townes belonging  
thereto, and rooted out the Amozites  
that were there.

33 ¶ And they turned and went by  
toward Baſhan: and Og the king of  
Baſhan came out againſt them, he, and  
all his people, to fight at Edrei.

34 Then the Lord ſaid vnto Hoſes,  
¶ Feare him not: for I haue deliuered  
him into thine hand & all his people, and  
his land: and thou ſhalt doe to him as  
thou diideſt vnto Sihon the king of the  
Amozites, which dwelt at heſhbon.

35 They ſmote him therefore, & his  
ſonnes, & all his people, vntill there was  
none left him: ſo they conquered his land.

#### CHAP. XXII.

¶ King Balak ſendeth for Balaam to curſe the Iſraelites. 1. ¶ The Lord forbiddeth him to go. 2. The angel of the Lord meeteth him, and his aſſe ſpeaketh. 3. Balaam promiſeth that he will ſpeak nothing, but that which the Lord purrcth in his mouth.

¶ After, the children of Iſrael departed and pitched in the plaine of Hoab on the ¶ other ſide of Jorden from Jericho.

2 ¶ Moſe Balak the ſonne of Zip-  
por ſawe all that Iſrael had done to the  
Amozites.

3 And the Hoabites were ſore afraid  
of the people, becauſe they were many,  
and Hoab ¶ ſetted againſt the children  
of Iſrael.

4 Therefore Hoab ſayde vnto the  
¶ Elders of Moab, Now ſhal this mul-  
titude like by all that are round about  
vs, as an ore licketh by the graſſe of the  
field:

1 ¶ Meaning,  
warre.

m Chemosh  
was ¶ idole of  
the Amozites,  
1. King. 11. 33:  
who was not  
able to ſend  
his ſonship-  
pers, which  
tooke the holle  
for their father,  
¶ Ebr. light.

Deut. 3. 1. &  
29. 7.

ſal. 135. 11.

a Being at Je-  
richo, it was  
beynd Jorden  
but where the  
Iſraelites  
were, it was  
on this ſide.

|| Or, was vexed

b Which were  
the heads and  
gouernours,



Iosh. 24. 9.

c To wit, the  
pharisees, by  
on the which  
stood this ci-  
tic Bethor.

d Thinking  
to bide him in  
gifts to curse  
the Israelites.

e Whom be-  
fore he called  
Elders: mea-  
ning the go-  
vernours, and  
after calleth  
them servants:  
that is, sub-  
jects to their  
king.

f He warned  
him by a  
dream, that  
he should not  
consent to the  
kinges wicked  
request.

g Else he had  
to him selfe  
telling, come  
confess had so  
blinded his  
heart.

h The wicked  
seek by all  
means to  
further their  
naughtie en-  
terprises,  
though they  
knowe that  
God is against  
them.  
Chap. 24. 13.

fielde: and Balak the sonne of Zippor  
[was] King of the Moabites at that time.

5 He sent messengers therefore vnto  
Balaam the sonne of Beor to Bethor  
(which is by the river of the land of the  
children of his folke) to call him, saying,  
Behold, there is a people come out of Eg-  
ypt, which couer the face of the earth,  
and lie ouer against me.

6 Come nowe therefore, I pray thee,  
[and] curse me this people (for they are  
stronger then I) so it may be that I shall  
be able to smite them and to drine them  
out of the land: for I knowe that he,  
whome thou blessest, is blessed, and he  
whome thou cursest, shall be cursed.

7 And the Elders of Moab, & the El-  
ders of Midian departed, hauing [the  
reward] of [the] soothsaying in their hand,  
and they came vnto Balaam, and tolde  
him the wordes of Balak.

8 Who answered them, Tarie here  
this night, & I will giue you an answer,  
as the Lord shall say vnto me. So the  
princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and  
sayd, what men are these with thee?

10 And Balaam sayd vnto God, Ba-  
lak the sonne of Zippor, king of Moab  
hath sent vnto me, [saying,]

11 Beholde, [there is] a people come  
out of Egypt and couereth the face of the  
earth: come nowe, curse them for my  
sake: so it may be that I shall be able to  
ouercome them in battell, and to drine  
them out.

12 And God [sayd] vnto Balaam, Go  
not thou with them, neither curse the  
people, for they are blessed.

13 And Balaam rose vp in [the] morning,  
and sayd vnto the princes of Balak, Re-  
turne vnto your land: for the Lord hath  
refused to giue me leaue to go with you.

14 So the princes of Moab rose vp,  
and went vnto Balak, and sayde, Bala-  
am hath refused to come with vs.

15 And Balak yet sent againe more prin-  
ces, and more honourable then they.

16 Who came to Balaam, and sayd to  
him, Thus saith Balak [the] sonne of Zip-  
por, Be not thou stayed, I pray thee,  
from coming vnto me.

17 For I will promote thee vnto great  
honour, and will doe whatsoever thou  
sayest vnto me: come therefore, I pray  
thee, curse me this people.

18 And Balaam answered, and sayd  
vnto the seruants of Balak, If Balak  
would giue me his house full of silver and

golde, I can not go beyond the worde of  
the Lord my God, to doe lesse or more.

19 But nowe I pray you, tarie here  
this night, that I may wit, what the  
Lord will say vnto me [more].

20 And God came vnto Balaam by  
night, and sayde vnto him, If the men  
come to call thee, rise vp, [and] goe with  
them: but onely what thing I say vnto  
thee, that shalt thou doe.

21 So Balaam rose vp early, and sad-  
led his asse, and went with the princes  
of Moab.

22 And the wrath of God was kind-  
led, because he went: and the Angel of  
the Lord stood in the way to be against  
him, as he rode vpon his asse, & his two  
seruants [were] with him.

23 And when the asse sawe the An-  
gel of the Lord stand in the way, and his  
sword drawen in his hand, the asse tur-  
ned out of the way & went into the field,  
but Balaam smote the asse, to turne her  
into the way.

24 Againe the Angel of the Lord  
stood in a path of the vineyardes, [ha-  
uing] a wall on the one side, and a wall  
on the other.

25 And when the asse sawe the An-  
gel of the Lord, she thrust her selfe vnto  
the wall, & dashed Balaams foot against  
the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went  
further, & stood in a narrow place, where  
was no way to turne, [either] to [the] right  
hand, or to the left.

27 And when the asse sawe the Angel  
of the Lord, she lay downe vnder  
Balaam: therefore Balaam was verie  
wroth, and smote the asse with a staffe.

28 Then the Lord opened [the] mouth  
of the asse, and she sayd vnto Balaam,  
what haue I done vnto thee, that thou  
hast smitten me now three times?

29 And Balaam sayd vnto the asse,  
Because thou hast mocked me: I would  
there were a sword in mine hand, for  
nowe would I kill thee.

30 And the asse sayde vnto Balaam,  
Am not I thine asse, which thou hast  
ridden vpon? since thy first time vnto  
this day: haue I vsed at any time to doe  
thus vnto thee? who sayd, Nay.

31 And the Lord opened the eyes of  
Balaam, and he sawe the Angel of the  
Lord standing in [the] way with his sword  
drawen in his hand: then he bowed him-  
selfe, and fell flat on his face.

32 And the Angel of the Lord said vn-  
to

i Because he  
tempted God  
to require him  
to concur to his  
commande-  
ment, his peti-  
tion was gran-  
ted, but it tur-  
ned to his owne  
condemnation.

k Should ra-  
ther wish cou-  
rtesies, then,  
to obey God.

l Pet. 2. 16.  
iude 11.

m The second  
time.

n Or, fell.

m Cause her  
power to  
speake.

n Since thou  
hast bene my  
master.

o For whose  
eyes the Lord  
didst not open,  
they can nei-  
ther see his an-  
ger, nor his  
loue.

And to



to him, wherefore haſt thou now ſmit-  
ten thine aſſe three times: beholde, I  
came out to withſtande thee, becauſe  
thy way is not ſtraight before me.

33 But the aſſe ſaue me, and turned  
fro me now three times: for els, if he  
had not turned fro me, ſurely I had cut  
nowe ſtaine thee, and ſaued her aſſe.

34 Then Balaam ſayd vnto the An-  
gel of the Lorde, I haue ſinned: for I  
wiſt not that thou ſtoodeſt in the way  
againſt me: now therefore if it diſpleaſe  
thee, I wil turne home againe.

35 But the Angel ſayd vnto Balaam,  
Go with the men: but what I ſay vnto  
thee, that ſhalt thou ſpeake. So Balaam  
went with the princes of Balak.

36 And when Balak heard that Balaam  
came, he went out to meet him vnto  
a citie of Moab, which is in the border  
of Arnon, euen in the vtmoſt coaſt.

37 Then Balak ſayd vnto Balaam,  
Did I not ſende for thee to call thee:  
wherefore cameſt thou not vnto me:  
am I not able in deede to promiſe thee  
vnto honour?

38 And Balaam made anſwere vnto  
Balak, Lo, I am come vnto thee, and  
can I now ſay any thing at all: the  
worde that God putteth in my mouth,  
that ſhall I ſpeake.

39 So Balaam went with Balak,  
and they came into the citie of Huſoth.

40 Then Balak offered bullockes, and  
ſheepe, and ſent thereof to Balaam,  
and to the princes that were with him.

41 And on the morrow Balak tooke  
Balaam, & brought him by into the higheſt  
places of Baal, that thence he might  
ſee the vtmoſt part of the people.

## CHAP. XXII.

1 Balaam cauſeth ſeuē Altars to be built. 5 God teacheth  
him what to anſwer. 8 In ſtead of curſing he bleſſeth Iſ-  
rael. 19 God is not like man.

**A**ND Balaam ſayde vnto Ba-  
lak, Build me here ſeuē al-  
tars, and prepare me here ſe-  
uē bullockes, & ſeuē rams.

2 And Balak did as Balaam ſayde,  
and Balak & Balaam offered on euery  
altar a bullocke and a ramme.

3 Then Balaam ſayde vnto Balak,  
Stand by the burnt offering, & I wil go,  
if ſo be that the Lord wil come, & I meete  
me: and whatſoeuer he ſheweth me, I  
wil tell thee: ſo he went for alone.

4 And God met Balaam, and Ba-  
laam ſayd vnto him, I haue prepared  
ſeuē altars, & haue offered vpon euery  
altar a bullocke and a ramme.

5 And the Lorde put an anſwere in  
Balaams mouth, and ſayd, Go againe  
to Balak, and ſay on this wiſe.

6 So when he returned vnto him, lo,  
he ſtood by his burnt offering, he, and all  
the princes of Moab.

7 Then he vttered his parable, & ſaid,  
Balak the king of Moab hath brought  
me from Aram out of the mountaines  
of the Eaſt, ſaying, Come, curſe Ja-  
kob for my ſake: come, & deteſt Iſrael.

8 Howe ſhall I curſe, where God  
hath not curſed: or howe ſhall I deteſt,  
where the Lord hath not deteſted?

9 For from the top of the rocks I did  
ſee him, & from the hillies I did beholde  
him: loe, the people ſhall dwell by them  
ſelues, and ſhall not be reckened among  
the nations.

10 Who can tell the duſt of Jaakob,  
and the number of the fourth part of  
Iſrael: Let me dye the death of the  
righteous, & let my laſt end be like his.

11 Then Balak ſayd vnto Balaam,  
What haſt thou done vnto me: I tooke  
thee to curſe mine enemies, and behold,  
thou haſt bleſſed them altogether.

12 And he anſwered, and ſayd, Muſt  
I not take heede to ſpeake that, which  
the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I  
pray thee, with me vnto another place,  
whence thou mayeſt ſee them, and thou  
ſhalt ſee but the vtmoſt part of them,  
and ſhalt not ſee them all: therefore curſe  
them out of that place for my ſake.

14 And he brought him vnto Se-  
deſophim to the top of Pigah and built  
ſeuē altars, and offered a bullocke, and a  
ramme on euery altar.

15 After, he ſayd vnto Balak, Stand  
here by thy burnt offering, and I wil  
meete the Lord vnder.

16 And the Lorde met Balaam, and  
put an anſwere in his mouth, and ſayd,  
Go againe vnto Balak, and ſay thus.

17 And when he came to him, behold,  
he ſtood by his burnt offering, & the prin-  
ces of Moab with him: ſo Balak ſayde  
vnto him, What hath the Lord ſayd:

18 And he vttered his parable, & ſaid,  
Riſe vp, Balak, and heare: hearken vn-  
to me, thou ſonne of Zippor.

19 God is not as man, that hee  
ſhould lye, neither as the ſonne of man  
that he ſhould repent: hath he ſayd, and  
ſhall he not doe it: and hath he ſpoken,  
and ſhall he not accompliſh it:

20 Beholde, I haue received coman-  
dement

p Both the  
heart is co-  
rupt and thine  
enemye will  
kick.

10r, before  
me, or to meet  
me.

11Ebr. I will re-  
turne to me.

q Becauſe his  
heart was full  
his charge was  
renewed, that  
he ſhould not  
pretend igno-  
rance.

r Where the  
place where  
the Iſraelites  
camped.

f I ſay ſiſte  
I can ſpeake  
nothing: ſurely  
what God re-  
ucaled, that  
will I utter  
ſeemeth good  
of him,  
Or, of ſtreets:  
or a populous  
citie.

r Where the  
hol Baal was  
worſhipped.

a For among  
the Gentiles  
the kings oft  
times vſed to  
ſacrifice, as did  
the Priests.

10r, went vp  
hier.

b Appeared  
vnto him.

c Taught him  
what to ſay.

10r, prophecie

10r, Syria.

d Cauſe that  
all men may  
here and deteſt  
them.

e But ſhall  
haue religion  
and lawes a-  
part.

f The infinite  
multitude as  
the out of the  
earth.

g The feare of  
Gods iudge-  
ments cauſed  
him to wiſh to  
be ſpared to ſe-  
houſhold of A-  
habam: thus he  
wickedly haue  
their conſciences  
wounded when they con-  
ſider Gods  
iudgements.

10r, into the  
fielde of them  
that ſpied: to  
wit, leaſt the  
enemie ſhould  
approche.

Chap. 22. 35.

h Gods ene-  
mies ore com-  
peſſed to com-  
pelle that his  
gouernment is  
not conſtant, &  
without change  
or repentance.



dement to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Iakob, nor seeth no transgression in Iſrael: the Lorde his God [is] with him, and the toyfull thout of a king [is] among them.

22 God brought them out of Egypt: their strength [is] as an unicorn.

23 For there is no forerier in Iakob, nor looth playing in Iſrael: according to this time it shalbe said of Iakob and of Iſrael, what hath God wrought:

24 Beholde, the people shall rise by as a lyon, and lift by himselfe as a yong lyon: hee shall not lye downe, till he eate of the praye, and till hee drinke the blood of the flaine.

25 Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, & said vnto Balak, Loide not I thee, saying, All that the Lord speaketh, that must I do:

27 Againe Balak sayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other place, if so be it will please God, that thou mayest there curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullocke and a ram on euery altar.

#### CHAP. XXIIII.

5 Balaam prophesiech of the great prosperitie that should come vnto Iſrael: 17 Also of the coming of Christ, 20 The destruction of the Amalekites, and of the Kenites,

When Balaam saw that he pleased the Lorde to blesse Iſrael, then he went not, as certaine times before, to set diuinations, but let his face toward the wilderness.

2 And Balaam lift by his eyes, and looked vpon Iſrael, which dwelt according to their tribes, & the Spirit of God came vpon him.

3 And hee offered his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man, whose eyes were shut by, hath said,

4 Hee hath sayde, which heard the wordes of God, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

5 Howe goodly are thy tentes, O Iakob, & thine habitations, O Iſrael:

6 As the valleys, are they stretched forth, as gardens by the riuers side, as the alooe trees, which the Lord hath planted, as the cedars, beside the waters.

7 The water droppeth out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shalbe as an unicorn: he shall eate the nations his enemies, and bruiſe their bones, and shoote them through with his arrowes.

9 Hee couched [and] lyeth downe as a yong lyon, & as a lyon: who shall stirre him by: blessed is hee that bleſseth thee, and cursed is hee that curseth thee.

10 The Balak was very angry with Balaam, and smote his hands together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now see vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, I did I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of silver and golde, I can not passe the commandement of the Lord, to doe [either] good or bad of mine owne mind: what the Lord shall commaunde, that same will I speake.

14 And now behold, I go vnto my people: come, I will advertise thee what this people shall do to thy folke in the later dayes.

15 And he offered his parable, & sayd, Balaam the sonne of Beor hath said, & the man whose eyes were shut by, hath said,

16 He hath said that heard the wordes of God, and hath the knowledge of the most high, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall beholde him, but not neere: there shall come a starre of Iakob, and a scepter shall rise of Iſrael, and shall smite the coastes of Moab, and destroy all the sonnes of Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Iſrael shall do valiantly.

19 Hee also that shall haue dominion [shalbe] of Iakob, and shall destroye the remnant of the enemy.

D.iii.

20 And

1 They criſpe as victorious kings over their enemies,

k Conſidering what God that wrought this time for the deliverance of his people, all the world shall wonder,

1 One that wished imagination of God, that which hee will not grant in one place, he will do in another,

Chap. 23. 3. 15

a Where the Israelites camped,

Chap. 23. 7. 18.

b His eyes were shut by before in respect of the cleare visions which hee sawe after: some reade, were open.

c Though hee laye as in a sleepe yet the eyes of his minde were open.

Or, gentes.

d His prophesie and power shall be great.

e Which name was common to the kings of Amalech.

Gen. 49. 9.

f In token of anger.

g Thus I wiske burred God when they can not compasse their wicked enterprises.

h Ebr. counsell. h he gave also wicked counsel to cause h Israelites to sin, that there by God might forsake them, Chap. 31. 16.

i Boasting, Chy.

k That is, the prince.

l He shall subdue all the rest of Sheth, and Moab, and all the world, m Of the Edomites.



dement to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Iakob, nor seeth no transgression in Iſrael: the Lorde his God [is] with him, and the toyfull shout of a king [is] among them.

22 God brought them out of Egypt: their strength [is] as an unicorn.

23 For there is no forerier in Iakob, nor looting laying in Iſrael: according to this time it shalbe said of Iakob and of Iſrael, what hath God wrought:

24 Beholde, the people shall rise by as a lyon, and lift by himselfe as a yong lyon: hee shall not lye downe, till hee cate of the praye, and till hee drinke the blood of the flaine.

25 Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, & said vnto Balak, Loide not I thee, saying, All that the Lord speaketh, that must I do:

27 Againe Balak sayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other place, if so be it will please God, that thou mayest there curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh towarde Ieshmon.

29 Then Balaam said vnto Balak, Make me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullocke and a ram on euery altar.

#### CHAP. XXIIII.

5 Balaam prophetic of the great prosperitie that should come vnto Iſrael: 17 Also of the coming of Christ, 20 The destruction of the Amalekites, and of the Kenites,

When Balaam said if it pleased the Lorde to blesse Iſrael, then he went not, as certaine times before, to set diuinations, but let his face towarde the wilderness.

2 And Balaam lift by his eyes, and looked vpon Iſrael, which dwelt according to their tribes, & the Spirit of God came vpon him.

3 And hee offered his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man, whose eyes were shut by, hath said,

4 Hee hath sayde, which heard the wordes of God, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

5 Howe goodly are thy tentes, O Iakob, & thine habitations, O Iſrael:

6 As the valleys, are they stretched forth, as gardens by the riuers side, as the alooe trees, which the Lord hath planted, as the cedars, beside the waters.

7 The water droppeeth out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shalbe as an unicorn: hee shall cate the nations his enemies, and bruite their bones, and shoote them through with his arrowes.

9 Hee coucheth [and] lyeth downe as a yong lyon, & as a lyon: who shall stirre him by: blessed is hee that blesseth thee, and cursed is hee that curseth thee.

10 The Balak was very angry with Balaam, and smote his hands together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now see vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Loide I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of silver and golde, I can not passe the commandement of the Lord, to doe [either] good or bad of mine owne mind: what the Lord hath commaunded, that same will I speake.

14 And now beholde, I go vnto my people: come, I will aduertise thee what this people shall do to thy folke in the later dayes.

15 And hee offered his parable, & sayd, Balaam the sonne of Beor hath said, & the man whose eyes were shut by, hath said,

16 He hath said that heard the wordes of God, and hath the knowledge of the most high, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall beholde him, but not neere: there shall come a starre of Iakob, and a scepter shall rise of Iſrael, and shall smite the coastes of Moab, and destroy all the sonnes of Sheth.

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19 Hee also that shall haue dominion [shalbe] of Iakob, and shall destroye the remnant of the enemy.

D.iii.

20 And

1 They criſpe as victorious kings ouer their enemies,

k Conſidering what God that work this time for the decline- rance of his people, all the world shall wonder,

1 One who had ked image of God, that which hee will not grant in one place, he will do in another,

Chap. 23. 3, 5

a Where the Iſraelites camped,

Chap. 23. 7, 8.

b His eyes were shut by hope in respect of the cleare visions which hee sawe after: some reade, were open.

c Though hee laye as in a sleepe yet the eyes of his minde were open.

Or, gentes.

d His propheticke and poſſeſſion shalbe very great.

e Which name was common to the kings of Amalek,

Gen. 49. 9.

f In token of anger.

g Thus I wis- ked burde God when they can not compaſſe their wicked enterprises.

h Ebr. counsell. h he gaue also wicked counsell to cause h Iſraelites to sin, that there by God might forſake them, Chap. 31. 16.

i Boasting, Chyſm.

k That is, the prince.

l He shall ſub- due all the re- ſiſt: ſoy of Sheth, came Moab, and of Moab all the world, m Of the G. domities.



n The Amale-  
kites first made  
warre against  
Israel, as chs.  
24.45.

o Or, Midia-  
nites.

p Spake the  
selfe as strong  
as thou canst.

q Or, thou  
kain shalt.

r Some read,  
Wh, who shall  
not perill,

when the ene-  
mie, that is,  
Antichrist, shal  
set himselfe vp  
as God?

s The Greci-  
ans and Ro-  
mians,

t Speaking  
Cher, o the  
Iewes, for  
rebelling against  
God,

20 And when hee looked on Ama-  
lek, hee bitered his parable, and saide, A-  
malek<sup>n</sup> was the first of the nations: but  
his later end<sup>e</sup> shall come to destruction.

21 And hee looked on the Kenites,  
and bitered his parable, & saide, Strong  
is thy dwelling place, and ° put thy nest  
in the rocke.

22 Neuertheles, ¶ Kenite shalt be spo-  
iled vntill Asshur carry thee away captiue.

23 Againe hee bitered his parable, and  
sayde, Alas, p who shall lue when God  
doeth this:

24 The ships also shall come from  
the coastes of Chittim, and subdue As-  
sur, and shall subdue Eber, and he also  
shall come to destruction.

25 Then Balaam rose vp, and went  
and returned to his place: and Balak al-  
so went his way.

#### CHAP. XXV.

2 The people committeth fornication with the daughters of  
Moab, 9 Phinehas killeth Zimri and Cozbi, 11 God maketh  
his covenant with Phinehas, 17 God commandeth to  
kill the Midianites.

**N**OW whiles Israel abode in  
Shittim, the people began  
to commit whozome with  
the daughters of Moab:

2 which called the people  
vnto the sacrifice of their gods, & the peo-  
ple ate, and bowed downe to their gods.

3 And Israel coupled himselfe vnto  
Baal Peor: wherefore the wrath of the  
Lord was kindled against Israel:

4 And the Lord saide vnto Moses,  
Take all the heades of the people, and  
hang them by before the Lord against  
the sunne, y the indignation of the Lords  
wrath may be turned from Israel.

5 Then Moses said vnto the Iudges  
of Israel, Every one slay his men that  
were ioyned with Baal Peor.

6 And beholde, one of the children  
of Israel came and brought vnto his  
bethren a Midianitish woman in the  
sight of Moses, and in the sight of all the  
Congregation of the children of Israel,  
who wept before the doore of the Ta-  
bernacle of the Congregation.

7 And when Phinehas the sonne of  
Elezar the sonne of Aaron the Priest  
saw it, he rose vp from the middes of the  
Congregation, and tooke a speare in  
his hand,

8 And followed the man of Israel in-  
to the tent, & thrust them both through:  
[to wit,] the man of Israel, and the wo-  
man, through her bellie: so the plague  
ceased from the children of Israel.

9 And there dyed in that plague,  
four and twentie thousand.

10 Then the Lord spake vnto Mo-  
ses, saying,

11 Phinehas the sonne of Eleazar the  
sonne of Aaron the Priest, hath turned  
mine anger away from the children of  
Israel, while he was zealous for my sake  
among them: therefore I haue not con-  
sumed the children of Israel in my ielousie.

12 Wherefore say [to him,] Beholde,  
I giue vnto him my covenant of peace,

13 And hee shall haue it, and his seede  
after him, [euen] the covenant of the  
Priests office for euer, because hee was  
zealous for his God, and hath made an  
atonement for the children of Israel.

14 And y name of the Israelitish yus-  
taine, which was killed with the Me-  
dianitish woman, [was] Zimri the  
sonne of Salu, prince of the familie of  
the Simeonites.

15 And the name of the Midianitish  
woman, that was slaine, [was] Cozbi the  
daughter of Zur, who [was] head ouer  
the people of his fathers house in Midia.

16 C Againe the Lord spake vnto  
Moses, saying,

17 Take y Midianites, & smite them:  
18 For they trouble you with their  
wyles, wherewith they haue beguiled  
you as concerning Peor, and as concer-  
ning their sister Cozbi the daughter of a  
prince of Midian, which was slaine in  
the day of the plague because of Peor.

#### CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in  
the plaine of Moab, from twentie yeere olde and aboue, 57  
The Levites and their families, 64 None of them, that were  
numbered in Sinai, go into Canaan save Caleb and Joshua,

**A**ND so after the plague, the  
Lord spake vnto Moses, and  
to Eleazar the sonne of Aa-  
ron the Priest, saying,

2 Take the number of all the Con-  
gregation of the children of Israel from  
twentie yeere olde and aboue throug-  
out their fathers houses, all that goe  
forth to warre in Israel.

3 So Moses and Eleazar the Priest  
spake vnto them in the plaine of Moab,  
by Iordan toward Jericho, saying,

4 From twentie yeere olde and aboue  
[ye shall number the people,] as the  
Lord had commanded Moses, and the  
children of Israel, when they came out  
of the land of Egypt.

5 Reuben the first borne of Israel:  
the children of Reuben [were:] Na-  
noh, [of whom came] the familie of the  
Danachites,

1. Cor. 10. 8.

Psal. 106. 30.

f He was ze-  
alous to main-  
taine my glory.

Eccles. 45. 24.

1. mac. 2. 54.

g He hath pa-  
cified Gods  
wrath.

h Eber, of the  
house of the  
father.

Chap. 31. 2.

h Causing you  
to commit both  
carnall and  
spirituall forni-  
cation by Ba-  
laams counsell.  
Chap. 31. 16.  
reuel. 2. 14.

a Which came  
for their whoz-  
ome and idola-  
trie.

Chap. 1. 3.

b Where the  
riuer is nere to  
Jericho.

Chap. 1. 1.

Gen. 46. 8.  
exod. 6. 14.  
1. chro. 5. 1.  
1. Reuben.

Num. 23. 49.

a With the  
women.

b Wherewith  
the idole of the  
spowites,  
which was in  
the hill Peor.

Deut. 4. 3.  
iosh. 22. 17.

q Or, to the  
Lord.

c Openly in  
the sight of all.

d Let him see  
execution done  
of them that  
are under his  
charge.

e Repenting  
that they had  
offended God.  
Psal. 106. 30.  
1. macca. 2. 54.

f Or, iaulcing.

g Or, in her  
tent. Chal. and  
Greek. in her  
secrets.



Hanochites, [and] of Pallu the familie of the Pallutes:

6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: & they were in number three and forty thousand, seven hundred & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, & stood against Moses and against Aaron in the assemble of Korah, when they stood against the Lord.

10 And the earth opened her mouth, and swallowed them up with Korah, when the Congregation dyed, what time the fire consumed two hundred and fiftie men, who were for a signe:

11 For withstanding, [all] the sonnes of Korah dyed not.

12 And the children of Simeon after their families [were]: Nemuel, [of whom came] the familie of the Nemuelites: of Jamin, the familie of the Jaminites: of Jacin, the familie of the Jacinmites:

13 Of Zerah, the familie of the Zerahites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousande and two hundredth.

15 The sonnes of Gad after their families [were]: Zephon, [of whom came] the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozi, the familie of the Ozites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundredth.

19 The sonnes of Judah, Er and Onan: but Er and Onan dyed in the land of Canaan.

20 So were the sonnes of Judah after their families: of Shelah [came] the familie of the Shelamites: of Pharez, the familie of the Pharezites, of Zerah, the familie of the Zerahites.

21 And the sonnes of Pharez [were]: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.

22 These are the families of Judah, after their numbers, seuentie and six thousand and five hundredth.

23 The sonnes of Issachar, after

their families [were]: Tola, [of whom came] the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Issachar, the familie of the Issacharites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, three score & foure thousand and three hundredth.

26 The sonnes of Zebulun, after their families [were]: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

27 These are the families of the Zebulunites, after their numbers, three score thousand and five hundredth.

28 The sonnes of Joseph, after their families [were]: Manasseh & Ephraim.

29 The sonnes of Manasseh [were]: of Machir, the familie of the Machirites:

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Schemen, the familie of the Schemenites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 And Zelophehad the sonne of Hepher had no sonnes, but daughters:

34 These are the families of Zelophehad [were]: Mahlah, and Noah, Hoglah, Milcah and Tirzah.

35 These are the families of Manasseh, & the number of them, two and fiftie thousand and seven hundredth.

36 And these are the sonnes of Ephraim after their families: of Shuthelah [came] the familie of the Shuthelahites: of Becher, the familie of the Becherites: of Tahan, the familie of the Tahanites.

37 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

38 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundredth.

39 These are the sonnes of Joseph after their families.

40 These are the sonnes of Benjamin after their families: of Bela [came] the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

41 Of Shupham, the familie of the Shuphamites: of Hupham, the familie

of

Chap. 16.2.

c In that rebellion where of Korah was head.

d That is, for an example & other should not murmur and rebell against Gods ministers, & Simeon.

f Gad.

g Judah.

e Before Jacob went into Egypt, Gen. 38. 37, 10. and 46. 12.

Gen. 46. 12.

h Issachar.

† Zebulun.

† Manasseh.

10. 17. 11.

Chap. 27. 1.

† Ephraim.

† Benjamin.



of the Huphamites.

40 And the sonnes of Zela were Ard and Raaman: of Ard came the familie of the Ardites, of Raaman, the familie of the Raamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five & fourtie thousand and six hundredeth.

42 These are the sonnes of Dan after their families: of Shuham came the familie of Shuhamites: these are the families of Dan after their households.

43 All the families of Shuhamites were after their numbers, three score and foure thousand, and foure hundredeth.

44 The sonnes of Ather after their families were: of Jinnah, the familie of the Jinnites: of Jluu, the familie of the Jluutes: of Seriah, the familie of the Serites.

45 The sonnes of Beriah were, of Heber the familie of Heberites: of Balchiel, the familie of the Balchielites.

46 And the name of the daughter of Ather was Sarah.

47 These are the families of the sonnes of Ather after their numbers, three and fiftie thousand and foure hundredeth.

48 The sonnes of Naphthali after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the familie of the Gunites.

49 Of Jeser, the familie of the Jesrites: of Shilem, the familie of the Shilemites.

50 These are the families of Naphthali according to their households, and their number, five and fourtie thousand and foure hundredeth.

51 These are the numbers of the children of Israel: six hundredeth and one thousand, seven hundredeth and thirtie.

52 And the Lord spake vnto Moses, saying,

53 Unto these the land shalbe deuoted for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, & to few thou shalt give lesse inheritance: to euery one according to his number shalbe given his inheritance.

55 For withstanding, the land shalbe deuoted by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession therof be deuoted betweene many and few.

57 These also [are] the numbers

of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Shalmites: the familie of the Shushites: the familie of the Kohites: And Kohath begate Amram.

59 And Amrams wife was called Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and the bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Jthamar.

61 And Nadab & Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a moneth olde & aboue: for they were not nombred among the children of Israel, because there was none inheritance given them among the children of Israel.

63 These are the numbers of Moses and Eleazar the Priest which nombred the childre of Israel in the plaine of Moab nere Jordan toward Jericho.

64 And among these there was not a ma of them, whom Moses & Aaron the Priest nombred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, They shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

# CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad, 2 The land of promise is shewed vnto Moses, 16 Moses prayeth for a gouernour to the people, 18 Ioshua is appointed in his steade.

Then came the daughters of Zelophehad, the sonne of Ephraim, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the familie of Manasse, the sonne of Joseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah).

2 And stood before Moses, and before Eleazar the Priest, & before the Princes, and all the assemblee, at the doore of the Tabernacle of the Congregation, saying,

3 Our father\* dyed in the wilderness, and he was not among the assemblee of them that were assembled against the Lord in the companie of Korah, but dyed

Exod. 2. 2. and 6. 20.

Leuit. 10. 2. chap. 3. 4. 1. chro. 24. 2.

g Wherein apparently the great power of God, that so wonderfully increased his people, Chap. 14. 28, 29. 1. cor. 10. 5, 6.

Chap. 26. 33. and 36. 11. Iosh. 17. 3.

Chap. 14. 35. and 26. 64, 65.

1 Dan.

1 Ather.

1 Naphthali.

f This is the thirde time that they are nombred,

|| Of persons. Chap. 33. 34.

Iosh. 11. 23. and 14. 3.

Exod. 6. ver. 16, 17, 18. 19.



a Accoyding  
as all men die,  
soasmuch as  
they are sin-  
ners,

b That is,  
their manner to  
be iudged, so  
know what he  
should decre-  
mine, as he did  
all hard mat-  
ters,

c Speaking  
an ordinance  
to iudge by.

Deut. 32. 49.

Chap. 20. 24.

Chap. 20. 13.

Exod. 17. 7.  
[Or, strike,

d Which as he  
hath created,  
so he gener-  
neth hearts  
of all men.

e That is, go-  
uerne them &  
do his iudice,  
as 2. Thim. 1.  
10,

f And so ap-  
point him go-  
uernour.

g Comend  
him to the peo-  
ple as meere  
for the office &  
appointed by  
God,

dyed in his sinne, and had no sonnes.

4 Wherefore should þ name of our father  
be taken away from among his familie,  
because he hath no sonne: giue vs a pos-  
session among the brethren of our father.

5 Then Moses brought their cause  
before the Lord.

6 And the Lord spake vnto Moses,  
saying,

7 The daughters of Zelophehad  
speake right: thou shalt giue them a pos-  
session to inherit among their fathers  
brethren, and shalt turne the inheritance  
of their father vnto them.

8 Also thou shalt speake vnto the chil-  
dren of Israel, saying, If a man dye and  
haue no sonne, then ye shall turne his in-  
heritance vnto his daughter.

9 And if he haue no daughter, ye shall  
giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shall giue  
his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye  
shall giue his inheritance vnto his next  
kinsman of his familie, and he shall pos-  
seste it: and [this] shall be vnto the chil-  
dren of Israel a lawe of iudgement, as  
the Lord hath commanded Moses.

12 ¶ Again the Lord said vnto Mo-  
ses, \* Go by vnto this mount of Abarim,  
and behold the land which I haue giuen  
vnto the children of Israel.

13 And when thou hast seene it, thou  
shalt be gathered vnto thy people also,  
\* as Aaron thy brother hath gathered.

14 For ye were \* disobedient vnto my  
word in the desert of Zin, in the strife of  
the assemblie, to sanctifie me in the wa-  
ters before their eyes. \* That is the wa-  
ter of [Heribah] in Kadesh in the wil-  
dernes of Zin.

15 ¶ Then Moses spake vnto þ Lord,  
saying,

16 Let the Lord God of the spirits of  
all flesh appoint a man ouer the Congre-  
gation,

17 who may go out & in before them,  
and leade them out and in, that the Con-  
gregation of the Lord be not as sheepe,  
which haue not a shepheard.

18 And the Lord laide vnto Moses,  
Take thee Ioshua the sonne of Nun, in  
whom is þ spirit, and put thine hands  
vpon him,

19 And set him before Eleazar þ Priest,  
and before all the Congregation, & giue  
him a charge in their sight.

20 And giue him of thy glory, that all  
the Congregation of the children of Is-

rael may obey.

21 And he shall stand before Eleazar  
the Priest, who shall aske counsell for him  
by the iudgement of Urim before the  
Lord: at his word they shall go out, and  
at his word they shall come in, both þ he,  
and all the children of Israel with him  
and all the Congregation.

22 So Moses did as the Lord had  
commanded him, and he tooke Ioshua,  
and set him before Eleazar þ Priest, and  
before all the Congregation.

23 Then he put his hands vpon him,  
and gaue him a charge, as the Lord had  
spoken by the hand of Moses.

CHAP. XXVIII.

4 The dayly sacrifice, 9 The sacrifice of the Sabbath, 11 Of  
the poultice, 16 Of the Passouer, 26 Of the first fruits.

¶ And þ Lord spake vnto Mo-  
ses, saying,

2 Command the children  
of Israel, & say vnto them,  
Ye shall obserue to offer vnto me in their  
due season mine offering [and] my bread,  
for my sacrifices made by fire for a sweete  
sauiour vnto me.

3 Also thou shalt say vnto them, \* This  
is the offering made by fire which ye shall  
offer vnto the Lord, two lambes of a  
yeere olde without spot, dayly, for a con-  
tinuall burnt offering.

4 One lambe shalt thou prepare in the  
morning, and the other lambe shalt thou  
prepare at euen.

5 \* And the tenth part of an Ephah of  
fine flour for a \* meate offering mingled  
with the fourth part of an hin of beaten  
oyle.

6 [This shall be] a daily burnt offering,  
as was made in the mount Sinai for a  
sweete sauiour: [it is] a sacrifice made by  
fire vnto the Lord.

7 And the drinke offering thereof the  
fourth part of an hin for one lambe: in  
the holy place cause to polvze the drinke  
offering vnto the Lord.

8 And the other lambe thou shalt pre-  
pare at euen: as the meate offering of the  
morning, & as the drinke offering thereof  
shalt thou prepare [this] for an offering  
made by fire of sweete sauiour vnto the  
Lord.

9 ¶ But on the Sabbath day [ye shall  
offer] two lambes of a yeere olde, with-  
out spot, and two tenth deales of fine  
flour for a meate offering mingled with  
oyle, and the drinke offering thereof.

10 [This is the burnt offering of every  
Sabbath, beside the continual burnt of-  
fing, evening,

Exod. 28. 30.  
h Accoyding to  
his office: sig-  
nifying that þ  
ciuil magistrat  
coude execute  
nothing but  
that which he  
knewe to be the  
will of God,

i Vnto he  
should goue: in  
himselfe in þis  
office.

a Thy bread, he  
meant all  
manner of sa-  
crifice,

Exod. 29. 38.

Exod. 16. 36.

Leuit. 2. 1.

Exod. 29. 40.

b The meate  
offering and  
drinke offering  
of the euen-  
ing sacrifice.

c Of the mea-  
sure Ephah.

d Which was  
offred euery  
day at morn-  
ing and at  
evening.



fring, and drinke offering thereof.

11 And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, & a ram, and seven lambs of a yeere olde, without spot.

12 And three tenth deales of fine flour for a meat offering mingled with oyle for one bullocke, & two tenth deales of fine flour for a meat offering, mingled with oyle for one ram,

13 And a tenth deale of fine flour mingled with oyle for a meat offering vnto one lambe: for a burnt offering of sweete sauer: [it is] an offering made by fire vnto the Lord.

14 And their drinke offerings shall be halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, & his drinke offering.

16 Also the fourteenth day of the first moneth [is] the Passouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall vneleavened bread be eaten.

18 In the first day [shall be] an holy conuocation, ye shall doe no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seven lambs of a yeere olde: see that they be without blemish.

20 And their meate offering [shall be] of fine flour mingled with oile: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shall thou prepare for euery lambe, [euery] for the seven lambs.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the maintenance of the offering made by fire for a sweete sauer vnto the Lord: it shall be done beside the continuall burnt offering and drinke offering thereof.

25 And in the seventh day ye shall haue

an holy conuocation, wherein ye shall doe no seruile worke.

26 Also in the day of your first fruites, when ye bring a newe meat offering vnto the Lord, according to your weekes ye shall haue an holy conuocation, and ye shall doe no seruile worke [in it].

27 But ye shall offer a burnt offering for a sweete sauer vnto the Lord, two yong bullockes, a ram, and seven lambs of a yeere olde.

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seven lambs,

30 And an hee goate to make an atonement for you:

31 Ye shall doe [this] besides the continuall burnt offering, & his meat offering: see they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feastes of the seventh moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

**M**oreouer, in the first [day] of the seventh moneth ye shall haue an holy conuocation: ye shall doe no seruile worke therein: it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauer vnto the Lord: one yong bullocke, one ramme, [and] seven lambs of a yeere olde, without blemish.

3 And their meate offering [shall be] of fine flour mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seven lambs,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the moneth, and his meat offering, and the continuall burnt offering, and his meate offering and drinke offerings of the same, according to their manner, for a sweete sauer: [it is] a sacrifice made by fire vnto the Lord.

7 And ye shall haue in the tenth [day] of the seventh moneth, an holy conuocation: and ye shall humble your soules, [and] shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauer: one yong bullocke, a ram, & seven lambs of a yeere olde: see they be without blemish.

9 And

e That is, the wine that shall be poured by on the sacrifice.

Exod. 12. 18. & 23. 15. leuit. 23. 5.

leuit. 23. 7. f D, solemn assemblee.

g In counting seven weekes from the Passouer to the Pentecost, as leuit. 23. 15.

† Ebr. they shall be to you.

a Which cometh part of September, & part of October. leuit. 23. 24.

b Which must be offered in the beginning of euery moneth. c Which is for morning and evening.

† Ebr. bread.



9 And their meate offering shall be of fine flour mingled with oile, three tenth deales to a bullocke, [and] two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seven lambes,

11 An hee goate for a sinne offering, beside the sinne offering to make the atonement and the continuall burnt offering and the meate offering thereof, and their drinke offerings.

12 And in the fifteenth day of the tenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seven dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauer vnto the Lord, thirteene yong bullocks, two rams, [and] fourtene lambes of a yeere olde: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oile, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

17 And the second day [ye shall offer] twelue yong bullocks, two rammes, fourtene lambes of a yeere olde without blemish,

18 With their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambes, according to their number, after the maner,

19 And an hee goate for a sinne offering (beside the continuall burnt offering and his meate offering) & their drinke offerings.

20 Also the third day [ye shall offer] e leuen bullocks, two rams, & fourtene lambes of a yeere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullocks, for the rams, and for the lambes after their number according to the maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, & his meate offering and his drinke offering.

23 And the fourth day [ye shall offer] ten bullocks, two rams, [and] fourtene lambes of a yeere olde without blemish.

24 Their meate offering & their drinke offerings, for the bullocks, for the rams, and for the lambes according to their

number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 In the fifth day also [ye shall offer] nine bullocks, two rammes, [and] fourtene lambes of a yeere olde without blemish,

27 And their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, & his meate offering and his drinke offering.

29 And in the sixth day [ye shall offer] eight bullocks, two rams, [and] fourtene lambes of a yeere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

32 In the seventh day also [ye shall offer] seven bullocks, two rams, [and] fourtene lambes of a yeere olde without blemish,

33 And their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 In the eighth day, ye shall haue a solemn assemble: ye shall doe no seruile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauer vnto the Lord, one bullock, one ram, [and] seven lambes of a yeere olde without blemish,

37 Their meate offering & their drinke offerings for the bullocke, for the ram, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, & his drinke offering.

39 These things ye shall doe vnto the Lord in your feasts, beside your vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings & for your peace offerings.

# CHAP. XXX.

3 Concerning vowes. 4 The vntue of the mayde, 7 Of the wife, 10 Of the widow, of diuorced,

Then

e That is, of sed every morning and evening.

f Speaking the feast of the Tabernacles.

† The second day of the feast of the Tabernacles.

† The third day.

g According to the ceremonies appointed thereunto.

† The fourth day.

† The sixth day.

† The first day.

† The seventh day.

\* The eighth day. Leuit. 23:36.

h Beside the sacrifice that you shall doe as offer of your own mindes.



**W**hen Moſes ſpake vnto y<sup>e</sup> children of Iſrael according to all that the Lord had commanded him.

†Ebr. Moſes.

a Because they might declare them to the Iſraelites.

2 Moſes alſo ſpake vnto the heades of the tribes concerning the children of Iſrael ſaying, This is the thing which the Lord hath commanded.

3 Whosoever voweth a vow vnto the Lord, or ſweareth an othe to binde him ſelfe by a bonde, he ſhall not breake his promies, but ſhall doe according to all that proceeded out of his mouth.

†Ebr. his ſoule  
†Ebr. violate his worde.

4 If a woman alſo vow a vow vnto the Lord, & bind her ſelfe by a bond, being in her fathers houſe, in the time of her youth.

5 And her father heare her vowe and bonde, wherewith the hath bounde her ſelfe, and her father hold his peace concerning her, then all her vowes ſhall ſtand, and every bond, wherewith ſhee hath bound her ſelfe, ſhall ſtand.

b For in ſo doing, he dooth appoyne her.

6 But if her father diſallow her the ſame day that he heareth all her vowes and bondes, wherewith the hath bound her ſelfe, they ſhall not be of value, and the Lord will forgive her, becauſe her father diſallowed her.

c By not appointing or conſenting to her vowes.

7 And if he haue an husband when the voweth, or pronounceth ought with her kippes, wherewith the bindeth her ſelfe.

d Either by oth, or ſolemn promies.

8 If her husband heard it, & holdeth his peace concerning her, the ſame day he heareth it, then her vowe ſhall ſtand, and her bonds wherewith ſhee bindeth her ſelfe ſhall ſtand in effect.

9 But if her husband diſallow her the ſame day that he heareth it, then ſhall he make her vowe which ſhe hath made, and that that the hath pronounced with her kippes, wherewith the bound her ſelfe, of none effect: and the Lord will forgive her.

e For ſhe is in ſubjection of her husband, and can perſeome nothing without his conſent.

10 But every vowe of a widowe, and of her that is diuorced (wherewith the hath bounde her ſelfe) ſhall ſtand in effect with her.

f For they are not vnder the authority of the man.  
g Her husband being alive.

11 And if ſhe vowed in her husbandes houſe, or bound her ſelfe ſtrictly with an othe,

12 And her husband hath heard it, and held his peace concerning her, not diſallowing her, then all her vowes ſhall ſtand, and every bond, wherewith ſhee bound her ſelfe, ſhall ſtand in effect.

13 But if her husband diſannulled the ſame day that he heard them, no

thing that proceeded out of her lips concerning her vowes, or concerning her bonds, ſhall ſtand in effect: for her husband hath diſannulled them: and ſhe Lord will forgive her.

†Ebr. the bodis of her ſoule.

14 [So] every vowe, and every othe [or] bond, made to humble the ſoule, her husband may ſtabliſh it, or her husband may breake it.

15 But if her husband holde his peace concerning her from day to day, then he ſtabliſheth all her vowes and all her bondes which the hath made: hee hath confirmed them becauſe he held his peace concerning her the ſame day that hee heard them.

b To mortifie her ſelfe by abſtinence, or other bodily exerciſes.

And warne her not the ſame day that he heareth it, as verſe 9.

16 But if he breake them after that he hath heard them, then ſhall he beare her iniquitie.

k For the ſame day he heard them, but ſome day after, the ſinne ſhall be imputed to him and not to her.

17 Theſe are the ordinances which the Lord commanded Moſes, betwene a man and his wife, and betwene the father and his daughter, being yong in her fathers houſe.

CHAP. XXXI.

8 Five Kings of Moab and Balaam are ſlaine, 18 Onely the males are referred alive. 27 The pray is equally deuoted. 49 A preſent giuen of Moſes.

**A**nd the Lord ſpake vnto Moſes ſaying, 2 Reuenge the children of Iſrael of the Moabites, and afterwarde ſhalt thou be gathered vnto thy people.

Chap. 25. 17.

Chap. 27. 13.

3 And Moſes ſpake to the people ſaying, Harnelle ſome of you vnto warre, and let them go againſt Moab, to execute the vengeance of the Lord againſt Moab.

4 A thouſand of every tribe thoughe out all the tribes of Iſrael, ſhall ye ſend to the warre.

5 So there were taken out of y<sup>e</sup> thouſands of Iſrael, twelue thouſand prepared vnto warre, of every tribe a thouſand.

a As he had commanded, Chap. 25. 17: declaring alſo that the intire done againſt his people, is done againſt him.

6 And Moſes ſent them to y<sup>e</sup> warre, [even] a thouſand of every tribe, & ſent them with Phineas the ſonne of Eleazar the prieſt to the warre: and the holy instruments, that is, the trumpets to blow [were] in his hand.

b For his great ſcale that he bare to the Lord, Chap. 25. 13.

7 And they warred againſt Moab, as the Lord had commanded Moſes, and ſlue all the males.

8 They ſlue alſo the kings of Moab among them that were ſlaine: Cutan and Rekem, and Zur, & Hur and Reba ſlue kings of Moab, and they ſlue Balaam the ſonne of Beor with the ſword:

Ioth. 13. 21.

c The ſaſte prophet who ſaue countieſſe to ſlaine the Iſraelites to offend their God.

9 But the children of Iſrael tooke the women



women of Midian prisoners, and their children, and spoiled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoyle and all the pray both of men & beastes.

12 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, & vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Jordan toward Jericho.

13 Then Moses & Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angrie with the captaines ouer thousands, & captaines ouer hundreds, which came from the warre and battell.

15 And Moses said vnto them, What haue ye laied all the women:

16 Behold, these caused the children of Israel through the counsell of Balaam to commit a trespass against the Lorde, as concerning Deoz, and there came a plague among the Congregation of the Lorde.

17 Now therefore, slay all the males among the children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aloue for your selues.

19 And ye shall remaine without the hoste seven dayes, all that haue killed any person, & all that haue touched any dead, & purifie both your selues & your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment and all that is made of skins and all worke of goates heare, and all things made of wood.

21 And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord commanded Moses.

22 As for golde, & silver, brasse, yron, timme, and lead:

23 Euen all that may abide the fire, ye shall make it go through the fire, and it shall be cleane: yet, it shall be purified with the water of purification: and all that suffreth not the fire, ye shall cause to passe by the water.

24 We shall wash also your clothes the seuenth day, & ye shall be cleane: and afterward ye shall come into the hoste.

25 And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattel, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And deuide the pray betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundredth, both of the persons, & of the beenes, & of the asses, and of the sheepe.

29 We shall take it of their halfe and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons of the beenes of the asses, and of the sheepe, euen of all the cattel: and thou shalt giue them vnto the Levites, which haue charge of the Tabernacle of the Lord.

31 And Moses & Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of the pray which the men of warre had spoiled, was five hundredth seuentie and five thousand sheepe,

33 And seuentie and two thousand beenes,

34 And three score and one thousand asses,

35 And two & thirtie thousand persons in all, of women that had bene by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundredth seuen & thirtie thousand, & five hundredth.

37 And the Lords tribute of the sheepe was five hundredth and seuentie & five:

38 And the beenes were five & thirtie thousand, whereof the Lordes tribute was seuentie and two.

39 And the asses were thirtie thousand and five hundredth, whereof the Lords tribute was three score and one:

40 And of persons sixtene thousand, whereof the Lordes tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the halfe of the children

<sup>i</sup> The pray is first deuiced equally among all.

<sup>k</sup> Of the pray that fell to the souldiers,

<sup>l</sup> The Israelites which had not bene at warre, of euery fiftie payd one to the Lord: and the souldiers, one of euery five hundredth.

<sup>+</sup> Ebr. not knowne the bed of man.

<sup>m</sup> This is the portion that the souldiers gaue to the Lord.

<sup>n</sup> Spawning of the maydes, or virgins which had not compassed with man.

<sup>o</sup> Of that part which was giuen vnto them, in deuoting the of spoyle.

<sup>||</sup> Or, palaces and gorgeous buildings.

<sup>d</sup> As the women and little children,

<sup>e</sup> As though he sayd, We ought to haue spared none, Chap. 25. 2. 2. Pet. 2. 15. f For worshiping of Deoz,

<sup>ludg.</sup> 21. 11. g That is, all the men children,

<sup>Chap.</sup> 19. 11.

<sup>||</sup> Or, conueined in the lawe. Chap. 19. 12.

<sup>h</sup> The thir day, and before it be molten, Chap. 19. 9. i It shall be washed,



of Israel, which Moses diuided from the men of warre,

43 For the halfe that pertained vnto the Congregation, was three hundred thirtie and seven thousand sheepe and five hundred,

44 And sixe & thirtie thousand beeuies,

45 And thirtie thousand asses, & five hundred,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the children of Israel, one taken out of fiftie, [both] of the persons, and of the cattell, & gaue them vnto the Leuites, which haue charge of the Tabernacle of the Lorde, as the Lord had commanded Moses.

48 Then the captaines which were ouer thousand of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder our autoritie, and there lacketh not one man of vs.

50 We haue therefore brought a present vnto the Lorde, what every man found of iewels of golde, bracelets, and chelines, rings, care rings, & ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke the golde of them, [all] wrought iewels.

52 And all the golde of the offering that they offered vp to the Lorde (of the captaines ouer thousands & hundreds) [was] sixteene thousand seven hundred and fiftie shekels,

53 [For] the men of warre had spoiled every man for him selfe)

54 And Moses & Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a memorie of the children of Israel before the Lord.

# CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses, 20 Moses graunteth their request.

33 The Gadites, Reubenites, and halfe the tribe of Simeon, conquer, and build cities on this side Iordan.

¶ We the children of Reuben, and the children of Gad had an exceeding great multitude of cattell: & they saue the land of Jazer, & the land of Gilead, that it was an apt place for cattell.

¶ And they went neere to him, and sayd, we wil build sheepe foldes here for

2 Then the children of Gad, and the children of Reuben came, & spake vnto Moses & to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Astaroth, and Dibon, and Jazer, and Nimrah, and Bethbon, and Elealeh, and Shebam, and Bebo, and Beon,

4 which countrey the Lorde smote before the Congregation of Israel, is a land [meete] for cattell, and thy seruants haue cattell:

5 wherefore, sayde they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iordan.

6 And Moses sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and yet tarie here:

7 wherefore now discourage ye the heart of the children of Israel, to goe ouer into the land, which the Lord hath giuen them:

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For when they went vp euen vnto the river of Ethcol, and sawe the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 None of the men that came out of Egypt from twentie yeere olde and aboue, shall see the land for the which I swore vnto Abraham, to Isaac, and to Iacob, because they haue not wholly followed me:

12 Except Caleb the sonne of Iephunneh the Kenesite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lorde was very angrie with Israel, and made them wander in the wilderness fourtie yeeres, vntill all the generation that had done euill in the sight of the Lord were consumed.

14 And beholde, ye are risen vp in your fathers stead as an increase of sinful men, stil to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, he wil yet againe leave the people in the wilderness, and ye shall destroy all this folke.

16 And they went neere to him, and sayd, we wil build sheepe foldes here for

p Which had not bene at warre,

q Ebr. vnder our hands,

q The captaines by this free offering acknowledge the great benefite of God in preserving his people,

r And gaue no paynto to their captaines,

s That the Lord might remember the children of Israel,

a Reuben came of Leah, & Gad of Zilpah her handmaide,

b Which multitude was so named of the heape of stones that Iacob made as a signe of the couenant betwene him and Laban, Gen. 31.47.

t Ebr. breake,

Chap. 13. 24. Or, valley.

t Ebr. if any of the men. Chap. 14. 28, 29,

Or, persecuted and continued,

c Because they murmured, neither would beleue their report which tolde the truth, as concerning the land,

d By your occasion,

our



our sheepe, [and] for our cattell, and cities for our children.

17 But we our selues will be ready armed [to goe] before the children of Israel, until we haue brought them vnto their place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We wil not returne vnto our houses, untill the children of Israel haue inherited euery man his inheritance.

19 Neither wil we inherite with them beyond Iordan and on that side, because our inheritance is fallen to vs on this side Iordan Eastward.

20 ¶ And Moses sayd vnto them, If ye will doe this thing, and go armed before the Lord to warre:

21 And will goe euery one of you in harness ouer Iordan before the Lord, until he hath cast out his enemies from his sight:

22 And untill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, & toward Israel: and this land shall be your possession before the Lord.

23 But if ye will not doe so, behold, ye haue sinned against the Lord, & be sure, that your sinne will finde you out.

24 Builde you [then] cities for your children, and foldes for your sheepe, and doe that ye haue spoken.

25 Then the children of Gad, and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

28 So concerning them, Moses commanded Eleazar the Priest, & Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, & the children of Reuben, wil go with you ouer Iordan, armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not go ouer w you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, & the children of Reuben answered, saying, As the Lord hath sayd vnto thy seruants,

so will we doe.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance [may be] to vs on this side Iordan.

33 So Moses gaue vnto them, [eu]n to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euery one of the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, & Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepe foldes.

37 And the children of Reuben built Hethbon, and Elealeh, & Kiriathaim, 38 And Bebo, and Baal-meon, and turned their names, and Shimonah: and gaue other names vnto the cities which they built.

39 And the children of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 ¶ And Jair the sonne of Manasseh, went and tooke the small towynes thereof, and called them Baioth Jair.

42 Also Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

#### CHAP. XXXIIII.

¶ These are the fourte journes of Israel are nombed, 52 They are commended to kill the Canaanites.

¶ These are the iournes of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iournes according to the commandement of the Lord: so these are the iournes of their going out.

3 Now they departed from Rameses the first moneth, [eu]n the fifteenth day of the first moneth, on the morowe after the passeouer: [and] the children of Israel went out with an hie hand in the sight of all the Egyptians.

4 [For] Egyptians buried all their first borne, which the Lord had smitten

among

c In the land of Canaan.

Iosh. i. 13.

f Before the Arke of the Lord.

g That is, the inhabitants of the land.

h The Loyde will grant you this law which ye require, Iosh. i. 15.

i Ye shall assuredly be punished for your sinne.

Iosh. 4. 12.

k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death, so that they haue not theirs.

l That is attributed to the Loyde which his messenger speaketh.

Deut. 3. 12. Iosh. 13. 8. and 22. 4.

m The Amorites dwelt on both sides of Iordan: but here be made mention of them that dwell on this side: & Iosh. 10. 12. he speaketh of them that inhabited beyond Iordan.

Gen. 50. 13.

Deut. 3. 14.

n That is, the villages of Jair.

o From whence they departed, and whither they came.

Exod. 12. 37.



b Either meaning their T. doles of their men of authority.

Exod. 13. 20.

c At the commandment of the Lord, &c. 14. 2.

among them: vpon their<sup>b</sup> gods also the Lord did execution.)

5 And the children of Israel remoued from Rameles, and pitched in Succoth.

6 And they departed from<sup>c</sup> Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham, and turned againe vnto<sup>c</sup> Behabiroth, which is before Baal-zephon, and pitched before Migdol.

ched before Migdol.

8 And they departed from before Bahiroth, and<sup>c</sup> went through the mids of the Sea into the wilderness, and went three dayes iourney in the wilderness of Etham, and pitched in Parah.

9 And they remoued from Parah, and came vnto<sup>c</sup> Elim, and in Elim were twelve fountaines of water, & feuentie palme trees, and they pitched there.



This mappe declareth the waye, which the Israelites went for the space of foure yeres from Egypt through the wilderness of Arabia, vntill they entred into the lande of Canaan, as it is mentioned in Exod. Nomb. and Deuter. It containeth also the 42. places where they pitched their tents, which are named in this 33. chap. of Nom. with the obliuation of the degrees, concerning the length and the breadth, and the places of their abode set out by numbers.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the<sup>c</sup> wilderness of Sin.

12 And they tooke their iourney out of the wilderness of Sin, and let vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in<sup>c</sup> Rephidim, where was no water for the people to drinke.

15 And they departed fro<sup>c</sup> Rephidim, and pitched in the<sup>c</sup> wilderness of Sinai.

16 And they remoued from the desert of Sinai, and pitched<sup>c</sup> in Kibroth hattaauah.

17 And they departed from Kibroth hattaauah, and lay at<sup>c</sup> Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from<sup>c</sup> Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Behelathah.

23 And they went from Behelathah,

and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Pakheloth.

26 And they remoued from Pakheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they remoued from Jotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remoued from Ezion-gaber, and pitched in the<sup>c</sup> wilderness of Zin, which is Kadesh.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the

Exod. 16. 1.

Exod. 17. 1.

Exod. 19. 1.

Chap. 11. 34.

Chap. 11. 35.

Chap. 13. 1.

Chap. 20. 22.



the lande of Edom.

Chap. 20. 25.  
deut. 32. 50.

38 \* (And Aaron the Priest went by into mount <sup>h</sup>Hor at the commaundement of the Lord, and dyed there, in the fourtieth yere after the children of Israel were come out of the lande of Egypt, in the first day of the <sup>d</sup>fifth moneth.

d Which the Hebrewes call <sup>h</sup>Hor, and answereth to part of July and part of August.  
Chap. 21. 1.

39 And Aaron was an hundredth, and thre and threntie yere olde, when hee dyed in mount <sup>h</sup>Hor.

40 And \* King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

Chap. 21. 4.  
10.

41 And they departed from mount <sup>h</sup>Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Dunon.

43 And they departed from Dunon, and pitched in Oboth.

Chap. 21. 11.

44 \* And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblahaim.

47 And they remoued from Almon-diblahaim, and pitched in the mountaines of Abarim before Hebo.

¶ Or, fildes.

48 And they departed from the mountaines of Abarim, & pitched in the plaine of Moab, by Jordan [toward] Jericho.

Chap. 25. 1.

49 And they pitched by Jordan, from Beth-ieshmoth vnto \* Abel-shittim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Jordan [toward] Jericho, saying,

Deut. 7. 2.  
ioh. 11. 17.  
12.

51 Speake vnto the children of Israel, and say vnto them, \* when ye are come ouer Jordan to enter into the land of Canaan,

52 Ye shall then drue out all the inhabitants of the land before you, and destroy all their pictures, and breake a-sunder all their images of metall, and plucke doolne all their hie places.

e Which were set up in their hie places to worship.

53 And ye shall possesse the lande and dwell therein: for I haue giuen you the land to possesse it.

Chap. 26. 53.  
54.

54 And ye shall inherite the lande by lot according to your families: \* to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drue out the in-

habitants of the lande before you, then those which ye let remaine of them, shall be \* piques in your eyes, and thornes in your sides, and shall bee you in the land wherein ye dwell.

ioh. 23. 13.  
iudges 2. 3.  
Or, kniues.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

# CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

¶ And ¶ Lord spake vnto Moses, saying,

2 Commande the children of Israel, and say vnto them, when ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: [that is,] the land of Canaan with the coastes thereof.

a Spanning the description of the land.

3 \* And your Southquarter shall be from the wilderness of Zin to ¶ borders of Edom: so that your Southquarter shall be fro the salt Sea coast Eastward:

ioh. 15. 1.

4 And the border shall compasse you from the South to ¶ Maaleh-akhabbim, and reache to Zin, and goe out from the South to Kadeth-barnea: there it shall stretch to Hazar-addar, and goe along to Azmon.

¶ Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the <sup>b</sup>river of Egypt, and shall goe out to the Sea.

b Which was Atlas, or, as some thinke, Rhinocorys. c Which is called Sphenoterracum.

6 And your westquarter shall be the great sea: euen that border shall be your westcoast.

7 And this shall be your Northquarter: ye shall marke out your border from the great sea [vnto] mount <sup>d</sup>Hor.

d Which is a mountaine nere Tyre & Sidon, and not that Hor in the wilderness, where Aaron dyed.

8 From mount <sup>h</sup>Hor ye shall point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.

9 And the coast shall reach out to Zephron, and goe out at Hazar-enan, this shall be your Northquarter.

10 And ye shall marke out your Eastquarter from Hazar-enā to Shepham.

11 And the coast shall goe doolne from Shepham to Riblah, & from the Eastside of Ain: and the same border shall defend and goe out at the side of the sea of Chinnereth Eastward.

e Which is the Goshel is called the lake of Gennesareth.

12 Also that border shall goe doolne to Jordan, and leaue at the salt Sea. this shall be your land with the coastes thereof round about.

13 ¶ Then Moses commaunded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commaunded to giue vnto nine



Chap. 32. 33.  
Iosh. 14. 2. 3.

tribes and halfe the tribe.

14 \* For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes & an halfe tribe haue receiued their inheritance on this side of Iordan [toward] Jericho full East.

16 ¶ Again the Lord spake to Moses, saying,

17 These are the names of the men which shall deuide the lande vnto you:

\* Eleazar the Priest, & Joshua the sonne of Nun.

18 And ye shall take also a prince of euery tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Amihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince of Sukki, the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphthan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, prince sonne of Parnach.

26 So of the tribe of prince sonnes of Issachar, prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Amihud.

29 These are they, whome the Lord commaunded to deuide the inheritance vnto the children of Israel, in the land of Canaan.

# CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The lawe of murder. 30 For one mans blood shall not be condemned.

¶ And the Lord spake vnto Moses in the plaine of Moab by Iordan, [toward] Jericho, saying,

2 \* Commaunde the children of Israel, that they giue vnto the Leuites of

the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beastes.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward, [shalbe] a thousand cubites round about.

5 And ye shall measure without the citie of the Eastside, two thousand cubites: and of the Southside, two thousand cubites: and of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie [shalbe] in the middes, this shalbe [the measure] of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Leuites, [shalbe] eight and fourtie cities for refuge, which ye shall appoint, that hee which killeth, may flee thither: and to them ye shall adde two and fourtie cities mo.

7 All the cities which ye shall giue to the Leuites, [shalbe] eight and fourtie cities: them [shall ye giue] with their suburbs.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take mo, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When ye be come ouer Iordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shalbe for you a refuge from the auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And [of] the cities which ye shall giue, six cities shall ye haue for refuge.

14 Ye shall appoint three: on this side Iordan, and ye shall appoint three cities in the land of Canaan which shalbe cities of refuge.

15 These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you,

b God would haue them feared though all the land, because the people might be persecuted by them in the obedience of God and his lawe.

c So that in all were three thousand: and in the compass of these three thousand they might plant and sowe.

Deut. 4. 41. Iosh. 20. 2. and 21. 3.

Exod. 21. 13. deut. 19. 2. Iosh. 20. 2.

d speaking, from the next, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41. Iosh. 20. 7. f Ebr. among them.

Iosh. 19. 51.

f One of the heads of cluise men of euery tribe.

g And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

Iosh. 21. 2. a Because they had no inheritance assigned them in land of Canaan.



you, that every one which killeth any person in barenes, may flee thither.

Exod. 21. 14.  
f Collecting,  
and willingly,

16 And if one smite another with an instrument of iron that hee die, he is a murderer, [and] the murderer shall die the death.

g That is,  
with a big and  
dangerous  
stone: in Ch.  
with a stone of  
his hand,

17 Also if hee smite him by casting a stone, where with he may be slaine, and he die, he is a murderer, [and] the murderer shall die the death.

18 Or if hee smite him with an hand weapon of wood, where with he may be slaine, if he die, he is a murderer, [and] the murderer shall die the death.

Deut. 19. 11.

19 The revenger of the blood himselfe shall slay the murderer: when he meeteth him, he shall slay him.

20 But if hee thrust him\* of hate, or hurle at him by laying of waite, y he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the revenger of the blood shall slay the murderer when he meeteth him.

h Or, suddenly.

Exod. 21. 13.

i Ebr. instru-  
ment.

22 But if hee pulshed him vnadvisedly, and not of hatred, or cast vpon him any thing without laying of waite,

23 Or any stone (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and he die, it was not his enemie, neither sought him any harme.

l That is, his  
next kinsman.

24 Then y Congregation shall iudge betweene the slayer and the auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the cite of his refuge, whither hee was fled: and he shall abide there vnto the death of the hie Priest, which is anointed with the holy oyle.

j Under this  
figure is declar-  
ed, that our  
sinnes could  
not be remitted,  
but by the  
death of the hie  
Priest Iesus  
Christ.

26 But if the slayer come without the borders of the cite of his refuge, whither hee was fled,

27 And the revenger of blood finde him without the borders of the cite of his refuge, and the revenger of blood slay the murderer, hee shall be guiltles.

k By the cen-  
sure of the  
Tunge.

28 Because he should haue remained in the cite of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall be a lawe of iudgement vnto you, throughout your generations in all your dwellings.

l A lawe to  
iudge mur-  
ders done, ei-  
ther of purpose  
or vnadvisedly.  
Deut. 19. 6.  
and 19. 15.  
Math. 18. 16.  
2. cor. 13. 11.

30 Whosoever killeth any person, the Judge shall slay y murderer, through witnesses: but one witness shall not re-

stie against a person to cause him to die. 31 Whosoever ye shall take no recompense for the life of the murderer, which is worthie to die: but hee shall be put to death.

m Which pur-  
posely hath co-  
mitted ini-  
stie.

32 Also ye shall take no recompense for him that is fled to the cite of his refuge, that he should come againe, and dwell in the land, before y death of the hie Priest.

33 So ye shall not pollute the lande wherein ye shall dwell: for blood defileth the lande: and the lande can not be cleansed of the blood that is shed there in, but by the blood of him that shed it.

n Or, murderer.

34 Defile not therefore the land which ye shall inhabit, for I dwell in y middes thereof: For I the Lord dwell among the children of Israel.

o So God is  
mindfull of the  
blood wrong-  
fully shed, that  
he maketh his  
dwelling crea-  
tures to de-  
mande ven-  
geance thereof

#### CHAP. XXXVII.

6 An order for the marriage of the daughters of Zelophehad, 7 The inheritance could not be given from one tribe to another.

**W**hen the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir the sonne of Manasse, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

p It seemeth  
that the tribes  
concerned  
who might  
marrie these  
daughters to  
haue their in-  
heritance: and  
therefore the  
sonnes of Jo-  
seph praye to  
the matter to  
Moses.  
Chap. 27. 1.  
Iosh. 17. 3.  
b Speaking,  
Moses.

2 And said, \* The Lord commanded my lord to giue the lande to inherit by lot to the children of Israel: and my lord was commaunded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance.

4 Also when the Tribes of the children of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

c Signifying  
that at no time  
it could re-  
turne, for in  
the Tribes all  
things returne  
to their  
owne tribes.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whome they thinke best, only to the familie of the tribe of their father shall they marrie:

d For the tribe  
could not haue  
continued if  
the inheritance  
which was the  
maintenance  
thereof should  
haue bene ad-  
ministered to  
others.

7 So shall not the inheritance of the



childzen of Israel remoue from tribe to tribe. for euery one of the childzen of Israel shall ioyne him selfe to the inheritance of the tribe of his fathers.

e When there is no male to inherit.

8 And euery daughter that posseseth any inheritance of the tribes of the childzen of Israel, shall be wife vnto one of the familie of the tribe of her father: that the childzen of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childzen of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moles,

so did the daughters of Zelophehad.

11 For <sup>e</sup> Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues [to certaine] of the families of the sonnes of Manasseh the sonne of Joseph: so their inheritance remainy in the tribe of the familie of their father.

13 These are the <sup>f</sup> commandements and lawes which the Lord commanded by the hand of Moles, vnto the childzen of Israel in the plaine of Moab, by Iord[en] toward Jericho.

Chap. 27.1.

<sup>f</sup> Touching the ceremonies all and individual lawes.

## The fifth booke of Moses,

called \*Deuteronomie.

THE ARGUMENT.

THE wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fourty yeres, Deut. 9.7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene deprived of the vse of his holy word, and sacraments: yet hee did euer preferue his Church euen for his owne mercies sake, and woulde still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminishing therefrom. For by his word he would be knowne to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this word and preservation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willett to exercise themselves diligently in the continual studie and meditation of the same: that they might learne to feare the Lorde, loue their subiects, abhorre couetousnes and vice, and whatsoever offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, and also for the maintenance of that societie which is betwene men: so he precribeth here anewe, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessarie for a common weale: appointing vnto euery estate and degree their charge and duetie: a fwell, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

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### CHAP. I.

2 A wise reherſal of things done before, from Horeb vnto Kadesh-barnea. 33 Moles reprimeth the people for their inuoluntarie. 44 The Israelites are overcome by the Amorgites because they fought against the commandment of the Lord.



These be the wordes which Moles spake vnto all Israel, on this side Iord[en] in the wilderness, in the plaine, ouer against the red Sea, betwene Paran & Tophel, and Laban, and Hazereth, and Di-zahab.

2 [There are] eleuen dayes iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

a In the countrey of Moab.  
b So that the wilderness was betwene the Sea and this plaine of Moab.

c In Horeb, or Sinai, fourtie yeeres before this the lawe was giuen: but because all that were then of age and iudgement were nowe dead, Moles reſpecteth the same to the youth which either then were not borne, or had not iudgement,

3 And it came to passe in the first day of the eleuenth moneth, in the fourthieth yeeer, that Moles spake vnto the childzen of Israel according vnto all that the Lord had giuen him in commandment vnto them.

4 After that hee had laine <sup>d</sup> Sſhon the king of the Amorgites which dwelt in Hethdon, and Og King of Bashan, which dwelt at Aſhtaroth in Edrei.

5 On this side Iord[en] in the land of Moab began Moles to declare this lawe, saying,

6 The Lord our God spake vnto vs in <sup>e</sup> Horeb, saying, We haue dwelt long ynough in this mount,

7 Turne you and depart, and go vnto the

<sup>d</sup> By these examples of Gods fauour their mindes are prepared to receiue the Lawe.  
<sup>e</sup> The second time.

<sup>f</sup> In the second yeeer and second moneth, Numd. 10.11.



childzen of Israel remoue from tribe to tribe. for euery one of the childzen of Israel shall ioyne him selfe to the inheritance of the tribe of his fathers.

e When there is no male to inherit.

8 And euery daughter that posseseth any inheritance of the tribes of the childzen of Israel, shall be wife vnto one of the familie of the tribe of her father: that the childzen of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childzen of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses,

so did the daughters of Zelophehad.

11 For <sup>h</sup> Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues [to certaine] of the families of the sonnes of Manasseh the sonne of Joseph: so their inheritance remainyd in the tribe of the familie of their father.

13 These are the <sup>f</sup> commandements and lawes which the Lord commanded by the hand of Moses, vnto the childzen of Israel in the plaine of Moab, by Iord[en] toward Jericho.

Chap. 27.1.

<sup>f</sup> Touching the ceremonies all and individual lawes.

## The fifth booke of Moses,

called \*Deuteronomie.

THE ARGUMENT.

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3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yere, that Moses spake vnto the childzen of Israel according vnto all that the Lord had giuen him in commandment vnto them.

4 After that hee had laine <sup>d</sup> Saron the king of the Amarithes which dwelt in Hethdon, and Og King of Bashan, which dwelt at Ashtaroth in Edrei.

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6 The Lord our God spake vnto vs in <sup>e</sup> Horeb, saying, We haue dwelt long ynough in this mount,

7 Turne you and depart, and go vnto the

d By these examples of Gods fauour their mindes are prepared to receiue the Lawe.  
e The second time.

f In the second yere and second moneth, Numd. 10.11.



the mountaine of the Amorites, and vnto all the places neere thereunto: in the plaine, in the mountaine, or in the valley:

both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: [euē] vnto the great river, the riuer | Perath.

8 Behold, I haue set the land before you: go in and possesse that land which the Lorde swaue vnto your fathers, Abraham, Izhak, and Yaakob, to giue vnto them and to their seede after them.

9 And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath multiplied you: and behold, ye are this day as the starrs of heauen in number:

11 (The Lorde God of your fathers make you a thousand times so many mo as ye are, and blesse you, as he hath promised you)

12 Holv can I alone beare your cumbrance and your charge, and your strife:

13 Bring you men of wisdom and of vnderstanding, and knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me and saide, The thing is good that thou hast commanded | vs | to doe.

15 So I tooke the chiefe of your tribes wise and knowen men, and made them rulers ouer you, captaynes ouer thousands, and captaynes ouer hundreds, and captaynes ouer fiftie, and captaynes ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controuersies betweene your brethren, and iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, \* but shall heare the small as well as the great: ye shall not feare the face of man: for iudgement is Gods: and the cause that is hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lorde our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, Ye are come vnto the mountaine of the Amorites,

which the Lorde our God doeth giue vnto vs.

21 Beholde, the Lorde thy God hath layed the land before thee: go vp [and] possesse it, as the Lorde the God of thy fathers hath saide vnto thee: feare not, neither be discouraged.

22 Then ye came vnto me enery one, and said, We will send men before vs, to search vs out the land and to bring vs worde againe, what way we must go by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 Who departed, and went by into the mountaine, and came vnto the riuer Eshcol, and searched out the land.

25 And tooke of the fruite of the land in their handes, and brought it vnto vs, and brought vs worde againe, and said, It is a good land, which the Lorde our God doeth giue vs.

26 Notwithstanding, ye would not go by, but were disobedient vnto commandement of the Lord your God.

27 And murmured in your tents, and said, Because the Lord hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we go by: our brethren haue discouraged our hearts, saying, The people [is] greater, and taller then we: the cities [are] great and walled by to heauen: and moreover we haue seene the sonnes of the Anakims there.

29 But I saide vnto you, Dread not, nor be afraid of them.

30 The Lord your God, who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene howe the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then I heard the voice of your words, & was wroth, and swaue, saying,

35 Surely

[Or, Euphrates.

Gene. 15. 18. and 17. 7, 8.

g By the countsell of Ieroboam my father in lawe, Exod. 18. 19. h Not so much by the countsell of Ieroboam, as miraculously,

i Signifieng howe great a burden it is, to gouerne the people. k Those gouernes and vnderstandings are knowne,

l Declaring what sort of men ought to haue a publicke charge: reade Exod. 18. 21.

Iohn 7. 24.

Leuit. 19. 15. chap. 16. 19. 1. sam. 16. 7. prou. 24. 23. eccles. 4. 1. iam. 2. 2. m And you are his Lieutenants,

n So that the fauour tone in them feltes that they did not loose the inheritance promised,

o Reade Rom. 13. 1, 3.

Nom. 13. 24.

[Or, valley of the cluster of grapes.

p To wit, Caleb, and Joshua: Spokes preferred the better part to the greater, that is, two to ten.

q Such was the Akesim, thankfulness that they counted Gods speciall loue hatred. r The other ten, not Caleb and Joshua.

Nom. 13. 29.

s Declaring to renounce our own force, and constantly to followe our vocation, and depend on the Lorde, as the true boldnes, and agreeable to God.

Exod. 13. 21.



Nomb. 14. 23.

35 \* Surely there shall not one of these men of this froivard generation, see that good land, which I sware to give vnto your fathers.

Iosh. 14. 6.

36 Saue Caleb the sonne of Iephunneh: he shall see it, and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lorde.

Nomb. 20. 12.  
and 27. 14.  
Chap. 3. 26.  
and 4. 21.  
and 34. 4.

c Which mis-  
sincerely vnto  
thee.

37 \* Also the Lorde was angrie with me for your sakes, saying, \* Thou also shalt not go in thither.

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither: to encourage him: for he shall cause Israel to inherit it.

u Which were  
under thine  
peere olde, as  
Nomb. 14. 31.

39 Moreover, your children, which ye said shoulde be a pray, and your sonnes, which in that day had no knowledge betwene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne back, and take your iourney into the wilderness by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lorde.

x This decla-  
reth mans na-  
ture, who will  
do that which  
God forbide-  
th, and will  
not doe that  
which he com-  
mandeth.  
y Signifying  
that man hath  
no strength,  
but when God  
is at hand to  
helpe him.

\* We will go by, and fight, according to all that the Lorde our God hath commanded vs: and ye armed you euery man to the warre, and were readie to go by into the mountaine.

42 But the Lorde said vnto me, Say vnto them, So not by, neither fight, (for I am not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare but rebelled against the commandement of the Lorde, and were presumptuous, & went by into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, [euen] vnto Hozmah.

45 And when ye came againe, ye wept before the Lorde, but the Lorde would not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained [before].

## CHAP. II.

1 Israel is forbidden to fight with the Amorites, 9 Hoshites, 19 And Ammonites, 33 Sihon King of Heshbon is defeated.

a They obey-  
ed after that  
God had cha-  
stised them.

**W**hen a We turned, & tooke our iourney into the wilderness, by the way of the red Sea, as the Lorde spake vnto me: and

We compassed mount Seir a long time.

2 And the Lorde spake vnto me, saying, 3 We haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, We shall goe through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed therefore.

5 We shall not prouoke them: for I will not giue you of their land so much as a foote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 We shall bye meate of them for money to eate, & ye shall also purchase water of them for money to drinke.

7 For the Lorde thy God hath blessed thee in all the wayes of thine hande: he knoweth thy walking through this great wilderness, and the Lorde thy God hath bene with thee this fourtie yeere, [and] thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, thorough the way of the plaine, from Elath, and from Esion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lorde said vnto me, Thou shalt not by here Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Enims dwell therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for gyants as the Anakims: whom the Moabites call Enims.

12 The Hoshims also dwell in Seir beforetime, whom the children of Esau chased out and destroyed them before them, and dwell in their stead: as Israel shall do vnto the land of his possession, which the Lorde hath giuen them.

13 Now rise by, [said I,] and get you over the riuer Zered: and we went over the riuer Zered.

14 The space also wherein we came from Kadesh-barnea, vntill we were come over the riuer Zered, [was] eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lorde sware vnto them.

15 For in dede the hand of the Lorde was against them, to destroy them from among the hoste, till they were consumed.

b Eight and  
thirtie yeeres,  
as verse 14.

c This was  
the secunde  
time: for be-  
fore they had  
caused the  
Israelites to re-  
turne, Nomb.  
20. 21,  
Gene. 3. 6. 8.

d And giuen  
thee meates  
wherewith  
thou maist  
make recon-  
pence: also  
God will direct  
thee by his  
providence, as  
he hath  
done.

for, wilderness.

10, besiege.

e Which were  
the Hoshites  
and Ammo-  
nites.

f Signifying  
that as these  
gyants were  
giuen out for  
their sinnes:  
so the wicked  
when their  
sinnes are ripe  
cannot auoide  
Gods plagues,  
Gene. 3. 6. 20.

Nomb. 21. 22.

g He sheweth  
hereby, that  
as God is true  
in his promises:  
so his threaten-  
ings are not  
in vaine.

h His plagues  
& punishment  
to destroy all  
that were  
thence peere  
olde and a-  
boue.



16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: [but] shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon [any] possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of gyants: for gyants dwelt therein aforetime, whom the Ammonites called Zamzummins:

21 A people [that was] great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

23 And the Amims which dwelt in Hazzarim [even] vnto Assah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their steade.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thy hand Sihon, the Amozite King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,

27 ¶ Let me passe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt set me meat for money, for to eate, and shalt giue me water for money for to drinke: onely I will goe through on my foote,

29 As the children of Esau which dwelt in Seir, and the Moabites which dwelt in Ar, did vnto me: vntill I be come ouer Jordan, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon woulde not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because he woulde deliuer him into thine hand, as [appeareth] this day.

31 And the Lord saide vnto me, Beholde, I haue begonne to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 ¶ Then came out Sihon to meete vs, him selfe with all his people to fight at Jahaz.

33 But the Lord our God deliuered him into our powder, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euery cite, men, and women, and children: we let nothing remaine.

35 Onely the cattell we tooke to our selues, and the spoyle of the cities which we tooke,

36 From Arcoer, which is by the banke of the riuer of Arnon, & [from] the cite that is vpon the riuer, euen vnto Silead: there was not one cite that escaped vs: [for] the Lord our God deliuered by all before vs.

37 Onely vnto the land of the children of Ammon thou camest not, [nor] vnto any place of the riuer Jabbok, nor vnto the cities in the mountains, nor vnto whatsoeuer the Lord our God forbade vs.

#### CHAP. IIL

¶ Og King of Bashan is slaine. 1. The signes of his ben, 18 The Reubenites and Gadites are commanded to goe ouer Jordan armed before thy heshbon. 21 Joshua is made captain. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

¶ When we turned, and went by the way of Bashan: and Og king of Bashan came out against vs, he, and all his people to fight at Edrai.

2 And the Lord sayd vnto me, Feare him not, for I will deliuer him, & all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto Sihon king of the Amozites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, ¶ Og the king of Bashan, and all his people: and we smote him, vntill none was left him [aliue].

4 And we tooke all his cities the same time, neither was there a cite which we tooke not from them, [euen] thereloe cities, [and] all the countrey of Argob, the kingdome of Og in Bashan.

God, in his election and reprobation doeth not onely appoint the ends, but the means tending to the same.

Nomb. 21. 23.

Ebr, before vs.

God had cursed Canaan and thereloe he woulde not that any of the wicked race should be preferred.

Or, into our hand.

Or, footed.

Nomb. 21. 33.

chap. 29. 7. a terrace before the count mandement of the Lord, they had int occasion of his part to fight against him.

Nomb. 21. 24.

Nomb. 21. 33.

i. The called themselves Rephaim: that is, perfect ones, or physicians to heale and restore vires: but were in deede Zannunims, that is, wicked and abominable.

Or, Gaza.

k According to his yokes made to Abrahim, Gen. 15. 21. 1 This declarereth that the heares of men are in Gods hands either to be made faint, or bolde.

Nomb. 21. 22.

m Because neither intreatie nor examples of others could moue him, he could not complaine of his mist direction.



**5** All these cities [were] fenced with hie walles, gates and barres, beside<sup>b</sup> by walled towncs a great many.

**6** And we ouerthrewe them, as we did vnto Sihon king of Iethbon, destroying euery citie, [with] men, <sup>c</sup> women, and children.

**7** But all the cattell and the people of the cities we tooke for our selues.

**8** Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuier of Arnon vnto mount hermon:

**9** [Which] hermon the Sidonians call Shirion, but the Amorites call it Shenir)

**10** All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

**11** For onely Og King of Bashan remained of the remnant of the giants,

<sup>d</sup> whose bed [was] a bed of yron: is it not at Rabbath among the children of Ammon: the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

**12** And this land [which] we possessed at that time, fro Arzer, which is by the riuier of Arnon, and halfe mount Gilead, <sup>e</sup> and the cities thereof, gaue I vnto the Reubenites and Gadites.

**13** And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: [even] all the countrey of Argob with all Bashan, which is called, The land of giants.

**14** Jair the sonne of Manasseh tooke all the countrey of Argob, vnto <sup>f</sup> the coastes of Gethuri, and of Baachathai: and called them after his name, Bashan, <sup>g</sup> hanoth Jair vnto this day.

**15** And I gaue [part] of Gilead vnto Machir.

**16** And vnto the Reubenites and Gadites I gaue [the rest] of Gilead, and vnto the riuier of Arnon, halfe the riuier and the borders, euen vnto <sup>h</sup> the riuier Jabbok, [which is] the border of the children of Ammon:

**17** The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of <sup>i</sup> plaine, [to wit,] the salt Sea vnder the springes of Pishgah eastward.

**18** And I commanded <sup>j</sup> you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed before your bre-

thren the children of Israel, all men of warre.

**19** Your wines onely, and your children, and your cattell (for I knowe that ye haue much cattell) shall abide in your cities, which I haue giuen you,

**20** Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which <sup>k</sup> the Lord your God hath giuen them beyond Iorden: then shall ye <sup>l</sup> returne euery man vnto his possession, which I haue giuen you.

**21** <sup>m</sup> And I charged Joshua the same time, saying, Thine eyes haue seene all that the <sup>n</sup> Lord your God hath done vnto these two kings: so that the Lord doe vnto all the kingdomes whither thou goest.

**22** We shall not feare them: for the Lord your God, he shall fight for you.

**23** And I besought <sup>o</sup> the Lord the same time, saying,

**24** O Lord God, thou hast begonne to shewe thy seruant thy greatness & thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, and like thy power?

**25** I pray thee let me go ouer and see the good lande that is beyonde Iorden, that goodly <sup>p</sup> mountaine, and Lebanon.

**26** But the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, <sup>q</sup> Let it suffice thee, speake no more vnto me of this matter.

**27** Get thee vp into the top of Pishgah, and <sup>r</sup> lift vp thine eyes westward, and northward, and southward, & eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:

**28** But charge Joshua, and encourage him, and bidden him: for he shall go before this people, and he shall deuide for inheritance vnto them, <sup>s</sup> the land which thou shalt see.

**29** So we abode in the balley ouer against Beth-peor.

CHAP. IIII.

<sup>t</sup> An exhortation to obserue the lawe without adding thereto or diminishing. <sup>u</sup> Therein standeth our wisdom. <sup>v</sup> We must teach it to our children. <sup>w</sup> No image ought to be made to worship. <sup>x</sup> Threatnings against them that forsake the law of God. <sup>y</sup> God chose the leuie because he loue their fathers. <sup>z</sup> The three cities of refuge.

**N**O we therefore hearken, O Lord, vnto the ordinances and to the lawes which I teach you to do, that ye may liue & goe in, and possesse the land,

<sup>b</sup> As villages and small townes.

<sup>c</sup> Because this was Gods appointment, therefore it may not be iudged cruel.

<sup>d</sup> The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

Nom. 32. 33.

Nom. 32. 41. <sup>e</sup> Meaning when he wrote this historie.

<sup>f</sup> Which separates the Ammonites from the Amorites.

<sup>g</sup> Or, as Aodot-pishgah.

<sup>h</sup> That is, the Reubenites, Gadites, and halfe Manasseh, as Nom. 32. 21.

Nom. 27. 18, 19, 23.

<sup>h</sup> So that the victories came not by your owne wisdom, strength, multitude. Iosh. 1. 5. and 10. 8, 9.

<sup>i</sup> The speaker according to the common & corrupt speech of them which attribute that power vnto doles that onely appertaineth vnto God.

<sup>k</sup> Or, wonders. <sup>l</sup> We meaneth Zion, where the temple should be built and God honoured.

<sup>m</sup> As before he saue by the spirit of prophesie <sup>n</sup> good mountaine which was Zion: so here his eyes were lifted vp about the order of nature to behold all the plentiful land of Canaan.

<sup>o</sup> For this doctrine standeth not in bare knowledge, but in practise of life.



land which the Lorde God of your fathers giveth you.

Chap. 1. 1. 3. 2.

b Think not to be more wise then I am.

c God will not be served by halues but will have full obedience.

d Gods iudgements executed vpon other idolaters.

e And were not idolaters.

2 \*Ye shal put nothing vnto the word which I command you, neither shall ye take ought therefrom, that yee may keepe the commandements of the Lorde your God which I command you.

3 Your eyes haue seene what the Lorde did because of Baal-peor, for al the men that followed Baal-peor, the Lorde thy God hath destroyed euery one from among you.

4 But yee that did cleaue vnto the Lorde your God, are aliiue euery one of you this day.

5 Beholde, I haue taught you ordinances, & lawes, as the Lorde my God commanded me, that ye should do euen so within y<sup>e</sup> land whither ye go to possesse it.

6 Keepe them therefore, and do them:

f Because all men naturally desire wisdom, he sheweth how to attain vnto it, || Or, Iurely.

for that is your wilddome, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, | Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto the, as the Lorde our God is, neere vnto vs, in all that we call vnto him for?

g Helping vs, and deliuering vs out of all dangers, as

2. Sam. 7. 2. 3.

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Land, which I set before you this day?

h The aduerb at these wordes to shew that we can neuer be careful enough to keepe the lawe of God to reach it to our posteritie.

9 But take heede to thy selfe, & keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not y<sup>e</sup> day that thou stoodest before the Lorde thy God in Horeb, when the Lorde sayde vnto me, Gather mee the people together, & I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

Exod. 19. 1. 8.

i The Lawe was giue with fearful miracles, to declare both that God was the author thereof, & also that no flesh was able to abide the rigour of the same.

11 Then came you neere and stood vnder the mountaine, and the mountaine burnt with fire vnto the middes of heauen, [and there was] darkenesse, cloudes and mist.

12 And the Lorde spake vnto you out of the middes of the fire, [and] ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

k God ioyntly in this condition to his counsell, || Or, words.

13 Then he declared vnto you his covenant which he commanded you to do, [eue] the ten commandements, & wrote

them vpon two tables of stone.

14 And y<sup>e</sup> Lorde commanded me that same time, that I should teach you ordinances & lawes, which ye should obserue in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your selues: for ye saw no image in the day that the Lorde spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, & make you a grauen image, [or] representation of any figure: [whether it be] the likenes of male or female,

17 The likenes of any beast that is on earth, [or] the likenes of any fethered foule that flieth in the aire:

18 [Or] the likenes of any thing that creepeth on the earth, [or] the likenes of any fish that is in the waters beneath the earth,

19 And least thou lift by thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lorde thy God hath distributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the yon fornice: out of Egypt to be vnto him a people [and inheritance, as] appeareth this day.

21 And the Lorde was angrie with me for your wordes, and sware that I should not go ouer Iordan, and that I should not go in vnto that good land, which the Lorde thy God giveth thee for an inheritance.

22 For I must die in this land, & shall not go ouer Iordan: but ye shall go ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget the covenant of the Lorde your God which he made with you, and lest ye make you any graue image, [or] likenes of any thing, as the Lorde thy God hath charged thee.

24 For the Lorde thy God is a consuming fire, [and] a ielous God.

25 When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, & make any grauen image, [or] likenes of any thing, and worke euill in the sight of the Lorde thy God, to prouoke him to anger,

26 I will call heauen and earth to record against you this day, that ye shal shortly perish from the land, wherunto ye go ouer Iordan to possesse it: ye shall not

† Ebr. soules, 1 Signifying that destruction is prepared for all them that make any image to represent God.

m Ye hath appointed them, for to serue man.

n Ye hath deliuered you out of most miserable slavery, and freed you for his childre.

o Spokes good affection appeared, in that that he, being enuied of such an excellent treasure, which not enuie them that must enioy it.

p So those that come nort vnto him with loue and reuerence, but rebell against him, Heb. 12. 29.

q Speaking hereby all superstition and corruption of the true service of God.

r Though men would abstine you, yet the inescapable creatures haue witness of your wickedness.

D. i.

prolong



prolong your dayes therein, but shal vtterly be destroyed.

f So that his curse shall make his former blessings of none effect.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you :

28 And there ye shall serue gods, [euen] the worke of mans hande, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

z Not with outward shew or ceremonie, but with a true confession of thy faults, & Ebr. in the latter dayes,

30 When thou art in tribulation, & all these things are come vpon thee, \* at the length, if thou returne to the Lord thy God, and be obedient vnto his voice,

31 [For the Lord thy God is a mercifull God] he wil not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he <sup>u</sup>ware vnto them.

u To certifie them the more of the assurance of their saluation.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and [ask]e fro the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

x Spans negligence is partly cause that he knoweth not God.

33 Did euer people heare the voice of God speaking out of the mids of a fire, as thou hast heard, and liued :

34 O<sup>r</sup> hath God assayed to go and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hande, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes :

y By so manifest proofes that none could doubt thereof.

35 Unto thee it was shewed, that thou mightest knowe, that the Lord hee is God, [ & that there is none but he alone.

z He sheweth the cause, why God wrought these miracles.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the mids of the fire.

a Freely, and not of their desires.

37 And because he loued thy fathers, therefore he chose their seed after them, & hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, [and] to giue thee their lande for inheritance : as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord he is God in heauen aboue, and vpon the

earth beneath : there [is] none other.

40 Thou shalt keepe therefore his ordinances, & his commandements which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

b God promiseth reward not for our merits, but to encourage vs, & to assure vs that our labors shal not be lost.

41 Then Moses separated three cities on this side of Jordan towarde the sunne rising :

42 That the slayer should flee thither, which had killed his neighbour at brawles, and hated him not in thine past, might flee, I say, vnto one of those cities, and liue :

43 [That is] \* Bezer in the wilderness, in the plaine country of Reubenites : and Ramoth in Gilead among the Gadites : and Solan in Bashan among the of Manasseh.

Iosh. 20. 8.

44 So this is the law which Moses set before the children of Israel.

45 These are the \* Wittnesse, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

c The articles and points of the covenant,

46 On this side Jordan, in the balley ouer against Beth-peor, in the lande of Sihon King of the Amorites, which dwelt at Heshbon, whome Moses and the children of Israel <sup>in</sup>note, after they were come out of Egypt :

Nom. 21. 24. chap. 1. 4.

47 And they possessed his lande, and the land of Og King of Bashan, two Kings of the Amorites, which were on this side Jordan towarde the sunne rising :

Nom. 21. 33. chap. 3. 3.

48 From Aroer, which is by the bank of the riuer Arnon, euen vnto mount Zion, which is Bernon,

49 And all the plaine by Jordan Eastward, euen vnto the Sea of the plaine, vnder the \* springs of Pilsah.

d That is, the salt sea, Chap. 3. 17.

#### CHAP. V.

5 Moses is the meane betwene God and the people. 6 The Law is repeated. 23 The people are afraid of Gods doct.

29 The Lord witnesseth that the people would feare him. 32 They must neither decline to the right hand nor left.

Then Moses called all Israel, and sayd vnto them, Heare O Israel the ordinances & the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 \* The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers, [onely] but with vs, [euen]

† Ebr. I speake in your eares.

Exod. 19. 5, 6. a Some read, God made not this covenant, that is, in such ample sort and with such signes and wonders.



b So plainly  
that you neede  
not to doubt  
thereof.

[even with vs all here aliuie this day.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 At that time I stood betweene the Lord and you, to declare vnto you the word of the Lord: for ye were afayd at the sight of the fire, and went not vp into the mount) and he sayd,

6 I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no graven image, [or] any likenesse [of that] that is in heauen aboue, [or] which is in the earth beneath, [or] that is in the waters vnder the earth.

9 Thou shalt neither bolue thy selfe vnto them, nor serue them: for I the Lord thy God am a jealous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth [generation] of them that hate me:

10 And shewing mercy vnto thousands of them that loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt do all thy worke:

14 But the seuenth day [is] the Sabbath of the Lord thy God: thou shalt not do any worke [therin], thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For, remember that thou wast a seruant in the lande of Egypt, and [that] the Lord thy God brought thee out thence by a mighty hande and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy daies may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude and the darkenes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkenes, [for the mountaine did burne with fire] then yee came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Behold, the Lord our God hath shewed vs his glorie and his greatnes, and we haue heard his voyce out of the middes of the fire: wee haue seene this day that God doth talke with man, and he is liuely.

25 Now therefore, why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what flesh [was] there euert, that heard the voyce of the liuing God speaking out of the middes of the fire as we [haue], and liued?

27 So thou neede and heare all that the Lord our God sayth: & declare thou vnto vs all that the Lord our God saith vnto thee: & we will heare it, and do it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: & the Lord saide vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

29 Oh that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 So, say vnto them, Returne you into your tents.

31 But stand thou heere with me, and I will tel thee all the commandements, and the ordinances, & the lawes, which thou shalt teach them: that they may

Math. 5. 21.

Luke. 18. 20.

Rom. 13. 9.

Rom. 7. 7.  
h He speaketh  
not onely of  
that resolute  
will, but that  
there be no  
motion or as  
fection.

i Teaching by  
his example  
to be content  
with his voyce,  
& adde nothing  
thereto.

Exod. 19. 19.

Chap. 4. 33.

[Or, man,

Exod. 26. 19.

k He requirith  
of vs nothing  
but obedience,  
shewing also  
that of our  
selues we are  
unwilling  
therunto.

Exod. 20. 2.  
Leuit. 26. 1.  
psal. 97. 9.  
[Or, seruants.  
c God bindeth  
vs to serue him  
onely, without  
superstition &  
idolatry.

Exod. 34. 7.  
Iere. 32. 18.  
d That is, of  
his honour,  
not permitting  
it to be giuen  
to other.

e The first de-  
gree to keepe  
the command-  
ments is, to  
loue God.

f Opening,  
since God per-  
mitteth sixe  
dayes to our  
labours, that  
we ought wil-  
lingly to dedi-  
cate & seuenth  
to serue him  
wholy.

g Not for a  
thru, but with  
cheere obedience  
and due reue-  
rence.



do them in the land which I giue them to possesse it.

32 Take heede therefore, that yee do as the Lord your God hath commaunded you: turne not aside to the right hand nor to the left,

33 But walke in al the wayes which the Lord your God hath commanded you, that ye may<sup>m</sup> liue, and that ye may go well with you: and that ye may prolong<sup>r</sup> your dayes in the lande which ye shall possesse.

#### CHAP. VI.

1 An exhortation to feare God, & keepe his commandements, which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 How to tempt God. 25 Ragheousnes is conserued in the Law.

**T**Hese now are the commandements, ordinances, and lawes, which the Lord your God commanded me<sup>n</sup> to teach you, that ye might do them in the lande whither yee goe to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, & his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to do it, that it may go well with thee, and that ye may increase mightily<sup>b</sup> in the lande that floweth with milke & home, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely,

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 \* And these wordes which I commaund thee this day, shalbe in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tardest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt bind them for a signe vpon thine hande, and they shalbe as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the postes of thine house, & vpon thy gates.

10 And when the Lord thy God hath brought thee into the lande, which hee swaue vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, and welts digged which thou diggedst not, vineyardes and olive trees which thou plantest not, and [when] thou hast eaten and art full,

12 Beware least thou forget<sup>t</sup> the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt<sup>t</sup> sweare by his Name.

14 Ye shal not walke after other gods, [after any] of the gods of people which are round about you.

15 (For the Lord thy God is a ielous God among you: least the wrath of the Lord thy God be kindled agaynst thee, and destroy thee from the face of the earth.)

16 **C**he shal not<sup>t</sup> tempt<sup>t</sup> the Lord your God, as ye did tempt him in Massah:

17 [But] ye shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good lande which the Lord swaue vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When<sup>t</sup> thy sonne shall aske thee in time to come, saying, what meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you:

21 Then thou shalt say vnto thy sonne, We were Pharaohs bodmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And<sup>t</sup> brought vs out from thence, to bring vs in, and to giue vs the lande which he swaue vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, [and] to feare the Lord our God, that it may go euer well with vs, [and] that he may perseue vs aliuie as at this present.

25 Moreover, this shalbe our righteousnes before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

#### CHAP.

1 He shall neither abbe nor diminish, Chap. 4. 2.

m As by obedience, God giueth vs all felicitie: so of disobeying God, proceede all our miseries.

Or, iudgements.

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

b Which hath abundance of all things apperteyning to mans life.

March. 22. 37. mar. 12. 29. 30. Luke. 10. 27.

Chap. 11. 18.

c Some read, thou shalt whet them vpon thy children: to wit, that they may imprint the more deeply in memorie.

Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

Let not twelv and eale cause thee forget gods mercies, where by thou wast deliuered out of miserie. f He must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By boasting of his power, refusing lawfull means, and abusing his graces.

h Here he com-mendeth all mans good intentions.

i God requi-rett not onely that we serue him all our life, but also that we take paine that our posteritie may see forth his glorie.

k Nothing ought to moue vs more to true obedience then the great benefits which we haue receiued of God. l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.



## CHAP. VII.

1 The Israelites may make no covenant with the Gentiles,  
 5 They must destroy the idoles. 8 The election dependeth  
 on the free loue of God. 19 The experience of the power of  
 God ought to confirme vs. 25 To auoide all occasion of  
 idolatrie.

Chap. 31. 8.

**W**hen the Lord thy God shall  
 bring thee into the land whi-  
 ther thou goest to possesse it,  
 and shall roote out many na-  
 tions before thee: the Hittites, & the Gi-  
 garhites, and the Amorites, and the Ca-  
 naanites, and the Perizzites, and the Hi-  
 uites, and the Jebusites. seven nations  
 greater and mightier then thou.

a Into thy  
power.Exod. 23. 32.  
and 34. 12.

2 And the Lord thy God shall giue  
 them before thee, then thou shalt smite  
 them: thou shalt utterly destroy them:  
 thou shalt make no couenāt with them,  
 nor haue compassion on them.

f Or any of the.

3 Neither shalt thou make mariages  
 with them, neither giue thy daughter  
 vnto his sonne, nor take his daughter  
 vnto thy sonne.

4 For they will cause thy sonne to  
 turne away from me, and to serue other  
 gods: then will the wrath of the Lord  
 be agaynst you, and destroy thee  
 suddenly.

b God would  
have his ser-  
vice pure with-  
out all idola-  
trous cere-  
monies and su-  
perstitions.Chap. 17. 3.  
Chap. 14. 3.  
and 26. 18. 19.Exod. 19. 5.  
1. pet. 2. 9.

5 But thus ye shall deale with them,  
 ye shall ouertrowe their altars, and  
 breake downe their pillars, and ye shall  
 cut downe their groues, and burne their  
 grauen images with fire.

6 For thou art an holy people vnto  
 the Lord thy God, the Lord thy God  
 hath chosen thee, to be a precious people  
 vnto himselfe, aboue all people that are  
 vpon the earth.

7 The Lord did not set his loue vpon  
 you, nor chose you, because yee were  
 mo in number then any people: for yee  
 were the fewest of all people:

c Freely sin-  
ding no cause  
in you maye  
then in others  
to do so.

8 But because the Lord loued you, &  
 because he would keepe the othe which  
 he had sware vnto your fathers, the  
 Lord hath brought you out by a mighty  
 hand, and deliuered you out of the house  
 of bondage from the hand of Pharaoh  
 King of Egypt.

d And so put  
difference be-  
tweene him and  
idoles.

9 That thou mayst knowe, that the  
 Lord thy God, he is God, the faithfull  
 God which keepeth couenant and mer-  
 cie vnto them that loue him and keepe  
 his commandements, [euen] to a thou-  
 sand generations.

e Speaking,  
manifestly, or  
in this life.

10 And rewardeth them to their face  
 that hate him, to bring them to destruc-  
 tion: he will not deferre to reward him  
 that hateth him, to his face.

11 Keepe thou therefore the comman-  
 dements, and the ordinances, and the  
 lawes, which I comāde thee this day  
 to do them.

12 For if yee hearken vnto these  
 lawes, and obserue and doe them, then  
 the Lord thy God shall keepe with thee  
 the couenant, and the mercie which he  
 sware vnto thy fathers.

f This coue-  
nant to ground  
ed vpon his  
free grace: &  
therefore in re-  
compensing  
their obedience  
he had respect  
to his mercie &  
not to their me-  
rites.

13 And hee will loue thee, and blesse  
 thee, and multiplie thee: hee will also  
 blesse the fruite of thy wombe, and the  
 fruite of thy land, thy corne & thy wine, &  
 thine oyle, and y increase of thy kine, &  
 the flocks of thy sheepe in y land, which  
 he sware vnto thy fathers to giue thee.

Exod. 23. 26.

14 Thou shalt bee blessed aboue all  
 people: there shall be neither male nor  
 female barren among you, nor among  
 your cattell.

Exod. 9. 14.  
and 15. 26.

15 Moreover, the Lord will take a-  
 way from thee all infirmities, and will  
 put none of the euill diseases of Egypt  
 (which thou knowest) vpo thee, but will  
 send them vpon all that hate thee.

16 Thou shalt therefore consume all  
 people which the Lord thy God shall  
 giue thee: thine eye shall not spare the,  
 neither shalt thou serue their gods, for  
 that shall be thy destruction.

g We ought  
not to be met-  
ritall where  
God comman-  
deth severitie.  
Exod. 23. 33.

17 If thou say in thine heart, These  
 nations are mo then I, howe can I  
 cast them out:

18 Thou shalt not feare them, [but]  
 remember what the Lord thy God did  
 vnto Pharaoh, and vnto all Egypt:

19 The great tentations which thine  
 eyes sawe, and the signes and wonders,  
 and the mightie hand and stretched out  
 arme, whereby the Lord thy God  
 brought thee out: so shall the Lord thy  
 God doe vnto all the people, whose face  
 thou fearest.

h Or plagues,  
or trials, as  
Chap. 29. 3.  
Exod. 15. 25.  
and 16. 4.

20 Moreover, the Lord thy God will  
 send hornets among them vntill they  
 that are left, and hide themselves from  
 thee, be destroyed.

Exod. 23. 28.  
iosh. 24. 12.

21 Thou shalt not feare them: for the  
 Lord thy God [is] among you, a God  
 mightie and dreadfull.

h There is not  
so small a crea-  
ture, which I  
will not arme  
to fight on thy  
side against  
them.

22 And the Lord thy God will roote  
 out these nations before thee by litle and  
 litle: thou mayest not consume them at  
 once, least the beastes of the fieide in-  
 crease vpon thee.

i So that it is  
your comman-  
dment that God  
accomplish not  
his promise so  
soone as you  
would wish.

23 But the Lord thy God shall giue  
 them before thee, and shall destroy them  
 with a mightie destruction, vntill they  
 be brought to nought.



24 And he shall deliuer their Kings into thine hande, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye burne with fire, and couet not the siluer and golde, [that is] on them, nor take it vnto thee, least thou be snared therewith: for it is an abomination [before] the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou bee accursed like it, but utterly abhorre it, and count it most abominable: for it is accursed.

CHAP. VIII.

God humbled the Israelites to trie what they haue in their heart. 5 God chastised them as his children. 14 The heart ought not to be proud for Gods benefites. 19 The forgetfulness of Gods benefites causeth destruction.

¶ And thou shalt keepe all the commandements which I command thee this day, for to do them: that ye may liue, and be multiplied, and go in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yere in the wilderness, for to humble thee, and to proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, & made thee hungry, and fedde thee with man, which thou knewest not, neither did thy fathers knowe it, that he might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy raiment waxed not olde vpon thee, neither did thy foote swell those fourtie yeres.

5 Know therefore in thine heart, that as a man nouretereth his sonne, so the Lord thy God nouretereth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and depths that spring out of vailles and mountaines:

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oile olue and honie:

9 A land wherein thou shalt eat bread without scarcite, neither shalt thou

lacke any thing therein: a land whose stones are yron, & out of whose mountaines thou shalt digge brasle.

10 And when thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God for the good lande, which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances, which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, & all that thou hast is increased,

14 Then thine heart be lifted vp, thou forget the Lord thy God, which brought thee out of the lande of Egypt, from the house of bondage.

15 Who was thy guide in the great & terrible wilderness, [wherein were] fiery serpents, & scorpions, & drought, where [was] no water, who brought forth water for thee out of the rocke of flint:

16 Who led thee in the wilderness with man, which thy fathers knew not) to humble thee, and to proue thee, that he might do thee good at thy latter ende.

17 Beware, least thou say in thine heart, By powder, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which giueth thee powder to get substance to establish his couenauent which he sware vnto thy fathers as appeared this day.

19 And if thou forget the Lord thy God, & walke after other gods, & serue them, and worship them, I testifie vnto you this day, ye shall surely perish.

20 As the nations which the Lord destroyed before you, so ye shall perish, because ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

God doth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their finnes. 17 The two tables are broken. 26 Spokes speere for the people.

¶ Care O Israel, Thou shalt passe ouer Jordan this day, to go in [and] to possesse nations greater and mightier then thy selfe, [and] cities great & walled vp to heauen,

2 A people great and tall, [euen] the children of the Anakims, whome thou knowest,

Where there are mines of metal,

For to rectifie Gods benedictions, and not to be thankfull, is to contemne God in them.

By attributing Gods benefites to thine owne wisdom and labour, to good fortune.

Nomb. 20, 11.

Exod. 16, 15.

Things concerning this life proceede onely of Gods mercie: much more spirituall gifts and life euermolting.

Take to witness the heauen and the earth, as chap. 4, 26.

Chap. 12, 3. exod. 23, 24. Iosh. 7, 1, 21. 2. mac. 12, 40. k. And be intreated to isolatry.

Chap. 13, 17.

2 Shewing that it is not enough to heare the word, except we exercise it by example of life.

Which is declared in afflictions, either by patience, or by giuing against Gods visitation.

Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs. As they that go bare footed.

So that his afflictions are signes of his fatherly loue towards vs.

Or, merces.

Opening, shortly.



b By the re-  
proy of p<sup>h</sup> tyics,  
Rom. 13. 29.

knowest, & [of whom] thou hast<sup>b</sup> heard  
[say,] who can stand before the children  
of Anake.

c To guide  
thee and go-  
uerne thee,

3 Understand therefore that this day  
the Lord thy God is he which goeth o-  
uer before thee [as] a consuming fire: he  
shall destroy them, and he shall bring the  
downe before thy face: so thou shalt cast  
them out and destroy them suddenly, as  
the Lord hath said vnto thee.

d Span of him  
self can deserue  
nothing but  
Gods anger,  
and if God  
spare any, its  
commeth of  
his great me-  
cie.

4 Speake not thou in thine heart af-  
ter that the Lord thy God hath cast the  
out before thee [saying,] For my<sup>d</sup> righte-  
ousnesse the Lord hath brought me in,  
to possesse this land: but for the wicked-  
nesse of these nations the Lord hath cast  
them out before thee.

5 [For] thou entrest not to inherite  
their lande for thy righteousnesse, or for  
thy bright heart: but for the wickednes  
of those nations, & for the which God doeth  
cast them out before thee, and that hee  
might performe the worde which the  
Lord thy God sware vnto thy fathers,  
Abraham, Ishak, and Yaakob.

6 Understand therefore, that p<sup>e</sup> Lord  
thy God giueth thee not this good lande  
to possesse it for thy righteousnesse: for  
thou art a stiffnecked people.

e Like stub-  
burne oren  
which wil not  
endure their  
maiores poyt,  
f he poynt  
by the length  
of time, that  
their rebellion  
was most  
great, and in-  
tolerable.

7 Remember, [and] forget not, how  
thou prouokedst the Lord thy God to  
anger in the wilderness: since the day  
that thou didst depart out of the land of  
Egypt, vntill ye came vnto this place ye  
haue rebelled against the Lord.

8 Also in thozed ye prouoked the Lord  
to anger so that the Lord was wroth  
with you, [even] to destroy you.

Exod. 24. 18.  
and 34. 28.

9 Whē I was gone vp into p<sup>e</sup> mount,  
to receiue the tables of stone, the tables,  
[I say,] of the couenant, which p<sup>e</sup> Lord  
made w<sup>th</sup> you: & \* I abode in the mount  
fourtie daies & fourtie nights, [and] I  
neither ate bread nor yet dranke water:

Exod. 31. 18.

10 Then p<sup>e</sup> Lord deliuered me two  
tables of stone, written with the s<sup>e</sup> finger  
of God, & in the was cōtēmed according  
to all the words which p<sup>e</sup> Lord had said  
vnto you in the mount out of the middes  
of the fire, in the day of the assemble.

g That is mi-  
raculously, and  
not by the hand  
of men,

11 And when the fourtie dayes and  
fourtie nyghtes were ended, the Lord  
gaue mee the two tables of stone, the ta-  
bles, [I say,] of the couenant.

Exod. 32. 7.  
h So soon as  
man declineth  
frō the obser-  
uance of Gods  
his waies are  
corrupt,

12 And the Lord saide vnto me, \* A-  
rise, get thee downe quickly from hence:  
for thy people which thou hast brought  
out of Egypt, haue<sup>h</sup> corrupt their  
wayes: they are soone turned out of the

way, which I commanded them: they  
haue made them a molten image.

13 Furthermore, the Lord spake vn-  
to me, saying, I haue seene this people,  
and beholde, it is a stiffnecked people.

14 Let me alone, that I may destroy  
them, and put out their name from vnder  
heauen, and I will make of thee a  
nightie nation, & greater then they be.

i Signifying  
that the pray-  
ers of p<sup>h</sup> faith-  
full are a barre  
to stay Gods  
anger, that he  
consume not al,

15 So I returned, and came downe  
from the Mount (and the Mount burnt  
with fire, and the two Tables of the co-  
uenant were in my two handes)

16 Then I looked, & beholde, ye had  
sinned against the Lord your God: for  
ye had made you a molten calfe, [and]  
had turned quickly out of the<sup>k</sup> way  
which the Lord had commanded you.

k That is frō  
p<sup>h</sup> law: where  
he declareth  
what is the  
cause of our  
perdition.

17 Therefore I tooke the two Ta-  
bles, and cast them out of my two hāds,  
and brake them before your eyes.

18 And I fel downe before the Lord,  
fourtie dayes, and fourtie nights, as be-  
fore: I neither ate bread nor dranke  
water, because of all your sinnes, which  
ye had committed, in doing wickedly in  
the sight of the Lord, in that ye prouo-  
ked him vnto wrath.

19 [For] I was afraid of the wrath &  
indignation, whereof the Lord was  
moued against you, [euen] to destroy you)  
yet the Lord heard me at that time allo.

20 Likewise the Lord was very an-  
grie with Aaron, [euen] to destroy him:  
but at that time I prayed also for Aaron.

l Whereby he  
sheweth what  
dager thep are  
in, that haue  
autolytie, and  
refist not wic-  
kednesse,

21 And I took your sinne, [I meane]  
the calfe which ye had made, and burne  
him w<sup>th</sup> fire, and stamped him & grounde  
him small, euen vnto very dust: & I cast  
the dust thereof into the riuer, that de-  
cended out of the<sup>m</sup> Mount.

m Hoies of  
Ghatal,  
Nom. 11. 1, 3,  
Exod. 17. 7,  
Nom. 11. 34.

22 Also \* in Taberah, and in \* Hara-  
sah \* and in Kadroth hattaauah ye pro-  
uoked the Lord to anger.

23 Likewise when the Lord sent you  
from Kadeth barnea, saying, Goe vp &  
posseſſe p<sup>e</sup> lande which I haue giue you,  
then ye<sup>n</sup> rebelled against the commande-  
ment of the Lord your God, a beleueed  
him not, nor hearkened vnto his voyce.

n At p<sup>e</sup> returne  
of the hoies.

24 Ye haue bene rebellious vnto the  
Lord, since the day that I knewe you.

25 Then I fell downe before p<sup>e</sup> Lord  
fourtie dayes & fourtie nights, as I fel  
downe before, because the Lord had  
sayde, that he would destroy you.

o Whereby is  
signified that  
God requirith  
earnest con-  
tinuance in  
prayer,

26 And I prayed vnto the Lord, and  
sayd, O Lord God, destroy not thy peo-  
ple & thine inheritance, which thou hast

redeemed



redeemed through thy greatnes, whom thou hast brought out of Egypt by a mightie hande.

*p* The godly in their prayers growe on gods promises, and confesse their finnes.

Nom. 14. 16.

27 Remember thy seruants Abraham, Ishak, and Iakob: looke not to the stubburnesse of this people, nor to their wickednesse, nor to their sinne.

28 Lest the countrey, whence thou broughtest the, say, "Because the Lord was not able to bring them into the land which he promised them, or because hee hated them, hee caried them out, to slay them in the wilderness."

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

#### CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requirerh of his. 16 The circumcision of the heart. 17 God regardeth not person. 21 The Lord is the praise of Israel.

Exod. 34. 1.

**I**n the same time the Lord saide vnto me, "Hew thee two Tables of stone like vnto the first, and come by vnto me into the mount, and make thee an Arke of wood,

2 And I wil write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke."

*a* Which wood is of long continuance.

3 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, & went by vnto the Mountaine, & the two Tables in mine hande.

4 Then hee wrote vpon the Tables according to the first writing (the ten commandments, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the<sup>b</sup> assemblie) and the Lord gaue them vnto me.

*b* When you were assembled to receiue the lawe.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroth of the children of Iakob, to Holera, where Aaron dyed, and was buried, and Eleazar his sonne became Priest in his steade.

*c* This mountaine was also called Hoy, Nom. 20. 28.

7 From thence they departed vnto Sudgodah, and from Sudgodah to Iotbath a land of running waters.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, (and) to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

*d* That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: [for] the

Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, fourtie dayes and fourtie nightes, & the Lord heard me at the time also, [for] the Lord would not destroy thee.

11 But the Lord saide vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule:

13 That I keepe the commandments of the Lord, and his ordinaes, which I command thee this day, for thy wealth:

14 Beholde, heauen, and the heauen of heauens [is] the Lords thy God, and the earth, with all that therein is.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, & did choole their seede after the, [eu]er thou aboue al people, as appeareth this day.

16 Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, & Lord of lordes, a great God, mightie, & terrible, which accepteth no persons nor taketh reward:

18 Who doeth right vnto the fatherlesse, & terrible, which accepteth no persons nor taketh reward: who doeth right vnto the fatherlesse and widowe, and loueth the stranger, giuing him foode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, & thou shalt sweare by his Name.

21 He is thy praise, & he is thy God, & hath done for thee these great & terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt with leuitie persons, & now the Lord thy God hath made thee, as the starres of the heauen in multitude.

*c* So God turned the curse of Iakob, Gen. 49. 7. vnto blessing.

*f* For all our finnes & transgressions God requirerh nothing but to turne to him & obey him.

Psal. 24. 1.

*g* Although he was Lord of heauen and earth, yet would he choose none but you.

*h* Cut off all your euill affections, Jer. 44.

2 Chron. 19. 7. iob. 34. 19. rom. 2. 11.

Chap. 6. 13. mat. 4. 10.

1 Reade Chap. 6. 13.

Gen. 46. 27. exod. 1. 5.

Gen. 15. 5.

#### CHAP. XI.

1 An exhortation to loue God, & keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God, 19 To teach it vnto the children. 26 Blessing, and cursing.

**T**herefore thou shalt loue the Lord thy God, & shalt keepe that, which he commandeth to be kept: that is, his ordinaes, and his lawes, and his commandments allway.

2 And consider this day [for] I speake not]

*2* De. which haue seene Gods graces with your eyes, ought rather to be moued, the more children, which haue onely heard of them.



not] to your childre, which haue neither knowen nor seene) the chastisement of <sup>b</sup> Lord your God, his greatnes, his mightie hand, and his stretched out arme,

3 And his signes, & his actes, which he did in <sup>c</sup> the maddes of Egypt vnto Pharaoh the King of Egypt and vnto al his land:

4 And what he did vnto the hoste of the Egyptians, vnto their hostes and to their charets. When hee caused the waters of the red Sea to ouerflowe them, as they pursued after you, & the Lord destroyed them vnto this day:

5 And what he did vnto you in <sup>d</sup> wilderness, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed the with their householdes and their tents, and al their substance that they had in the maddes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe all the commandements, which I commande you this day, that ye may be strong, and goe in and possesse the land whither ye go to possesse it:

9 Also that ye may prolong [your] dayes in <sup>e</sup> the land, which the Lord swaue vnto your fathers, to giue vnto them & to their seede, euen a land that floweth with milke and honie.

10 For the lande whither thou goest to possesse it, is not as the lande of Egypt, from whence ye came, where thou sowdest thy seede, and wateredst it with thy <sup>f</sup> hand as a garden of herbes:

11 But I lad whither ye go to possesse it, is a land of mountains & vaillets, [and] drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God [are] all wayes vpon it, from <sup>g</sup> the beginning of the yeere, euen vnto the end of <sup>h</sup> yeere.

13 If ye shall hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also wil giue raine vnto your land in due time, the first raine & the latter, & thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayst eate, and haue ynough.

16 [But] beware lest your heart

deceiue you, and least ye turne aside, & serue other gods, and worship them,

17 And [so] the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeelde not her fruite, and ye perish quickly from <sup>i</sup> good land, which the Lord giueth you.

18 Therefore shall ye lay by these my wordes in your heart and in your soule, and <sup>j</sup> binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes,

19 And ye shall <sup>k</sup> teache them your children, speaking of them, when thou sittest in thine house, & when thou walkest by the waye, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon <sup>l</sup> thy posts of thine house, & vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lord swaue vnto your fathers to giue them, as long as <sup>m</sup> the heauens are aboute the earth.

22 For if ye keepe diligently all these commandements, which I commande you to doe: [that is,] to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then wil <sup>n</sup> the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 All the places whereon the soles of <sup>o</sup> your feete shal treade, shalbe yours: your coast shalbe from the wilderness and from Lebanon, and from the River, [euen] the river Perath, vnto the bittermost Sea.

25 No man shall stande against you: [for] the Lord your God shall cast the feare and dread of you vpon all the land that ye shal treade vpon, as he hath said vnto you.

26 Beholde, I set before you this day a blessing and a curse:

27 The blessing, if ye obey the commandements of the Lord your God which I commande you this day:

28 And the curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, which ye haue not <sup>p</sup> knowen.

29 When the Lord thy God therefore hath brought thee into <sup>q</sup> the land, whither thou goest to possesse it, then thou shalt put the <sup>r</sup> blessing vpon mount Gerizim, and the curse vpon mount Ebal.

<sup>a</sup> By deuiling to your selues foolishly deuoting to your owne fantasies.

Chap.6.6,8.

Chap.4.10,8. 6.6.7.

<sup>g</sup> As long as the heauens endure.

<sup>i</sup> Josh.1.3. <sup>h</sup> This was accomplished in Dauds & Solomon's time.

<sup>j</sup> Called Epitaphium.

Chap.28.3. & 30.1.

Chap.28.15.

<sup>k</sup> He reponeth the malice of men which leaue <sup>l</sup> which is to certain, so folowe that which is vncertaine. Chap.27.12, 13, iosh.8.33.

30 Ake

<sup>b</sup> Alwee euer-  
ing his bene-  
fices, as his  
corrections.

<sup>c</sup> Ebr. was at  
their feete.

<sup>d</sup> Because ye  
haue felt both  
his chastise-  
ments and his  
benefices.

<sup>e</sup> Or, labour.  
<sup>f</sup> As by mak-  
ing gutters  
for the water to  
come out of the  
river Nilus to  
water the land.

<sup>g</sup> In the seere  
time, and to-  
ward harvest.



1 Spanning in Samaria.

1 Or, playne.

Chap. 5. 32.

30 Are they not beyond Jordan on y<sup>e</sup> part, where the sunne goeth downe in the land of the Canaanites, which diuel in the plaine ouer against Gilgal, beside the y<sup>e</sup> groue of Hozel?

31 For ye shall passe ouer Jordan, to goe in to possesse the lande, which the Lord your God giueth you, and ye shal possesse it, and diuell therein.

32 Take heede therefore that ye do all the commandemets and the lawes, which I set before you this day.

#### CHAP. XII.

2 To destroy the idolatrous places, 5. 8. To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To add nothing to Gods word.

**T**hese are the ordinaunces and the lawes, which ye shal obserue and doe in the lande (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2<sup>a</sup> Ye shall bitterly destroy al the places wherein the nations which ye shal possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

3<sup>a</sup> Also ye shall ouerthrowe their altars, and breake downe their pillars, and burne their y<sup>e</sup> groues with fire: and ye shall hew downe the grauen images of their gods, and abolish their names out of that place.

4 Ye shall not so do vnto the Lord your God.

5 But ye shall seeke the place which the Lord your God shall chuse out of all your tribes, to put his Name there, [and] there to diuell, and thither thou shalt come.

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the offering of your handes, and your bolues, and your free offerings and the first borne of your kine and of your sheepe.

7 And there ye shall eate before the Lord your God, and ye shall reioyce in al that ye put your hand vnto, [both] ye, and your houtholdes, because the Lord thy God hath blessed thee.

8 We shall not do after al these things that we do here this day: that is euery man whatsoever seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when ye go ouer Jordan, and diuell in the land, which the Lord your God hath giuen you to inherite, and [when] he hath giuen you rest from all your enemies round about, and ye diuell in safetie,

11 When there shalbe a place which the Lord your God shal chuse, to cause his Name to diuell there, thither shall ye bring all that I command you: your burnt offerings, and your sacrifices, your tithes, and the offering of your handes, and all your speciall bolues which ye bring vnto the Lord:

12 And ye shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maydes, and the Leuite that is with you in your gates: for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that y<sup>e</sup> see:

14 But in the place which the Lord thy chuse in one of thy tribes, there shalt thou offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: [both] the vncleane and the cleane may eate thereof, as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, [but] poure it vpon the earth as water.

17 Thou mayest not eate within thy gates the tithe of thy come, nor of thy wyne, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy bolues which thou boldest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shal chuse, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 Beware, thou forsake not the Leuite, as long as thou liuest vpon y<sup>e</sup> earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, & thou shalt saye, I will eate flesh, (because thine heart logeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireth.

21 If y<sup>e</sup> place which the Lord thy God hath

g It had not bin enough to conquer, except God had maintained them in rest vnder his protection.

10r, that which ye chuse out for your voyces.

Chap. 10. 9.

h As was declared euer by the placing of the Ark, as in 1 Samuel 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i As God hath giue thee power and abilitie, k Euery one migbt eate at home alwel the best appointed for sacrifice as the other. l Spanning, whatsoever was offered to the Lord might not be eaten, but where he had appointed.

Eccles. 7. 32.

Gen. 28. 14. chap. 19. 8.

a Whereby they are admonished to seeke none other God. Chap. 7. 5.

Judg. 2. 2.

b Wherein they sacrificed to their idols.

c Ye shall not serue the Lord with superstitions.

1. King. 8. 29. 2. chro. 6. 5. and 7. 12. 16.

d Spanning the first frutes,

e Where his Ark shalbe.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.



hath chosen to put his Name there, bee farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thyne heart desireth.

22. Euen as the roe bucke and the hart is eaten, so shalt thou eate them: [both] the vncleane and the cleane shall eate of them alike.

† Ebe, be strōg or constant.  
m Because the life of beasts is in their blood.

23. Onely be sure that thou eate not the blood: for the blood is the life, and thou mayest not eat the life with flesh.

24. [Therefore] thou shalt not eate it, but poure it vpon the earth as water.

25. Thou shalt not eate it, that it may go well with thee, and with thy childre after thee. Whē thou shalt do that which is right in the sight of the Lord:

n That which thou wilt offer in sacrifice,

26. But thine holie things which thou hast, & thy bullockes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27. And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lorde thy God, & the blood of thine offerings shalbe poured vpon the altar of the Lorde thy God, and thou shalt eat the flesh.

28. Take heede, and heare all these wordes which I command thee, that it may go well with thee, and with thy children after thee for euer, when thou doest that which is good & right in the sight of the Lord thy God.

o God by promises bindeth his selfe to do good to them that obey his voyce.

29. [When] the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, & thou shalt possesse them and dwell in their land,

p By following their superstitions & idolatries, & thinking to serue me thereby.

30. Beware, lest thou bee taken in a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, howe did these nations serue their gods, that I may do so likewise.

31. Thou shalt not doe so vnto the Lorde thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

q They thought nothing too deare to offer to their idoles.

32. [Therefore] whatsoeuer I command you, take heede you doe it: \* thou shalt put nothing herto, nor take ought therefrom.

Chap. 4. 2. ioh. 1. 7. proueb. 30. 6. reuel. 22. 18.

## CHAP. XIII.

5. The inticers to idolatrie must be slain, & keepe they neuer so holy, 6. So neuer of kindred or friendship, 12. Of great in multitude of power,

**I**f there arise among you a prophete, or a dreamer of dreames, (and giue thee a signe or wonder,

a Which sayeth that he hath things reuealed vnto him in dreames.

2. And the signe & the wonder, which he hath tolde thee, come to passe) saying, <sup>b</sup> Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

b He sheweth vnto thee the false prophetes tēte.

3. Thou shalt not hearken vnto the wordes of the prophete, or vnto that dreamer of dreames: for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart, and with all your soule.

c God ordeineth all these things that his may be knowen.

4. Ye shal walke after the Lord your God & feare him, & shal keepe his commandments, & hearken vnto his voyce, & ye shall serue him, and cleaue vnto him.

5. But that prophete, or that dreamer of dreames, he shall be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euill away forth of the middes of thee.

d Being conuicted by testimonies and cōdemned by the Iuge.

6. [If] thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, [that is] in thy bosome, or thy friend, which is as thine owne soule, intice thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

e All naturall affectiōs must giue place to Gods honour,

f Whom thou louest as thy selfe.

7. [Any] of the gods of the people which are round about you, nere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8. Thou shalt not consent vnto him, nor heare him, neither shall thine eye pietie him, nor shew mercie, nor keepe him secret:

9. But thou shalt euen kill him: & thine hande shalbe first vpon him to put him to death, and then the handes of all the people.

g As the witness is charged, Chap. 17. 7.

10. And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11. That \* all Israel may heare and feare, and doe no more any such wickednesse as this among you.

Chap. 17. 13.

12. [If] thou shalt heare say (concerning any of thy cities which the Lord thy God



God hath giuen thee to dwell in)

#Ebr. children of Belial.

13 Wicked men are gone out from among you, and haue drawen away the inhabitants of their cite, saying, Let vs goe and serue other gods, which ye haue not knowen,

h Which art appointed to see faultes punished,

14 Then thou shalt seeke, and make searche and enquire diligently: and if it be true, [and] yf thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that cite with the edge of the sword: destroy it utterly, and all that is therein, and the cattell thereof with the edge of the sword.

i Signifying yf no execrable, nor more grievously to be punished, then of them which once possessed God.

16 And thou shalt gather all yf spoyle of it into the middes of the streete thereof, and burne With fire the cite & all the spoyle thereof euery whit, vnto the Lord thy God: & it shal be an heape for euer: it shal not be buyt againe.

k Of yf spoyle of that idolatrous & cursed cite, Reade chap. 7. 26. and ioh. 7. 11.

17 And there shall cleane nothing of the damned thing to thine hand, that yf Lorde may turne from the fiercenes of his wrath, & shew thee mercie, and haue compassion on thee, and multiplie thee, as he hath sborne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandments which I comānd thee this day, that thou do that which is right in the eyes of the Lorde thy God.

#### CHAP. XIII.

1 The manners of the Gentiles in marking themselves for the dead, may not be followed. 2 What meates are cleane to be eaten, and what not. 3 The rites for the Leuite, stranger, fatherlesse, and widow.

Leuit. 19. 28.

**E**are the childre of the Lord your God. \* Ye shall not cut your selues, nor make you [any] baldnes betweene your eyes for the dead.

Chap. 7. 6. and 26. 18. 19.

2 \* For thou art an holy people vnto the Lord thy God, and the Lorde hath cholen thee to be a precious people vnto him selfe, aboue al the people that are vpon the earth.

a Therefore thou oughtest not to follow yf superstitions of the Gentiles,

3 Thou shalt eate no maner of abomination.

b This ceremonial Law instructed the Jewes to seek a spirituall purenes, euen in their meat and drinke.

4 These are the beastes, which ye shal eate, yf beefe, the sheepe, & the goate,

5 The hart, and the roe bucke, and the buegle, and the wilde goate, and the vnicorne, & the wilde ore, & the chamois,

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, & [is] of the beastes that cheweth the cudde, that shall ye eate.

7 But these ye shal not eate, of them that chewe the cudde, and of them that

deuide and cleane the hoofe [onely:] the camell, nor the hare, nor yf cony: for they chewe the cudde, but deuide not yf hoofe: [therefore] they shalbe vncleane vnto you:

8 Also the swyne, because he deuideth the hoofe, and cheweth not the cud, shal be vncleane vnto you: ye shall not eate of their flesh, nor touch their dead carcases.

9 \* These yee shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

Leuit. 11. 9.

10 And whatsoeuer hath no finnes nor scales, ye shal not eate: it shalbe vncleane vnto you.

11 Of all cleane birdes ye shal eate:

12 But these are they, whereof ye shal not eate: the egle, nor the gothardwe, nor the osprey,

13 Nor the gleade, nor the kyte, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor yf night crow, nor the semearw, nor the halwke after her kinde,

Or, cuckow.

16 Feather the litle owle, nor yf great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the comozant:

18 The stoike also, & the heron in his kind, nor the lapwing, nor the backe.

Leuit. 11. 19.

19 And euery creeping thing that flieth, shal be vncleane vnto you: it shal not be eaten.

20 [But] of al cleane foules ye may eat.

21 Ye shall eate of nothing that dyeth alone, but thou shalt giue it vnto the stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not see the a kiddie in his mothers milke.

c Because their blood was not shed, but remaneth in them. d Which is not of the religion.

Exod. 23. 19. and 34. 26.

22 Thou shalt giue the tithe of all yf increase of thy seede, that cometh forth of the field yere by yere.

23 And thou shalt eate before the Lorde thy God (in the place which hee shall chuse to cause his Name to dwell there) the tithe of thy come, of thy wine, and of thyne oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lorde thy God alway.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

24 And if the way be to long for thee, so yf thou art not able to carie it, because yf place is far from thee, where the Lorde thy God shall chuse to let his Name,

when yf Lorde thy God shal blesse thee, f which he shall giue thee abun-

25 Then

littie,



25 Then shalt thou make it in money, and take the money in thine hande, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it bee ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & thou shalt eate it there before the Lord thy God, and reioyce, [both] thou, and thine household.

27 And the Leuite is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the end of thre yere thou shalt bring forth all thy riches of thine increase of the same yere, and laye it by within thy gates.

29 Then shall Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shal eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

## CHAP. XV.

1 The yere of releasing of debts. 5 God blesseth them that keepe his commandmentes. 7 To helpe the poore. 12 The freedom of seruants. 19 The first borne of the cattell must be offered to the Lord.

**A**T the terme of seven yeres thou shalt make a freedom.

2 And this is the manner of freedom: euery creditour shall quite his ioue of his hand which he hath lent to his neighbour: hee shal not aske it againe of his neighbour, nor of his brother: for [the yere] of the Lords freedom is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 Save when there shalbe no poore with thee: for the Lord shall blesse thee in þ land, which þ Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto þ voice of þ Lord thy God to obserue and do all these commandmentes, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: & thou shalt lende vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shal not reigne ouer thee.

7 ¶ If one of thy brethren do thee be poore: win any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor

shut thine hand from thy poore brother:

8 But thou shalt open thine hande vnto him, and shalt lende him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedom is at hand: therefore it grieveth thee to looke on thy poore brother, and thou giuest him nought, and he crye vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, & in all that thou puttest thine hand to.

11 Because there shall be euery [some] poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to the poore in thy land.

12 ¶ If thy brother an Ebrewe sell him selfe to thee, or an Ebrewe, and serue thee six yeres, even in the seventh yere thou shalt let him go free fro thee:

13 And whē thou sendest him out free from thee, thou shalt not let him goe away empty,

14 [But] shalt giue him a liberal rewarde of thy sheepe, and of thy come, & of thy wine: thou shalt giue him of þ wherewith þ Lord thy God hath blessed thee.

15 And remember þ thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he lay vnto thee, I will not go away from thee, because hee loveth thee and thine house, [and] because he is well with thee.

17 ¶ Then shalt thou take a naule, and perce his eare through against the doore, and he shall be thy seruant: for euery: and vnto thy mayde seruant thou shalt doe likewise.

18 Let it not grieue thee, whē thou lettest him go out free fro thee: for he hath serued thee six yeres, [which is] the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which

Math. 5. 42.  
luke. 6. 34.

Ebr. shine eye  
is euill.

Ebr. let not  
thine heart be  
euill.

c To try pouer  
charitie. 2. 17.  
26. 11.

d Thou shalt  
be liberrall,

Exod. 21. 2.  
leuit. 25. 14.

e In toke that  
thou doest ac-  
knowledge the  
benefite which  
God hath giue  
thee by his la-  
bours,

Exod. 21. 6.

f To the yere of  
Jubile. Leuit.  
25. 40.

g For the hired  
seruant serued  
but thre yeres,  
and the free.  
Exod. 21. 19.

h For they are  
the Loys.

g After the  
Israel hath re-  
ceiued þ Loys  
part,

h Besides the  
pecuniary riches  
that were giue  
to the Leuites,  
these were also  
in those for  
the poore,

a He shal only  
release his de-  
bts, which are  
not able to pay  
for that yere.

b For if thy  
debt be rich,  
he may be con-  
strained to pay.

Chap. 28. 12.

¶ Or, any of thy  
cities.



the Lorde shall chuse, [both] thou, and thine household.

Leuit. 22. 20.  
22. chap. 17. 1.  
eccus. 35. 12.

21 \* But if there be any blennish therein, [as if it be] lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 [But] shalt eat it within thy gates: the vncleane, and the cleane [shalt eat it] alike, as the roe bucke, and as the hart.

23 Onely thou shalt not eat the blood thereof, [but] poyre it vpon the ground as water.

#### CHAP. XVI.

1 Of Easter, 10 Micsonide, 23 And the feast of Tabernacles. 18 What officers ought to bee ordeined. 21 Idolatric forbidden.

**T**hou shalt keepe the moneth of Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer <sup>a</sup> Passouer vnto the Lorde thy God, of sheepe and bullockes <sup>b</sup> in the place where the Lorde shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: [but] seven dayes shalt thou eat vncleauened bread therewith, [euē] the bread of tribulation: for thou camest out of the lande of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee in all thy coastes seven dayes long: neither shalt there remaine <sup>c</sup> night any of the flesh vntill the morning which thou offeredst the first day at euē.

5 Thou mayest <sup>d</sup> not offer the Passouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lorde thy God shall chuse to place his Name, there thou shalt offer the <sup>e</sup> Passouer at euē, about <sup>f</sup> going downe of the sunne, in the season <sup>g</sup> thou camest out of Egypt.

7 And thou shalt roste & eate it in the place which <sup>h</sup> the Lord thy God shall chuse, and shalt returne on the morrow, and go vnto thy tents.

8 Sixe dayes shalt thou eate vncleauened bread, and the seventh day [shall be] a solemne assemblie to the Lord thy God: thou shalt doe no worke [therein].

9 <sup>i</sup> Seven weekes shalt thou <sup>j</sup> number vnto thee, and shalt beginne to number the seven weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, [euē] a free gift of thine hande, which thou shalt giue vnto the Lorde thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite <sup>k</sup> is within thy gates, and the stranger, and the fatherlesse, & the widow, that are among you, in the place which <sup>l</sup> the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember <sup>m</sup> thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 <sup>n</sup> Thou shalt obserue <sup>o</sup> feast of the Tabernacles seue dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, & thy daughter, and thy seruant, & thy maide, & the Leuite, and the stranger, & the fatherlesse, and the widow, that are within thy gates.

15 Seven dayes shalt <sup>p</sup> keepe a feast vnto the Lord thy God in <sup>q</sup> place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine handes, thou shalt in any case be glad.

16 <sup>r</sup> Three times in the yere shalt al the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vncleauened bread, and in the feast of the weekes, & in <sup>s</sup> feast of the Tabernacles: and they shall not appeare before the Lord <sup>t</sup> emptye.

17 Every man [shall giue] according to the gift of his <sup>u</sup> hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 <sup>v</sup> Judges and officers shalt thou make thee in all thy cities, which <sup>w</sup> the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 <sup>x</sup> Wert not thou <sup>y</sup> laue, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 <sup>z</sup> That which <sup>aa</sup> is iust & right shalt thou followe, that thou mayest liue, and possesse the lande which the Lord thy God giueth thee.

21 <sup>ab</sup> Thou shalt plant thee no groue of any trees neere vnto <sup>ac</sup> altar of <sup>ad</sup> the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no <sup>ae</sup> pillar, which thing the Lorde thy God hateth.

[Or, as thou art able, willingly.]

<sup>g</sup> That is, the 15. day of the fourth month, Leuit. 23. 34.

Exod. 23. 15. and 34. 23.

Eccus. 35. 4.

<sup>b</sup> According to <sup>h</sup> abilitie that God hath giuen him.

<sup>i</sup> He gaue authoritie to that people for a time to chuse them selfes magistrates,

<sup>k</sup> The magistrate must constantly folowe the tenor of the Lawe, & in nothing decline from iustice,

[Or, image.]

#### CHAP.

<sup>i</sup> Thou shalt as well eate them, as the roe bucke, and other wilde beastes,

<sup>a</sup> Read Exod. 13. 4.

<sup>b</sup> Thou shalt eate the Easter Lambes, Chap. 12. 5.

Exod. 12. 14. 15.

<sup>c</sup> Which signified that affliction, which thou hadst in Egypt,

<sup>d</sup> This was chiefly accomplished, when the Temple was built,

<sup>e</sup> Which was sufficient to put them in remembrance of their deliverance out of Egypt: to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

<sup>f</sup> Beginning at <sup>g</sup> next morning after the Passouer, Leuit. 23. 15. eccus. 33. 4.



CHAP. XVII.

2 The punishment of the idolater. 9 Hard countenances are brought to the Priest & the King. 12 The countenance must die. 15 The election of the King. 16 and 17 What things he ought to suppose. 18 And what he ought to imbrace.



**H**OU shalt offer vnto the Lord thy God no bullock nor sheepe wherein is \* a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which I Lord thy God giueth thee, man or woman that hath wrought wickednes in sight of I Lord thy God, in transgressing his covenant,

3 And hath gone & serued other gods, and worshipped the: as the sunne, or the moone, or any of I holste of heauē, which I haue not commanded,

4 And it be told vnto thee, & thou hast heard it, the shalt thou inquire diligently: if it be true, & I thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed I wicked thing) vnto thy gates, [whether it be] man or woman, & shalt stone them with stones, till they die.

6 \* At the mouth of two or three witnessess shall hee that is worthy of death, die: [but] at the mouth of one witness, he shall not die.

7 The hands of I witnesses shall be first vpon him, to kill him: & after ward I hands of al I people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter to hard for thee in iudgement betweene blood and blood, betweene plea & plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, & go by vnto the place which the Lord thy God hath chuse,

9 And thou shalt come vnto I Priests of I Leuites, & vnto I Judge that shall be in those daies, and aske, and they shall thewe thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) thewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law, which they shall teach thee, & according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline fro the thing which they shall thewe thee, [neither] to the right hand, nor to the left.

12 And that man I wil do presumptu-

ously, not hearkening vnto the Priest (that standeth before the Lord thy God) to minister there) or vnto the iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, & shalt possesse it, & dwell therein, if thou say, I will let a King ouer me, like as all the nations that are about me,

15 [Then] I shalt make him king ouer thee, whom I Lord thy God shall chuse: fro among thy brethren shalt thou make a king ouer thee: I shalt not let a stranger ouer thee, which is not thy brother.

16 In any wise hee shall not prepare him many horses, nor bing the people againe to Egypt, for to encrease the number of horses, seeing the Lord hath saide vnto you, Ye shall henceforth go no more againe that way.

17 Neither shall hee take him many wiues, lest his hart turne away, neither shall he gather him much siluer & golde.

18 And when he shall sit vpon I throne of his kingdom, then shall he write him this in Lawe repeated in a booke, by the Priests of the Leuites.

19 And it shall be with him, & he shall reade therein all daies of his life, that he may learne to feare the Lord his God, [&] to keepe all the wordes of this Lawe, and these ordinances, so: to do them:

20 That his heart bee not lifted by aboue his brethren, & that hee turne not from the commandement, to the ryght hande or to the left, [but] that hee may prolong his dayes in his kingdom, hee, and his sonnes in the nuddes of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite coming from an other place. 9 To auoide the abomination of I Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shall staine. 22 How he may be knownen.

**T**HE Priests of the Leuites, [and] al I tribe of Leui shall haue no part nor inheritance with Israel, [\* but] shall eate the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as hee hath saide vnto them.

3 ¶ And this shall be the Priests due tie of I people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the shoulder,

h So long as he is I true minister of God, & ymouereth according to his word,

Or, maiest not of thy nation, lest he change true religion into idolatrie, and bing thee to sinuer. To encourage their sinners, & to take them of their best horses, & King, 10, 28. I from I Law of God.

m Seaning the Duties of the Leuites. n The shall cause it to be written by them, or he shall write it by their example,

o Whereby is meant, I kings ought so to loue their subiects, as nature bindeth one byether to loue another,

Nom. 18, 20,

Chap. 10, 9. 1 cor. 9, 13.

a That is, the Lordes part of his inheritance,

b The ryght shoulder, 28, 18, 18,

Chap. 15, 21. a Thou shalt not serue God for facies sake, as hypocrites doe,

b Shewing I the crime can not be excused by the frailtie of the person,

c Whereby hee sheweth all religion & seruing of God which God hath not commanded,

Nomb. 35, 30. chap. 19, 15. math. 18, 16. 2, cor. 13, 1. I Ebe. of two witnesses or three witness-

d Whereby they declared that they testified the truth, e To signifye a common confent to mainteine Gods honour and true religion,

f Who shall obey the sentence as the Priests counsel him by the Lawe of God,

g Thou shalt obey their sentence that the controuersie may haue an ende,



and the two cheeks, and the maxwe.

4 The first fruits [also] of thy corne, of thy wine, & of thine oyle, & the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand & minister in the Name of the Lord, him, and his sonnes for euer.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shall chuse,

7 He that the minister in the name of the Lord his God, as all his brethren the Leuites, which remain there before the Lord.

8 They shall haue like portions to eat beside that which cometh of his sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to do after the abominations of those nations.

10 Let none be found among you that maketh his sone, or his daughter to go through the fire, or that bleth witchcraft, or a regard of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that acknowledgeth counsell at the dead.

12 For all that do such things are abominations vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt bee bright therefore with the Lord thy God.

14 For these nations which thou shalt possess hearken vnto those that regarde the times, & vnto soothsayers: as for thee, the Lord thy God hath not suffered thee so.

15 The Lord thy God will raise vp vnto thee a Prophet like vnto mee, from among you, [euen] of thy brethren: vnto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidest, Let mee heare the voyce of my Lord God no more, nor see this great fire any more, that I dye not.

17 And the Lord said vnto mee, They haue well spoken.

18 I will raise them vp a Prophet fro among thy brethren like vnto thee, and will put my wordes in his mouth, and he shall speake vnto them all that I shall commande him.

19 And whosoener will not hearken

vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speake in the name of other gods, euen the same prophet shall dye.

21 And if thou thinke in thine heart, howe shall we knowe the word which the Lord hath not spoken:

22 When a Prophet speake in the Name of the Lord, if thing folow not, nor come to passe, that is thing which the Lord hath not spoken, [but] the prophet hath spoke it presumptuously: thou shalt not [therefore] be afraid of him.

# CHAP. XIX.

2 The franchised to wimes, 14 How to remove thy neighbours bounds, 16 The punishment of him that beareth false witness.

When the Lord thy God shall roote out the nations, whose lande the Lord thy God giueth thee, and thou shalt possess them, and dwell in their cities, and in their houses,

2 Thou shalt separate three cities for thee in the mides of thy land, which the Lord thy God giueth thee to possess it.

3 Thou shalt prepare thee the way, and deuide the coasts of the land, which the Lord thy God giueth thee to inherit, into three partes, that every man slayer may flee thither.

4 This also is the cause wherefore the manslayer shall flee thither, and live: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee goeth vnto the wood with his neighbour to herb wood, & his hand straketh with an axe to cut downe a tree, if the head slip from the helme, & hit his neighbour that he dieth, the same shall flee vnto one of the cities, and live.

6 Least the auenger of the blood follow after the manslayer, while his heart is chased, and ouertake him, because his way is long, and slay him, although he be not worthy of death, because he hated him not in time passed.

7 Wherefore I commande thee, saying, Thou shalt appoynt out three cities for thee.

8 And when the Lord thy God enlarge thy coastes (as hee hath sworne vnto thy fathers) and giueth thee all the lande which hee promised to giue vnto thy fathers,

9 If thou keepe all these commandments to doe them, which I commande thee

i By executing punishment vpon him.

k Under this sure note hee certifyeth al the other tokens.

Chap. 12. 29.

Exod. 21. 13. nom. 35. 9. 12. iosh. 20. 2.

a Spake an open and ready way.

b Which hee lech against his will, & bare no hatred in his heart.

c That murther hee be not committed vpon murder. Nom. 35. 12.

d Or, can not be iudged to death.

e When thou goest ouer Jordan to possess the whole land of Canaan.

c Hearing to see God himselfe, & not to see his face.

d Not constrained to live of himselfe.

e Signifying that they were purged by this ceremony of passing between two fires. Leuit. 18. 21. Leuit. 20. 27. 1. Sam. 28. 7.

f Without hypocrisy, or mixture of false religion.

g Hee that thou not so.

h Approved. Act. 7. 37.

i Hearing a continual succession of prophets, & all the ends of all prophets come. Exod. 20. 19.

j Ebr. 1. 45. act. 3. 21. k Which promise is not only made to Christ, but to all that reach in his name. Isa. 55. 21.



Ioh. 10. 7.

e Lett thou be  
punished for  
innocent bloodf The Paye  
States.g The whoso-  
uer pardoneth  
murder, offer-  
eth against  
word of God.Chap. 17. 6.  
math. 18. 16.  
Ioh. 8. 17.  
2. Cor. 13. 1.  
heb. 10. 38.h Gods pre-  
sence is where  
his true min-  
sters are as-  
sembled.Pro. 19. 5.  
dau. 17. 62.Exod. 21. 23.  
Leuit. 24. 20.  
math. 5. 38.i Spemning,  
upon this occa-  
sion: for God  
permitteth not  
his people to  
fight when it  
seemeth good  
to them.

thee this day: [to wit,] that thou loue the Lord thy God, and walke in his wayes for ever: then shalt thou adde three cities mo for thee besides those three.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit: lest blood be upon thee.

11 But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee into any of these cities.

12 Then the Elders of his cite shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away [the cry] of innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance: that thou shalt inherit in the land, which the Lord thy God giueth thee to possesse it.

15 One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that he dooeth in: [but] at the mouth of two witnesses or at the mouth of three witnesses shall the matter bee established.

16 If a false witness rise vp against a man to accuse him of trespass,

17 Then both the men which strue together, shall stand before the Lord, [euen] before the Priests and the Judges, which shall be in those dayes,

18 And the Judges shall make diligent inquisition: and if the witness bee found false, [and] hath giuen false witness against his brother,

19 Then shall ye do vnto him as hee had thought to do vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednes among you.

21 Therfore thine eye shall haue no compassion, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote.

## CHAP. XX.

3 The exhortation of the Spirit when the Israelites go to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be deliueed.

When thou shalt go forth to warre against thine enemies, and shalt see horses and chariots, [and] people mo then thou, bee not affrayed of them: for the

Lord thy God [is] with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, heare, O Israel: ye are come this day vnto battell against your enemies: \* let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God goeth with you, to fight for you against your enemies, [and] to saue you.

5 And let the officers speake vnto the people, saying, what man [is there] that hath built a newe house, and hath not dedicated it: let him go and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man [is there] that hath planted a vineyard, & hath not eaten of the fruite: let him go and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

7 And what man [is there] that hath betrothed a wife, & hath not taken her: let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, \* whosoever is afraide and faint hearted, let him goe and returne vnto his house lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 When thou comest neere vnto a cite to fight against it, thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, & thou shalt smite it with the edge of the sword.

14 Only the women, and the childre, \* and the cattel, and all that is in the city, [euen] all the people thereof shalt thou take vnto thy selfe, & shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way of fro thee,

R.iii.

which

Chap. 18. 7.

b To present to defend you in his grace and power.

c For when they entered first to dwell in an house, they gave thanks to God, acknowledging that they had that benefit by his grace.

d The words were signified to make common of provisions, Leuit. 19. 25.

Iudg. 7. 3.

Nomb. 21. 22. chap. 2. 26.

e It is accept peace.

Ioh. 8. 3.



f For God had appointed that  
g Canaanites should be destroyed, & made the Israelites executors of his will, chap. 7. 1.

Which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall give thee to inherit, thou shalt save no person alive,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee.

18 That they teach you not to do after all their abominations, which they have done unto thy gods, and [so] ye should sinne against the Lord your God.

19 When thou shalt besiege a citie long time, and made warre against it to take it, destroy not the trees thereof, by smutting an axe into them: for thou maiest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans [life].)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, until thou subdue it.

#### CHAP. XXI.

a Inquisition for murder. 1 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The bodie may not hang all night.

**I**f one be found slain in the land, which the Lord thy God giveth thee to possesse it, lying in the field, [and] it is not known who hath slain him,

2 Then thine Elders and thy Judges shall come forth, and measure unto the cities that are round about him that is slain.

3 And let the Elders of that citie, which is next unto the slain man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer unto a stone valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their worde shall all strife and plague be tryed.

6 And all the Elders of that citie that came neere to the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands have not shed this blood, neither have

our eyes seene it.

8 And the Lord, be mercifull unto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, & the blood shall be forgiven them.

9 So shalt thou take away [the cry] of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 When thou shalt goe to warre against thine enemies, & the Lord thy God shall deliver thee into thine handes, and thou shalt take them captives,

11 And shalt see among the captives a beautifull woman, and shalt a desire bre to her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shawe her head, and pare her naides,

13 And she shall put off the garment she was taken in, and she shall remaine in thine house, and bewaile her father & her mother a moneth long: and after that shalt thou goe in unto her, and marrie her, and she shall be thy wife.

14 And if thou haue no fauour unto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 If a man haue two wives, one loued and an other hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee appointeth his sonnes to be heires of that which he hath, hee may not make the sonne of the beloued first borne, before the sonne of the hated, which is the first borne:

17 But he shall acknowledge some of the hated for his first borne, & give him double portion of all that he hath: for he is the first of his strength, & to him belongeth the right of the first borne.

18 If any man haue a sonne that is stubburne & disobedient, which will not hearken vnto his father, nor his boyce of his mother, & they haue chastened him, and he would not obey the,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne & disobedient, [he] will not obey our admonition:

c This was a prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before they could be joynt to the people of God. e As having renounced parents & kindred. f This onely was permitted in the warres; otherwise the Israelites could not marry strangers.

g This declarerth that the plurality of wives came of a corrupt affection.

h Or while the sonne of the hated liueth.

i As much as to two of the others. j Except he be vntogether, as was Keuben & Ashubs stone.

k For it is the mothers dute also to instruct her children.

g Some read, For man shall be in steade of the tree of the field, so come out in the siege against thee.

a This law declared howe horrible a thing murder is, seeing that for one man a whole countrey should be punished except a remedie be found.

b Or, rough. c That blood shed of the innocent beast in a solitary place, might make them abhorre the fact.



tion: he is a ryotour, and a drunkard.

21 Then all the men of his cite shall stone him w<sup>th</sup> stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 If a man also haue committed a trespassed worthy of death, and is put to death, and thou hangedst him on a tree,

23 His body shall not remaine <sup>m</sup> all night vpon the tree, but thou shalt bury him the same day: for the \* curse of God [is] on him that is hanged. Defile not therefore thy lande which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 Her commandment to haue care of our neighbours goods, 2 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birdes, 8 Why they should haue battlements, 9 Not to mixe diuers kindes together, 13 Of the tisse not being found a virginne, 22 The punishment of adulterie.

**T**HOU shalt not see thy brothers ore: nor his sheepe go astray, and withdraue thy selfe from them, [but] shalt bring them againe vnto thy brother.

2 And if thy brother be not <sup>b</sup> neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, until thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his asse, and so shalt thou doe with his rayment, and shalt so doe with all lost thinges of thy brother, which hee hath lost: if thou hast founde them, thou shalt not withdraue thy selfe [from them].

4 C Thou shalt not see thy brothers asse nor his ore fall downe by the way, & withdraue thy selfe from them, [but] shalt lift them vp with him.

5 C The <sup>d</sup> woman shall not weare that which pertaineth vnto the man, neither shall a man put on Womans rayment: for all that do so, [are] abominati- on vnto the Lord thy God.

6 C If thou finde a birdes nest in the way, in any tree, or on the ground, [Whe- ther they bee] yong or egges, and the damme sitting vpon the yong, or vpon the egges, thou shalt not take <sup>f</sup> damme with the yong,

7 [But] shalt in any wise let <sup>f</sup> damme goe and take the yong to thee, that thou maiest prosper and prolong thy dayes.

8 C When thou buidest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 C Thou shalt not <sup>g</sup> solue thy vine- yarde with diuers kindes of seedes, least thou defile the increase of the seed which thou hast sowed, and the fruite of the vineyarde.

10 C Thou shalt not plowe with an ore and an asse together.

11 C Thou shalt not weare [a gar- ment] of diuers sorts, as of woollen and linen together.

12 C Thou shalt make thee fringes vpon the foure quarters of thy besture, wherewith thou couerest thy selfe.

13 C If a man take a wife, and when he hath lyen with her, hate her,

14 And lay <sup>h</sup> slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayde,

15 Then shall the father of the mayd and her mother take <sup>g</sup> & bring the signes of the maydes virginittie vnto the Elders of the cite to the gate.

16 And the maydes father shall laye vnto the Elders, I gaue my daughter vnto this man to wife, & he hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a mayde: loe, these are the tokens [of my daughters virginittie: and they shall spread the <sup>h</sup> besture before the Elders of the cite.

18 Then the Elders of the cite shall take that man and chastise him,

19 And shall condemne him in an hundredth [shekels] of siluer, & giue them vnto the father <sup>i</sup> of the mayde, because he hath brought vp an euill name vpon a maid of Israel: and the shee haue his wife, and he may not put her away al his life.

20 C But if this thing be true, that the made be not founde a virginne,

21 Then they shall bring forth the made to the doore of her fathers house, and the men of her cite shall stone her with stones to death: for they hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 C If a man be found lying with a woman married to a man, then they shall dye euil both twaine: [so wit.] the man that lay with the wife, & the wife: so thou shalt put away euill fro Israel.

23 C If a mayde be betroothed vnto an husbände, and a man finde her in the towne and lye with her,

24 Then shall ye bring the both out

<sup>f</sup> The tenor of this Law is, to walke in simplicitie, & not to be curious of new inuen- tions,

Num. 15. 38,

<sup>g</sup> That is hee an occasion that the is slandered,

<sup>h</sup> Spreading <sup>f</sup> thereof, wherein the signes of her virginittie were,

<sup>i</sup> For the fault of the child reboundeth to the shame of the parents: therefore he was re- cepted when the was fault- les,

Leuit. 20. 10,

1 Which death has also ap- pointed for blasphemers & idolaters: so that to disobey the parents is most horrible,

m For Gods lawe by his death is satis- fied, & nature abhorreth cru- eltie. Galat. 3. 13.

Exod. 23. 4.

a As though thou sawest it not.

b Whereby, b brotherly as- fectio is shewen, not only to them b dwel nere vnto us, but also to them which are farre off, c Spuch moze art thou bound to doe for thy neighbours person.

d For that were to alter the order of na- ture, and to re- spite God.

e If God detect crueltie done to little birds, howe much moze to man, made accord- ing to his image?



unto the gates of the same citie, and shal stone the witch stones to death: & mayde because she cryed not, being in the citie, and the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maide in the fildes, and force her, and lye with her, the man that lay with her, shall die alone:

26 And vnto the maide thou shalt do nothing, because there is in the mayde no [cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For hee founde her in the fildes: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ If a man finde a mayde that is not betrothed, and take her, and lye with her, and they be founde,

29 Then the man that lay with her, shall giue vnto the maydes father fiftie [shekels] of siluer: & she shall be his wife, because he hath humbled her: he can not put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall hee conuince his fathers skirt.

## CHAP. XXXII.

1 ¶ What men might not bee admitted to office, 2 ¶ What they ought to auoyd when they go to warre, 3 ¶ Of the fugitiue seruant, 4 ¶ To slea all kinde of whoredome, 5 ¶ Of vsurie, 6 ¶ Of the neighbours vine and coyne,

**N**One that is hurt by bursting, or that hath his priue member cut off, shall enter into the Congregation of the Lorde.

2 ¶ A bastard shall not enter into the Congregation of the Lorde: euen to his tenth generation shall hee not enter into the Congregation of the Lorde.

3 ¶ The Ammonites and the Moabites shall not enter into the Congregation of the Lorde: euen to their tenth generation shall they not enter into the congregation of the Lorde for euer.

4 ¶ Because they met you not to breadd and water in the way, when ye came out of Egypt, & because they hired against thee Balaam the sonne of Beor, of Desethor in Aram naharaim, to curse thee.

5 Neuertheless, the Lorde thy God would not hearken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

6 Thou shalt not seeke their peace: nor their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptia, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation, shall enter into the Congregation of the Lorde.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is uncleane by that which commeth to him by night, he shal go out of the hoste, and shall not enter into the hoste,

11 But at euen he shal wash [himself] with water, & when the sunne is down, he shall enter into the hoste.

12 ¶ Thou shalt haue a plate also vnto the hoste, whither thou shalt resort, 13 And thou shalt haue a paddel among thy weapons, and when thou woundest sit downe without, thou shalt digge therewith, and returning thou shalt couer thine excrements.

14 For the Lorde thy God walketh in the muddes of thy campe to deliuer thee, and to giue [thee] thine enemies before thee: therefore thine hoste shall be holy, that he see no filthy thing in thee and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, [euen] among you, in what place he shal choose, in one of thy cities where it liketh him best: thou shalt not drede him.

17 ¶ There shall be no whoore of the daughters of Israel, neither shall there be a whoore keeper of sonnes of Israel.

18 ¶ Thou shalt neither bring the hire of a whoore, nor the price of a dogge into the house of the Lorde thy God for any boile: for euen both these [are] abomination vnto the Lorde thy God.

19 ¶ Thou shalt not giue to vsury to thy brother: [as] vsury of money, vsury of meate, vsury of any thing that is put to vsury.

20 ¶ Vnto a stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsury vnto thy brother, that the Lorde thy God may blesse thee in all that thou settest thine hande to, in the lande whither thou goest to possesse it.

21 ¶ When thou shalt bove a bove vnto the Lorde thy God, thou shalt not be slacke to pay it: for the Lorde thy God will surely require it of thee, and

¶ If fathers haue reuocated their idolatrie, and receiued circumcision.

¶ For the necessity of nature.

¶ Speaking hereby his people shoulde be pure both in soule and body.

¶ This is mee of the heathen, who sele for their masters crueltie, and imbrace the true religion, [Ebr. gates.]

¶ Forbidding hereby that any gaine gotten of euill things shoulde be applied to the seruice of God, [Mich. 1.7. Exod. 22.25. leuit. 25.36.]

¶ This was permitted for a time for the hardness of their heart. ¶ If thou best thy charitie to thy brother, God will declare his loue toward thee.

[fo]

[Or, defiled.]

[Or, no sinne worthy death.]

k ¶ Speaking, that the innocent can not be punished,

Exod. 22.16.

l He shall not lye with his stepmother: meaning hereby al other degrees forbidden, [Leuit. 18.]

a ¶ Cypher to beare office, to marrie a wife.

b ¶ This was to cause them to lye chastely, &amp; their posteritie might not be reuerred, [Nehc. 13.1.]

c ¶ Hereby he commandeth all, that further not the children of God in their vocation, [Nom. 22.5,6.]

d ¶ Thou shalt haue nothing to doe with them.



[fo] it should be summe vnto thee.

22 But when thou abstamest from bowling, it shalbe no summe vnto thee.

m If the bowbe  
be lawfull and  
goodly.

23 That which is gone out of thy lippes, thou shalt<sup>m</sup> keepe and performe, as thou hast bowed it willingly vnto the Lord thy God: [foz] thou hast spoken it with thy mouth.

n Being hired  
foz to labour.

24 C When thou comest vnto thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell.

o To bring  
home to thine  
house,  
Mat. 12. 1.

25 When thou comest into thy neighbours corne<sup>o</sup>, thou mayest plucke the eares to thine hande, but thou shalt not moue a sickle to thy neighbours corne.

#### CHAP. XXIIII.

1 Diuorcement is permitted, 2 He that is newly married is exempted from warre. 3 Of the pledge. 14 Cages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widowe.



When a man taketh a wife, and marryeth her, if so bee shee finde no fauour in his eyes, because hee hath epyed some fithynesse in her,

a Herch God  
appoynteth not  
that light di-  
uorcement, but  
permitteth it  
to auoyde fur-  
ther inconue-  
nience. Mat.  
19. 7.

then let him write her a bill of diuorcement, and put it in her hande, and sende her out of his house.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, & put it in her hande, and sende her out of his house, or if the latter man die which tooke her to wife:

b Seeing that  
by diuorcing  
her, hee is  
to be un-  
cleane and  
dileid.

4 [Then] her first husbände, which sent her away, may not take her againe to be his wife, after that she is<sup>b</sup> defiled: for that [is] abomination in the sight of the Lord, and thou shalt not cause the doct to sinne, which the Lord thy God doeth giue thee to inherite.

c That they  
might learne  
to knowe one  
anothers con-  
ditions, and so  
afterward liue  
in goodly peace.  
d For any  
thing, wherby  
a man getteth  
his liuing.

5 C When a man taketh a new wife, he shall not go a warfare, neither shall be charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 No man shall take the nether nor the upper<sup>d</sup> millstone to pledge: for this gage is [his] liuing.

Leuit. 19. 2.

7 If any man be found stealing any of his brethren or of children of Israel, and maketh marchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 Take heede of the<sup>a</sup> plague of leprosie, that thou obserue diligently, and

doe according to all that the Priestes of the Leuites shall teach you: take heede ye do as I commanded them.

Num. 12. 10.

9 Remember what the Lord thy God did vnto Miriam by the way after that ye were come out of Egypt.

10 C When thou shalt aske againe of thy neighbour any thing lent, thou shalt not go into his house to fet his pledge.

e As though  
thou wouldest  
appoint what  
to haue, but  
that receiue  
what he may  
spare.

11 But thou shalt stande without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermoze if it be a poore bodie, thou shalt not sleepe with his pledge.

13 [But] shalt restore him the pledge when the summe goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousness vnto thee before the Lord thy God.

f Though he  
would be un-  
thankfull, yet  
God will not  
forget it.

14 C Thou shalt not oppresse an hired seruant that is needie a poore, [neither] of thy brethren, nor of the stranger that is in thy land with in thy gates.

Leuit. 19. 13.  
Job. 1. 14.

15 Thou shalt giue him his hire for his day, neither shal the summe go downe vpon it: for he is poore, and therewith susteineth his life: least he crye against thee vnto the Lord, and it be summe vnto thee.

16 C The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but euery man shalbe put to death for his owne sinne.

2. King. 14. 6.  
2. chro. 25. 4.  
Iere. 31. 29. 30.  
Ezek. 18. 20.

17 C Thou shalt not peruert<sup>g</sup> right of the stranger, [nor] of the fatherlesse, nor take a widowes rayment to pledge.

g Because the  
world did least  
esteem these  
sorts of people,  
therefore God  
hath most care  
ouer them.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaunde thee to doe this thing.

Leuit. 19. 9.  
and 23. 22.

19 C When thou cuttest downe thine harvest in thy field, and hast forgotten a sheafe in the fiede, thou shalt not goe againe to fet it, [but] it shall be for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may blesse thee in all thy works of thine hands.

20 Woe thou beatest thine olive tree, thou shalt not goe ouer the boughes againe, [but] it shalbe for the stranger, for the fatherlesse, and for the widowe.

h Or, gatherest  
thine olives.

21 When thou gatherest thy<sup>i</sup> vine-  
yarde, thou shalt not gather the grapes cleane after thee, [but] they shall be for the stranger, for the fatherlesse, and for the widowe.

i Or, the grapes  
of thy vine-  
yard.

22 And remember that thou wast a seruant in the lande of Egypt: therefore I commaunde thee to doe this thing.

h God iudged  
the not mind-  
full of his be-  
neficence except  
they were be-  
neficent vnto  
others.



CHAP. XXV.

3 The beating of the offenders. 5 To raple vp seede to the kinselman. 11 In what case a womans hande must be cut off. 13 Skillfull weights and measures. 19 To destroy the Amalekites.

**W**hen there shall be strife betwene men, and they shall come vnto iudgement, and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned.

2 Then if to be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, and to be beaten before his face, according to his trespassse, vnto a certaine number.

3 **F**ourtie stripes shall he cause him to haue and not past, least if he shoulde exceede and beat him about that with many stripes, thy brother shoulde appeare despised in thy sight.

4 **T**hou shalt not mouel the ore that treadeth out the corne.

5 **I**f brethren diuel together, and one of them dye and haue no soune, the wife of the dead shall not marrie with out: [that is,] vnto a stranger, but his kinselman shall goe in vnto her, and take her to wife, and doe the kinsemens office to her.

6 And the first boyme which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinselwoman, then let his kinselwoman goe by to the gate vnto the Elders, and say, My kinselman refuseeth to raise vp vnto his brother a name in Israel: hee will not doe the office of a kinselman vnto me.

8 Then the Elders of his cite shall call him, and commune with him: if hee stande and say, I will not take her,

9 Then shall his kinselwoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spitte in his face, and answere, and say, So shall it be done vnto that man, that will not builde by his brothers house.

10 And his name shall bee called in Israel, The house of him whose shooe is put off.

11 **C** When men strue together, one with another, if the wife of the one come neere, for to rid her husbande out of the handes of him that smiteth him, and put forth her hande, and take him by his priuites,

12 Then thou shalt cut off her hand:

thyne eye shall not spare her.

13 **T**hou shalt not haue in thy bagge two manner of weights, a great and a small,

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 [But] thou shalt haue a right and iust weight: a perfitte and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such thinges, [and] all that doe vnrighteously, [are] abomination vnto the Lord thy God.

17 **R**emember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 Holde he mette thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast faynted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies rounde about in the lande, which the Lord thy God giueth thee for an inheritance to possesse it, [then] thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must praye when they offer them. 12 The tith of the thirde yere. 13 Their protestation in offering it. 19 To what honoure God preferreth them which acknowledge him to be their Lord.

**A**ND when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 Then shalt thou take of the first of all the fruites of the earth, and bring it out of the lande that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lord thy God shall chuse to place his Name there.

3 And thou shalt come vnto the Priest, that shall bee in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lord swore vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hande, and set it downe before the altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A Syrian was my father, who being redy to perish [for hunger]

†Ebr. stone and stone,

†Ebr. Ephah & ephahrade Exod. 16.36.

Exod. 17.8.

† This was partly accomplished by Saul, about 450. yeres afterwarde.

† By this ceremony they acknowledged that they received the land of Canaan as a free gift of God.

† To be called vpon, seru'd, and worshipped spiritually. Chap. 12.5.

† Meaning Jacob, who seru'd thence receiued in Syria

a Whether there be a plaintiffe or none, the magistrates ought to trie out faultes and punishe according to the crime. b When the crime deserueth not death. c The Iewes of superstition afterwardeooke one another. 2. Cor. 11.24.

1. Cor. 9.9. 1. Tim. 5.18. Ruth. 4.2. math. 22.24. mar. 12.19. Luke 20.28.

d Because the Chelme word signifies not the naturall brother, and the word that signifies a brother, is taken also for a kinsman: it seemeth that it is not ment that the naturall brother should marry his brothers wife, but some other of the kindred, that was in that degree which might marry.

e This lawe importeth, that godly chastity be preserved: for it is an honorable thing to see a woman putt shame.



hunger,] went down into Egypt, & so-  
journed there with a small companie, &  
grew there vnto a nation great, mightie  
and full of people.

6 And the Egyptians bered vs, and  
troubled vs, and laded vs with cruell  
bondage.

7 But when wee cryed vnto the  
Lorde God of our fathers, the Lorde  
heard our voyce, and looked on our ad-  
uerſitie, and on our labour, and on our  
oppression.

8 And the Lorde brought vs out of  
Egypt in a mightie hande, and a stretch-  
ed out arme, with great terriblenesse,  
both in signes and wonders.

9 And hee hath brought vs into this  
place, and hath giuen vs this lande, [eu-  
en] a lande that floweth with milke  
and hony.

10 And now be, lo, I haue brought the  
first fruites of the lande which thou, O  
Lorde, hast giuen me, and thou shalt let  
it before the Lorde thy God, and wor-  
shippe before the Lorde thy God:

11 And thou shalt reioyce in all the  
good things which the Lorde thy God  
hath giuen vnto thee, and to thine hou-  
shold, thou and the Leuite, and the ſtra-  
ger that is among you.

12 When thou shalt haue made an ende  
of tithing all the tithes of thine increaſe,  
the thirde yeere, [which is] the yeere of  
tithing, and haſt giuen it vnto the Le-  
uite, to the ſtranger, to the fatherles, and  
to the widow, that they may eate with-  
in thy gates, and be ſatiſfied.

13 Then thou shalt say before the  
Lorde thy God, I haue brought the ha-  
loved thing out of mine house, and also  
haue giuen it vnto the Leuites and to  
the ſtrangers, to the fatherles, and to  
the widow, according to all thy com-  
mandements which thou haſt com-  
manded mee: I haue transgreſſed  
none of thy commandements, nor for-  
gotten them.]

14 I haue not eaten thereof in my  
mourning, nor ſuffered ought to periſh  
through uncleaſneſſe, nor giuen ought  
thereof for the dead, [but] haue hearke-  
ned vnto the voyce of the Lorde my  
God: I haue done after all that thou  
haſt commanded me.

15 Look down from thine holy habi-  
tation, [even] from heauen, and bleſſe  
thy people Iſrael, and the lande which  
thou haſt giuen vs (as thou ſwareſt vnto  
our fathers) the lande that floweth

with milke and hony.

16 This day the Lorde thy God  
doeth commande thee to doe theſe ordi-  
nances, and lawes: keepe them there-  
fore, and doe them with al thine heart,  
and with all thy ſoule.

17 Thou haſt ſet vp the Lorde this  
day to bee thy God, and to walke in his  
wayes, and to keepe his ordinances,  
and his commandements, and his  
lawes, and to hearken vnto his voyce.

18 And the Lorde hath ſet thee by  
this day, to be a precious people vnto  
him (as hee hath promiſed thee) and  
that thou ſhoudest keepe all his com-  
mandements,

19 And to make thee high about all  
nations (which he hath made) in praife,  
and in name and in glory, and that thou  
shouldest bee an holy people vnto the  
Lorde thy God, as he hath ſaid.

CHAP. XXVII.

2 They are commanded to write the Lawe vpon ſtones for a  
remembrance, 5 Also to build an altar, 13 The curſings  
are giuen on mount Ebal.

When Moſes with the El-  
ders of Iſrael commaun-  
ded the people, ſaying, Keepe  
all the commandements,  
which I commaunde you

this day.

2 And when yee ſhall paſſe ouer  
Jordan vnto the lande which the Lord  
thy God giueth thee, thou ſhalt ſet thee  
vp great ſtones, and plaſter them with  
plaſter,

3 And ſhalt write vpon them all the  
wordes of this Lawe, when thou ſhalt  
come ouer, that thou mayeſt go into the  
lande which the Lorde thy God giueth  
thee: a lande that floweth with milke  
and hony, as the Lorde God of thy fa-  
thers hath promiſed thee.

4 Therefore when ye ſhall paſſe o-  
uer Jordan, ye ſhall ſet vp theſe ſtones,  
which I commaunde you this day in  
mount Ebal, and thou ſhalt plaſter the  
with plaſter.

5 And there ſhalt thou build vnto  
the Lorde thy God an altar, [even] an altar  
of ſtones: thou ſhalt liſt none yron in-  
ſtrument vpon them.

6 Thou ſhalt make the altar of the  
Lorde thy God of whole ſtones, and of-  
fer burnt offerings thereon vnto the  
Lorde thy God.

7 And thou ſhalt offer peace offe-  
rings, and ſhalt eate there and reioyce  
before the Lorde thy God:

n With a good  
and ſimple  
conſcience.

o Signifying  
that there is a  
mutual bond  
betweene God  
& his people,  
Chap. 7.6.  
and 14.2.  
Chap. 7.  
and 28.1.

Chap. 7.6,  
and 14.2.

d Onely by  
Gods mercy,  
not by their fir-  
ethers deſer-  
uings.

e Alleging  
the promiſes  
made to our  
fathers, Abrah-  
ham, Iſhak  
and Yaakob,

f In token of  
a thankfull  
heart, & mind,  
full of this be-  
neſſite,

g Signifying  
that God gi-  
ueth vs not  
goods for our  
ſeruices onely,  
but for their  
benefits, which  
are commit-  
ted to our  
charge,

h Withought by  
poſſeſſe.

Chap. 14. 27.

i Of malice &  
conceit.

k O, by any  
neceſſitie,  
1 By putting  
them to any  
prophane vſe,

m As farre as  
my ſinfull na-  
ture would  
ſuffer: for elſe,  
as Dauid and  
pauſe ſay, there  
is not one iuſt,  
Pſal. 14.3,  
rom. 3.10.

As Gods  
miniſter and  
charged with  
the ſame.

Iſa. 4.1.

b God would  
that his Lawe  
ſhould be ſet  
up in the bo-  
ders of the  
lande of Ca-  
naan, that all  
that looked  
thereon, might  
knowe that the  
land was de-  
dicat to his  
ſeruice.

Exod. 20. 25,  
iſa. 8. 3.

c The Altar  
ſhould not be  
curiouſly  
thought, be-  
cauſe it ſhould  
continue but  
for a time: for  
God would  
haue but one  
Altar in Ju-  
dah.



d That every one may well reade it, and vnderstande it.

8 And thou shalt write vpon the stones all the wordes of this Law, and plainly.

e This condition God hath bounde thee vnto, that if thou wilt be his people, thou must keepe his lawes,

9 And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, & doe his commandments & his ordinances, which I command thee this day.

11 And Moses charged the people the same day saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Jordan: Simeon, and Leui, and Iudah, and Issachar, & Joseph, and Benjamin.

13 And these shall stand vpon mount Ebal to curse: Reuben, Gad, & Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loude voyce,

15 Cursed bee the man that shall make anie carved or molten image, [which is] an abomination vnto the Lord, the worke of the handes of the craftsman, and putteth it in a secreete place: And all the people shall answer, and say: So be it.

16 Cursed be he that curseth his father & his mother: And all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours mark: And all the people shall say: So be it.

18 Cursed be hee that maketh the blinde goe out of the way: And all the people shall say: So be it.

19 Cursed be hee that hindreth the right of the stranger, the fatherles, and the widowe: And all the people shall say: So be it.

20 Cursed be he that lyeth with his fathers wife: for he hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed bee he that lyeth w any beast: And all the people shall say: So be it.

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lyeth with his mother in lawe: And all the people shall say: So be it.

24 Cursed bee hee that smiteth his

neighbour secretly: And all the people shall say: So be it.

25 Cursed bee hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 Cursed be he that confirmeth not all the wordes of this Law, to do them: And all the people shall say: So be it.

# CHAP. XXVIII.

1 The promises to them that obey the commandments, 15 The threatnings to the contrary.

1 If thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandments, which I commaunde thee this day, then the Lord thy God will

2 let thee on high above all the nations of the earth.

3 And all these blessings shall come on thee, and ouertake thee, if thou shalt obey the voyce of the Lord thy God.

4 Blessed shalt thou be in the citie, & blessed also in the field.

5 Blessed shall be the fruit of thy body, and the fruite of thy cattell, the increase of thy kinde, and the flockes of thy sheepe.

6 Blessed shalt thou be, when thou comest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee another wayes.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou settest thine hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as he hath sworne vnto thee, if thou shalt keepe the commandments of the Lord thy God, and walke in his wayes.

10 Then all the people of the earth shall see that the name of the Lord is called vpon ouer thee, and they shall be

11 afraide of thee.

12 And the Lord shall make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy ground, in the land which the Lord shall giue thee.

13 The Lord shall open vnto thee his

o For God, that seeth in secretes, will reuenge it. Ezek. 22, 12.

Galat. 3, 10.

Leuit. 26, 3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

c Thou shalt liue welthily.

d Thy children and succellors.

e All thine enemies shall haue good successe.

f Opening many wayes.

g God will blesse thy work, as thou dost, and not be idle.

h In that he is thy God, & thou art his people.

f Speaking Ephraim and Simeon.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Under this he connecteth all the corruption of Gods seruants, and the transgression of the first table.

i 27, contemner: and thus apperteyneth to the second table.

k He condemneth all iniquities and errors.

l Opening, that helpeth not and counselleth not his neighbour.

m In committing villenie against him, Leuit. 20, 17. & Ezek. 22, 10. & Chap. 22, 30.

n Opening his wounds in the



i For nothing  
in the earth is  
profitable, but  
when God send  
eth his bless-  
ings from  
heaven.  
Chap. 15. 6.  
|| Or, the love of

his good treasure, [even] the heaven to  
give raine vnto thy land in due season,  
and to blesse all þe worke of thine hands:  
and thou shalt lend vnto many nations,  
but shalt not borrowe thy selfe.

13 And the Lord shall make thee the  
head, and not the taylor, and thou shalt  
be aboute onely, & shalt not be beneath, if  
thou obey the commaundements of the  
Lord thy God, which I commaund thee  
this day, to keepe and to doe [them].

14 But thou shalt not decline from  
any of the wordes, which I commaund  
you this day, [either] to the right hand  
or to the left, to goe after other gods to  
serue them.

15 ¶ But if thou wilt not obey the  
voyce of the Lorde thy God, to keepe  
and to doe all his commaundements and  
his ordinances, which I commaund thee  
this day, then all these curses shall come  
vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne,  
and cursed also in the fildes.

17 Cursed shal thy basket be, and thy  
dough.

18 Cursed shalbe the fruit of thy body,  
and the fruite of thy land, the increase of  
thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou  
comest in, and cursed also when thou  
goest out.

20 The Lorde shall send vpon thee  
cursing, trouble, and shame, in all that  
which thou settest thine hand to doe, un-  
till thou be destroyed, & perish quickly,  
because of the wickednes of thy wordes  
whereby thou hast forsaken me.

21 The Lord shall make the pestilence  
cleaue vnto thee, vntill he hath consumed  
thee from the land, whither thou goest  
to possesse it.

22 \* The Lord shall smite thee with  
a consumption, and with the feuer, and  
with a burning ague, and with feruent  
heate, and with the sword, and with  
blasting, & with the misdeade, and they  
shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine  
head, shalbe vvasse, and the earth that  
is vnder thee, yron.

24 The Lord shall giue thee for the  
raime of thy land, dust and ashes: [even]  
from heauen shall it come downe vpon  
thee, vntill thou be destroyed.

25 [And] the Lord shall cause thee to  
fall before thine enemies: thou shalt  
come out one way against them, & shalt  
flee seven wayes before them, and shalt

be scattered through all the kingdomes  
of the earth.

26 And thy carkeis shall be meate  
vnto all foules of the ayre, and vnto the  
beasts of the earth, and none shall fray  
them away.

27 The Lord wil smite thee with the  
botch of Egypt, and with the emeroids,  
and with the scab, & with the itch, that  
thou canst not be healed.

28 And the Lord shall smite thee with  
madnes, and with blindness, and with  
astonying of heart.

29 Thou shalt also grope at noone  
dayes, as the blinde gropeth in darke-  
nes, and shalt not prosper in thy wayes:  
thou shalt neuer but be oppressed with  
wrong and be pouldred euermore, and no  
man shall succour thee.]

30 Thou shalt betrothe a wife, and a-  
nother man shal lie with her: thou shalt  
build an house, and shalt not dwell there-  
in: thou shalt plant a vineyarde, & shalt  
not eate the fruite.

31 Thine ore shalbe slaine before thine  
eyes, and thou shalt not eate thereof:  
thine asse shalbe violently taken away  
before thy face, and shall not be restored  
to thee: thy sheepe shall be giuen vnto  
thine enemies, and no man shall rescue  
[them] for thee.

32 Thy sonnes and thy daughters  
shalbe giuen vnto another people, and  
thine eyes shall stil looke for them, euen  
till they fall out, & there shalbe no powder  
in thine hand.

33 The fruite of thy land & all thy la-  
bours shall a people, which thou knowest  
not, eat, and thou shalt neuer but suf-  
fer wrong, and violence allway:

34 So that thou shalt be mad for the  
sight which thine eyes shall see.

35 The Lord shall smite thee in the  
knees, & in the thighs, with a sore botch,  
that thou canst not be healed: euen from  
the sole of thy foote vnto the top of thine  
head.

36 The Lord shal bring thee and thy  
king [which thou shalt set ouer thee] vnto  
a nation, which neither thou nor  
thy fathers haue knownen, & there thou  
shalt serue other gods: [euen] wood and  
stone.

37 And thou shalt be a wonder, a pro-  
uerbe, and a common talke among all  
people, whither the Lorde shal carie thee.

38 \* Thou shalt carie out much seede  
into the fildes, & shalt gather but little in:  
for the grasshoppers shall destroy it.

S.i. 39 Thou

i Some reade,  
thou shalt be a  
terror and  
fear, when  
they shall heare  
how God hath  
plagued thee.  
m Thou shalt  
be cursed both  
in thy life and  
in thy death:  
for the buriall  
is a testimonie  
of the resur-  
rection, which  
signe for thy  
wickednesse  
thou shalt  
lacke.

n In things  
most euent  
e cleare thou  
shalt lacke dis-  
cretion and  
iudgement,

† Ebr. make it  
common.

o When they  
shall returne  
from their  
captiuitie,

p As he did  
Ishmael,  
Joachim, Je-  
reemias and  
others.

Iere. 24. 9. and  
25. 9. i. king.  
9. 7.

Mich. 6. 15.  
hag. 1. 6.

Iosh. 23. 6.

Leuit. 26. 14.  
lamenta. 2. 17.  
malac. 2. 2.  
baruc. 1. 20.

|| Or, store.

|| Or, rebuke.

Leuit. 26. 16.

|| Or, drought.

k It shal giue  
thee no more  
moisture then  
if it were of  
brasse.

|| Or, out of the  
aire, as dust  
raised with  
winde.



39 Thou shalt plant a vineyard and dresse it, but shalt neither drinke of the wine, nor gather [the grapes:] for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine olives shall fall.

41 Thou shalt beget sonnes, & daughters, but shalt not haue them: for they shall go into captiuitie.

42 All thy trees and fruit of thy land shall the grasshopper consume.

43 The stranger that is among you, shall climbe aboue thee vpon hie, & thou shalt come downe beneath a lowe.

44 He shall lend thee, and thou shalt not lend him: hee shall be the head, & thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, & his ordinaunces, which he commanded thee:

46 And they shall be vpon thee for signes and wonders, and vpon thy seede for euer,

47 Because thou seruedst not  $\text{\textcircled{f}}$  Lord thy God with ioyfulness & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger & in thirst, and in nakednes, and in neede of all things: and hee shall put a yoke of yron vpon thy necke untill hee haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, [euen] from the end of the world, flying [swift] as an Eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eat the fruite of thy cattel, and the fruit of thy land untill thou be destroyed, and hee shall leaue thee neither wheate, wine, nor oyle, [neither] the increase of thy kine, nor the flockes of thy sheepe, untill hee haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, untill thine hie and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy cities throughout al thy land, which the Lord thy God hath giuen thee.

53 \* And thou shalt eate the fruite of thy body: [euen] the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemye shall inclose thee:

54 [So that] the man [that is tender and exceeding deintie among you] \* shall be grieved at his brother, & at his wife, [that iereth] in his bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whome hee shall eate, because hee hath nothing left him in that siege, and straitnes, wherewith thine enemye shall besiege thee in all thy cities.

56 The tender and deintie Woman among you, which neuer would venture to set the sole of her foote vpon the ground [for her softnes and tendernes] shall be grieved at her husband, [that iereth] in her bosome, and at her sonne, and at her daughter,

57 And at her afterbirth [that shall come out from betweene her feete] and at her children, which shee shall beare: for when all things lacke, shee shall eat them secretly, during the siege and straitnes, wherewith thine enemye shall besiege thee in all thy cities.

58 [If thou wilt not keepe and doe] all the wordes of this Lawe [that are written in this booke] and feare this glorious and fearefull Name THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, [euen] great plagues & of long continuance, & sore diseases, and of long durance.

60 Moreouer, hee will bring vpon thee all the diseases of Egypt, whereof thou wast asrayd, and they shall cleaue vnto thee.

61 And euery sickness, & euery plague, which is not \* written in the booke of this Lawe, will the Lord heape vpon thee, untill thou be destroyed.

62 And ye shall be left selde in number, where ye were as the \* farrers of heauen in multitude, because thou wouldst not obey the voyce of the Lord thy God.

63 And as  $\text{\textcircled{f}}$  Lord hath reioyced ouer you, to doe you good, & to multiply you, so hee will reioyce ouer you, to destroy you, and bring you to nought, & ye shall be rooted out of the land, whither thou goest

Leuit. 26. 29.  
2. king. 6. 29.  
Iamen. 4. 10.  
baruc. 2. 3.

Chap. 15. 9.

As came to  
passe in the  
dayes of Jo-  
ram, King of  
Ifract, 2. king.  
6. 29. and when  
the Romanes  
besieged Jeru-  
salem.

Yonger that  
so bite her,  
that the balbe  
ready to eate  
her child be-  
fores it be de-  
uoured.

For hee that  
offendeth in  
one, is guiltie  
of all, Iam.  
2. 10.

Chap. 15. 1

Declaring  
that God hath  
infinitie means  
to plague the  
wicked, besides  
them that are  
ordinarie of  
written.  
Chap. 10. 22.

Or, be shaken  
before they be  
ripe.

Under one  
kinde hee con-  
tenueth all the  
vermin, which  
destroy the  
fruits of the  
land: and this  
is an euident  
token of Gods  
curse.

Gods  
plagues shall be  
euident signes  
that he is of-  
fended with  
thee.

Or, barba-  
rous, cruel, or  
impudent.

Or, first borne  
of thy bul-  
locks.

Or, gates.



goest to possesse it.

64 And the Lord shall scatter thee among all people, from yone end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, [euē] wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and [looking to returne] till thine eyes fall out, and a sorrowfull minde.

66 And thy life shall hang before thee, and thou shalt feare both night and day, & shalt haue none assurance of thy life.

67 In the morning thou shalt say, would God it were evening, and at evening thou shalt say, would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord hath bing thee into Egypt again with shippes by the way, whereof I sayd vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your ennies for bondmen and bondwomen, and there [shalbe] no byer.

#### CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the heist to the lowest are comprehended vnder Gods covenant. 19 The punishment of him that flattereth himselfe in his wickednes. 24 The cause of Gods wrath against his people.

**T**hese are the wordes of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab beside the covenant which he had made w them in Horeb.

2 And Moses called all Israel, and sayde vnto them, We haue seene all that the Lord doo before your eyes in y land of Egypt vnto Pharaoh and vnto al his seruants, and vnto al his land,

3 The great tentations which thine eyes haue seene, thole great miracles and wonders:

4 Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yeere in the wilderness: your clothes are not waxed old vpon you, neither is thy shoe waxed olde vpon thy foote.

6 We haue eaten no bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon king of Heshbon, & Og King of Bashan came out against vs vnto batel, and we slewe them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manasseh.

9 \* Keepe therefore the wordes of this covenant and do them, that ye may prosper in all that ye shall doe.

10 We stand this day euery one of you before the Lord your God: your heads of your tribes, your Elders and your officers, [euē] all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe from the heber of thy wood, vnto the drawer of thy water,

12 That thou shouldest passe into the covenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, & that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sborne vnto thy fathers, Abraham, Ishak, and Jaakob.

14 Neither make I this covenant, and this othe with you onely,

15 But [alwell] with him that standeth here with vs this day before the Lord our God, as with him that is not here with vs this day.

16 For ye know, how we haue dwelt in the land of Egypt, & howe we passed through the mids of the nations, which ye passed by.

17 And ye haue seene their abominations & their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe & serue the gods of these nations, [and] that there should not be among you [any] roote that bringeth forth gall and bwoynelwood,

19 So that when he heareth y wordes of this curse, he [b]lesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennes to thirst.

20 The Lord wil not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euery curse that is written in

S.ii.

this

y Signifying that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith and religion.

[Or, thou shalt be in doubt of thy life.

z Because they were vnmindfull of that miracle, when the sea gaue place for them to passe through,

a That is, the articles, or conditions.

b At the first giuing of the Lawe, which was fourtie yeeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Spake by mans arte, but manna, which is called the bread of Angels,

Chap. 4. 6. 1. king. 2. 3.

f Who knoweth your hearts, & therefore ye may not thinke to outwile with him,

g Alluding to them, that when they made a sure covenant, deuised a brail in twaine, and past betwene the partes deuised. Gen. 15. 10.

h Speaking their posteritie.

i Such Sinne, as the bitter fruit thereof might choke y belltop you, Act. 8. 23. [Or flatter. k For as he that is thirle, desireth to drinke much, so he that is to touch his appetites, seeth by all means, and yet can not be satisfied.



this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him into euill out of all the tribes of Israel, according vnto all the curses of the covenant, that is written in this booke of this Lawe.

22 So that the generation to come, [euen] your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, where with the Lord shall smite it:

23 [For] all that land [that] burne with brimstone and salt: it shall not be sowed, nor bring forth, nor any grasse shall grow therein, like as it is in the ouerthrowning of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord ouerthelue in his wrath, and in his anger.

24 Then shall all nations say, \*wherefore hath the Lord done thus vnto this land: how fierce is this great wrath:

25 And they shall answer, Because they haue forsaken the covenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt.

26 And went and serued other gods & worshipped them: euen gods which they knewe not, and which had giuen them nothing,

27 Therefore the wrath of the Lord wared hot against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as [appeareth] this day.

29 The secret things [belong] to the Lord our God, but the things reueiled [belong] vnto vs, and to our children for euer, that we may doe all the wordes of this Lawe.

# CHAP. XXX.

1 Speeie shewen when they repent. 6 The Lord doeth circumcise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

**N**OWE when all these things shall come vpon thee, [either] the blessing or curse which I haue set before thee, & thou shalt turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord

thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine heart, and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath scattered thee.

4 Though thou werest cast into the vtmost part of heauen, from thence will the Lord thy God gather thee, & from thence will he take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shewe thee fauour, and will multiply thee about thy fathers.

6 And the Lord thy God will circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, & on them, that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I commaund thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of the land for thy wealth: for the Lord will turne againe and reioyce ouer thee to doe thee good, as he reioyed ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 For this commandement which I commaunde thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it:

13 Neither is it beyonde the sea, that thou shouldest say, who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it:

14 But the word is very neere vnto thee: [euen] in thy mouth and in thine heart, for to doe it.

b In true repentance is none hypocrisie.

c Euen to the woordes end.

d And bring thee into the country.

e God will purge all the wicked affections: which thing is not in thing owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne as gaine to him by repentance.

g He meaneeth not that God is subiect to these passions, to reioyce or to be sad: but he wisheth this manner of speech to declare the loue that he beareth vnto vs.

h The latine is so euident that none can pretend ignorance. Rom. 10. 6.

i By heauen & the sea are meant places most farre distant.

k Euen the latine and the Gospel. l By faith in

1 Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shalbe astonied.

Gen. 19. 24, 25.

1. King. 9. 8. iere. 22. 8.

[Or, which had not giuen them a land to possesse.

m Spokes hereby reprove their curiostie, which seeke those things that are onely knowne to God: & their negligence that regard not by which God hath reueiled vnto them, as the Lawe.

a By calling to remembrance, both his mercies & his plagues.



15 Beholde, I haue set before thee this day life and good, death and euill,

m So that to loue and obey God, is onely life and felicitie.

n He aduerteth these promises to signifie that it is for our profit that we loue him, and not for his.

16 In that I command thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandments, and his ordinances, & his lawes, that thou mayest <sup>a</sup> liue and be multiplied, and that the Lord thy God may blesse thee in the lande, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Iordén to possesse it.

Chap. 4. 26.

19 I call heauen and earth to record this day against you, [that] I haue set before you life and death, blessing and cursing, therefore <sup>c</sup> chuse life, that [both] thou and thy seede may liue,

o That is, loue and obey God: which thing is not in mans power, but Gods spirit onely worketh in his elect.

20 By louing the Lord thy God, by obeying his boyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord swaue vnto thy fathers, Abrahám, Ishak and Iaakob, to giue them.

#### CHAP. XXXI.

27 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the Lawe to the Leuites, that they shoulde reade it to the people. 19 God giueth them a song as a witness betwene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

**W**hen Moses went and spake these wordes vnto all Israel,

2 And saide vnto them, I am an hundred and twentie yere olde this day: I can no more go out and in: alio the Lord hath said vnto me, <sup>a</sup> Thou shalt not go ouer this Iordén.

a I can no longer execute mine office. Num. 20. 12. chap. 3. 26.

3 The Lord thy God he will go ouer before thee: he wil destroy these nations before thee, & thou shalt possesse them. 4 Ioshua, he shall goe before thee, as the Lord hath said.

Nomb. 27. 18.

4 And the Lord shall doe vnto them, as he did to Sihon and to Og Kings of the Amorites, & vnto their land whome he destroyed.

Nomb. 21. 24.

5 And the Lord shall giue them <sup>b</sup> before you that ye may do vnto them according vnto euery commandement, which I haue commanded you.

b Into your hands.

Chap. 7. 2.

6 Plucke <sup>c</sup> vp your hearts therefore, and be strong: dread not, nor be afeard of them: for the Lord thy God himselfe

c Or, be of good courage.

doth go with thee: he will not faile thee, nor forsake thee.

7 And Moses called Ioshua, and saide vnto him in the sight of all Israel, Be <sup>c</sup> of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, & thou shalt giue it them to inherite.

c For he that must gouerne the people, hath neede to be valiant to repress vice, and constant to maintaine vertue.

8 And the Lord him selfe doeth <sup>d</sup> goe before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not [therefore,] nor be discomfited.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

9 And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Levi (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commaunded them, saying, <sup>e</sup> Every seuenth yere <sup>f</sup> when the yere of freedome [shalt be] in the feast of the Tabernacles:

Nehem. 8. 2. Chap. 15. 1.

11 When all Israel shall come to appeare <sup>g</sup> before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

e Before the Arke of the couenant, which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, & that they may learne, and feare the Lord your God, and keepe, and obserue all the wordes of this Law.

13 And that their childre which haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye goe ouer Iordén to possesse it.

f Which were not borne vnto the Lawe was giuen.

14 <sup>h</sup> Then the Lord sayd vnto Moses, Beholde, thy dayes are come, that thou must die: Call Ioshua, and stande ye in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

h Or, commandment.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

g In a cloude that was fashioned like a pillar.

16 And the Lord said vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people will rise vp, and go a whooping after the gods of a strange land (whither they goe [to dwell] therein) and will forsake me, & breake my couenant which I haue made with them.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.

17 Wherefore my wrath will burre hote against them at that day, and I will forsake them, and wil <sup>i</sup> hide my face from

S. iii.

from



from them: then they shalbe consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witnes against the children of Israel.

20 For I will bring them into the land (which I swaue vnto their fathers) that floweth with milke and honie, and they shall eate, and fill themselves, and ware fatte: then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall answer them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they goe about euen now, before I haue brought them into the lande which I swaue.

22 Moses therfore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and saide, Be strong, and of a good courage: for thou shalt bring the childre of Israel into the land, which I swaue vnto them, and I will be with thee.

24 And when Moses had made an ende of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a witnes against thee.

27 For I knowe thy rebellion and thy stiff necke: beholde, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye wil bitterly be corrupt and turne from the way, which I haue commaunded you: therefore euill will come vpon you at the length, because ye will commit euill in the sight of the Lord, by prouoking him to anger through the worke of your handes.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill hee had ended them.

# CHAP. XXXII.

7 The song of spotes concerning Gods benefices towarde the people, 15 and their ingratitude toward him, 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles, 46 Spotes commaunded to teach the Lawe to the children, 49 God forwarneth Spotes of his death.

**H**arken, ye heauens, and I will speake: and let the earth heare the wordes of my mouth. By doctrine shall drop as the raine, and my speache shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: gaue ye glory vnto our God.

4 Perfect is the worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednes: iust, and righteous is he.

5 They haue corrupted them selues towarde him by their vice, not doing his children, [but] a frowarde and crooked generation.

6 Doe ye so reward the Lord, O foolish people and vnwise: is not he thy father, that hath bought thee: hee hath made thee, and proportioned thee.

7 Remember the dayes of olde, consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they wil tell thee.

8 When the most hie God denuded to the nations their inheritance, when he separated the sommes of Adam, he appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion [is] his people: Iacobob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste, and roaring wilderness: hee led him about, hee taught him, [and] kept him as the apple of his eye.

11 As an eagle stretcheth by her nest, flooereth ouer her birds, stretcheth out her wings, taketh them, [and] beareth them on her wings,

By idolatrie, and worshiping Images, which are the worke of your handes,

As witness of this peoples ingratitude,

Hee desireth that he may speake to Gods glory, and that the people, as the greene grasse, may receive the dewe of his doctrine,

The Hebrew word is rocke noting that God onely is mighty, faithful, and constant in his promises,

Not according to the common creation, but hee hath made thee a new creature by his Spirit,

When God by his providence denuded the world, he lent for a time that portion to the Canaanites, which should haue been an inheritance for all his people Israel,

To teach them to see,

To perserue you and your children from idolatrie, by remembering Gods benefices,

For this is the nature of flesh, no longer to obey God, when it is vnder the rod,

That these evils are come vpon them, because they forgotte me,

Iosh. i. 6.

Of thine infidelity, when thou shalt turne away from the doctrine contained therein,

As gouerners, iudges, and magistrates,



12 [So] the Lord alone led him and there was no strange god with him.

13 Hee caried him vp to the hie places of the earth, that hee might eate the fruites of the fieldes, and hee caused him to sucke home out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheat, and the red licour of the grape hast thou drunke.

15 But he that should haue bene bright, when hee wared fatte, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fannes: therefore hee forlooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whome they kneelue not: newe gods that came newly by, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saue it, and was angrie, for the prouocation of his sonnes and of his daughters.

20 And hee saide, I will hide my face from them: I will see what their ende shalbe: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to ielousie with that which is not God: they haue prouoked me to anger with their vanities: and I will moue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shal burne vnto the bottome of hell, and shal consume the earth with her increase, and let on fire the foundations of the mountaines.

23 I wil spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shalbe burnt with hunger, and consumed with heate, and with bitter destruction: I will also sende the teeth of beastes vpon them, with the beuine of serpents, creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray heare.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men.

27 Saue that I feared the furie of the enemy, lest their aduersaries should beare proude, and lest they should say, Our hie hande and not the Lord hath done all this.

28 For they are a nation boyd of countsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would consider their latter ende.

30 How should one chase a thousand, and tivo put ten thousande to flight, except their strong God had solde them, and the Lord had shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this layd in store with me, and sealed by among my treasures:

35 Vengeance and recompense are mine: their foote shall slide in due time: for day of their destruction is at hande, and the things that shall come vpon them, make haste.

36 For the Lord shal iudge his people, and repent toward his seruantes, when he seeth that their power is gone, & none shut by in holde nor left abroad.

37 When men shall say, where are their gods, their mightie God in whom they trusted,

38 which did eate the fatte of their sacrifices, and did drinke the wine of their drinke offering, let them rise by, and helpe you: let him be your refuge.

39 Beholde now, for I am he, and there is no gods with me: I kill, & giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hande.

40 For I lift by mine hande to heauen, and say, I lue for euer.

41 If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, & will reward them that hate me.

42 I will make mine arrowes drinke with blood, (and my sworde shall eate flesh) for the blood of the slaine, and of the captiues, when I beginne to take

S. iiii. vengeance

¶ Or, god of strange nation.

g Speaking of the land of Canaan, which was his in respect of Egypt.

h That is, abundance of all things euen in the very rocks, † Ebr. blood.

i He sheweth what is the principall ende of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth newe, whatsoeuer man inuentereth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

Rom. 10. 19.

n Which I haue not sounded, nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Reioicing to see the godly afflicted, and attributing that to themselves which is wrought by Gods hand.

q They would consider the felicitie, that was prepared for them if they had obeyed God, Iosh. 23. 10. Or, deliuered them to their enemies.

r The fruites of the wicked are as poyson, detestable to God and baneful for man, Eccles. 2. 8. 1. rom. 12. 19. hebr. 10. 30.

s Or, change his minde. t When neither strong nor weak remaine.

1 Sam. 2. 6. Iob. 13. 2. Wld. 16. 13.

u That is, I sweare, reade Gen. 1. 22.



Rom. 15. 10.

u Whether the blood of Gods people be ſhed for their finnes, or triall of their faith, he promiſeth to requene it.

Or, Iouhua.

vengeance of the enemy.

43 \*Pe nations, praife his people: for he will avenge the blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and will be mercifull vnto his land, [and] to his people.

44 ¶ Then Moſes came and ſpake all the wordes of this ſong in the audience of the people, hee and ¶ Hoſhea the ſonne of Nun.

45 When Moſes had made an ende of ſpeaking all theſe wordes to all Iſrael.

46 Then he ſaide vnto them, \*Set your hearts vnto all the wordes which I teſtifie againſt you this day, that ye may commaunde them vnto your children, that they may obſerue and doe all the wordes of this Lawe.

47 For it is no \* vaine word concerning you, but it is your life, and by this word ye ſhall prolong your dayes in the lande, whither ye goe ouer Iordē to poſſeſſe it.

48 \*And the Lorde ſpake vnto Moſes the ſeife ſame day, ſaying,

49 Go vp into this mountaine of Abarim, vnto the mount ſebo, which is in the land of Moab, that is ouer againſt Jericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be \* gathered vnto thy people, \* as Aaron thy brother died in mount Hoꝝ, and was gathered vnto his people,

51 Becauſe ye \* treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah, at Kadeſh in the wilderness of Zin: for ye ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, but ſhalt not goe thither, [I meane,] into the land which I giue the children of Iſrael.

## CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no God like to the God of Iſrael: 29 No; any people like vnto his.

a This bleſſing ſheweth not only a ſimple prayer, but an aſſurance of the effect thereof.

**N**Owe this is the \* bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſayde,

2 The Lorde came from Sinai, and roſe vp from Seir vnto them, [and] appeared clearly from mount Paran, and he came with tenne \* thouſandes of Saintes, [and] at his right hande a

b Meaning, infinite Angels.

fierie Lawe for them.

3 Though hee loue the people, [yet] all thy Saints are in thine handes: and they are humbled at thy ſeete, to receiue thy wordes.

4 Moſes commanded vs a Lawe for an inheritance of the Congregation of Jaakob.

5 Then ¶ he was among the ¶ righteous people, as ¶ King, when the heades of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let ¶ Reuben lue, and not die, though his men be a ſmall number.

7 ¶ And thus ¶ hee bleſſed ¶ Judah, and ſaide, heare, O Lorde, the voyce of Judah, and bring him vnto his people: his handes ſhalbe ¶ ſufficient for him, if thou helpe him againſt his enemies.

8 ¶ And of Leui hee ſaide, ¶ Let thy ¶ Thummim and thine Urim be with thine holy one, whome thou diſt proue in Maſſah, [and] diſt cauſe him to ſtride at the waters of Meribah.

9 who ſaid vnto his father and to his mother, ¶ I haue not ſeene him, neither kneiue hee his brethren, nor kneiue his owne children: for they obſerued thy word, and kept thy covenant.

10 They ſhal teach Jaakob thy iudgements, and Iſrael thy Lawe: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lorde, his ſubſtance, and accept the worke of his handes: ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

12 ¶ Of Benjamin he ſaide, The beloued of the Lorde ſhall ¶ dwell in ſafety by him: [the Lorde] ſhall couer him all the day long, and dwell betweene his ſhoulders.

13 ¶ And of Ioseph he ſaide, Bleſſed of the Lorde is [his] lande for the ſweete neſſe of heauen, for the dewe, and for the ¶ depth lying beneath,

14 And for the ſweete increaſe of the ſunne, and for the ſweete increaſe of the moone,

15 And for [the ſweetneſſe] of the top of the ancient mountaines, and for the ſweetneſſe of the olde hilles,

16 And for the ſweetnes of the earth, and abundance thereof: and the good will of him that dwelt in the buſh, ſhall come vpon the head of Ioseph, and vpon the top of the head of him that was ¶ ſeparated [from] his brethren.

c Ch. his ſaints, that is, the children of Iſrael.

d As the diſci- ples, e To vs & our ſuccellours, f Or, Moſes, Or, Iſrael.

f Reuben ſhal be one of the tribes of Gods people, though for his ſinne his honour be diminiſhed and his familie but ſmall, g Signifying that he ſhould hardly obſerue Jaakobs promiſes, Gen. 28. 30.

h De preferred Gods gloꝛie to all naturall affection, Exod. 32. 29.

i He declarerh that the mini- ſters of God haue many enemies, and therefore haue neede to be prayed for, k Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, hee ſheweth that God ſhould dwell with him there.

l Or, ſountaines.

m Which was, God appearing vnto Moſes, Exod. 32. 29.

n Gen. 49. 26.



17 His beautie [shalbe like] his first borne bullocke, and [his homes] as the homes of an unicorn: With them hee shall finite the people together, [even] the endes of the worlde: these are also the tenne thousandes of Ephraim, and these are the thousandes of Manasseh.

18 And of Zebulun hee saide, Reioyce, Zebulun, in thy going out, and [thou] Issachar, in thy tentes.

19 They shall call the people vnto the mountaine: there they shall offer the sacrifices of righteoutines: for they shall sucke of the abundance of the sea, and of the treasures hid in the land.

20 Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And he looked to himselfe at the beginning, because there was a portion of the Lawgiuer hid: yet he shall come with the heades of the people, to execute the iustice of the Lorde, and his iudgements with Israel.

22 And of Dan he saide, Dan [is] a lions whelp: hee shall leape from Bashan.

23 Also of Naphtali hee saide, Naphtali, fastned with fauour, and filled with the blessing of the Lorde, possesse the west and the South.

24 And of Asher hee saide, Asher [shalbe] blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shooes [shalbe] yron and brass, and thy strength [shall continue] as long as thou liuest.

26 There is none like God, O righteous [people,] which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God [is thy] refuge, and vnder [his] armes thou art for euer: he shall cast out the enemy before thee, and will say, Destroy [them.]

28 Then Israel the fountaine of Izaak shall dwell alone in safety in a land of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the sworde of thy glory: therefore thine enemies shalbe in subiection

to thee, and thou shalt treade vpon their hie places.

## CHAP. XXXIII.

1 Moses seeth all the lande of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses rounte. 10 The prayse of Moses.

Then Moses went from the plaine of Moab vnto mount Pebo vnto the top of Pisgah that is ouer against Jericho: and the Lorde shewed him all the land of Gilead, vnto Dan,

2 And all Naphtali and the lande of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost sea:

3 And the South, and the plaine of the valley of Jericho, the citie of palmes trees, vnto Zoar.

4 And the Lorde said vnto him, This is the lande which I swaie vnto Abraham, to Ishak and to Iacob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lorde dyed there in the land of Moab, according to the word of the Lorde.

6 And hee buried him in a valley in the land of Moab ouer against Bethpeor, but no man knoweth of his sepulchre vnto this day.

7 Moses was now an hundred and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie daies: so the dayes of weeping and mourning for Moses were ended.

9 And Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lorde had commanded Moses.

10 But there arose not a prophet since in Israel like vnto Moses (Whome the Lorde knew face to face)

11 In all the miracles and wonders which the Lorde sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land.

12 And in all that mightie hand and all great feare, which Moses wrought in the sight of all Israel.

m In thy prosperous voyce vpon the Sea, Gen. 49. 13. Or, mount Zion. n The tribe of Zebulun.

o So that the portion of the Gabbies, and others on this side Jordan was Gobs, though it was not so knowne.

p Meaning, nere the sea.

q Thou shalt be strong, or thy countrey full of metall. It seemeth yf Simeon is left out, because hee was vnder Iudah, and his portion of his inheritance, Ios. 1. 9.

r Who was plentiful in life as a fountaine.

s Thine enemies for feare shall lie in subiection.

a Which was a part of moile Abarim, Rom. 27. 12. Chap. 3. 27. 2. mac. 2. 4.

b Colles, Pateracranum.

Gen. 12. 7. & 13. 15.

c To wit, the Angel of the Lorde, Iude 9.

d That the Jewes might not haue occasion thereby to commit Idolatry.

e Hereby appereth the fauour of God that leauech not his church destitute of a gouernour.

f Vnto whom the Lorde did crucifie him selfe to plaine. 1p. Cro. 33. 11.

g Meaning, the power of God working by Moses in the wilderness.



# The booke of Ioshua.

## THE ARGVMENT.

**I**N this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raised vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to gudge, as though he were not approued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defende them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So hee ouercometh all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he deuידed among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteyned 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

### CHAP. I.

**2** The Lord encouraged Ioshua to inuaed the land. **4** The borders and limits of the land of the Israelites. **5** The Lord promised to assist Ioshua, if he obey his word. **11** Ioshua commanded the people to prepare themselves to passe ouer Jordan, and exhorted the Reubenites to execute their charge,



**N**OWE after the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

**2** Moses my seruant is dead: now therefore arise, goe ouer this Jordan, thou, and all this people, vnto the lande which I giue them, [that is,] to the children of Israel.

**3** Every place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

**4** From the wilderness and this Lebanon euen vnto the great River, the River | Perath: all the land of the Hittites, euen vnto the great sea towarde the going downe of the sunne, shall be your coast.

**5** There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, [so] will I be with thee: \*I will not leaue thee, nor forsake thee.

**6** Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

**7** Onely be thou strong, and of a most valiant courage, that thou maiest obserue and do according to all the Law which Moses my seruant hath commanded thee: \*thou shalt not turne away fro it to y<sup>e</sup> right hand, nor to y<sup>e</sup> left, y<sup>e</sup> thou maiest

est prosper whithersoever thou goest.

**8** Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maiest obserue and doe according to all that is writte therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

**9** Haue not I commanded thee, saying, Be strong & of a good courage, feare not nor be discouraged: for I the Lord thy God [will be] with thee, whithersoever thou goest.

**10** Then Ioshua commanded the officers of the people, saying,

**11** Passe through y<sup>e</sup> hoste, & command the people, saying, Prepare you bitailes: for after three dayes ye shall passe ouer this Jordan, to go in to possesse the land, which the Lord your God giueth you to possesse it.

**12** And vnto the Reubenites, and to the Gadites, & to halfe the tribe of Manasse spake Ioshua, saying,

**13** Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giue you rest, & hath giue you this land.

**14** Your viues, your children, & your cattel shall remaine in y<sup>e</sup> land which Moses gaue you on | this side Jordan: but ye shall go ouer before your brethren armed, all y<sup>e</sup> be men of warre, & shal helpe them.

**15** Untill the Lord haue giuen your brethren rest, as well as to you, and untill they also shall possesse the lande, which the Lord your God giueth them: then shall ye returne vnto the lande of your possession & shall possesse it, which land Moses the Lordes seruant gaue you on this

**e** He sheweth wherein consisteth true prosperity, enuoyed by the word of God. **f** Shewing that it was not possible to gouerne well without continual studie of Gods word. **g** Or, gouerne wisely.

**g** Meaning from the day that this was proclaimed, Chap. 2. 1.

Num. 32. 10.

**h** Which belonged to Shimon the king of the Amorites, and y<sup>e</sup> king of Bashan, | Or, beyond Jordan, from Iericho.

**i** By your request, but yet by Gods secret appointment, Deut. 33. 21.

**a** The beginning of this booke dependeth on the last Chapter of Deut, which was written by Ioshua as a preparation to his historie.

Chap. 14. 9.

Deut. 11. 24. **b** Of Sin, called Kidsh and Paran.

[Or, Euphrates.

**c** Meaning the whole land of Canaan, **d** Caldea, **e** p<sup>r</sup>etraneum, Hebr. 13. 5.

Deut. 31. 23.

[Or, growe stronger and stronger.

Deut. 5. 32. and 28. 14.



this side Jordan toward þ sunne rising.  
16 Then they answered Joshua, say-  
ing, All that thou hast commanded vs.  
we will doe, and whitherſoeuer thou  
ſendeſt vs, we will go.

17 As we obeyed Moſes in all things,  
ſo will we obey thee: onely þ Lord thy  
God be w<sup>th</sup> thee, as he was w<sup>th</sup> Moſes.

18 Whoſoeuer ſhall rebell againſt thy  
commandement, and will not obey thy  
wordes in all that thou commaundeſt  
him, let him be put to death: onely be  
ſtrong and of good courage.

CHAP. II.

1 Joshua ſendeth men to ſpye Jericho, whom Rahab hideth. 11  
She conſeſſeth the God of Iſrael. 22 She requirerh a ſigne  
for her deliuerance. 27 The ſpies returne to Joshua w<sup>th</sup>  
comfortable tidings.

**T**hen Joshua þ ſonne of Nun  
ſent out of Shittim two men  
to ſpie ſecretly, ſaying, Goe,  
ſpye þ land, & alſo Jericho:  
and they went, & came into an harlots  
houſe, named Rahab, and lodged there.

2 Then report was made to the king  
of Jericho, ſaying, ſchoide, there came  
men hither to night, of the chylidren of  
Iſrael, to ſpie out the country.

3 And the King of Jericho ſent vnto  
Rahab, ſaying, Þ King ſoeth the men  
that are come to thee, [and] which are  
entred into thine houſe: for they be come  
to ſearch out all the land.

4 (But the Woman had taken the  
two men, and hidde them) Therefore  
ſaid ſhe thus, There came men vnto me,  
but I wiſt not whence they were.

5 And when they ſhut the gate in the  
darke, the men went out, whither the  
men went I wote not: followe ye after  
them quickly, for ye ſhal ouertake them.

6 (But ſhe had brought them by to  
the rooſe of the houſe, & hid them w<sup>th</sup>  
the ſtalles of ſtalle, which ſhe had ſpread  
abroade vpon the rooſe)

7 And certaine men purſued after the,  
the way to Jordan, vnto the fords, and  
as ſoone as they which purſued after  
them, were gone out, they ſhut the gate.

8 And befor they were a ſleepe, ſhe  
came by vnto them vpon the rooſe,

9 And ſaid vnto þ men, I know þ the  
Lord hath giue you þ land, & that þ feare  
of you is fallen vpon vs, & that all þ inha-  
bitants of the lande faint becauſe of you.

10 For we haue heard, how þ Lord dry-  
ed þ water of the red Sea before you,  
whē you came out of Egypt, & what you  
did vnto the two Kings of þ Amorites, þ  
were on the other ſide Jordan, vnto þ

hon & to Og, who ye vtterly deſtroyed:

11 And when we heard it, our heartes  
did fainte, and there remained no moze  
courage in any becauſe of you: for the  
Lord your God, he is the God in heauen  
aboue, and in earth beneath.

12 Now therefore, I pray you, ſwear  
vnto me by þ Lord, þas I haue ſwew  
you mercy, ye will alſo thew mercy vnto  
my fathers houſe, & giue me a true toke.

13 And that ye will ſaue aliuē my father  
and my mother, & my brethren, & my ſi-  
ſters, and all that they haue: and that ye  
will deliuer our ſoules from death.

14 And the men answered her, Our  
life for you to dye, if ye better not this our  
buſineſſe: & when the Lord hath giuen  
vs the land, we will deale mercifully and  
truely w<sup>th</sup> thee.

15 Then the let them downe by a cord  
through þ window, for her houſe was  
vpon the towne wall, and the diuelt by-  
on the wall.

16 And the ſaid vnto them, Go you into  
the mountaine, leaſt the purſuers mee-  
teth you, & hide your ſelues there three  
dayes, vntill the purſuers be returned:  
then after ward may ye go your way.

17 And the men ſaid vnto her, We wil  
be blameles of this thine othe, which  
thou haſt made vs ſwear.

18 Behold, when we come into þ land,  
thou ſhalt binde this cord of redde threde  
in the window, wherby thou letteſt vs  
downe, and thou ſhalt bring thy father  
and thy mother, and thy brethren, and  
all thy fathers houſhold homie to thee.

19 And whoſoeuer then doeth go out  
at the doores of thine houſe into þ ſtreete,  
his blood ſhalbe vpon his head, and he  
will be gatlleſſe: but whoſoeuer ſhalbe  
w<sup>th</sup> thee in the houſe, his blood ſhalbe  
on our head, if any hand touch him:

20 And if thou biter this our matter,  
we will be quit of thine othe, which thou  
haſt made vs ſwear.

21 And ſhe answered, According vnto  
your wordes ſo be it: then ſhe lent them  
away, and they departed, and the bound  
the red corde in the windowe.

22 And they departed, & came into  
the mountaine, and there abode three  
dayes, vntill the purſuers were retur-  
ned: & the purſuers ſought the throug-  
hout all the way, but found them not.

23 So the two men returned, and deſ-  
cended fro the mountaine, & paſſed ouer,  
and came to Joshua the ſonne of Nun, &  
told him all things that came vnto them.

24 Alſo

Or, melted.

Or, ſpirit.

Or, therein ap-

peared the

great mercie

of God, that in

this common

deſtruction he

would ſaue

a moſt miſer-

able ſinner to

repent and

confeſſe his

ſinne.

Or, I ſiue.

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k They doe  
not onely pro-  
miſe to obey  
him ſo long as  
God is w<sup>th</sup> him:  
but to helpe to  
punish all that  
rebell againſt  
him.

a Which place  
was in the  
plaine of Spo-  
ade nere vnto  
Jordan.  
Heb. 11. 31.  
Iam. 2. 25.  
Or, turners  
houſe, or  
hoſtes.

b Though the  
wicked ſee the  
hand of God  
vpon them,  
per they reſpe-  
nt, but ſeeke  
how they may  
by their pow-  
er and policie  
reſiſt his woy-  
king.

c Sparring,  
vpon þ houſe:  
for then their  
houſes were  
flat aboue, ſo  
that they  
might do their  
buſineſſe there  
vpon.

d For ſo God  
promiſed, Gen.  
28. 7. chap. 5. 1

Exod. 14. 21.  
22.  
Chap. 4. 23.

Nom. 21. 24.

g Which wote  
nere vnto the  
cite.

h We ſhalbe  
withcharged of  
our othe, if  
thou doest per-  
forme this con-  
dition that fol-  
loweth: for ſo  
thalt thou and  
thine be deli-  
uered.

i We ſhalbe  
giltye of his  
owne death.

k So that o-  
thers ſhould  
ſynke to es-  
cape by the  
ſame means.

l Or, ſcarlet  
coloured.

! To wit, the  
riuer Jordan.



24 Also they said vnto Ioshua, Surely the Lorde hath deliuered into our handes all the land: for euery one of the inhabitants of the countrey faint becaufe of vs.

## CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to raise Ioshua before the people. 9 Ioshua's exhortation to the people. 16 The waters part asunder whiles the people passe.

**W**hen Ioshua rose very early, and they remoued fro Shittim, and came to Iorden, he, and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes the officers went throughout the hoste,

3 And commanded the people, saying, when ye see the Arke of the couenant of the Lorde your God, and the Priests of the Leuites bearing it, ye shall depart from your place, and go after it.

4 Yet there shalbe a space betweene you and it, about two thousand cubites by measure: ye shall not come neere vnto it, that ye may knowe the way, by the which ye shall go: for ye haue not gone this way in times past.

5 (Nowe Ioshua had saide vnto the people, \* Sanctifie your selues: for to morowe the Lorde will do wonders among you)

6 Also Ioshua spake vnto the Priests, saying, Take by the Arke of the Couenant, and goe ouer before the people: so they tooke by the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde saide vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall knowe, that \* as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the Couenant, saying, when ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, hereby ye shall knowe that y<sup>e</sup> living God is among you, and that he will certainlye tast ouer before you the Canaanites, & the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the Couenant of the Lord of all the world: passeth before you into Iorden.

12 Nowe therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feet of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, \* shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priests bearing the Arke of the Couenant, [went] before the people.

15 And as they that bare the Arke came vnto Iorden, and the feet of the Priests that bare the Arke were dipped in the brink of the water, (\* for Iorden beeth to fill all his banks all the time of harvest)

16 ¶ Then the waters that came downe from aboue, staid [and] rose by on an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe towarde the Sea of the wilderness, [euen] the salt Sea, failed, and were cut off: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the couenant of the Lorde, stood dry within Iorden ready prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

## CHAP. IIIII.

a God commanded Ioshua to set vp twelve stones in Iorden, 18 The waters returne to their olde course. 20 Other twelve stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

**A**nd when all the people were wholly gone ouer Iorden, after the Lorde had spoken vnto Ioshua, saying,

2 Take you twelve men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a readines, twelve stones, which ye shall take alway with you, and leaue them in the lodging where you shall lodge this night)

4 Then Ioshua called the twelve men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Ioshua saide vnto them, Goe ouer before the Arke of the Lorde your God, euen through the middes of Iorden, & take by euery man of you a stone vpon his shoulder according vnto the number

c Which shalbe set by twelve stones in remembrance of the benefite.

Acts 7.45.

Ecclus. 24.30. 1. chro. 12.15. f Because the river was accustomed at this time to be full, the miracle is so much the greater.

g Either tarrying till the people were past, or, as some read, sure, as though they had bene vpon the dry land.

Deut. 27.2.

a As Chap. 3.17.

b Meaning, the place where they should campe.

a Which according to the Hebrewes was in March, and about 40. dayes after Moses death. b Which time was given for to prepare them vitales, Chap. 1.11.

g Or, a myle.

I. Leuit. 20.7. nom. 1.1.18. chap. 1.13. x. leuit. 16.5.

Chap. 1.5.

c Euen in the channell, where the stream had runne, as here. 17.

d Which is miracle in deuoting warres.



number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut off before the Arke of <sup>c</sup> covenant of the Lord: [for] when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memoriall vnto the children of Israel for ever.

8 Then the children of Israel did euen so, as Joshua had commaunded, and tooke by twelue stones out of the muddes of Jordan, as the Lord had said vnto Joshua, according to the number of the tribes of <sup>d</sup> children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And Joshua set by <sup>d</sup> twelue stones in the mids of Jordan, in <sup>e</sup> place where the feete of the Priests, which bare the Arke of the covenant, stood, and there haue they continued vnto this day.

10 C So the Priests, which bare the Arke, stood in the muddes of Jordan, vntill every thing was finished that the Lord had commaunded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people hastned and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

12 \* And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousande prepared for warre, went before the <sup>f</sup> Lord vnto battell, into the plaine of Jericho.

14 That day the Lord magnified Joshua in the sight of all Israel, & they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Joshua, saying,

16 Command the Priests that beare the Arke of the Testimonie, to come by out of Jordan.

17 Joshua therefore commaunded the Priests, saying, Come ye by out of Jordan.

18 And when the Priests that bare the Arke of the covenant of the Lord

were come by out of the muddes of Jordan, & as soone as the soles of the Priests feete were set on the drie land, the waters of Jordan returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 C So the people came by out of Jordan the tenth day of the <sup>h</sup> first month, and pitched in Gilgal, in the East side of Jericho.

20 Also the twelue stones, which they tooke out of Jordan, did Joshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, when your children shall aske their fathers in time to come, & say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Jordan on drie land:

23 For the Lord your God dried by the waters of Jordan before you, vntill ye were gone ouer, as the Lord your God did the red Sea, \* which he dried by before vs, till we were gone ouer,

24 That all the people of the world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

#### CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passouer is kept. 12 Spina casteth. 13 The Angel appeareth vnto Joshua.

**N**Owe when all the Kings of the Amorites, which were beyond Jordan westward, and all the Kings of the Canaanites, which were by the sea, heard that the Lord had dried by the waters of Jordan before the children of Israel vntill they were gone ouer, their heart faimted: and there was no courage in them any more because of the children of Israel.

2 C That same time the Lord said vnto Joshua, \* Take thee sharpe knives, [and] returne, & circumcise the sonnes of Israel the second time.

3 Then Joshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Joshua circumcised all the people, [euen] the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that

<sup>h</sup> Called Abib  
<sup>i</sup> of Iordan, containing part of Parah, and part of Hyd.

Exod. 14. 21.

<sup>22</sup> \* Gods benedictiones serve for a further commendation to the wicked, & direct by his recurrence him, and obey him.

<sup>a</sup> The Amorites were on both sides Jordan, wherof some Kings were slain at the Passouer.

Exod. 4. 25.  
<sup>b</sup> For now they had left it off, about 40. yeeres.

<sup>c</sup> Gilgal was so called, because they were there circumcised.

<sup>c</sup> God commaunded, that not onely we our felicitie profit by his wonderful works, but that our posteritie may knowe & praise thereof & glorify his Name.

<sup>d</sup> Besides the twelue stones which were caried by the tribes and set up in Gilgal.

<sup>e</sup> Meaning, in the presence or sight of the people.  
Nomb. 31. 27.  
29.

<sup>f</sup> That is, before the Arke.

<sup>g</sup> Or, reuerenced him.

<sup>g</sup> Because the Arke testified Gods presence & the tables of the Law contained therein, signified Gods will towards his people.



d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger.  
Nom. 1.4.23.

Were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourtie yerres in the wilderness, till all the people of men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord swaue, that he would not helpe them the land, \* which the Lord had sworne vnto their fathers, that he would giue vs. [eu]en a land that floweth with milke and hony.

7 So their sonnes whome he raised vp in their stead, Joshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they were whole.

9 After the Lord sayd vnto Joshua, This day I haue take away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in the plaine of Jericho.

11 And they did eate of the corne of the land, on the morrow after the Passouer, vnto leuened bread, and parched come in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel any more, but did eate of the fruit of the land of Canaan that yere.

13 And when Joshua was by Jericho, he lift vp his eyes and looked: and behold, there stood a man against him, hauing a sword drawn in his hand: and Joshua went vnto him, and sayde vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lord am I now come: then Joshua fell on his face to the earth, and did worship, & said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords hoste sayd vnto Joshua, Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Joshua did so.

#### CHAP. VI.

3 The Lord instructed Joshua what he should doe as touching Jericho. 6 Joshua commandeth the Priests & warriors what to do. 20 The walles fall. 22 Rahab is saved. 24 All is burnt saue gold & metal. 26 The curse of him that buildeth Jericho.

**N**OW Jericho was shut vp, and closed, because of the children of Israel: none might goe out nor enter in.

2 And the Lord sayd vnto Joshua, Beholde, I haue giuen into thine hand Jericho and the king thereof, [and] the strong men of warre.

3 All ye therefore [that be] men of warre, shall compasse the citie, in going round about the citie: once: thus shall you doe sixe dayes:

4 And seven Priests shal beare seven trumpets of rams hornes before the Arke: and the seventh day ye shall compasse the citie seven times, & the Priests shall blow with the trumpets.

5 And when they make a long blast with the rams hornes, and ye heare the sound of the trumpet, all the people shal shoute with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascende vp, euery man straight before him.

6 Then Joshua the sonne of Nun called the Priests and sayde vnto them, Take by the Arke of the couenant, & let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

7 But he sayd vnto the people, Goe and compasse the citie: and let him that is armed, goe forth before the Arke of the Lord.

8 And when Joshua had spoken vnto the people, the seven Priests bare the seven trumpets of rams hornes, & went forth before the Arke of the Lord, and blew with the trumpets, & the Arke of the couenant of the Lord followed them.

9 And the men of armes went before the Priests, that blew the trumpets: then the gathering [hoste] came after the Arke, as they went and blew the trumpets.

10 (Nowe Joshua had commanded the people, saying, Ye shall not shoute, neither shal a voyd proceede out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, & went about it once: then they returned into the hoste, and lodged in the campe.

12 And Joshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seven Priests bare seven trumpets of rams hornes, & went before the Arke

a That none could go out.  
b That none could come in.  
c For feare of the Hostes.

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which is most weak things can overcome that which seemeth most strong.

f This is chieflly meant by the Reubenites, Gadites, and halfe the tribe of Manasse.

g Meaning the rearward, wherein bore the standard of the tribe of Dan.  
Nom. 10.25.

h For 8 dayes.

Exod. 23. 23.

i In that that Joshua worshipped him, he acknowledged him to be God: and in that that he called himselfe the Lords captaine, he declared himselfe to be Christ.  
Exod. 3. 5. ruth  
4. 7. act. 7. 33.



Arke of the Lord, and going blew with the trumpets: and the men of armes went before them: but the hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same maner: seven times: onely that day they compassed it citie seven times.

16 And when the priests had blown the trumpets the seventh time, Joshua sayd vnto the people, Shoute: for the Lord hath given you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for she hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, least ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But all siluer, and golde, and vessels of brasse, & yon shall be consecrate vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fel down flat: so the people went vp into the citie, euery man straight before him: and they tooke the citie.

21 And they bitterly destroyed all that was in the citie, both man and woman, yong, and olde, and ore, and sheepe, and asse, with the edge of the sworde.

22 But Joshua had sayde vnto the two men that had spied out the countrey, Go into the harlots house, & bring out thence the woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, & her father, and her mother, & her brethren, and all that she had: also they brought out all her familie, and put them without the hoste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer & the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lord.

25 So Joshua saved Rahab the harlot, and her fathers householde, and all that she had, and she dwelt in Israel euen vnto this day, because she had hid the messengers, which Joshua sent to spie out Jericho.

26 And Joshua swore at that time, saying, Cursed be the man before the Lord, that riseth vp, & buildeth this citie Jericho: he shall lay the foundation thereof in his eldest sonne, & in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Joshua, & he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achaz. 4 They of Ai put the Israelites to flight. 6 Joshua properly to the Lord. 16 Joshua inquiryeth out him that sinned, and smother him and all his.

**B**UT the children of Israel communicated a trespass in the communicating thing: for Achaz the sonne of Carni, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and besiege the countrey. And the men went vp, & besieged Ai.

3 And returned to Joshua, & said vnto him, Let not all the people go vp, but let as it were two or three thousand men go vp, & smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 Then Joshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Joshua sayd, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliuer vs into the hand of the Amorites, & to destroy vs: would God we had bene content to dwell on the other side Jordan.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies:

p For he was married to Salma, prince of the tribe of Iudah, spet. 15.

q He that build it to the destruction of all his stocke, which thing was fulfilled in the day of Jericho, 1. king. 16. 34.

a In taking that which was commanded to be destroyed, Chap. 22. 20. 1. chro. 2. 7.

b This was a citie of the Amorites: for there was another so called among the Amorites, Jer. 49. 3. The first Ai is called Aiath, Isa. 10. 28.

c God would by this overthrow make them more careful to search out and punish the crime committed.

d This inquiry of his faith beweech howe we are inclined of nature to distrust.

i The tribe of Dan was so called, because it marched last and gathered up whatsoever was left of others.

k Besides euery day once for the space of six dayes.

l That is, appointed wholly to be destroyed.

Chap. 2. 4.

Leuit. 27. 21. nomb. 21. 2. deu. 13. 15. 17. m And therefore can not be put to any ynnuare use, but must be first molten, & then serue for the Tabernacle.

Heb. 11. 30.

2. Mac. 12. 15. 16.

Chap. 2. 14. heb. 11. 31.

n For it was not lawfull for strangers to dwell among the Israelites, all they were purged. o Spurning the Tabernacle.



9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord sayde vnto Joshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 ¶ Israel hath sinned, and they haue transgressed my covenant, which I commanded them: for they haue euen taken of the excommunicate thing, & haue also stollen, & dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, [but] haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye destroy the excommunicate from among you.

13 ¶ Up therefore, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, [therefore] ye can not stand against your enemies, until ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to families: and the familie which the Lord shal take, shall come by the households: & the household which the Lord shal take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose by early in the morning and brought Israel by their tribes: & the tribe of Judah was taken.

17 And he brought the families of Judah, & tooke the familie of the Zarithes, and he brought the familie of the Zarithes, man by man, & Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 ¶ Then Joshua layde vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, & shewe me now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and sayde, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.

21 I saue among the spoyle a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of golde of siccite shekels weight, and I co-ucted them, & tooke them: and behold, they lie hid in the earth in the middes of my tent, and the silver vnder it.

22 ¶ Then Joshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, & the silver vnder it.

23 Therefore they tooke them out of the tent, & brought them vnto Joshua, and vnto all the children of Israel, and layd them before the Lord.

24 ¶ Then Joshua tooke Achan the sonne of Zerah, & the silver, & the garment & the wedge of golde & his sonnes, and his daughters, and his oxen, & his asses, & his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Joshua sayd, ¶ In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and [so] the Lord turned from his fierce wrath: therefore he called þ name of that place, The valley of Achor, vnto this day.

#### CHAP. VIII.

3 The siege, 19 And winning of Ai. 20 The King thereof is hanged, 30 Joshua setteth vp an altar. 32 He writeth the Lawe vpon stones, 35 And readeth it to all the people.

¶ After, the Lord sayde vnto Joshua, ¶ Feare not, neither be thou faint hearted: take all the men of warre w thee and arise, go by to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou dost vnto Jericho and to the king thereof: neuertheless the spoyle thereof and the cattel thereof shall ye take vnto you for a pray: thou shalt lie in waite against the citie on the backside thereof.

3 ¶ Then Joshua arose, and all the men of warre to go by against Ai: and Joshua chose out thirtie thousand strong men, & valiant, and sent them alway by night.

4 And he commanded them, saying, Beholde, ye shall lie in waite against the people,

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them,

f Then to suffer which comes by punishment, is to refuse God willingly,

g Opening, the man that rooke of the thing forgotten,

h That is, found guilty, either by loss, or by the iudgment of Christ, Rom. 27.21.

i By declar-  
ing the truth  
for Gods glo-  
ried when the  
truth is con-  
fessed.

k Such a rich garment, as the fates of Babylon did wear,

l Or, nepheue, l Some read, a plate: others a robe, & some a tongue, m This iudge- ment onely ap- perteineth to God, and to whom he will reuile it: to man he hath commanded not to punish the childe for the fathers fault, Deut. 24.16.

n He declared that this is Gods iudge- ment, because he had offend- ed, and caus- ed others to be slaine,

Deu. 1.21, 29. and 7.18.

Chap. 6.22.

Deut. 20.14.

a Opening on the Altar, b God would not destroy Ai by miracle, as Jericho, so the intent that other nations might feare the power and police of his people,



the citie on the backside of the citie: goe not very farre from the citie, but be ye all in a readinesse.

5 And I and all the people that are with me, will appoach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of y<sup>e</sup> citie: for they will say, They flee before vs as at the first time: so we will flee before them.

¶ Or, drive out (the inhabitants) of the citie.

7 Then you shall rise vp from lying in waite and destroye the citie: for the Lord your God will deliuer it into your hande.

8 And when ye haue taken the citie, ye shall set it on fire: according to the commandement of the Lord shall ye do: behold, I haue charged you.

9 Joshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the westside of Ai: but Joshua lodged that night among the people.

c Which the rest of the army.

10 And Joshua rose vp early in the morning, and nombred the people: and he and the Elders of Israel went vp before the people [against] Ai.

d That is, he and of ministers, and set them in array.

11 Also all the men of warre that were with him went vp and dwelue neere, and came against the citie, and pitched on the North side of Ai: and there was a ballei betwene them and Ai.

12 And he tooke about fife thousand men, & set them to lie in waite betwene Beth-el and Ai, on the westside of y<sup>e</sup> citie.

e He sent these few, that the other which lay in ambush might not be discouered.

13 And the people set all the hoste that was on the Northside against the citie, and the liers in wait on the west, against the citie: [and] Joshua went the same night into the middes of the balley.

f To the intent that they in the citie might the better discouer his armye.

14 And when the king of Ai saw it, then the men of the citie hastened and rose vp early, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knew not that [any] lay in waite against him on the backside of the citie.

15 Then Joshua and all Israel [as] beaten before them, fled by the way of the wilderness.

g As they which feared to see his face.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Joshua, & were drayned away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open,

and pursued after Israel.

18 Then the Lord said vnto Joshua, Stretch out the speare that is in thine hand, towarde Ai: for I will giue it into thine hande: and Joshua stretched out the speare that hee had in his hande, toward the citie.

h Or, lift up the banner, to signifye when they shall invade the citie.

19 And they that lay in waite, arose quicklie out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, & tooke it, and halted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for so, the smoke of the citie ascended by to heauen, & they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

¶ Or, toward the heauen.

21 When Joshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the citie against them: so were they in y<sup>e</sup> mids of Israel, these [being] on the one side, and the rest on the other side: and they serue them, so that they let none of them remaine nor escape.

i Which came out of the ambush.

Deut. 7.3.

23 And the king of Ai they tooke alive, and brought him to Joshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the fieelde, [that is,] in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, untill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

k For the fire, which they had before set in the citie, was not to consume it, but to signifye vnto Joshua, that they were entred.

25 And all that fell that day, both of men & women, were twelue thousand, even all the men of Ai.

26 For Joshua drewe not his hande backe againe which he had stretched out with the speare, untill he had utterly destroyed all the inhabitants of Ai.

27 Onely the cattell and the spoile of this citie, Israel tooke for a praye vnto themselves, according vnto the word of the Lord, which he commanded Joshua.

Nomb. 31.12, 26, verse 2.

28 And Joshua burnt Ai, and made it an heape for euer, [and] a wilderness vnto this day.

l That it should neuer be built againe.

29 And the king of Ai he hanged on a tree, vnto the euening. And as soone as the sunne was downe, Joshua commanded <sup>m</sup> that they should take his carrels downe from the tree, and cast it at the entering of the gate of the citie, and laye

m According as it was commanded, Deut. 21.23, Chap. 7.25.

Liii. thereon



thereon a great heape of stones, [that remaineth] vnto this day.

30 **C** The Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon  $\gamma$  stones, a rehearſal of  $\gamma$  Lawe of Moses, which hee wrote in the preſence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges ſtoode on this ſide of the Arke, and on that ſide, before the Prieſtes of the Leuites, which bare the Arke of the covenant of the Lord) as well the ſtranger, as hee that is borne in the country: halfe of them [were] ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebal, \* as Moses the ſeruant of the Lord had commanded before, that they ſhould bleſſe the people of Israel.

34 Then afterwarde hee read all the wordes of the Lawe, the bleſſings and curſings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the Congregation of Israel, \* as well [before]  $\circ$  the women and the children, as the ſtranger that was conuerſant among them.

#### CHAP. IX.

1 Diuers kings aſſembled themſelves againſt Ioshua. 3 The craft of  $\gamma$  Gibeonites, 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual ſlaueſtie.

**A**ND when all the kings that were beyond Jordan, in the mountaines & in the bailles, and by all the coaſtes of the great ſea ouer againſt Lebanon ([as] the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hittites, and the Jebuſites) heard thereof,

2 They gathered them ſelues together, to fight againſt Ioshua, & againſt Israel with one accord.

3 **C** \* But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, and ſayned themſelves embaiſadours, & tooke olde ſackes vpon their aſſes, and olde bottles for wine,

both rent and bound vp,

5 And olde ſhoes and clouted vpon their feete: alſo the rayment vpon them [was] olde, & all their prouiſion of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoſte to Gilgal, and ſayde vnto him, and vnto the men of Israel, we be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel ſaide vnto the  $\gamma$  Hittites, It may be that thou dwelleſt among vs, how then can I make a league with thee?

8 And they ſaid vnto Ioshua, we are thy ſeruants. Then Ioshua ſaide vnto them, who are ye: and whence come ye?

9 And they answered him, From a very far countrey thy ſeruants are come for: the ſame of the Lord thy God: for we haue heard his ſame and all that he hath done in Egypt.

10 And all that hee hath done to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heſebon, and to Og king of Baſhan, which were at Aſhtaroth.

11 Wherefore our elders, & all the inhabitants of our countrey ſpake to vs, ſaying, Take bitailes with you for the iourney, and goe to meete them, and ſay vnto them, we are your ſeruants: now therefore make ye a league with vs.

12 This our bread we tooke it hotte with vs for bitailes out of our houſes, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Alſo theſe bottles of wine which we filled, [were] newe, and loe, they be rent, and theſe our garmentes and our ſhoes are olde, by reaſon of the exceeding great iourney.

14 **C** And the  $\gamma$  men accepted [their tale] concerning their bitailes, and counſeled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that hee would ſuffer them to liue: alſo  $\gamma$  Princes of the Congregation ſware vnto them.

16 **C** But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, & that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the third day, and their cities [were] Gibeon, and Chephirah, and Beeroth and Kirjath earim.

18 And the children of Israel ſlewe them

c Because they were all woine,

d For the Gibeonites and the Hittites were all one people,

e Euen the idolaters for ſcare of death will pretend to honour the true God and receive his religion,

f Ebr. in your hand,

f The wicked lacke no arte nor ſhame no lies to ſerue their policie, when they will deceiue the ſeruants of God,

g Some think that the Gibeonites are of their bitailes, and ſo made a league with them,

h From Gilgal,

Exod. 20. 25.  
deut. 27. 5.

n ſpeaking the ten commandments, which are the ſumme of the whole Lawe,

Deut. 11. 29.  
and 27. 12, 13.

Deut. 31. 12,  
\* 3.

o So neither young nor olde, man nor woman were exempted from hearing the word of the Lord,

a In reſpect of the plaint of Spona,

b The maine ſea called Spec. diterraneum,

f Ebr. one mouth,  
2. Sam. 21. 11.



them not, because the Princes of the Congregation had swoyne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes saide vnto all the Congregation, we haue swoyne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 [But] this we will doe to them, and let them liue, least wrath be vpon vs because of the<sup>1</sup> other which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hebb wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Joshua then called them, and talked with them, & said, wherefore haue ye beguiled vs, saying, we are very farre from you, when ye dwell among vs:

23 Nowe therefore ye are cursed, and there shall none of you be freed frō being bondmen, & helvers of wood, and drawers of water for the house of my God.

24 And they answered Joshua and said, Because it was tolde thy seruants, that the Lord thy God had<sup>\*</sup> commaunded his seruant Moses to giue you all the lande, and to destroye all the inhabitants of the land out of your sight, therefore we were exceeding feare afraide of our liues at the presence of you, and haue done this thing:

25 And beholde now, we are in thine hande: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the<sup>m</sup> hand of the children of Israel, that they slew them not.

27 And Joshua appointed them that same day [to be] helvers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Five kings make warre against Gibeon tohorne Joshua discomfited, 11 The Lord rained hailstones and slewe many, 12 The sunne standeth at Joshua prayer, 13 The five kings are hanged, 14 Many mo cities and kings are destroyed.

**N**OWHEN Abdon sedek king of Ierusalem had heard howe Joshua had taken Ai & had destroyed it, [for] as he had done to Iericho and to the king thereof, so hee had done to \* Ai and to the king thereof) and howe the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for

Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thercof were mightie.

3 wherefore<sup>a</sup> Abdon sedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Jarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, & helpe me, that we may smite Gibeon: for they haue made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon gathered themselves together, and went vp, they with all their hostes, and besieged Gibeon, & made<sup>b</sup> warre against it.

6 And the men of Gibeon sent vnto Joshua, [cut] to the hoste to Gilgal, saying, withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in<sup>c</sup> mountaines, are gathered together against vs.

7 So Joshua ascended from Gilgal, hee, & all the people of warre with him, and all the men of might.

8 And the Lord said vnto Joshua, <sup>c</sup> Feare them not: for I haue giue them into thine hand: none of them shall stand against thee.

9 Joshua therefore came vnto them sodenly: [for] hee went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth horon, and smote them to Azekah and to Dakkedah.

11 And as they fled from before Israel, [ & ] were in the going downe to Beth horon, the Lord cast downe great stones from heauen vpon them, brail Azekah, and they died: [ they were ] more I died with<sup>d</sup> hailstones, then they whom the children of Israel slew with the sword.

12 Then spake Joshua to<sup>e</sup> the Lord, in the day when the Lord gaue the Amorites before the childre of Israel, and he saide in the sight of Israel, \* Summe, slay thou in Gibeon, and thou moone, in the valley of Alalon.

13 And the sunne abode, & the moone stood still, untill the people auenged themselves vpo their enemies: [ Is not this written in the booke of<sup>f</sup> ]

Psalm.

i Feareing lest for they fault the plague of Gods should haue light vpon them all,

k This doeth not establish rash ordes, but sheweth Gods mercie toward his, which would not punish them for this fault,

l For the vices of the Tabernacle, and of the temple when it shalbe built, Deut. 7.1.

m Who were minded to put them to death for feare of Gods wrath,

n That is, for the sacrifices of the temple, as verse 23.

Chap. 6.1.

Chap. 8. 3. 28. 29.

a That is, Lays of iustice so tyrants take to themselves glorious names, when in verie they be very enemies against God and all iustice,

b So enuious the wicked are, when any depart from their band,

c Left Joshua should haue thought that God had sent this great power against him for his wanton league with the Amorites, & Lorde here strengtheneth him,

d So we see that all things serve to execute Gods vengeance against the wicked, Isa. 23. 17.

e Eccles. 46. 45. f Some read, in the booke of the righteous, meaning Psalms, the Psalmere readeth in the booke of the Law: but it is like that it was a booke thus named which is now lost,

so



fo the sunne abode in the middes of the heaurn, and hasted not to goe downe for a while day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 After, Ioshua returned, & all Israel with him vnto the campe to Gilgal:

16 But the five Kings fled and were hid in a caue at Hakkedah.

17 And it was tolde Ioshua, saying, The five Kings are founde hid in a caue at Hakkedah.

18 Then Ioshua saide, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua & the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Hakkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua sayde, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those five Kings vnto him forth of the caue, [even] the king of Ierusalem, the king of Hebron, the king of Iarnuth, the king of Lachish, [and] the king of Egion.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, set your feet vpon the neckes of these kings: and they came nere and set their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, [but] be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, & hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement,

that they shoulde take \* them downe of the trees, and cast them into the caue [wherein they had bene hid] and they laide great stones vpon the caues mouth, [which remaine] vntill this day.

28 And the same day Ioshua tooke Hakkedah and smote it with the edge of the sword, & the king thereof destroyed hee with them, and [all] the soules that were therein, he let none remaine: for hee did to the king of Hakkedah as he had done vnto the king of Jericho.

29 Then Ioshua went from Hakkedah, & all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue it also and the king thereof into the hande of Israel: and he smote it with the edge of the sword, and all the soules that were therein: he let none remaine in it: for hee did vnto the king thereof, as hee had done vnto the king of Jericho.

31 And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as hee had done to Libnah.

33 Then Hozam king of Gazer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 And from Lachish Ioshua departed vnto Egion, and all Israel with him, and they besieged it, & assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee utterly destroyed the same day, according to all that hee had done to Lachish.

36 Then Ioshua went vp from Egion, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remaying, according to all as hee had done to Egion: for hee destroyed it utterly, and all the soules that were therein.

38 So Ioshua returned, & all Israel with him to Debir, & fought against it.

39 And when hee had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword,

Deut. 31. 23.  
chap. 8. 29.

† Ioshua tooketh Hakkedah.  
† Or, euery person.

Chap. 6. 21.

† Libnah is taken.

† Or, persons.

† Lachish is taken.

† The king of Gazer is slain.

† Egion is taken.

† Hebron is taken.

† Debir is taken.

† By taking away the enemies beares, and destroying them with bullet stones,

† Ebr. cut off all their traine, or tail.

† Or, in safety, so that none gaue them as much as an euill word,

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.



ſword, & utterly deſtroyed all the ſoules that were therein, he let none remaine: as he did to Hebzon, ſo he did to Debir, and to the King thereof, as he had alſo done to Libnah, & to the King thereof.

40 C So Ioshua ſmote all the hill countreys, and the South countreys, and the valleys, and the hill ſides, and all their Kings, and let none remaine, but utterly deſtroyed euery ſoule, as ſ Lord God of Iſrael had commanded.

41 And Ioshua ſmote them frō Kadeh barnea euen vnto Azzah, & all the countrey of Goſhen, euen vnto Gibeon.

42 And al theſe Kings, and their land did Ioshua take at <sup>k</sup> one time, becauſe ſ Lord God of Iſrael fought for Iſrael.

43 Afterward, Ioshua and all Iſrael with him returned vnto the campe in <sup>l</sup> Gilgal.

# CHAP. XI.

a Diuers Kings and Cities, and Countreys ouercome by Ioshua. 15 Ioshua did all that Moſes had commanded him, ſo God hardeneth the enemies hearts that they might be deſtroyed.

**A**D WHE Jabin King of Haſor had heard this, then hee ſent to Jobab King of Hadon, & to the King of Shimron, and to the King of Achthaph,

2 And vnto the Kings that were by the North in the mountaines, & plaines towarde the Southſide of <sup>b</sup> Emmeroth, and in the valleys, and in the borders of Dor weſtward,

3 [And] vnto the Canaanites, [both] by Eaſt, and by weſt, and vnto the Amorites, and Hittites, and Perizzites, and Jebuſites in the mountaines, and vnto the Hiuites vnder <sup>c</sup> Hermon in the land of Miſep.

4 And they came out & all their hoſtes with them, many people as ſ lande that is on the ſea ſhoze for multitude, with horſes and charrets exceeding many.

5 So all theſe Kings met together, & came and pitched together at the Waters of Perom, for to fight againſt Iſrael.

6 C Then the Lord ſaide vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt <sup>d</sup> hough their horſes, and burne their charrets with fire.

7 Then came Ioshua and all the men of warre with him againſt them by the Waters of Perom ſuddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Iſrael: and they ſmote them,

and chaſed them vnto great Zidon, and vnto <sup>e</sup> Miſrephothmain, & vnto ſ valley of Miſpeh Eaſtwarde, and ſmote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: he houghed their horſes, and burnt their charrets with fire.

10 C At that time alſo Ioshua turned backe, and tooke Haſor, and ſmote the King thereof with the ſword: for Haſor beforetime was the head of all thoſe kingdomes.

11 Moreouer, they ſmote all the <sup>f</sup> perſons that were therein with ſ edge of the ſword, utterly deſtroying all, leauing none aliue, and he burnt Haſor with fire.

12 So al the cities of thoſe Kings, and all the Kings of them did Ioshua take, and ſmote them with the edge of the ſword, and utterly deſtroyed them, as <sup>g</sup> Moſes the ſeruant of the Lord had commanded.

13 But Iſrael burnt none of the cities that ſtood ſtil in their ſtrength, ſaue Haſor only, that Ioshua burnt.

14 And all the ſpoyle of theſe cities and the cattell the children of Iſrael tooke for their pray, but they ſmote euery <sup>h</sup> man with ſ edge of the ſword vntill they had deſtroyed them, not leauing one aliue.

15 C As the Lord had commanded Moſes his ſeruant, ſo did Moſes command Ioshua, and ſo did Ioshua: he left nothing vndone of all that the Lord had commanded Moſes.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goſhen, and the low countrey, and the plaine, and the <sup>i</sup> mountaine of Iſrael, and the lowe countrey of the ſame,

17 From the mount <sup>k</sup> Balak, that goeth vp to Seir, euen vnto <sup>l</sup> Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and ſmote them, and ſlew them.

18 Ioshua made warre long time with all thoſe Kings.

19 Neither was there any cite that made peace with the children of Iſrael, ſaue thoſe Hiuites that inhabited Gibeon: all [other] they tooke by battell.

20 For it came of the Lord, to harden their hearts that they ſhoulde come againſt Iſrael in battell to the intent that they ſhoulde deſtroy them utterly, [and] ſlew them no mercy, but that they ſhould bring them to nought: as ſ Lord had commanded Moſes.

21 C And

i Some read, Althowh, which ſignifieth the deſcents of the hills.

k In one battell, l Where the Arke was, there to giue ſhame to their victories,

a The more that Gods power appeareth, the more the wicked rage againſt it, b Which the Evangelists call the lake of Gennesareth, c Tiberias,

c Which was mount Sion, as Deu. 4.48.

d That neither they ſhoulde ſerue to the uſe of warre, nor the Iſraelites ſhoulde put their curſe in them.

e Which ſignifieth, hot waters, or ac- cording to ſome, hime plas,

f Both men, women and children.

g Nom. 33. 52. deut. 7. 2.

h Which were strong by situation and not hurt by warre,

i All mankind,

j Exod. 34. 11. Deut. 7. 2.

k That is, Somaia.

l So called, because it was bare and without trees, m The valley of Gad.

Chap. 9. 3.

n That is, to give them o- ner to them- ſelves: and therefore they could not but rebel againſt Gods and ſlew their owne de- ſtruction.



21 And that same season came Ioshua, and destroyed the Anakims out of the mountaines: [as] out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, <sup>m</sup> in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said unto Moses: and Ioshua gave it for an inheritance unto Israel \* according to their portions through their tribes: then the land was at rest without warre.

#### CHAP. XII

1, 7 What Kings Ioshua and the children of Israel killed on both sides of Iordan, 24 Which were in number thirtie and one.

**A**nd these are the Kings of the lande, which the children of Israel smote and possessed their land, on the \* other side Iordan toward the rising of the sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

2 \* Sihon King of the Amorites, that dwelt in Heshbon, having dominion fro Arer, which is beside <sup>p</sup> river of Arnon, and from the middle of the river, & from halfe Gilead unto the river Jabbok, in the border of the children of Ammon.

3 And from the plaine unto the Sea of Cameroth Eastward, and unto the Sea of the plaine, even the salt sea Eastward, the way to Beth-ieshmoth, and from the South under the || springs of \*Pisgah.

4 [They conquered] also the coast of Og King of Bashan of the \* remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Hachathites, & halfe Gilead, even the border of Sihon King of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: \* Moses also the servant of <sup>p</sup> Lord gave [their land] for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manasseh.

7 [These also are the kings of the country, which Ioshua and the children of Israel smote on this side Iordan, westward, from Baal-gad in the valley of Lebanon, even unto <sup>p</sup> mount

<sup>b</sup> Halak that goeth by to Seir, and Ioshua gave it unto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleys, and in the plaines, and in the || hill sides, and in the wilderness, and in the South, [where were] the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 \* The King of Jericho [was] one: \* the King of Ai, which is beside Beth-el, one:

10 The \* King of Jerusalem, one: the King of Hebron, one:

11 The King of Jarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the \* King of Gezer, one:

13 The \* King of Debir, one: the King of Geder, one:

14 The King of Hozmah, one: the King of Arab, one:

15 The \* King of Libnah, one: the King of Adullam, one:

16 The \* King of Bakkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hepher, one:

18 The King of Aphels, one: the King of Lasharon, one:

19 The King of Hadon, one: <sup>p</sup> King of Hazor, one:

20 The King of Shimon-meron, one: the King of Achshaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedeth, one: <sup>p</sup> King of Jokneam || of Carmel, one:

23 The King of Dor, in the country of Dor, one: the \* King of the nations of Gilgal, one:

24 The King of Tirzah, one. all the Kings [were] thirtie and one.

#### CHAP. XIII

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Levi. 22 Baalam was slain.

**N**ow when Ioshua was old, [and] \* stricken in yeeres, the Lord saide unto him, Thou art olde and \* grown in age, and there remaineth exceeding much land to be <sup>b</sup> possessed:

2 This is the land that remaineth, all the || regions of the Philistines, and all Geshuri,

3 From \* Nilus which is \* in Egypt, even unto the borders of Ekron Northward: this is counted of the Canaanites,

even

<sup>m</sup> Out of the which came Goliath, 1, Sam. 17. 4.

Nom. 26. 53, 55.

<sup>a</sup> From Goliath where Ioshua campe.

Nom. 21. 24, deit. 3. 6.

<sup>f</sup> Or, wilderness.

<sup>f</sup> Or, hill sides. Deut. 3. 17, and 4. 49.

Deut. 3. 11, chap. 13. 12.

Nom. 32. 29, deut. 3. 12, chap. 13. 8.

<sup>b</sup> Reade chap. 11, verse 17.

<sup>f</sup> Or, in Ashdod.

Chap. 6. 2.

Chap. 8. 29,

Chap. 10. 23.

Chap. 10. 33.

Chap. 10. 39.

Chap. 10. 29, 30.

Chap. 10. 28.

Chap. 11. 10.

<sup>f</sup> Or, neere vnto Carmel.

Gene. 14. 1.

<sup>a</sup> Being almost an hundred and ten yeere olde.

<sup>b</sup> Ebr. commen into yeeres.

<sup>c</sup> After that the enemies are ouercome.

<sup>f</sup> Or, borders.

<sup>f</sup> Ebr. Shihor.

<sup>f</sup> Ebr. vpon the face of Egypt.



euen sue lordships of the Philistims, the Asythites, and the Ashdodites, the Ekshelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the lande of the Canaanites, and the <sup>e</sup> caue that is beside the Sidonians, vnto Apyek, [and] to the borders of the Amorites:

5 And the land of the Gublites, and all Lebanon, toward the sunne rising from <sup>h</sup> Bahal-gad vnder mount hermon, vntill one come to hamath.

6 All the inhabitants of the mountaines fro Lebanon vnto <sup>e</sup> Mikrephoth-maim, [and] all the Sidonians, I will cast them out from before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 [For] With halfe thereof <sup>h</sup> Reubenites & the Gadites haue receiued their inheritance, \* Which Moses gaue them beyond Iordan Eastward, euen as Moses <sup>h</sup> seruant of <sup>h</sup> Lord had giuen them.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the muddes of the riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount hermon, with al Bashan vnto Salcah:

12 All <sup>h</sup> kingdome of Og in Bashan, which reigned in Ashtaroth & in Edrei: (Who remained of the \* rest of <sup>h</sup> giants) for these did Moses smite, and cast them out.

13 But the children of Israel <sup>e</sup> expelled not the Geshurites nor <sup>h</sup> Maachathites: but the Geshurites & the Maachathites dwelt among the Israelites euen vnto this day.

14 Onely vnto the tribe of Levi he gaue none inheritance, [but] the sacrifices of the Lord God of Israel are <sup>e</sup> his inheritance, as he said vnto him.

15 <sup>e</sup> Moses then gaue vnto the tribe of the children of Reuben [inheritance,] according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the muddes

of the riuer, and all the plaine which is by Medeba:

17 Heshbon With all the cities thereof, that are in the plaine: Dibon and <sup>h</sup> Basmoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth and Nephtali:

19 Kiriat-haim also, and Sibmah, and Zereth-shahar in the mount of <sup>h</sup> Emek:

20 And Beth-peor, and \* Ashdod-pith-gah, and Beth-ieshmoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote \* With the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, <sup>h</sup> dukes of Sihon, dwelling in the countrey.

22 And <sup>h</sup> Balaam the sonne of Beor the southlayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iordan With the coastes. This was <sup>h</sup> inheritance of the children of Reuben according to their families, with the cities and their villages.

24 <sup>e</sup> Also Moses gaue [inheritance] vnto the tribe of Gad, [euen] vnto <sup>h</sup> children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Gilead, and Betonim: and from Harhanaim vnto the borders of Debir:

27 And in the valley Beth-arai, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iordan and the borders euen vnto the Sea coast of Canaan, beyond Iordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 <sup>e</sup> Also Moses gaue [inheritance] vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of <sup>h</sup> children of Manasseh according to their families.

30 And their border was from Harhanaim, [euen] all Bashan, [to] Wit, [all] the kingdome of Og King of Bashan, and all the towynes of Jair which are in Bashan, therefore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, \* Were giuen vnto the <sup>h</sup> children of Machir the sonne of Manasseh.

[O<sup>r</sup>, his places of Baal.

[O<sup>r</sup>, the valley, Deut. 3. 17.

Nom. 31. 8.

<sup>h</sup> So that both they which obeyed which countessell and the which countessell perished by the iudgement of God.

<sup>g</sup> That is, in the land of spah.

Nom. 32. 39. <sup>h</sup> Bearing, his nephews, 10 and posteritie.

<sup>h</sup>Ebr. Meazab.

[O<sup>r</sup>, the plaine of Gad.

c Reade chap. 11. 8.

Nom. 32. 33. deut. 3. 13. chap. 2. 24.

[O<sup>r</sup>, valley.

Deut. 3. 11. chap. 1. 24.

d Because they destroyed not all as God had commanded, they that remained, were sinners & prickles to hurt them, Rom. 3. 5. chap. 2. 13. iudg. 2. 3. e Levi shall live by the sacrifices, Rom. 18. 21.



to halfe of the children of Nachir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jordan, [towards] Jericho Eastward.

33 But unto the tribe of Levi Moses gave none inheritance: [for] the Lord God of Israel is their inheritance, as he said unto them.

# CHAP. XIII.

The land of Canaan was divided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was given him.

These also are the places which the children of Israel inherited in the lande of Canaan, which Eleazar the Priest, and Joshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel distributed to them,

2 By lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, & the halfe tribe.

3 For Moses had given inheritance unto two tribes and an halfe tribe, beyond Jordan: but unto the Leuites hee gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Leuites in the lande, save cities to dwell in, with the suburbs of the same for their beastes and their substance.

5 As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the sonne of Jephunneh the Kenazite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning me and thee in Kadish-barnea.

7 Fourtie yeere old was I, when Moses the servant of the Lord sent me from Kadish-barnea to espie the lande, and I brought him word againe, as I thought in mine heart.

8 But my brethren went by with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete have troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me alive, as he promised: this is the fourtie and fifth yeere since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourefore and five yeere old:

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for government.

12 Now therefore give me this mountaine whereof the Lord spake in the day (for thou heardest in the day, how the Anakims were) there, & the cities great & walled: if so be the Lord will be with me, that I may drive them out, as the Lord said.

13 Then Joshua blessed him, & gave unto Caleb the sonne of Jephunneh, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the sonne of Jephunneh the Kenazite, unto this day: because he followed constantly the Lord God of Israel.

15 And the name of Hebron [was] beforetime, Biriath-arba: which [Arba] was a great man among the Anakims: thus the land ceased from warre.

Chap. 18. 7.

Nom. 18. 20.

Nom. 34. 17.

Nom. 26. 55.  
and 33. 54.

a As Ruben and Gad and halfe the tribe of Manasse, Rom. 33. 15.

b So though Levi lacked, yet were there still twelue tribes by this means.

Nom. 35. 2.  
chap. 21. 23.

c Which was, that they two onely should enter into the land, Rom. 14. 24.

d Which were the ten other tribes.

Ecclus. 46. 9.

f Ebr. to go out and come in.

g Or, gyants.

e This he spake of maddie, and me of doubting.

Chap. 21. 13.  
1. mac. 2. 56.

Chap. 15. 13.

f Either for his power or person.





## CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achish.



Nomb. 34.3.

Nomb. 33.36.

his then was the lot of the tribe of the children of Iudah by their families: [even] \* to the border of Edom and \* wilderness of \* Zin, Southward on the Southcoast.

2 And their Southborder was the salt Sea coast, from \* the point that looketh Southward.

3 And it went out on the Southside toward Baaleth-akrabbim, and went along to Zin, and ascended by on the Southside unto Kadeth-barnea, and went along to Herson, and went by to Adar, and set a compass to Karkaa.

4 From thence went it along to Azmon, & reached unto the river of Egypt, & the end of that coast was on the Westside: this shall be your Southcoast.

5 Also the Eastborder shall be the salt Sea, unto the \* end of Jordan: and the border on the Northquarter from the point of the Sea, [and] from the end of Jordan.

6 And this border goeth by to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth by to the \* stone of Bohan the sonne of Reuben.

7 Again this border goeth by to Debir from the valley of Achor, & Northward, turning toward Gilgal, that lieth before \* going by to Adummim, which is on the Southside of \* river: also this border goeth by to the waters of \* En-hemeth, and endeth at \* En-rogel.

8 Then this border goeth by to the valley of the sonne of Hinnom, on the Southside of the Jebusites: the same is Jerusalem, also this border goeth by to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the \* gyants Northward.

9 So this border compasseth from the top of the mountaine unto the fountaine of the water of Nephtoi, and goeth out to the cities of mount Ephron: and this border diueth to Baalah, which is \* Kiriath-tearim.

10 Then this border compasseth to Baalah Westward unto mount Seir, and goeth along unto the side of mount Fearim, which is Chelalon on \* Northside: so it cometh downe to Beth-hemeth, and goeth to Timnah.

11 Also this border goeth out unto the side of Ekron Northward: and this border diueth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast are to the \* Sea.

12 And the Westborder [is] to the great Sea: so this border shall be the boundes of the children of Iudah round about, according to their families.

13 And unto Caleb the sonne of Jephumeh did Joshua give a part among the children of Iudah, as the Lord commanded him, [even] \* Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb \* boue thence three sonnes of Anak, Shephai and Ahiman, and Tamai, the sonnes of Anak.

15 And he went by thence to the inhabitants of Debir: and the name of Debir before time [was] \* Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, & taketh it, even to him will I give Achish my daughter to wife.

17 And Othniel, the sonne of Kenaz, the \* brother of Caleb tooke it: & he gave him Achish his daughter to wife.

18 And as shee went in to him, [shee] moued him to aske of her father a field: & the lighted off her asse, and Caleb said unto her, What wilt thou?

19 Then shee answered, [I] give mee a blessing: for thou hast giuen \* mee the South countrey: give me also springs of water. And hee gave her the springs above and the springs beneath.

20 This shall be the inheritance of the tribe of the children of Iudah according to their families.

21 And the most cities of the tribe of the children of Iudah, toward \* coasts of Edom Southward [were] Kabez, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Abadai,

23 And Kedeth, & Hazor, & Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, & Kerioth, Helton (which is Hazor)

26 Anam, and Shema, & Moladah,

27 And Hazar, Gaddah, & Bethmon, and Beth-palet,

28 And Hazer-thual, and Beer-sheba, and Biziothiah,

29 Baalah, and Jim, and Azem,

30 And Etolad, and Chesil, & Hor, & Ziklag, and Madmanna, and Sanlammah,

A. i.

32 And

d Speaking toward Syria.

Chap. 14. 15.

c This was done after the death of Joshua, Judges, 1. 10, 20.

Or, cousin,

f Because her husband carried too long, Or, grant me this petition.

g Because her countrey was barren, she desired of her father a fether a fether that had springs, Judges, 1. 14, 15.

a The Egyptian word signifies tongue, whereby is meant either the arme of the Sea that cometh into the land, or a rocky cape that goeth into the Sea.

b Speaking, the mouth of the river where it runneth into the salt sea.

i Which was a mark to part their countreys.

|| Or, the fountaine of the sunne. z. King. 1. 9.

† Eb. Rephaim.

|| Or, the citie of woods.

h Which before was called Sephereth, Judges. 1. 17.



32 And Lebaoth, and Shilhon, and An, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the low country were Esh-taol, and Zozeah, and Aihnah,

34 And Zanoah, and En-gannim, Tappuah, and Enani,

35 Jacmuth, and Adullam, Socoh, and Azekah,

36 And Sharam, and Withaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadathah, and Migdal gad,

38 And Dileam, and Mizpeh, & Joktheel,

39 Lachish, and Bosphath, and Eglon,

40 And Cabbon, and Lahmiam, and Kirjath,

41 And Gederoth, Beth-dagon, and Raamah, and Hakkedah: sixteen cities with their villages.

42 Lebna, and Esher, and Aishan,

43 And Jiphthah, & Aihnah, & Keshib,

44 And Keilah, and Azib, and Parshah: nine cities with their villages.

45 Ekron with her townnes and her villages,

46 From Ekron, even unto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townnes and her villages: Azah with her townnes & her villages, unto the river of Egypt, and the great sea was their coast.

48 ¶ And in the mountaines were Shamir, and Jattir, and Socoh,

49 And Dannah, & Kirjath-sannah (which is Debir)

50 And Anab, and Aithemoh, & Anim,

51 And Goshen, and Holon, & Giloh: eleven cities with their villages,

52 Arab, and Dumah, and Eshcan,

53 And Janum, and Beth-tappuah, and Apherah,

54 And Humentah, and Kirjath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, & Ziph, & Juttah,

56 And Jireel, and Jokdeam, and Zanoah,

57 Kain, Gibeon, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedoz,

59 And Maarath, and Beth-anoch, & Etchen: five cities with their villages.

60 Kirjath-baal, which is Kirjath-earim, and Rabbah: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Biddin, and Seretah,

62 And Bethshan, and the city of salt, & Engedi: five cities with their villages.

63 Neuertheless, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

¶ CHAP. XVI.

1 The lot of part of Ephraim. 10 The Canaanite dwellers among them.

¶ CHAP. XVI.

¶ CHAP. XVI.

¶ CHAP. XVI.

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¶ CHAP. XVI.

† Ebr. daughters.

1 Opening status, as chap. 13, 3.

k Which is also called Kirjath-sannah, ver. 1, 5.

Chap. 14, 15.



And the lot fell to the children of Joseph from Jordan by Jericho unto the water of Jericho Eastward, [and] to the wilderness that goeth by from Jericho by the mount Beth-el:

2 And goeth out fro Beth-el to \* Luz, and runneth along unto the borders of Archiataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-hozon the nether, and to Gezer: and the endes thereof are at the Sea.

4 So the children of Joseph, Manasseh & Ephraim, took their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, unto the borders of their inheritance on the Eastside, were Atroth-addar, unto Beth-hozon the upper.

6 And this border goeth out to the Sea unto Michmethah on the Northside, & this border returneth Eastward unto Taanath-shiloh, and passeth it on the Eastside unto Janohah,

7 And goeth down to Atroth, and Maarath, and cometh to Jericho, and goeth out at Jordan.

8 And this border goeth from Tappuah westward unto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites unto this day, and served under tribute.

¶ CHAP. XVII.

1 The portion of the half-tribe of Manasse. 2 The daughters of Zelophehad. 3 The Canaanites are become tributaries.

14 Manasseh & Ephraim require a greater portion of heritage.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

¶ CHAP. XVII.

1 Of this tribe the salt sea hath his name.

m That is, verily, though they slew the most part, and burnt their cities, Judg. 1, 8

n That is, to Ephraim and his children: for Manasseh's portion fell to them.

b Of their inheritance.

c Generally, first Ephraim, and then Manasseh.

d For so farre the coast reach.

e Because Ephraim's tribe was farre greater then Manasseh, therefore hee had moe cities.

Gen. 47, 51. and 46, 20. and 50, 23. Of Num. 32, 39



of Machir the first borne of Manasseh, [and] the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, [even] of the sonnes of Abieser, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Iephther, and of the sonnes of Shenuda: these were the males of Manasseh, the sonne of Joseph according to their families.

3 But Zelophehad the sonne of Iephther, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah & Tirzah:

4 which came before Eleazar the Priest, and before Joshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give vs an inheritance among our brethren: therefore according to the commaundment of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which is on the other side Jordan.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the lande of Gilead.

7 So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth doorne vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Southward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her towynes, and Jibeam, and her towynes, and the inhabitants of Dor with the

towynes thereof, and the inhabitants of Endor with the towynes thereof, and the inhabitants of Thaanach with her towynes, and the inhabitants of Megiddo with the towynes of the same, [euen] three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Joseph spake vnto Joshua, saying, why hast thou giuen mee but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto:

15 Joshua then answered them, If thou be much people, get thee vp to thee wood, & cut trees for thy self there in the land of the Perizzites, and of the giants, if mount Ephraim be to narrow for thee.

16 Then the children of Joseph sayd, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey haue charrets of yron, as well they in Beth-shean, and in the towynes of the same, as they in the valley of Jezreel.

17 And Joshua spake vnto the house of Joseph, to Ephraim, & to Manasseh, saying, Thou art a great people, & hast great power: & shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it doorne: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, [and] though they be strong.

#### CHAP. XVII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuote the land to the other seven tribes. 11 The lot of the children of Benjamin.

AND the whole Cōgregation of the childre of Israel came together at Shiloh: for they set vp the Tabernacle of the Cōgregation there, after the land was subiect vnto them.

2 Nowe there remained among the children of Israel leuen tribes, to whom they had not deuided their inheritance.

3 Therefore Joshua laide vnto the children of Israel, howe long are ye to slacke to enter and possesse the lande which the Lord God of your fathers hath giuen you?

4 Stande from among you for euery tribe

g For at the first they lacked courage, and after agreed with the on condition, contrarie to Gods commaundment,

h According to my father Jaakobs prophesie Gen. 48. 19.

i This moite be not large enough, why dost not thou get more by destroying Gods enemies, as see hath commaunded?

k So that thou shalt enlarge thy portion thereby.

Nom. 26. 29. a For the other halfe tribe had their portion beyond Jordan.

Nomb. 26. 33. and 27. 1. and 36. 2. 11.

b Among the of our tribe.

c In the lande of Canaan: fine to the males, & other fine to the daughters of Zelophehad.

d Opening, the cup is selfe.

ff Or, the brook of reedes.

e That is, toward the maine sea.

f In the tribe of Asher, and tribe of Issachar.



a For they had now removed it from Gilgal and set it up in Shiloh.

b As Eleazar, Joshua & the leaders of the tribes had done to Judah, Ephraim and half of Simeon.



tribe three men, that I may send them, and that they may rise, & walke through the land, and distribute it according to their inheritance, and returne to me.

3 And that they may deuide it vnto them into seuen parts, Iudah shall abide in his coast at the South, and the house of Ioseph shall stande in their coasts at the North.

6 We shall describe the land therefore into seuen parts, and shal bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Leuites shall haue no part among you: for the Priesthoode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manasse haue receiued their inheritance beyonde Iordan Eastwarde, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Joshua charged them that went to describe the lande, saying, Depart, and go through the lande, and describe it, and returne to mee, that I may here cast lottes for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, & described it by cities into seuen parts in a booke, & returned to Joshua into the campe at Shiloh.

10 ¶ Then Joshua cast lots for the land before the Lord, & there Joshua deuided the land vnto the children of Israel according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iordan, and the border went by to the side of Jericho on the Northpart, and went by through the mountaines Westward, and the ends thereof are in the wilderness of Beth-aui:

13 And this border goeth along from thence to Luz, [even] to the Southside of Luz (the same is Beth-el) and this border descendeth to Atroth-addar nere the mount, that lyeth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter [is] fro the end of Kiriath-earim, and this border goeth out Westward, and commeth to the fountaine of waters of Nephtoa.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-humom, which is in the valley of the Igvants Northwarde, & descendeth into the valley of humom by the side of Jebusi Southwarde, and goeth downe to En-rogel.

17 And compasseth from the North, and goeth forth to En-hemeth, and stretcheth to Geliloth, which is toward the going by vnto Adummim, and goeth downe to the stone of Bothan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After this border goeth along to the side of Beth-hoglah Northwarde: and the ends thereof, [that is,] of the border, reach to the point of the salt Sea Northward, [&] to the end of Iordan Southward: this is the Southcoast.

20 Allo Iordan is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Nowe the cities of the tribe of the children of Benjamin according to their families, are Jericho, & Beth-hoglah, and the valley of Keiz.

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Auiim, & Parah, and Ophrah,

24 And Chephar Ammonai, & Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, & Beeroth,

26 And Beth-peh, and Chephirah, and Dozah,

27 And Bechem, & Irpeel, & Taralah,

28 And Zela, Eleph, & Jebusi (which is Ierusalem) Gibeath, [and] Kiriath: fourteene cities with their villages: this is the inheritance of the children of Benjamin according to their families.

#### CHAP. XIX.

1 The portion of Simeon, 10 Of Ierusalem, 17 Of Aschar, 24 Of Beer, 32 Of Naphtali, 40 Of Dan, 49 The possession of Joshua.

AND the second lot came out to Simeon, [eu]e for the tribe of the children of Simeon according to their families: and their inheritance was in the ends of the inheritance of the children of Iudah.

2 Nowe

e That is, into seuen portions, so every tribe one.

d For these had their inheritance already appointed.

e Before the face of the Lord.

f That is, the sacrifices and offerings, chap. 13. 14.

g By writing the names of every countrey and citie.

h That every one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

Or, to the Sea,

Or, Rephaim.

Or, Ierusalem.

l Which is in the tribe of Ephraim.

Chap. 15. 6.

m To the deep strait, where the river runneth into the salt Sea.

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

a According to Asahabs prophetic, that he should be scattered among other tribes.

2 Nowe Gen. 49. 7.



2 Now they had in their inheritance, Beer-sheba, and Sheba, and Holadah,

3 And Hazar-sual, & Balah, & Hem,

4 And Etolad, & Bethul, & Hozmah,

5 And Ziklag, and Beth-maraboth, and Hazar-sual,

6 And Beth-lebaoth, and Sharuben: thirteen cities with their villages.

7 Ain, Remmon, & Ether, & Elhan: four cities with their villages.

8 And all the villages that were round about these cities, unto Baalath-beer, [<sup>f</sup>] Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah [came] the inheritance of <sup>f</sup> children of Simeon: for the part of the children of Judah was too much for them: therefore <sup>f</sup> children of Simeon had their inheritance within their inheritance.

10 Also the thirde lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth by Westward, even to Haralah, and reacheth to Dabbatheth, and meeteth with the river that lieth before Joknean,

12 And turneth fro Sarid Eastward toward the sunne rising unto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Japhia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Jitah-kazin, and goeth forth to Rimmon, and turneth to Reah.

14 And this border compasseth it on <sup>f</sup> North side to Hannathon, and the endes thereof are in the valley of Jiphthah-el,

15 And Battath, and Rahallal, and Shimon, and Idalah, and <sup>d</sup> Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: [that is,] these cities and their villages.

17 The fourth lot came out to Issachar, [even] for the children of Issachar according to their families.

18 And their coast was Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabith, & Kishion, & Abes,

21 And Remeth, and En-gannim, and Enbadah, and Beth-pazzez,

22 And this coast reacheth to Tabor, and Shabazimath, and Beth-hemeth,

and the ends of their coast reach to Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families: [that is,] the cities, and their villages.

24 Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, & Misheal, & came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Jiphthah-el, toward the Northside of Beth-emek, and Peier, and goeth out on the leftside of Cabul,

28 And to Ezron, and Rehob, and Hammon, & Kanah, unto great Zidon.

29 Then the coaste turneth to Ramah and to the strong cite of Zor, and this border turneth to Hoshah, and the endes thereof are at the Sea from Helcath to Achshaph,

30 Unniah also & Aphek, & Rehob: two & twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families: [that is,] these cities and their villages.

32 The sixte lot came out to <sup>f</sup> children of Naphtali, [even] to the children of Naphtali according to their families.

33 And their coast was from Heleph, [and] from Allon in Zaanannim, and Adaminekeb, and Jabneel, even to Lakum, & the endes thereof are at Jordan.

34 So this coast turneth Westward to Asnoth-tabor, and goeth out from thence to Hakkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, & to Judah by Jordan toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hamnath, Bakkath, and Cimmereth,

36 And Adanah, & Ramah, & Hazor,

37 And Kedesh, & Edrei, & En-hazor,

38 And Iron, & Migdal-el, Hozem, and Beth-anah, & Beth-hemeth: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: [that is,] the cities & their villages.

40 The seventhy lot came out for U.ii. the

[Or, Ramath-negeb,

<sup>b</sup> But this large portion was given the by Gods providence to declare their increase in time to come,

<sup>c</sup> Opening, toward the great Sea,

<sup>d</sup> There was another Beth-lehem in the tribe of Judah,

<sup>e</sup> There was another cite of this name in the tribe of Judah: for many cities certain cities had all one name, and were distinguished by the tribe onely,

<sup>f</sup> Appereth to <sup>g</sup> tribe of Zebulun, which lay more Eastward,

<sup>g</sup> Which was Tyus, which lay citie in <sup>h</sup> Sea,

<sup>h</sup> These cities were in the country of Zaanannim,

[Or, even unto Iordan,

<sup>i</sup> Of the which the lake of Cinnerareth had his name,



the tribe of the childre of Dan accordyng to their families.

41 And the coast of their inheritance was Zorah, & Eshtaoi, & Ir-themesi,

42 And Shaalabbin, and Aialon, and Ithlah.

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Jeshud, and Bene-berak, and Gath-rimmion,

46 And Be-larkon, & Bakkon, with the border that lieth before <sup>k</sup> Japho.

47 But the coastes of the children of Dan fel out too litte for them: therefore the children of Dan went by to fight against Lethem, and tooke it, and smote it with the edge of the sword, & possessed it, and dwelt therein, & called Lethem, <sup>\*</sup> Dan, after y name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan accordyng to their families: [that is,] these cities and their villages.

49 When they had made an ende of deviding the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 Accordyng to the word of the Lord they gaue him the cite which he asked, [euē] <sup>\*</sup> Timnath-serah in mount Ephraim: he built y cite & dwelt therein.

51 These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, & the chiefe fathers of the tribes of the childre of Israel deuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of deuiding y cōtreyn.

CHAP. XX.

1 The Lord commaunded Ioshua to appoint cities of refuge, 2 The cite thereof, 7 and their names.



he Lorde also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, <sup>\*</sup> Appoint you cities of refuge, whereof I spake vnto you by the hand of Moyses,

3 That the slayer that killeth any person by ignorance, [and] vmbittingly, may flee thither, and they shall bee your refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the cite, and shall shewe his cause to the Elders of the cite: and they shal receiue him into the cite vnto them,

and giue him a place, that he may dwell with them.

5 And if the <sup>b</sup> auenger of blood pursue after him, they shall not deliuer the slayer into his hande because hee smote his neighbour ignorantly, neither hated he him before time:

6 But he shall dwell in that cite vntill he stande before the Congregation in iudgement, <sup>\*</sup> [or] vntill the death of the hye Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne cite, and vnto his owne house, [euē] vnto the cite from whence he fled.

7 Then they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriat-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iordan toward Jericho Eastward, they appointed Bezer in the wilderness vpon the playne, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Basan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not dye by the hand of the auenger of blood, vntill hee stood before the Congregation.

CHAP. XXI.

1 The cities giuen to the Leuites, 41 in number: eight and foure. 44 The Lord accordyng to his promise gaue the children of Israel rest.

Then came y principal fathers of y Leuites vnto Eleazar y Priest, & vnto Ioshua y sonne of Nun, & vnto the chiefe fathers of y tribes of y children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, <sup>\*</sup> The Lord commaunded by the hand of Moyses, to giue vs cities to dwell in, with the suburbs thereof for our cattel.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundment of the Lord these cities with their suburbs.

4 And y lot came out for y families of the Kohathites: & the children of Harod the Priest, which were of the Leuites, had by lot, out of y tribe of Iudah, & out of the tribe of Simeon, & out of the tribe of Beniamin: thirteene cities.

5 And y rest of the childre of Kohath [had] by lot out of the families of y tribe of

<sup>b</sup> That is, the next kinsman of him that is slayne.

<sup>c</sup> Till his cause were proued, Nom. 35. 25.

<sup>d</sup> Or, Galile,

<sup>d</sup> Out of the halfe tribe of Manasseh beyond Iordan.

<sup>e</sup> Before the iudges.

<sup>f</sup> Or, the chiefe of the fathers,

<sup>g</sup> Num. 35. 2.

<sup>a</sup> By spotes, by whose ministerie God shewed his power.

<sup>b</sup> He meant them that were Priests: for some were but Leuites.

<sup>c</sup> Every tribe gaue mo or fewer cities, accordyng as their inheritance was great or litte, Rom. 35. 8.

<sup>k</sup> Called Japho.

<sup>l</sup> Accordyng as Iacob had prophesied, Gen. 49. 17.

<sup>m</sup> Iud. 18. 29.

<sup>n</sup> Chap. 24. 30.

<sup>o</sup> Nomb. 34. 17.

<sup>p</sup> Exod. 21. 13. nom. 35. 6. 11. 14. deut. 19. 2.

<sup>q</sup> At intowares, bearing him no grudge.

<sup>r</sup> Ebr. in the eares of the Elders.



of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gerſhon [had] by lot out of the families of the tribe of Issachar, and out of the tribe of Aſſer, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Baſhan, thirteene cities.

7 The children of Merari according to their families [had] out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Iſrael gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moſes.

9 And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of Aaron [being] of the families of the Kohathites, [and] of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebzon) in the mountaine of Iudah, with the suburbs of the same round about it.

12 But the lande of the citie, and the villages thereof, gaue they to Caleb the sonne of Iephunneh to be his possession.

13 Thus they gaue to the children of Aaron the priest, a citie of refuge for the slaier, [euē] Hebzon with her suburbs, and Libnah with her suburbs.

14 And Jattir with her suburbs, and Esthemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, Beth-she-meth with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin [they gaue] Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron priests, [were] thirteene cities with their suburbs.

20 But to the families of the children of Kohath of the Leuites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slaier, Shechem with her sub-

urbs in mount Ephraim, and Sezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-hozon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Givethon with her suburbs,

24 Ailalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath [were] tenne with their suburbs.

27 Also vnto the children of Gerſhon of the families of the Leuites, [they gaue] out of the halfe tribe of Manasseh, the citie of refuge for the slaier, <sup>k</sup> Solan in Baſhan with her suburbs, & Beel-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs: foure cities.

30 And out of the tribe of Aſſer, Michal with her suburbs, Abdon with her suburbs,

31 Helkiah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slaier, Kedesh in Galilaea with her suburbs, and Hammoth-dor with her suburbs, & Kartan with her suburbs: three cities.

33 All the cities of the Gerſhonites according to their families, [were] thirteene cities with their suburbs.

34 Also vnto the families of the children of Merari the rest of the Leuites, [they gaue] out of the tribe of Zebulun, Jokneam with her suburbs, [and] Kartah with her suburbs,

35 Dinnah with her suburbs, Na-halal with her suburbs: foure cities.

36 And out of the tribe of Reuben, <sup>m</sup> Sezer with her suburbs, and Jazaiah with her suburbs,

37 Kedemoth with her suburbs, & Hephaath with her suburbs: foure cities.

38 And out of the tribe of Gad [they gaue] for a citie of refuge for the slaier, Ramoth in Gilead with her suburbs, and Bahanaim with her suburbs,

39 Bethdon with her suburbs, [and] Jazer with her suburbs: foure cities in all.

U.iii. 40 So

a For Aaron came of Kohath, & therefore the priests office remained in that familie.

Chap. 14. 14. 2. chron. 6. 56.

e That is the priest of the familie of the Kohathites, of whom Aaron was chief.

f The suburbs were a thousand cubits from the wall of the citie round about, 1300 ft. 35. 4.

g That were not priests. h Hebzon and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Solan & Rehob were the cities of refuge vnder the Gerſhonites.

l Or, Galilee.

m They are here called the rest, because they are left vndered and Merari was the younger brother, Gen. 46. 11.

n Sezer & Ramoth were the cities of refuge vnder the Gerſhonites and beyond Jordan, Chap. 20. 8.



40 So al cities of the childre of Reuben according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 [And] all the cities of the Leuites within the possession of the children of Israel, were] egypt and fourtie with their suburbs.

42 These cities lay euery one [seuerally] with their suburbs round about them: so were all these cities.

43 So the Lord gaue vnto Israel al the land, which he had sborne to gaue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sborne vnto their fathers: and there stood not a man of all their enemies before them: for] the Lord deliuered all their enemies into their hande.

45 There sayed nothing of all the good things, which the Lord had saide vnto the house of Israel, [but] all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasse had sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reprove them. 21 Their answer for defence of the same.



When Ioshua called the Reubenites, & the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, We haue kept al that Moses the seruant of the Lord commanded you, and haue obeyed my voyce in all that I commanded you:

3 We haue not forsaken you brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your tentes, to the lande of your possession, which Moses the seruant of the Lord hath giuen you beyonde Jordan.

5 But take diligent heede, to doe the commandement and law, which Moses the seruant of the Lord commanded you: [that is,] \* that ye loue the Lord your God, and walke in all his wayes, and keepe his commandementes, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Ioshua blessed them and sent them away, and they went vnto their tentes.

7 Now vnto one halfe of the tribe

of Manasse Moses had giuen [a possession] in Bashan: and vnto the [other] halfe thereof gaue Ioshua among their brethren on this side Jordan westward: therfore when Ioshua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of rayment: deuide the spoile of your enemies with your brethren.

9 So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the lande of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the worde of the Lord by the hande of Moses.

10 And when they came vnto the borders of Jordan (which are in the lande of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the lande of Canaan vpon the borders of Jordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered the together at Shiloh to go by to warre against the.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousandes of Israel.

15 So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, what transgression is this that ye haue transgressed against the God of Israel, to turne away this day fro the Lord, in ye haue built you

e Which remained at home & went not to warre, Rom. 3. 27. 1. sam. 3. 24.

f Heb. Gileath, which countie also was called Canaan, because the Amorites dwelling there were called Canaanites. g That is, beyond Jordan: for some countrey on both sides of Jordan is meant by Canaan.

g Such no wise was their zeale, that they would rather lose their liues then suffer the true religion to be changed or corrupted.

Or, multitude

h Not onely of the princes, but also of the common people.

n This according to Iacob's prophesie, they were scattered throughout the countrey, which God bestowed to this end, that his people might be instructed in the true religion by them.

Chap. 23. 24. 15.

a After that the Israelites entered into the land of Canaan,

b Which was to go armed before their brethren, Rom. 3. 2. 29.

Nomb. 32. 33. chap. 13. 8.

Deut. 10. 12. c He himselfe subiectly considers the fulfilling of the Law.

d He committed the to God and prayed for them.



an altar for to rebell this day against the Lord:

Nom. 25. 4.  
i. meaning,  
God is not ful-  
ly pacified, for  
as much as no  
punishment can  
be sufficient for  
such wicked-  
ness and Re-  
laxation.

k. In your  
judgment.

l. To use any o-  
ther service  
then God hath  
appointed, is  
to rebel against  
God, 1. Sam.  
15. 23.

Chap. 7. 1. 5.

m. Signifying,  
that if many  
suffer for one  
mans fault,  
for the fault of  
many at should  
suffer.

n. Let him pu-  
nished be.

o. To turne  
back from the  
true God.

Gen. 31. 48.  
chap. 24. 7.  
ver. 34.

17 Have we to little for the wicked-  
ness of Deor, whereof we are not cle-  
sed into this day, though a plague came  
upon the Congregation of the Lord:

18 We also are turned away this day  
from the Lord: and seeing ye rebell to  
day against the Lord, even to morrow he  
will be wroth withal the Congregation  
of Israel.

19 Notwithstanding if the lande of  
your possession be <sup>1</sup>uncleane, come ye  
over into the lande of the possession of  
the Lord, wherein the Lordes Ta-  
bernacle dwelleth, and take possession  
among vs: but <sup>1</sup>rebell not against the  
Lord, nor rebell not against vs in bui-  
ding you an altar, beside the altar of the  
Lord our God.

20 Did not Achan the sonne of Ze-  
rah trespass grievously in the execrable  
thing, and wrath fell on <sup>1</sup>all the Con-  
gregation of Israel: & this man alone  
<sup>1</sup>perished not in his wickednes.

21 Then the children of Reuben &  
the children of Gad, and halfe the tribe  
of Manasse answered, and saide unto  
the heads over the thousands of Israel,

22 The Lord God of gods, the Lord  
God of gods, he knoweth, and Israel  
him selfe shall knowe: if by rebellion, or  
by transgression against the Lord we  
have done it, save thou vs not this day.

23 If we have buyt vs an altar to re-  
turne away from the Lord, either to  
offer thereon burnt offering, or meate of-  
fering, or to offer peace offerings thereon,  
let the Lord <sup>1</sup>him selfe require it:

24 And if we have not rather done  
it for feare of [this] thing, saying, In  
time to come your childre might say un-  
to our childre, what have ye to doe with  
the Lord God of Israel:

25 For the Lord hath made Jordan  
a border betwene vs and you, ye chil-  
dren of Reuben, and of Gad: therefore  
ye have no part in the Lord: so shall  
your children make our children cease  
from fearing the Lord.

26 Therefore we said, we will not  
goe about to make vs an altar, not for  
burnt offering, nor for sacrifice,

27 But it shalbe a witness betwene  
vs and you, and betwene our genera-  
tions after vs, to execute the service of  
the Lord before him in our burnt offerings,  
and in our sacrifices, and in our peace of-  
ferings, and that your childre should not

say to our children in time to come, We  
have no part in the Lord.

28 Therefore saide we, It shalbe that  
they should say to vs, or to our gene-  
rations in time to come, then will we an-  
swere, Beholde the faction of the altar of  
the Lord, which our fathers made, not  
for burnt offering nor for sacrifice, but it is  
a witness betwene vs and you.

29 God forbid, that we should rebell  
against the Lord, and turne this day a-  
way from the Lord to build an altar for  
burnt offering, or for meate offering, or for  
sacrifice, save the altar of the Lord our  
God, that is before his Tabernacle.

30 And when Phinehas the Priest,  
and the princes of the Congregation and  
heades over the thousands of Israel  
which were with him, heard <sup>1</sup>wordes,  
that the children of Reuben, and childre  
of Gad, and the children of Manasse  
spake, <sup>1</sup>they were well content.

31 And Phinehas the sonne of Elea-  
zar the Priest saide unto the children of  
Reuben and to the children of Gad, and  
to the children of Manasse, This day  
we perceive, that the Lord is <sup>1</sup>among  
vs, because ye have not done this tres-  
passe against the Lord: now ye have  
delivered the children of Israel out of  
the hand of the Lord.

32 Then Phinehas the sonne of  
Eleazar the Priest with the princes re-  
turned from the children of Reuben,  
and from the children of Gad, out of the  
lande of Gilead, unto the lande of Can-  
aan, to the childre of Israel, & brought  
them answer.

33 And the saying pleased the chil-  
dren of Israel: and the children of Is-  
rael blessed God, and <sup>1</sup>minded not to  
goe against them in battel, for to destroy  
the land, wherein the children of Reu-  
ben, and Gad dwelt.

34 Then the children of Reuben, &  
the children of Gad called <sup>1</sup>an altar [Ed:]  
for it shalbe a witness betwene vs, that  
the Lord [is] God.

CHAP. XXIII.

2 Joshua exhorted the people, that they shoulde not them selves  
to the Gentiles, 7 that they name not their idoles. 14 The  
promise, if they feare God, 15 And the threatenings if they for-  
sake him.

AND a long season after that the  
Lord had giue rest unto Israel  
from all their enemies round a-  
bout, & Joshua was old, & drinke in age.

2 Then Joshua called all Israel, &  
their Elders, and their heads, and their  
iudges, and their officers, and said unto  
them,

p. They signify  
a wonderfull  
care that they  
bare toward  
their posteritie  
they might  
live in the true  
service of god.

† Ebr. it was  
good in their  
eyes.

q. By prefer-  
ring vs a go-  
verning vs,  
whom if ye  
had offended,  
he would have  
punished with  
you.

† Or, prayd,  
† Ebr. said.

† Or, witness.

† Ebr. comen  
into yeres.



them. I am olde, and stricken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations before you, how the Lord your God him selfe hath fought for you.

4 Beholde, I haue deuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Jordan, with all the nations that I haue destroyed, euen vnto the great Sea, westward.

5 And the Lord your God shall expell them before you, and cast them out of your sight, and ye shall possesse their lande, as the Lord your God hath laide vnto you.

6 Be ye therefore of a balliant courage, to obserue and doe all that is written in the booke of the lawe of Moses, that ye turne not therefrom to the right hande nor to the left.

7 Neither company with these nations: that is, with them which are left with you, neither make mention of the name of their gods, nor cause to sweare by them, neither serue them nor bolue vnto them.

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mightie, and no man hath stand before your face hitherto.

10 One man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your selues, ye loue the Lord your God.

12 Els if ye goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make marriages with them, and goe vnto them, and they to you,

13 Knowe yee for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare and destructiō vnto you, and a whippe on your sides, & thornes in your eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day do I enter into the waye of all the worlde, and yee knowe in all your heartes and in all your soules, that nothing hath fayled of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath fayled thereof.

15 Therefore as all good things are

come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery euill thing, vntill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When ye shall transgresse the covenant of the Lord your God, which he commanded you, and shal goe and serue other gods, and bolue your selues to them, then shall the wrath of the Lord beare hote against you, and ye shall perish quickly out of the good land which he hath giuen you.

# CHAP. XXIII.

1 Ioshua rehearsed Gods benefites, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dyeth. 32 The bones of Ioseph are buried. 33 Eleazar dyeth.

And Ioshua assembled againe all the tribes of Israel to Shechem, & called the Elders of Israel, and their heads, & their Judges, & their officers, & they presented them selues before God.

2 Then Ioshua said vnto al the people, Thus saith the Lord God of Israel, Your fathers dwelt beyond the flood in olde time, (euen Terah) the father of Abraham, and the father of Nachor, & serued other gods.

3 And I tooke your father Abraham from beyonde the flood, and brought him through all the lande of Canaan, and multiplied his seede, and gaue him Ishak.

4 And I gaue vnto Ishak, Iakob and Elau: and I gaue vnto Elau mount Seir, to possesse it: but Iakob and his childe went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt: and when I had done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came vnto the Sea, & the Egyptians pursued after your fathers with charrets and horsemen vnto the Red Sea.

7 Then they cryed vnto the Lord, and he put a darkenes betwene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyonde Jordan, and they fought with you: but I gaue the into your hand, & ye possessed their countrey, and I destroyed them

Or, threatening, as chap. 24. 20.

h He theweth that no euill can come vnto man except he offe God by disobedience.

h That is, the nine tribes and the halfe.

b Before the Ark, which was brought to Shechem, wher they went to burie Iosephs bones, Gen. 50. 25, 26.

c Elephates in Sepulchra, Gen. 50. 26.

Gen. 25. 26.

Gen. 21. 2.

Gen. 36. 8.

Gen. 46. 6.

Exod. 3. 10.

Exod. 12. 37.

Exod. 14. 9.

Exod. 14. 9.

Exod. 14. 9.

Exod. 14. 9.

Exod. 14. 9.

Exod. 14. 9.

Exod. 14. 9.

a Your eyes bearing witness. Or, overthrown these nations.

#Ebr. at the sunne set.

b Which yet remaine & are not ouercome, as chap. 1. 3, 4.

Deut. 5. 32. and 28. 14.

c And not yet subdued. Psal. 16. 4. d Let not the Judges admit an othe, which any shal sweare by their idoles.

Leuit. 26. 8. deut. 32. 30.

#Ebr. foules.

Or, be of their affinity. Or haue conversation with them.

Exod. 23. 33. nom. 33. 55. deut. 7. 16.

e Speaking, they shal be a continual griefe vnto you, & so the cause of your destruction. f I dye accordyng to the course of nature. g Spoke cert. Chap. 21. 45.

Or, promises.



Nom. 22.5.  
deut. 23.4.

them out of your sight.

9 \*Also Balak the sonne of Zippor King of Moab arose & warred against Israel, & sent to call Balaam the sonne of Beor for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iordan, and came vnto Iericho, and the men of Iericho fought against you, the Amozites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hittites and the Jebulites, and I deliuered them into your hand.

12 And I sent \*hornets before you, which cast them out before you, [euen] & two kings of the Amozites, [and] not with thy sword, nor with thy bowe.

13 And I haue giuen you a lande, wherein yee did not labour, and cities which ye built not, and ye dwelt in them, and eate of the vineyardes & olue trees, which ye planted not.

14 Now therefore feare the Lord, & serue him in vprightnes and in trueth, & put away the gods, which your fathers serued beyonde the flood and in Egypt, and serue ye the Lord.

15 And if it seeme euill vnto you to serue the Lord, chuse you this day whome ye will serue, whether the gods which your fathers serued (that were beyonde the flood) or the gods of the Amozites, in whose lande ye dwell: but I and mine house will serue the Lord.

16 Then the people answered and sayde, God forbid, that wee shoulde forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the lande of Egypt, from the house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that we went, and among all the people through whome we came.

18 And the Lord did cast out before vs all the people, euen the Amozites which dwelt in the lande: [therefore] will we also serue the Lord, for hee is our God.

19 And Ioshua said vnto the people, We can not serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord and serue strange gods, \*then he will returne and bring euill vpon you, and consume you,

after that he hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, We are witnesses against your selues, that yee haue chosen you the Lord, to serue him: and they sayd, We are witnesses.

23 Then put away now, [sayd he,] the strange gods which are among you, & bowe your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will we serue, and his voyce will we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and laide in Shethem.

26 And Ioshua wrote these wordes in the booke of the Lawe of God, and tooke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.

27 And Ioshua saide vnto all the people, Behold, this stone shalbe a witness vnto vs: for it hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witness against you, lest ye denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord dyed, being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in \*Tannath-serah, which is in moist Ephraim, on the North side of mount Gaath.

31 And Israel serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouertuned Ioshua, and which had knowen all the workes of the Lord that hee had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shethem in a parcel of ground which Iaakob bought of \*the sonnes of Hamor the father of Shethem, for an hundred pices of silver, and the children of Ioseph had the in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whom they buried in the hill of Ephraim his sonne, which was giuen him in mount Ephraim.

The

e Because it was the chief citie, under it he continued all the country: the chief of the citie fought not.  
Exod. 23.28.  
deut. 7.20.  
chap. 11.20.

f This is the true use of Gods benediction to learne thereby to feare and serue him with an vpright confidence.  
Ebr. if it be cill in your sight.

g This teacheth vs that if all the world would go to God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are we bound to serue God in Christ, by whom we haue received the redemption of our soules?

Chap. 23.15.

i If you do the contrary, your owne mouths shall condemne you.

k Out of your hearts and consciences.

l By forming God and the people together: also hee reaped the promises & the fruits out of the lawe.

|| Or, selme.

m Rather than mans dissimulation should not be permitted, & dumme creatures shall cry for vengeance.

Chap. 19.50.  
iudg. 2.9.

n Such are the people cōsump as their rulers are.

Gen. 50.15.  
exod. 13.19.

Gen. 33.19.

Ebr. Gibeath Phinehas.



## The booke of Iudges.

## THE ARGUMENT.

**A**lbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heynous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the truth of Gods promes performed, in steade of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrarie to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slaerie, to the intent they might feele their owne miseries and so call vnto him and be deliuered) So to shewe that his mercies endure for euer, hee rayled vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were excecutors of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 377 yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that comon welth is in, whē as God giueth nor a magistrate to retaine his people in the purenes of religion & his true seruice.

## CHAP. I.

- 1 After Ioshua was dead, Iudah was constitute capitaine.  
6 Adoni-bezek is taken. 14 The request of Achlah.  
16 The children of Reuē, 18 The Canaanites are made tributaries, but not destroyed.



fter that Ioshua was dead, the children of Israel asked the Lorde, saying, who shall goe vp for vs against the Canaanites, to fight first against them:

2 And the Lorde sayd, Iudah shall goe vp: beholde, I haue giuen the land into his hande.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, that wee may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their handes, and they slewe of them in Bezek ten thousand men.

5 And they founde Adoni-bezek in Bezek: & they fought against him, and slew the Canaanites, & the Perizzites.

6 But Adoni-bezek fled, & they pursued after him, & caught him, & cut off the thumbs of his hands & of his feete.

7 And Adoni-bezek said, Seuentie Kings hauing the thumbs of their hands & of their feete cut off, gathered [bread] vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he dyed.

8 [Nowe the children of Iudah had fought against Ierusalem, and had ta-

ken it and smitten it with the edge of the sword, and had set the citie on fire.)

9 Afterwarde also the children of Iudah went dooane to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites, that dwelt in hebron, which hebron before time was called Kirjath-arba: and they slew Sheshai, and Achiman and Talmai.

11 And from thence he went to the inhabitants of Debir, & the name of Debir in olde time was Kirjath-sepher.

12 And Caleb saide, hee that smiteth Kirjath-sepher, and taketh it, euen to him will I giue Achlah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achlah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, and she lighted off her asse, and Caleb said vnto her, what wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue & the springs beneath.

16 And the children of Ben-Hozes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

17 But Iudah went with Simeon his

Which was afterwarde built againe, & possessed by the Jebusites, 2 Sam. 5. 6.

Iosh. 15. 14. These three were giuen, & the children of Anak.

g Read, Iosh. 15. 18.

h This was one of 7 names of Hozes father in law, read 2 Sam. 10. 29.

a By the iudgment of Elimelech, 28, 30, nom. 27. 21. 1 Sam. 28. 6. b Ioshua was our Capitaine:

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

l Or, the lord of Bezek,

d This was gods last iudgment, as the tyrant him selfe confesseth, that as he had done so did he receive, 1. 2. 24. 19, 20.



his brother, & they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the citie \* Hozmath.

18 Also Judah tooke <sup>1</sup> Azzah with the coastes thereof, and Ashkelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Judah, & he possessed <sup>p</sup> mountaines: for he could not drive out the inhabitants of the valleys, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as \* Moses had layde, and hee expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that <sup>1</sup> inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem vnto this day.

22 ¶ They also that were of the house of Joseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Joseph caused to bield Beth-el (and the name of the citie beforetime was \* Luz)

24 And the spies saue a man come out of the citie, and they saide vnto him, Shewe vs, we pray thee, the way into the citie, \* and we wil shew thee mercie.

25 And when he had shewed the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither dyd Manasseh destroy Beth-shean with her towynes, nor Taanach with her towynes, nor the inhabitants of Dor with her towynes, nor the inhabitants of Ibleam with her towynes, neither the inhabitants of Megiddo with her towynes: but the Canaanites dwelled still in that land.

28 Nevertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither dyd <sup>m</sup> Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the

inhabitantes of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them <sup>n</sup> out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shechem, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shechem, and of Beth-anath became tributaries vnto them.

34 And the Amorites <sup>1</sup> drove the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites <sup>1</sup> dwelt still in mount Heres in Aialon, and in Shaalbin, and when the hand of Josephs family preuailed, they became tributaries:

36 And the coast of the Amorites was from Haaleh ak-rabbim, [euen] from <sup>p</sup> Seilah and byward.

#### CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites sell to idolatry after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God delueth them by Gueges. 22 Why God suffered idolaters to remaine among them.

¶ And an <sup>2</sup> Angel of the Lord came by from Gilgal to Bochim, and layde, I made you to goe by out of Egypt, and haue brought you vnto the land which I had sware vnto your fathers, and laide, I will neuer breake my couenant with you.

2 ¶ Yet also shall make no couenant with the inhabitants of this land, <sup>1</sup> but shall breake downe their altars: but yet haue not obeyed my voyce. why haue ye done this:

3 Wherefore, I layde also, I will not cast them out before you, but they shalbe <sup>1</sup> as thornes vnto your sides, and their gods shalbe your destruction,

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift by their voyce, and wept.

5 Therefore they called the name of that place, <sup>1</sup> Bochim, and offered sacrifices vnto the Lord.

6 ¶ Nowe when Ioshua had <sup>b</sup> sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

7 And the people had serued <sup>p</sup> Lord

¶ L.

all

Nom. 21. 3.  
i These cities  
9 others were  
afterward pos-  
sessed of the  
Philistines, 1.  
Sam. 6. 17.

Nomb. 14. 24.  
Iosh. 14. 13.  
& 15. 14.

k For after  
the tribe of Ju-  
dah had burnt  
it, they built it  
again.

Gene. 28. 19.

Iosh. 2. 14.

Iosh. 17. 11.

l Wherefore  
God permit-  
ted the Cana-  
nites to dwell  
still in the land,  
read, Chap.  
34.  
Iosh. 16. 10.

m That is, the  
tribe of Zebu-  
lun, as is also  
to be vnder-  
stood of the rest.

n But made  
them pay tribu-  
ture as the o-  
thers did.

1 Or, afflicted  
them.

1 Or, would  
dwell.

o Speaking,  
when he was  
stronger then  
they.

p Which was  
a citie in Ara-  
bia, as some  
read, from the  
rocks.

a That is,  
messenger, or  
prophet, as  
some think,  
Phinehas.

Deut. 7. 2.  
Deut. 12. 3.

Iosh. 23. 13.  
1 Or, inare.

1 Or, weeping.

b After that he  
had deuised to  
euery man his  
portion by lot,  
Iosh. 14. 28.



c Hearing,  
the wonders  
and miracles.

all the dayes of Joshua, & all the dayes of the Elders that outlived Joshua, which had seene alle the great woorkes of the Lord that he did for Israel.

8 But Joshua the sonne of Nun the seruant of the Lord dyed, when he was an hundred and tenne yeeres olde:

9 And they buried him in the coastes of his inheritance, in Timnath-heres in mount Ephraim, on the Northside of mount Gaath.

10 And so al that generation was gathered vnto their fathers, and an other generation arose after them, which neither knewe the Lord, nor yet the woorkes, which he had done for Israel.

11 Then the children of Israel did wickedly in the light of the Lord, and serued Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and folowed other gods, [euē] the gods of the people that were round about them, and bowed vnto the, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued Baal, and Astartoth.

14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers, that spoyled them, and he sold them into the hands of their enemies rounde about them, so that they coulde no longer stande before their enemies.

15 Whithersoener they went out, the hande of the Lord was fore against them, as the Lord had saide, and as the Lord had swore vnto them: so he punished them fore.

16 Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whooring after other gods, & worshipped them, [and] turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them by Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies al the daies of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them)

19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worshipping them: they

ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my boyce,

21 Therefore will I no more cast out before them any of the nations, which Joshua left when he dyed.

22 That through the I may proue Israel, whether they wil keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediately, neither deliuered the into the hand of Joshua.

#### CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Eglon killeth King Eglon. 31 Shamgar killeth the Philistines.

These now are the nations which the Lord left, that he might proue Israel by the [euē] as many of Israel as had not knowen alle the warres of Canaan.

2 Onely to make the generations of the children of Israel to knowe, and to teach the warre, which doubtlesse their predecessours knewe not.

3 Five princes of the Philistines, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baal-hermon untill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they woulde obey the commandements of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Jebusites.

6 And they tooke their daughters to be their wiues, & gaue their daughters to their sonnes, and serued their gods.

7 So the childre of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and serued Baalim, and Astartoth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hande of Chushan rishathaim King of Aram-naharaim, and the childre of Israel serued Chushan rishathaim eight yeeres.

9 And when the children of Israel cryed vnto the Lord, the Lord stirred vp a saviour to the childre of Israel, and he

As the Hebrews, Ammorites, &c. in so þ both our ward enemies and false prophets are but a trepell to proue our faith, Deut. 13.3.

Which were achieved by the hande of God, & not by the power of man. b For they trusted in God, and he fought for them.

c Contrarie to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatrie.

Or, Mesopotamia.

d Heres by turning the letters backwards as Heres, as Josh. 24.30.

e That is, all manner of idoles.

Chap. 10.6. f These were idoles, which had the forme of an ewe of sheepe among the Sidonians. Psalm. 44.12. iia. 50.1.

g In all their enterprises. h The benigne.

i Or, Magistrates. #Ebr. saued.

i Hearing, from the true religion.

#Ebr. repented. k Seeing their crueltie.

Chap. 3.12. #Ebr. corrupt themselves.



he saved them, [even] Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the Spirit of the Lord came vpon him, and he iudged Ifrael, & went out to warre: and the Lord delivered Chushan rishathaim King of Aram into his hand, and his hand prevailed against Chushan rishathaim.

11 So the land had rest fourety yeres, and Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Ifrael againe committed wickednesse in the sight of the Lord: and the Lord strenghtened Eglon King of Moab against Ifrael, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Ifrael, and they possessed the cite of Palme trees.

14 So the children of Ifrael serued Eglon King of Moab eightene yeres.

15 But when the children of Ifrael cried vnto the Lord, the Lord stirred the vp a lamour, Ehud the sonne of Gera the sonne of ¶ Jemini, a man lame of his ryght hand: & the children of Ifrael sent a present by him vnto Eglon King of Moab.

16 And Ehud made him a dagger with two edges of a cubite length, and he did gird it vnder his rayment vpon his ryght thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the quarries, that were by Gilgal, & saide, I haue a secret errand vnto thee, O King, & he saide, Keepe silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud saide, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his ryght thigh, and thrust it into his bellie,

22 So that the fast went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his bellie, but the dirt came out.

23 Then Ehud gate him out into the porch, and shut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his

seruants came: who seeing that the doores of the parler were locked, they sayde, Surely hee doeth his calement in his sommer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when hee came [home,] he blew a trumpet in mount Ephraim, and the childre of Ifrael went downe with him from the mountaine, and hee went before them.

28 Then said he vnto them, Follow me: for the Lord hath delivered your enemies, [even] Moab into your hande. So they went downe after him, & tooke the passages of Iordan toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all fed men, and all were warriours, and there escaped not a man.

30 So Moab was subdued that day, vnder the hand of Ifrael: and the land had rest fourefcore yeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistines sixe hundred men with an ore goade, and he also deliuered Ifrael.

#### CHAP. IIII.

1 Ifrael time and are given into the hands of Jabin, 4 Deborah iudgeth Ifrael & rebuyeth Barak to deliuer the people.

15 Silera fleeth, 17 and is killed by Iael.

¶ Ad the childre of Ifrael began againe to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of Jabin King of Canaan, that reigned in Hazor, whose chiefe captaine [was called] Silera, which dwelt in Harosheth of the Gentiles.

3 Then the childre of Ifrael cried vnto the Lord: (for he had nine hundred chariots of yron, & twentie yeres he had vndered the children of Ifrael verie sore)

4 ¶ And at that time Deborah a prophetesse the wife of Lapidoth iudged Ifrael.

5 And this Deborah dwelt vnder a Palme tree, betwene Ramath & Bethel in mount Ephraim, and the childre of Ifrael came vnto her for iudgement.

6 Then thee sent and called Barak the sonne of Abinoam out of Kedesh of Galilee.

e He was stirred up by the spirit of the Lord.

¶ Or, Syria.

f That is, 30. vnder Iosiah and egypt vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

¶ Or, Beniamin.

¶ Or, caused a dagger to be made.

h Or, as some read, from the places of idoles.

i All be departed.

¶ Or, hall.

† Ebr. he conueth his feete.

¶ Or, caused the trumpet to be blowing, Nom, 10. 23.

¶ Or, strong, and big bodied.

† Ebr. humbled k. meaning, I So that it is not the name, but the means that God requirerh, when he will get the victorie.

† Ebr. added, or continued to do cuill.

a There was an other Jabin, whom Jabin killed and burnt his cite, Hazor, Ios. 11. 17.

b That is, in a wood, or strong place.

c By the spirit of prophetic, resolving of controversies, and declaring the will of God.



d And reuiled  
vnto me by the  
spirit of pro-  
phetic.

Naphtali, and saide vnto him, hath not the Lord God of Israel commanded, [saying,] Go, and drabbe toward mount Tabor, & take with thee ten thousand men of the children of Naphtali and of the children of Zebulun:

Psal. 83. 9, 10.  
Or, valley.

7 And I will drabbe vnto thee to the \*riner Kishon Sisera, the captaine of Jabin his armie with his charrets, and his multitude, and will deliuer him into thine hande.

e Fearing his  
owne weaknes  
& his enemies  
power, he de-  
scribeth the pro-  
phetic to go  
with him to  
assure him of  
Gods will & to  
time to time.

8 And Barak said vnto her, If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

9 Then she answered, I will surely go with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into y hand of a woman. And Deborah arose and went with Barak to Kedesh.

f Or, he led af-  
ter him. 10000  
men.

10 And Barak called Zebulun and Naphtali to Kedesh, and hee went by on his feete with ten thousand men, and Deborah went by with him.

g Or, posteritie.  
Nomb. 10. 29.

11 (Nowe Heber the Kenite, which was of the children of \*Hobab y father in lawe of Moses, was departed fro the plain of Zaanaim, which is by Kedesh)

h Ebr. sic Kain.  
f speaking  
that he posses-  
sed a great  
part of that  
countrey.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone by to mount Tabor.

13 And Sisera called for all his charrettes, [euē] nine hundred charrets of yron, & all the people that were with him from Harosheth of the Gentiles, vnto the riner Kishon.

i She still en-  
courage(h) him  
to this encre-  
pysse by assu-  
ring him of  
Gods fauour  
and aide.

14 Then Deborah said vnto Barak, Up: for this is the day that the Lord hath deliuered Sisera into thine hande. Is not the Lord gone out before thee: so Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charrets, and all his hoste with the edge of the sword, before Barak, so that Sisera lighted down of his charret, and fled away on his feete.

Psal. 83. 10.

16 But \*Barak pursued after the charrets, and after the host vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

j Whose an-  
cients were first-  
gers, but now  
happen y true  
God, & therefore  
were they not  
with Israel.

17 Howbeit, Sisera fled away on his feete to the tent of Iael the wife of h Heber y Kenite: (for peace was betwenee Jabin the king of Hazor, and betwenee the house of Heber the Kenite)

18 And Iael went out to meete Sis-

era, & saide vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a mantell.

l Or, blankets.

19 And he saide vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened a bottell of milke, & gaue him drinke: & couered him.

Chap. 5. 25.

20 Again he said vnto her, Stand in the doore of the tent, and when any man doth come & enquire of thee, saying, Is any man here: thou shalt say, Nay.

m To wit, Si-  
sers.

21 Then Iael Hebers wife tooke a nayle of the tent, and tooke an hammer in her hande, and went softly vnto him, and smote y nalle into his temples, and fastned it into y ground, (for he was fast a sleepe, and weary) and so he dyed.

n That is, the  
pinne of the  
tente, whereby  
it was fastened  
to the ground.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and said vnto him, Come, & I will shewe thee the man, whom thou seekest: & whe he came into her tent, beholde, Sisera lay dead, and the nalle in his temples.

o So he saith  
that a woman  
had the ho-  
nour, as De-  
borah prophes-  
sed.

23 So God brought downe Jabin the King of Canaan that day before the children of Israel.

24 And the hande of the children of Israel prospered, and preuailed against Jabin the king of Canaan, vntill they had destroyed Jabin King of Canaan.

p Ebr. went and  
was strong.

#### CHAP. V.

1 The song and thanks giving of Deborah and Barak, after the victorie.

**T**hen sang Deborah, & Barak the sonne of Abinoam y same day, saying,

2 Praise ye the Lord for the auenging of Israel, [and] for the people that offered themselves willingly.

q To wit, the  
two tribes of  
Zebulun and  
Naphtali.

3 Heare, ye kings, hearken ye princes: I, [euē] I will sing vnto y Lord: I will sing praise vnto y Lord God of Israel.

4 Lord, \*when thou wentest out of Seir, when thou departedst out of the fieldes of Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

Deut. 4. 12.

Deut. 2. 1.

5 \*The mountaines melted before the Lord, [as] did that Sinai before the Lord God of Israel.

Psal. 97. 5.

Exod. 19. 18.

6 In the daies of \*Shamgar y sonne of Anath, in the daies of \*Jael the hye wayes were vnoccupied, and the tra- uellers walked through by wayes.

Chap. 3. 31.

Chap. 4. 18.

b For feare of  
the enemies.

7 The towynes were not inhabited: they decayed, [I say,] in Israel, vntill I Deborah came by, which rose by a mo- ther in Israel.

c Spiraculous-  
ly stirred by  
God to pite  
them and deli-  
uer them.



8 They chose newe gods: then was warre in the gates. was there a shield or speare seene among fourtie thousand of Israel:

9 Gine heart is set on the gouerners of Israel, [and] on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on white asses, ye that dwell by Hiddin, and that walke by the way.

11 For the noise of the archers [appeared] among the drawers of water: there shall they recheare the righteousnes of the Lord, his righteousnes of his towne in Israel: then did the people of the Lord go dolone to the gates.

12 Up Deborah, bp. arise, [and] sing a song: arise Barak, and lead thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the nightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim their roote [arose] against Amalek, and [after] thee, Benjamin shall fight agaynst thy people, [of] Amalek: [of] Machir came rulers, and of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feet in the balley: for the diuisions of Reuben [were] great thoughts of heart.

16 Why abodest thou among sheepfolds, to heare bleatings of the flocks: for the diuisions of Reuben [were] great thoughts of heart.

17 Gilead abode beyond Jordan: and why doth Dan remaine in shippes: Asher late on the seashore, and taried in his decayed places.

18 [But] the people of Zebulun and Naphtali haue reppard their liues vnto the death in the hie places of the field.

19 The Kings came and sought: the fought the Kings of Canaan in Taanach by the waters of Megiddo: they returned no gaine of money.

20 They fought from heauen, [euen] the starres in their courses fought against Sitera.

21 The river Kishon wept them away, that ancient riuier & riuier Kishon. My soule, & hast marched ballantly.

22 Then were the horsehoofes broke with the oft beating together of their nightie men.

23 Cursd ye Heros: [said] the Angel

of the Lord curse the inhabitants thereof, because they came not to help the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall the be about women dwelling in tentes.

25 He asked water, [and] shee gaue him milke: the brought forth butter in a lordly dish.

26 She put her had to the naille, and her right hand to the workemans hammer: with the hammer smote the Sitera: she smote off his head, after the he wounded, and pearced his temples.

27 He bowed him down at her feete, he fell down, and lay still: at her feete he bowed him downe, and fell: and when he had lunked downe, he lay there dead.

28 The mother of Sitera looked out at a window, & cryed through lattesse, why is his charret so long a coming: why tary the wheeles of his charrets:

29 Her wise ladies answered her, yea. She answered her selfe with her olone wordes,

30 Haue they not gotten, [and] they deuide the spoyle: euery man hath a made of ribbo. Sitera hath a praye of diuers coloured garments, a pray of sundry colours made of needie worke: of diuers colours of needie worke on both sides, for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the sunne when he riseth in his might, and the land had rest fourtie peeres.

CHAP. VI.

1 Israel is oppressed out of the Midianites for their wickednes. 14 Gideon is sent to be their deliuerer. 37 He asked a signe.

Afterwarde the children of Israel committed wickednes in the sight of the Lord, and the Lord gaue them into the handes of Midian leuen peeres.

2 And the hand of Midian preuailed against Israel, [and] because of the Midianites the children of Israel made theennes in the mountaines, and causes, and strong holdes.

3 When Israel had soluen, then came by the Midianites, the Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto Azzah, and left no food for Israel, neither sheepe, nor ore, nor ass.

5 For they went by, and their cattel came with their tentes as grasshoppers

Xiii.

in mul-

Some crane, churned milke in a great cup.

Eb. destroyed.

Or, secte.

That is, she comforted her selfe.

Because he was chiefe of the armie.

x Shall growe dayly more and more in Gods fauour.

a For feare of Midianites, they fled into theennes of the mountaines.

Or, of Kedem

b Euen almost the whole collection.



in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cried unto  $\text{J}^{\text{h}}$  Lord.

7 And when the children of Israel cried unto the Lord because of the Midianites,

8 The Lord sent unto the children of Israel a prophet, who said unto them, Thus saith the Lord God of Israel, I have brought you up from Egypt, & have brought you out of the house of bondage.

9 And I have delivered you out of the hands of the Egyptians, and out of the hands of all that oppressed you, and have cast them out before you, and given you their land.

10 And I said unto you, I am the Lord your God: \* feare not the gods of the Amozites in whose land you dwell: but you have not obeyed my voyce.

11 And the Angel of the Lord came, and sat under the oke which was in Ephrah, that pertained unto Joash the father of the Ezrites, and his sonne Gideon thesheld weate by the winepresse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs: & where bee all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt: but now  $\text{J}^{\text{h}}$  Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Go in this thy night, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel: beholde, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said unto him, I will therefore be with thee, & thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue founde fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, until I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tarry vntill thou come againe.

19 Then Gideon went in, & made ready a kid, and unleavened bread of an Ephah of flour, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God saide vnto him, Take the flesh and the unleavened bread, and lay them vpon this stone, and poure out the broth: and he did so.

21 Then the Angel of the Lord put forth the end of the staffe that hee helde in his hande, and touched the flesh and the unleavened bread: and there arose by fire out of the stone, and consumed the flesh & the unleavened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: \* for because I haue seene an Angel of  $\text{J}^{\text{h}}$  Lord face to face, [I shall die.]

23 And  $\text{J}^{\text{h}}$  Lord said vnto him, Peace be vnto thee: feare not,  $\text{J}^{\text{h}}$  shalt not die.

24 The Gideon made an altar there vnto the Lord, and called it,  $\text{J}^{\text{h}}$  Jehovah shalom: vnto this day it is in Ephrah, of the father of the Ezrites.

25 And the same night the Lord said vnto him, Take thy fathers yong bullocke, and an other bullocke of seuen yeeres olde, & destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And buyd an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of  $\text{J}^{\text{h}}$  groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers household and the me of the citie, he did it by night.

28 And when the men of the citie arose early in the morning, beholde, the altar of Baal was broke, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they sayde one to another, who hath done this thing: and when they inquired and asked, they sayde, Gideon the sonne of Joash hath done this thing.

30 Then  $\text{J}^{\text{h}}$  men of this citie said vnto Joash, Isung out thy sonne, & he may die:

c This is the end of Gods punishments, to call his to repentance that they may seeke for helpe of him.

a King. 17. 35.  
38. iere. 10. 2.

f Or, to prepare his flight.

d This came not of distrust, but of weakness of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the child of God haue a true faith whereby they be justified.

e That is, Christ appearing in visible forme.  
f Which I haue giuen thee.  
g Or, familie.

g So that we see howe the flesh is enemy vnto Gods vocation, which cannot be persuaded without figures.

h Of Ephrah, read Exod. 16. 3.

i By the power of God only, as in the sacrifice of Melchizedek.  
1. King. 18. 38.

Exod. 33. 20.  
chap. 13. 22.

j Or, the Lord of peace.

k That is, as the Childerers which, fed seuen peeres.

l Which grove about Baals altar.

m Speaking, the father bull, which was kept to be offered vnto Baal.



die : for hee hath destroyed the altar of Baal, and hath also cut down the groue that was by it.

31 And Joash said vnto all that stood by him, Will ye pleade Baals cause : or will ye saue him : he that will contende for him, let him die the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe because he hath broke downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went & pitched in the valley of Jezreel.

34 But the spirit of the Lord came vpon Gideon, and he blew a trumpet, and Abiezer was ioyned with him.

35 And hee sent messengers throught out all Manasse, which also was ioyned with him, & he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon said vnto God, If thou wilt saue Israel by mine hande, as thou hast sayde,

37 Behold, I will put a fleece of wool in the threshing place : if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hande, as thou hast sayde.

38 And so it was : for he rose by early on the morrowe, and thrust the fleece together, and wringing the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon sayde vnto God, Be not angrie with mee, that I may speake once more : let mee proue once againe. I pray thee, with the fleece : let it not be drie onely vpon the fleece, and let dewe be vpon all the ground.

40 And God did so that same nyght : for it was drie vpon the fleece onely, and there was dewe on all the ground.

#### CHAP. VII.

1 The Lord commaunded Gideon to send away a great part of his companie, 22 The Midianites are discomfited by a wonderful sight, 25 Oreb and Zeeb are slaine.

Then Jerubbaal (who is Gideon) rose by early and al the people that were with him, and pitched beside the well of Harod, so that the host of

the Midianites was on the Northside of them in the valley by the hill of Bozeth.

2 And the Lord said vnto Gideon, The people that are with thee, are to many for

me to giue. Midianites into their hands, least Israel make their vaunt against me, and say, Mine hand hath saued me.

3 Nowe therefore proclaim in the audience of the people, and say, Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousande : so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many : bring them downe vnto the water, and I will trie them for thee there : and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee : and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap water with their tongues, as a dog lappeth, the put by themselves, & every one that dole downe his knees to drinke, put apart.

6 And the number of them that lapped [by putting] their handes to their mouthes, [were] three hundred men : but al the remnant of the people kneeled down vpon their knees to drinke water.

7 Then the Lord saide vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand : and let all the [other] people goe every man vnto his place.

8 So the people tooke bitailes with them, and their trumpets : and he sent all the rest of Israel, every man vnto his tent, and retained the three hundred men : and the host of Midian was beneath him in a valley.

9 And the same night the Lord sayde vnto him, Arise, get thee downe vnto the hoste : for I haue deliuered it into thine hande.

10 But if thou feare to goe downe, [then] goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine handes be strong to go downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 And the Midianites, & the Amalekites and all they of the East, lay in the valley like grasshoppers in multitude, & their camels were without number.

a God will not that any creature depute him of his glorie.  
Deut. 30. 8.  
1. mac. 3. 56.

b I will giue thee a proofe to know them, that shall goe with thee.

c Let them depart, as I haue saide for this enterprise.

d That is, the one of three thousande and seven hundred, 3. and 6.  
Ebr. in their handes.  
Or, encouraged.

e Thus the Lord by his uers means deeth strengthen them, that be faint not in so great an enterprise.

Chap. 6. 33.

n This wee ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

f Ebr. cladded Gideon, Nomb. 10. 3. chap. 3. 27.  
o The familie of Abiezer, whereof he was,

p This request proceeded not of unbeliue, but that hee might be confirmed in hisocation,

Gene. 18. 32.

q Whereby he was assured that it was a miracle of God,

Chap. 8. 35.

f Ebr. En-barod.

f Ebr. Hammorech.



as the lande which is by the sea side for multitude.

13 And when Gideon was come, he holde, a man tolde a dreame vnto his neighbour, and sayde, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled fro aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and sayd, This is nothing els saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 When Gideon heard the dreame told, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israel, and sayde, Up: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he deuised the three hundred men into three bandes, and gaue euery man a trumpet in his hande with emptye pitchers, and lampes within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blow with a trumpet and al that are with me, blow ye with trumpets also on euery side of the hoste, & say, For the Lord, and for Gideon.

19 So Gideon and the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, & they rayed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and trumpets in their right handes to blow withall: & they cryed, The sword of the Lord and of Gideon.

21 And they stood, euery man in his place rounde about the hoste: and all the hoste ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, & the Lord set euery mans sword vpon his neighbour, and vpon al the hoste: so the hoste fled to Beth-hanittah in Zererah, [and] to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Ephraim, & out of Asher, and out of all Manasse pursued after the Midianites,

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before the waters vnto Beth-barah, and Jordan. Then all men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Jordan.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, and slew Zeeb vpon the rocke Zeeb, and slew Zeeb at the winepresse of Zeeb, and pursued the Midianites, & brought the heades of Oreb and Zeeb to Gideon beyonde Jordan.

## CHAP. VIII.

1 Ephraim murmured against Gideon, 2 Who appeareth them, 4 He passeth the Jordan, 16 He reuengeth himselfe on them of Succoth and Penuel, 27 He maketh an Ephod which was the cause of idolatry, 30 Gideons sonnes and of his death.

Then the men of Ephraim said vnto him, Why hast thou serued vs thus that thou caldest vs not, when thou wentest to fight with the Midianites: and they chode with him sharpe.

2 To whome he sayde, What haue I nowe done in comparison of you: is not the gleaming of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you: & when he had thus spoke, then their spirits abated toward him.

4 And Gideon came to Jordan to passe ouer, he, and the three hundred men that were with him, weary, yet pursuing them.

5 And he saide vnto the men of Succoth, Gibe, I pray you, morfels of bread vnto the people that followe me, [for they be weary] & I may follow after Zebah, & Zalmunna kings of Midian.

6 And the princes of Succoth sayde, Are the hands of Zebah and Zalmunna nowe in thine hands, that we should giue bread vnto thine armie?

7 Gideon then saide, Therefore whē the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thornes of the wilderness and with breezes.

8 And he went by thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, when I come againe in peace, I will breake downe this towre.

10 Nowe

m Speaking, the passages of the fowlers, that they should not escape. Psal. 83. 11. Isa. 10. 26.

n These places had their names of the acres that were done there,

a They began to censure, because he had the glory of the victory,

b Which haue slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe is more famous then the whole enterprise of one man of one tribe.

d Or, some small portion. Ebr. that are at my secte.

e Because thou hast overcome an handfull, thinkest thou to haue overcome the whole? Ebr. bear in pieces.

f Some read a trembling people of barley head: meaning, that one of no reputation should wake their great armie to tremble.

g Or, gaue god thanks, as it is in the Chapter next.

h Or, firebricks, h These weak meanes God used, to signifie that the whole hierarchie came of him,

i That is, the victory shall be the Lords and Gideons his seruant,

k Or, I will destroy the enemies,

l Or, broke their array.

l. i. 9. 4. l The Lord caused the Midianites to kill one another.

l Having gotten victory.



10 **C** Nowe Zebah and Zalmunna <sup>g</sup> Were <sup>g</sup> in Barkoz, and their hostes with them, about fifteene thousande, all that were left of all the hostes of the of the East: for there was slaine an hundredth and thientie thousande men, that dwelbe swardes.

11 **C** And Gideon went through them that dwelt in <sup>h</sup> Tabernacles on the Eastside of Hobah and Jogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fledde, he followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 **C** So Gideon the sonne of Joash returned from battell, the sunne being <sup>i</sup> yet hie,

14 And tooke a servant of the men of Succoth, and inquired of him: and he <sup>||</sup> wrote to him the princes of Succoth and the Elders thereof, <sup>||</sup> euen <sup>||</sup> seuentie and seuen men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whome ye ypprayded me, saying, Are the handes of Zebah and Zalmunna already in thine handes, that wee shoulde giue bread vnto thy wearie men:

16 Then he tooke the Elders of the cite, and thomes of the wilderness and beeres, and <sup>||</sup> did teare the men of Succoth with them.

17 Also hee brake downe the towre of <sup>||</sup> pennel, and slewe the men of the cite.

18 **C** Then laide he vnto Zebah and Zalmunna, what maner of men were they, whome ye slewe at Tabor: and they answered, <sup>||</sup> As thou art, so were they: <sup>||</sup> euery one was like the children of a king.

19 And he saide, They were my bretheren, euen my <sup>k</sup> mothers children: as the Lorde liueth, if ye had sau'd their liues, I would not slay you.

20 Then he laide vnto Jether his first borne sonne, Up, and slay them: but the boy dwelbe not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna layde, Rise thou, and fall vpon vs: for as the man is, so is his strength. And Gideon arose and slewe Zebah and Zalmunna, and tooke away the <sup>||</sup> ornaments, that were on their camels

necks.

22 **C** Then the men of Israel layde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, & thy <sup>m</sup> sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon layde vnto them, I will not reigne ouer you, neither shall my child reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon saide vnto them, <sup>n</sup> I woulde desire a request of you, that you woulde giue me euery man the earings of his pray (for they had golden earings because they were <sup>n</sup> Amalecites)

25 And they answered, we will giue them. And they spyed a garnet, and did cast therein euery man the earings of his pray.

26 And the weight of the golden earings that he required, was a thousand and seuen hundredeth <sup>||</sup> shekels <sup>||</sup> of golde, beside tollers, <sup>||</sup> and iewels, and purple raiment that was on the Kings of Midian, and beside the theines that were about their camels neckes.

27 And Gideon made an <sup>o</sup> Ephod thereof, and put it in Ephrah his cite: and all Israel went a whozing there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the childre of Israel, so that they lift vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes <sup>||</sup> begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ephrah, of the <sup>||</sup> father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away & went a whozing after Baalim, and made <sup>||</sup> Baal-berith their god.

34 And the children of Israel reneibred not the Lorde their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither <sup>||</sup> shewed they merrie on <sup>||</sup> house of Jerubbaal, <sup>||</sup> Gideon, accor-

<sup>g</sup> A cite Eastward beyond Jordan.

<sup>h</sup> He went by the wilderness where the Arabians dwelt in tents.

<sup>i</sup> Some read, before the sunne rose vp.

<sup>||</sup> Or, described

<sup>||</sup> Ebr. brake in pieces, as one thresheth corne, 1. King. 12. 25.

<sup>||</sup> Or, they were like vnto thee.

<sup>k</sup> We came al out of one belly: therefore I will be reuenged.

<sup>||</sup> Speaking, & they would be rid out of their paine at once, as els to haue a valiant man to put them to death. <sup>||</sup> Or, collectors.

<sup>m</sup> That is, the posteritie.

<sup>n</sup> His intent was to shewe himselfe thank ful for this victory by restoring of religion, which, because it was not accepting as God had commanded, turned to their destruction.

<sup>||</sup> Or, sweete balles.

<sup>o</sup> That is, such things as pertaine to the use of the Tabernacle. Look more of Ephod, Exod. 28. 4. 6. 1. Sam. 2. 18. & 2. Sam. 6. 14. & chap. 17. 5.

<sup>||</sup> Ebr. which came out of his thigh.

<sup>p</sup> Which cite belonged to the familie of the Ezrites.

<sup>||</sup> That is, Baal, to whom they had bound themselves by covenant. <sup>||</sup> They were unfaithfull of God, and unkind towarde him, by whome they had received so great a benefit.

ding



ding to all the goodnesse which he had  
heirved vnto Israel.

CHAP. IX.

1 Abimelech durst the kingdome, and putteth his brethren  
to death. 7 Iotham propoeth a parable. 23 Barred be-  
tweene Abimelech and the Shechemites. 26 Baal conspi-  
reth against him, and is ouercome. 33 Abimelech is wound-  
ed to death by a woman.

**I**ben Abimelech the sonne of  
Jerubbaal went to Shechē  
vnto his mothers brethren,  
and communed with them, and  
with all the familie, [and]  
house of his mothers father, saying,

2 Say, I pray you, in the audience  
of all the men of Shechem, whether is  
better for you, that all the sonnes of Je-  
rubbaal, which are seuentie persons,  
reigne ouer you, either that one reigne  
ouer you: Remember also, that I am  
your bone, and your flesh.

3 Then his mothers brethren spake  
of him in the audience of all the men of  
Shechem, all these wordes: and their  
heartes were moued to followe Abime-  
lech: for said they, he is our brother.

4 And they gaue him seuentie pecies  
of siluer out of the house of Baal-berith,  
where with Abimelech hired baime and  
light fellows which followed him.

5 And he wēt vnto his fathers house  
at Ophrah, and slew his brethren, the  
sonnes of Jerubbaal, [about] seuentie  
persons vpon one stone: yet Iotham  
the yongest sonne of Jerubbaal was  
left: for he hid him selfe.

6 And at the men of Shechem ga-  
thered together with all the house of  
Hillo, and came and made Abimelech  
king in the plaine, where the stone was  
erected in Shechem.

7 And whē they told it to Iotham,  
he went and stood in the toppē of moūt  
Gerizim, and lift vp his voice, and cried,  
and saide vnto them, hearken vnto me,  
you men of Shechem, that God may  
hearken vnto you.

8 The trees went forth to anoint  
a King ouer them, and saide vnto the o-  
line tree, Reigne thou ouer vs.

9 But the oline tree saide vnto them,  
Shoulde I leaue my fatnesse, where-  
with by me they honour God and man,  
and goe to aduance me about the trees:

10 Then the trees said to the fig tree,  
Come thou, and be King ouer vs.

11 But the figge tree answered them,  
Shoulde I forsake my sweetnesse, and  
my good fruite, and goe to aduance me  
about the trees:

12 Then sayde the trees vnto the  
Vine, Come thou, [and] be King ouer vs.  
13 But the Vine laide vnto them,  
Shoulde I leaue my wine, whereby I  
cheere God and man, and go to aduance  
me about the trees:

14 Then saide all the trees vnto the  
Vible, Come thou, [and] reigne ouer vs.  
15 And the vible saide vnto the  
trees, If ye wil in deede anoint me king  
ouer you, come, and put your trust vnder  
my shadowe: and if not, the fire  
shall come out of the vible, and con-  
sume the Cedars of Lebanon.

16 Now therefore, if ye do truly and  
vncorruptly to make Abimelech King,  
and if yee haue dealt well with Jerub-  
baal and with his house, and haue done  
vnto him according to the deseruing of  
his handes,

17 For my father fought for you, and  
aduentured his life, and deliuered you  
out of the hands of Midian.

18 And ye are risen vp against my fa-  
thers house this day, [and] haue slaine his  
children, [about] seuentie persons vpon  
one stone, and haue made Abimelech  
the sonne of his mayde seruaut, King  
ouer the men of Shechem, because he is  
your brother)

19 If ye then haue delt truly [and] pure-  
ly with Jerubbaal, and with his house  
this day, then reioyce ye with Abime-  
lech, and let him reioyce with you.

20 But if not, let a fire come out from  
Abimelech, and consume the men of  
Shechem [and] the house of Hillo: also let  
a fire come forth from the men of She-  
chem, and from the house of Hillo, and  
consume Abimelech.

21 And Iotham ran away, and fled,  
and went to Beer and dwelt there for  
feare of Abimelech his brother.

22 So Abimelech reigned three yere  
ouer Israel.

23 But God sent an euill spirit be-  
tweene Abimelech, and the men of She-  
chem: and the men of Shechem brake  
their promise to Abimelech,

24 That the crueltie toward the se-  
uentie sonnes of Jerubbaal and their  
blood might come and be laid vpon A-  
bimelech their brother, which had slaine  
them, and vpon the men of Shechem,  
which had ayded him to kill his brethren.

25 So the men of Shechem set men  
in wait for him in the tops of the moun-  
taines: who robbed all that passed that  
way by them: [and] it was told Abimelech.

26 Then

[Or, chaffe, or  
breace.

f Abimelech  
shall destroy  
the nobles of  
Shechem.

† Ebr. he cast  
his life saue  
from him.

g That he is  
your King, and  
you his sub-  
iectes.

h Because the  
people consen-  
ted with the  
King in shed-  
ding innocent  
blood: there-  
fore God de-  
stroyeth both  
the one and the  
other.

a To practise  
with his kinde-  
folkes for the  
reining of  
the kingdome.

b Of your kin-  
red by my mo-  
thers side.

¶ Or, idle fel-  
lows and  
vagabonds.

c Thus ty-  
rants, to esta-  
blish their u-  
surped power,  
spare not the  
innocent blood.  
2. King. 10. 7.  
2. Chron. 21. 4.

d Which was  
as the towne-  
house, or com-  
mon hall,  
which he cal-  
led the colage  
of Shechem,  
verse 49.

e By this pa-  
rable he decla-  
reth that those  
that are not  
ambitious,  
are most wor-  
thy of honour,  
and that the  
ambitious as-  
bush their hon-  
our both to  
their owne de-  
struction and  
others.



26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not go out of the citie,

27 Therefore they went out into the field, and gathered in the grapes and troade them, and made mery, and went into the house of their gods, and did eate and drinke, & cursed Abimelech.

28 Then Gaal the sonne of Ebed said, who is Abimelech: and who is Shechem, that we should serue him: Is he not the sonne of Jerubbabai: and Zebul is his officer: Serue rather the men of Hamor: the father of Shechem: for why should we serue him:

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine army, & come out.

k Draggingly, as though he had bene present, or to his captaine Zebul,

30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

#Ebr., craftily,

31 Therefore he sent messengers vnto Abimelech, prauely saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning, as soon as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, do to him what thou canst.

#Ebr. what thine hande can finde,

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in waite against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed wot out and stood in the entering of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the toppes of the mountaines: and Zebul layde vnto him, The shadowe of the mountaines seeme men vnto thee.

l Thou art afraid of a shadowe.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the lande, and another bande cometh by the way of the plaine of Hebronim.

#Ebr. by the haull,

[Or, charmers,

38 Then layde Zebul vnto him, where is now thy mouth, that sayde, who is Abimelech, that we should serue

him: Is not this the people that thou hast despised: Go out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

m As these captaines,

40 But Abimelech pursued him, and he fled before him, and many were overthrowen and wounded, euen vnto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 And on the morowe, the people went out into the field: which was tolde Abimelech.

43 And he tooke the people, and deduced them into three bandes, and layde waite in the fieldes, and looked, and beholde, the people were come out of the citie, and he rose vp against them, and smote them.

n Which were of his companie,

44 And Abimelech, and the bandes that were with him, rushed forwarde, and stood in the entering of the gate of the citie: and the two other bandes ran vpon al the people that were in the field and slewe them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slewe the people that was therein, and destroyed the citie and sowed salt in it.

46 And when all the men of the towne of Shechem heard it, they entred into an hold of the house of the god Berith.

o That it should be vnfruitfull and neuer serue to any use,

47 And it was tolde Abimelech, that all the men of the towne of Shechem were gathered together.

p That is, of Baal-berith, as chap. 8. 33,

48 And Abimelech gate him by to mount Zainon, he and all the people that were with him: Abimelech tooke axes with him and cut downe boughes of trees and tooke them, and bare them on his shoulder, and layd vnto the folke that were with him, what yee haue seene me do, make haste, & doe like me.

49 Then al the people also cut downe euery man his bough, and folloved Abimelech, and put them to the hold, and set the holde on fire with them: so all the men of the towne of Shechem dyed also, about a thousand men and women.

q Meaning, that all were destroyed, as well they in the towne as the ether.

50 And when Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towne within the citie, & thither fled al the men and women, and al the chiefe of the citie, and



and shut it to them, and went by to the toppes of the towre.

52 And Abimelech came vnto the towre & fought against it, & went hard vnto y<sup>e</sup> doore of the towre to set it on fire.

2 Sam. 11. 21.

53 But a certaine woman \* cast a peece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harness, and sayd vnto him, Waite thy sworde and slay me, y<sup>e</sup> men say not of me, A woman slewe him. And his page thrust him through, and he dyed.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed every man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seutie brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the curse of Jothan the sonne of Jerubbabai.

#### CHAP. X.

2 Tola dyeth. 5 Iair also dyeth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God. 16 And he hath pice on them.

**A**fter Abimelech there arose to defend Israel, Tola, y<sup>e</sup> sonne of Doah, y<sup>e</sup> sonne of y<sup>e</sup> Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

¶ Or, his vncler.

2 And hee iudged Israel thre and twentie yere and dyed, and was buried in Shamir.

¶ Or, gouerned

3 And after him arose Iair a Gileadite, and iudged Israel two & twentie yeres.

4 And hee had thirtie sonnes that rode on thirtie assercoltes, and they had thirtie cities, which are called y<sup>e</sup> Hauoth Iair vnto this day, and are in the lande of Gilead.

a Signifying, they were men of authoritie. ¶ Or, the townes of Iair, as Deu. 3. 14.

5 And Iair dyed, and was buried in Ramon.

6 \* And the children of Israel brought wickednesse againe in y<sup>e</sup> sight of the Lorde, and serued Baalim and \* Ashtaroth, and the gods of y<sup>e</sup> Aram, & y<sup>e</sup> gods of Zidon, and y<sup>e</sup> gods of Moab, and the gods of the children of Ammon, and the gods of the Philistins, and forsooke the Lorde and serued not him.

7 Therefore the wrath of the Lorde was kindled against Israel, and hee solde them into the handes of the Philistins, and into the handes of the children of Ammon:

¶ Or, deliuered.

8 Who from that yere beyed and op-

pressed the children of Israel eightene yeres. <sup>b</sup> euen all the children of Israel that were beyond Jordan, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manasse.

9 Moreover, the children of Ammon went ouer Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cryed vnto y<sup>e</sup> Lorde, saying, we haue sinned against thee, eue because we haue forsake our owne God, and haue serued Baalim.

c They prayed to the Lorde & confessed their sinnes.

11 And the Lorde <sup>d</sup> sayd vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistins?

d By stirring them by some prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and ye cryed to me, and I saued you out of their hands.

13 Yet ye haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut. 32. 15. Iere. 2. 13.

14 Go, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lorde, we haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and serued the Lorde: and y<sup>e</sup> soule was grieved for the miserie of Israel.

e That is, from this present danger. ¶ This is true repentance, to put away the euill, and to serue God aright. ¶ Or, hee pitied.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Bethpeh.

18 And y<sup>e</sup> people (y<sup>e</sup>) princes of Gilead saide one to another, whosoever wil begiue the battell against the children of Ammon, the same shalbe head ouer all the inhabitants of Gilead.

Chap. 11. 6.

#### CHAP. XI.

2 Jephthah being chased away by his brethren, was after made captain ouer Israel. 30 He maketh a rash vow. 32 Hee vanquisheth the Ammonites. 39 And sacrificeth his daughter according to his vow.

**T**hen Gilead begate Jephthah, & Jephthah the Gileadite was of an harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Jephthah, & sayd vnto him, Thou shalt not inherite in our fathers house: for thou art y<sup>e</sup> sonne of

† Ebr. a man of mightie force. ¶ Or, vaitaler.



a That is, of an harlot, as verſe 1.

b All theſe the gouernour of the countrey was called Tob.

c Topped with him, as ſome thinke, againſt his brethren.

d O, ambuſſioners, ſeeke for that purpoſe.

e When oftentimes are conſtrained to beſeeke helpe of them, whom beſore they haue reſuſed.

f At times whole things, which men reſect, God chooſeth to doe great enterpriſes by.

of a ſtrange woman.

3 Then Iphtah fledde from his brethren, and dwelt in the land of Tob: & there gathered idle fellowes to Iphtah, and went out with him.

4 And in proceſſe of time the children of Ammon made warre vnto Iſrael.

5 And when the children of Ammon fought with Iſrael, the Elders of Gilead went to ſet Iphtah out of the land of Tob.

6 And they ſaid vnto Iphtah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers houſe? howe then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead ſaid vnto Iphtah, Therefore we turne againe to thee now, that thou mayeſt go with vs, and fight againſt the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah ſayd vnto the Elders of Gilead, If ye bring me home againe to fight againſt the children of Ammon, if the Lord giue them beſore me, ſhall I be your head:

10 And the Elders of Gilead ſayd to Iphtah, The Lord be witneſſe be twene vs, if we doe not according to thy wordes.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearſed all his wordes beſore the Lord in Beſeph.

12 Then Iphtah ſent meſſengers vnto the King of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me, to fight in my land?

13 And the King of the children of Ammon answered vnto the meſſengers of Iphtah, \*Because Iſrael tooke my land, when they came by from Egypt, from Arnon vnto Iabbok, and vnto Iordan: now therefore reſtore thoſe lands \*quietly.

14 But Iphtah ſent meſſengers againe vnto the King of the children of Ammon,

15 And ſayde vnto him, Thus ſayeth Iphtah, \*Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came by from Egypt, and walked through the wilder-

neſſe vnto the red Sea, then they came to Kadeſh.

17 \*And Iſrael ſent meſſengers vnto the King of Edom, ſaying, Let me, I pray thee, go through thy land: but the King of Edom would not conſent: and alſo they ſent vnto the King of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went through the wilderness, and compaſſed the land of Edom, and the land of Moab, & came by the Eaſtſide of the land of Moab, and pitched on the other ſide of Arnon, and came not within the coaſt of Moab: for Arnon was the border of Moab.

19 Alſo Iſrael ſent meſſengers vnto Sihon, King of the Amozites, the King of Heſhbon, and Iſrael ſayde vnto him, Let vs paſſe, we pray thee, by thy land vnto our place.

20 But Sihon conſented not to Iſrael, that he ſhoulde goe through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael.

21 And the Lord God of Iſrael gaue Sihon and all his folke into the hands of Iſrael, & they ſmote them: ſo Iſrael poſſeſſed all the land of the Amozites, the inhabitants of that countrey:

22 And they poſſeſſed all the coaſt of the Amozites, from Arnon vnto Iabbok, & from the wilderness euen vnto Iordan.

23 Now therefore the Lord God of Iſrael haſh call out the Amozites beſore his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemosh thy god giueth thee to poſſeſſe? So whomſoeuer the Lord our God diueth out beſore vs, them will we poſſeſſe.

25 \*And art thou now ſarre better then Balak the ſonne of Zippor, King of Moab: did he not ſtrive with Iſrael and fight againſt them,

26 When Iſrael dwelt in Heſhbon and in her towne, and in Aroer and in her towne, and in all the cities that are by the coaſtes of Arnon, three hundred peeres: why did ye not then recouer them in that ſpace?

27 Wherefore, I haue not offended thee: but thou doeſt me wrong to warre againſt me. The Lord the Iudge will iudge this day betwene the children of Iſrael, and the children of Ammon.

28 Now be it the King of the children of

Nom. 20. 14. 20.

Nom. 11. 13. and 22. 24.

Deut. 2. 26.

[Or, countrey,

g He truſted them not to go through his countrey.

Deut. 2. 36.

h For we ought moſt to beleeue and obey God, then thou thine idoles, Nom. 22. 2. deut. 23. 4. ioh. 24. 9.

i Speaking their townes.

k To puniſh the offender.

†Ebr. be the hearer,

Nom. 11. 13.

†Ebr. in peace.

Deut. 3. 9.



of Ammon hearkened not vnto þe wordes of Iphthah, which he had sent him.

1 That is, the spirit of strength and zeale,

29 ¶ Then the Spirit of the Lorde came vpon Iphthah, and he passed ouer to Gilead and to Manasseh, and came to Dispeh in Gilead, and from Dispeh in Gilead hee went vnto the children of Ammon.

m As the Apostle commeth Iphthah for his wayfaring enterprise in deliuering the people, Heb. 11:32: so by his rash vow and wicked performance of the same, his victory was defeated: and here we see that the finnes of the godly doe not utterly extinguish their faith, Or, the plaine

30 And Iphthah<sup>m</sup> boiued a bolue vnto the Lorde, & said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meeete me, when I come home in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offering.

32 And so Iphthah went vnto the children of Ammon to fight against them, and the Lorde deliuered them into his hands.

33 And he smote them from Aroer euen till thou come to Hinnith, twentie cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

n According to the manner after the victorie,

34 ¶ Nowe when Iphthah came to Dispeh vnto his house, behold, his daughter came out to meeete him with timbrels and daunces, which was his onely childe: he had none other sonne, nor daughter.

o Being overcome with blind zeale, & not considering whether the vow was lawfull or no,

35 And when he saw her, he rent his clothes, & said, Alas my daughter, thou hast brought me sorow, and art of them that trouble me: for I haue opened my mouth vnto the Lorde, & can not go backe.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lorde, doe woe as thou hast promised, seeing that the Lord hath auenged thee of thine enemies þe children of Ammon.

37 Also she said vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginity, I and my fellowes.

p For it was counted as a shame in Israel, to dye with out children, & therefore they reioiced to be married,

38 And he sayd, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did woe her according to his bolue which he had boiued, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel wet yere by yere to lament the daughter of Iphthah the Gileadite, foure dayes in a yere.

6 Iphthah killeth two and foureie thousand Ephraimites, 8 After Iphthah succedeth Ibsan, 12 Elon, 13 And Abdon.

¶ And the men of Ephraim gathered themselves together, and went Northward and said vnto Iphthah, wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee? we wil therefore burne thine house vpon thee with fire.

After they had passed Jordan,

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

Thus ambition enuicheth others, as they do also against Gideon, Chap. 8.

3 So when I sawe that ye deliuered me not, I put my life in mine hands, and went vnto the children of Ammon: so the Lorde deliuered them into mine hands, wherefore then are ye come vpon me now to fight against me?

That is, I ventured my life, and when mans help failed, I put my trust onely in God,

4 Then Iphthah gathered all the men of Gilead, & fought with Ephraim: and the men of Gilead smote Ephraim, because they said, We Gileadites are runnagates of Ephraim among Ephraimites, and among the Manassites.

He ran from vs, & chose Gilead, & now in respect of vs, we are nothing,

5 Also the Gileadites tooke the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped, sayde, Let me passe, then the men of Gilead layd vnto him, Art thou an Ephraimite? If he sayd, Nay,

Which signifieth the fall of waters, or an eare of corn,

6 Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Jordan: & there fel at that time of the Ephraimites two and foureie thousand.

7 And Iphthah iudged Israel sixe yeere: then dyed Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him Ibsan of Beth-lehem iudged Israel,

Some thinke that this was Bony the husband of Rache,

9 who had thirtie somes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his somes, and he iudged Israel seven yeere.

10 Then Ibsan dyed, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite dyed, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of



of hill: the Pirathonite iudged Ifrael.

14 And he had fourtie sonnes & thirtie nephewes that rode on leuentei assecolts: and he iudged Ifrael eight yerres.

15 Then dyed Abdon the sonne of hill: the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

#### CHAP. XIII.

1 Ifrael for theyr wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

**R**At the children of Ifrael continued to commit wickednes in the sight of the Lorde, and the Lorde deliuered them into the hands of Philistims fourtie yere.

2 Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was baren, and bare not.

3 And the Angel of the Lorde appeared vnto the woman, and said vnto her, Beholde now, thou art baren, and bearest not: but thou shalt conceive, & beare a sonne.

4 And now be therefore beware that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive & beare a sonne, and no razor shall come on his head: for the childe shall be a Nazarite vnto God from his birth: and he shall begin to saue Ifrael out of the hands of the Philistims.

6 Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the faction of him was like the faction of the Angel of God exceeding fearefull, but I asked him not whence he was, neither tolde he me his name.

7 But he said vnto me, Behold, thou shalt conceive, and beare a sonne, & now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord and said, I pray thee, my Lorde, let the man of God, whome thou sentest, come againe now vnto vs, and teach vs what we shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as the fate in the feld, but Manoah her husbände was not with her.

10 And the wife made haste and

ran, and shewed her husband and sayd vnto him, Behold, the man hath appeared vnto me, that came vnto me to day.

11 And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman: and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: [but] howe shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eat of nothing that cometh of the vine tree: she shall not drinke wine nor strong drinke: nor eat any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then sayd vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah sayde vnto the Angel of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lorde sayde vnto him, Why asked thou thus after my name, which is secret?

19 Then Manoah tooke a kid with a meate offering, and offered it vpon a stone vnto the Lord: & the Angel did wonderously, whilst Manoah and his wife looked on.

20 For when the flame came by towarde heaven from the altar, the Angel of the Lord ascended by in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah & his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah sayd vnto his wife, We shall surely dye, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, he would not haue receiued a burnt offering, and a meate offering of our handes, neither would he haue shewed vs all these things, nor would now he haue tolde vs any such.

P.ii.

24 And

c It seemeth that the Angel appeared vnto her thus in one day. f He calleth him man, because he is so termed, but he was Christ the eternal word, which at his time appointed became man.

g Any thing forbidden by the Lawe.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

i Or, marvellous.

k God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

Exod. 33. 20. chap. 6. 2. 2.

k These graces, that we haue receiued of God, and his accepting of our obedience, are sure tokens of his love towarde vs, so that nothing can hurt vs.

f Ebr. sonnes sonnes. j Or, horsecolts.

Chap. 2. 11. & 3. 7. and 4. 1. & 6. 1. and 10. 6.

a Signifying that their deliuerance came onely of God & not by mans power.

Nom. 6. 2. 2.

1. Sam. 1. 11.

b Opening, he should be separate from the world and dedicate to God.

c If such be not able to abide the sight of an Angel, howe much less the presence of God.

d He sheweth himselfe ready to obey Gods will, & therefore desirous to know farther.



24 And the wife bare a sonne, and called his name Samson: and the childe greive, and the Lord blessed him.

¶ Or, to come  
vpon him at  
diuers times.

25 And the Spirit of the Lord began to strengthen him in the house of Dan, betwene Zorah, and Eshtaol.

#### CHAP. XIII.

a Samson desired to have a wife of the Philistines, 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirty. 20 His wife forsaketh him and taketh another.

**N**OWE Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistines,

¶ Ebr. take her  
for me to wife.

2 And he came vp and told his father and his mother, and sayd, I haue seene a woman in Timnath of the daughters of the Philistines: now he therefore giue me her to wife.

a Though his  
parents did  
initially rejoyce  
him, yet it ap-  
peareth that  
this was the  
secreet worke of  
¶ Loys, ver. 4.

3 Then his father and his mother sayde vnto him, Is there neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistines: And Samson said vnto his father, Giue me her, for the pleasureth me well.

b To fight a-  
gainst them for  
the deliuerance  
of Israel.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistines: for at that time the Philistines reigned ouer Israel.

c Whereby he  
had strength &  
boldnesse.

5 ¶ Then went Samson & his father and his mother down to Timnath, and came to the vineyards at Timnath: and beholde, a yong Lion roared vpon him.

6 And the Spirit of the Lord came vpon him, & he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

¶ Or, to take  
her to his  
wife.

8 ¶ And within a few dayes, when he returned to receiue her, he went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and homie in the body of the Lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the homie out of the body of the Lion.

d Speaking,  
when he was  
married.

10 So his father went down vnto the woman, & Samson made there a feast: for so vsed the yong men to doe.

e That is, her  
parents or  
friends.

11 And when they saue him, they brought thirty companions to be w him,

12 Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seuen dayes of the feast, and finde it out, I will giue you thirty sheetes, & thirtie change of garments.

f To weare at  
feastes or  
seuenn dayes.

13 But if you can not declare it me, then shall ye giue me thirtie sheetes and thirtie change of garments. And they answered him, put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetenes: and they could not in three dayes expound the riddle.

15 And when the seventh day was come, they sayd vnto Samsons wife, Entice thine husband, that he may declare vs the riddle, least we burne thee and thy fathers house with fire. haue ye called vs, to possesse vs: is it not so?

h W, byrue  
necre: for it  
was 7 fourth  
day.

¶ Or, to im-  
prouise vs.

16 And Samsons wife wept before him, and sayde, Surely thou hatest me and louest me not: for thou hast put forth a riddle vnto the children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, & that I tel it thee.

i Vnto them  
which are of  
my nation.

17 Then Samsons wife wept before him seuen daies, while their feast lasted: and when the seventh day came, he tolde her, because the was importunate vpon him: so she tolde the riddle to the children of her people.

i W, to the se-  
uenth day, be-  
ginning at the  
fourth.

18 And the men of the citie sayde vnto him the seventh day before the sunne went downe, what is sweeter then hony: and what is stronger then a Lion? Then sayde he vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had  
not vied the  
helpe of my  
wife.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slewe thirty men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l Which was  
one of the  
chief cities of  
the Philistines.

20 Then Samsons Wife was giuen to his companion, whom he had bled as his friend.

#### CHAP. XV.

4 Samson tyeth firebrands to the fore talles, 6 The Philistines burne his father in lawe and his wife. 15 A lion the iawbone of an ass he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

**B**UT within a while after, in the time of wheate haruest, Samso visited his wife with a kid, saying, I will go into

a That is, I  
will use her as  
my wife.



my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companio. Is not her yonger sister sayre then she: take her, I pray thee, in steade of the other.

3 Then Samson sayde vnto them, No, I am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 And Samson went out, and tooke three hundred fores, & tooke firebrands, & turned them taile to taile, and put a firebrande in the middes betwene two taitles.

5 And when he had set the brands on fire, hee sent them out into the standing corne of the Philistims, & burnt by both the riekes and the standing corne with the vineyards and oliues.

6 Then the Philistims sayd, who hath done this: And they answered, Samson the sonne in law of the Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came by and burnt her and her father with fire.

7 And Samson sayde vnto them, Though ye haue done this, yet wil I be auenged of you, and then I will cease.

8 So he smote them with hippe and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 Then the Philistims came by, and pitched in Judah, and were spied abroad in Lehi.

10 And the men of Judah saide, why are ye come by vnto vs: And they answered, To binde Samson are wee come by, [and] to doe to him as hee hath done to vs.

11 Then three thousande men of Judah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs:

12 Wherefore the hast thou done thus vnto vs: And he answered them, As they did vnto me, so haue I done vnto them.

13 Again they said vnto him, We are come to binde thee, & to deliuer thee into the hande of the Philistims. And Samson saide vnto them, I sweare vnto me, that ye wil not fall vpon me your selues.

14 And they answered him, saying, No, but we wil binde thee and deliuer thee vnto their hand, but we wil not kill thee. And they boad him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his handes.

15 And he founde a newbe iawbone of an asse, and put forth his hand, and caught it, and slewe a thousande men therewith.

16 Then Samson said, with the iaw of an asse are heapes vpo heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath Lehi.

18 And he was sore a thurst, and called on the Lord, and saide, Thou hast giuen this great deliuerance into the hande of thy seruant: and nowe shall I die for thirst, and fall into the handes of the vncircumcised:

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his Spirit came againe, and hee was reuiued: wherefore the name thereof is called, En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

#### CHAP. XVI.

3 Samson carpeeth away the gates of Azah. 18 Hee was decieued by Delilah. 20 Hee pulleth downe the house vpon the Philistims, and dieth with them.

Then went Samson to Azah, and saide there, an harlot, and went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layde waite for him all night in the gate of the cite, and were quiet all the night, saying, Abide: all the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the cite, & the two postes and lift them away with the barres, and put them vpon his shoulders, and carried them by to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the name of Sorak, whose name was Delilah.

5 Vnto whome came the Princes of the Philistims, and said vnto her, Entice him, and see wherein his great strength is.

b For though his father in lawes occasi, he was moued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citzen of Timnath.

e So the wicked punish nor vice for loue of iustice, but for fear of danger, which els might come to them.

f Or, horsemen and footemen.

g Or, camped.

f And so bring our prisoner, to punish him.

g Such was their grosse ignorance, that they iudged Gods great benediction to be a plague vnto them.

h Thus they had rather betray their byerther, then use the means that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

k Or, the lifting vp of the iawe. k Whereby appears, that hee did these things in faith and so with a true zeale to glorifie God and deliuer his countrey.

l Or, the foundation of him that prayed.

a One of the five chief cities of the Philistims.

b Or, vnto her. b That is, hee longed vnto her.

Or, to the light of the morning.

Or, plains.

[Ipech,]



[lyeth,] and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundred [shekels] of siluer.

6 ¶ And Delilah saide to Samson, Tell me, I pray thee, wherein thy great strength [lyeth,] and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they binde mee with seuen || greene cordes that were neuer dreyed, then shall I be weake, and be as an other man.

8 And the princes of the Philistines brought her seuen greene cordes that were not dry, and she bound him therewith.

9 (And he had 4 men lying in waite with her in the chamber) Then she said vnto him, The Philistines [be] vpon thee, Samson. And he brake the cordes, as a threede of tolue is broken, when it feeleth fire: so his strength was not known.

10 ¶ After, Delilah saide vnto Samson, See, thou hast mocked me and tolde mee lyes. I pray thee now, tell mee wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistines [be] vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lyes: tell me howe thou mightest be bound. And he said vnto her, If thou platted seven lockes of mine head with the threedes of the woufe.

14 And he fastened it with a pume, and said vnto him, The Philistines [be] vpon thee, Samson. And he awoke out of his sleepe, and went away with the || pume of the web and the woufe.

15 Again she saide vnto him, howe canst thou say, I loue thee, when thine heart is not with me: thou hast mocked me these three times, and hast not tolde me wherein thy great strength [lyeth.]

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and saide vnto her, There neuer

came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shall be weake, and be like all [other] men.

18 And whē Delilah saw that he had tolde her all his heart, she sent, and called for the princes of the Philistines, saying, Come vpon once [again]: for he hath shewed me all his heart. Then the Princes of the Philistines came vnto her, and brought the money in their handes.

19 And he made him sleepe vpon her knees, and she called all [other] men, and made him to haue off the seuen lockes of his head, and she began to bere him, and his strength was gone from him.

20 Then she saide, The Philistines [be] vpon thee, Samson. And he awoke out of his sleepe, and thought, I will go out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, and brought him downe to Azah, and bounde him with fetters: and hee did grinde in the pylon house.

22 And the heare of his head began to grow againe after that it was shauen.

23 Then the princes of the Philistines gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they saide, Our god hath deliuered Samson our enemy into our handes.

24 Also when the people sawe him, they praised their god: for they said, Our god hath deliuered into our handes our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And whē their hearts were merry, they saide, Call Samson, that hee may make vs pastime. So they called Samson out of the pylon house, and he was a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson saide vnto the seruant that led him by the hande, Leade me, that I may touche the pillars that the house standeth vpon, & that I may leane to them.

27 (Nowe the house was full of men and women, and there [were] all the Princes of the Philistines: also vpon the rooffe [were] about three thousand men and women that behelde while Samson [played])

28 Then Samson called vnto the Lord,

c Of the value of a shekel, see Gen. 23. 15.

¶ Or, newe wits.

d Certaine Philistines in a secret chamber.

e When fire cometh nere it.

f Though her falshode tended to make him lose his life, yet his affection to binde him, that he coude not be ware,

g It is impossible, if we giue place to our wicked affections, but at length we shall be destroyed.

¶ Or, because, h For this Samson vnto to say, I loue thee.

i Thus his immoderate affection toward a wicked woman, caused him to lose Gods excellent gifts, & become slave vnto them, whome he should haue ruled,

k Not for the losse of his heare, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

m Thus the Gods iust iudgements they are made slaves to misdeeds which neglect their vocation in being the faithful,

¶ Or, was mocked.



Lord, and saide, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be <sup>a</sup> at once <sup>a</sup> auenged of the Philistins for my two eyes.

<sup>a</sup> Ebr. take one vengeance. <sup>n</sup> According to my vocacion, which is to execute Gods iudgements vpon the wicked.

<sup>29</sup> And Samson layde holde on the two madd pillars whereupon <sup>h</sup> house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

<sup>o</sup> He speaketh not this of despair, but lamenting himself for neglecting his office and the offence thereby giuen.

<sup>30</sup> Then said Samson, Let me lose my life with the Philistins: <sup>h</sup> he bowed him with all his might, & the house fell vpon the Princes, and vpon all the people that were therein. So <sup>h</sup> dead which he slew at his death were moe then they which he had slaine in his life.

<sup>31</sup> Then his brethren, and all the house of his father came downe & tooke him, and brought him vp and buried him betwene Zorah and Eshtaoi, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeres.

#### CHAP. XVII.

<sup>3</sup> Michahs mother according to her woe made her sonne two idols. <sup>5</sup> He made his sonne a Priest for his moles, <sup>10</sup> And after he hired a Leuite.



Here <sup>a</sup> was a man of mount Ephraim, whose name was Michah,

<sup>a</sup> Some thinke this his storie was in the time of Ethiel, or as Iosephus writeth, immediately after Joshua.

<sup>2</sup> And hee sayde vnto his mother, The eleuen hundred [shekels] of silver that were taken from thee, for the which thou cursedst, and spakdest it, even in mine hearing, be holde, the silver [is] with me, I tooke it. Then his mother saide, Blessed be my sonne of the Lord.

<sup>b</sup> Contrary to the commendement of God and true religion practiced vnder Joshua, they forsooke the Lord and fell to idolatrie, Chap. 8. 27. <sup>c</sup> He would scrue both God and idoles, Gen. 31. 19. hofc. 3. 4. <sup>d</sup> By Teraphim some vnderstand certaine moles, hauing <sup>h</sup> likeness of a man, but others vnderstand them by all manner of things and instruments belonging vnto those, who sought for any answer at Gods handes, as Chap. 18. 5, 6. <sup>e</sup> Ebr. filled the hand of one. Chap. 21. 25. <sup>f</sup> For where there is no magistrate fearing God, there can be no true religion, nor order.

<sup>3</sup> And when he had restored the eleuen hundred [shekels] of silver to his mother, his mother saide, I had dedicate the silver to the Lord of mine hande for my sonne, to make <sup>b</sup> a grauen and molten image. Nowe therefore I will giue it thee againe.

<sup>4</sup> And when he had restored the money vnto his mother, his mother tooke two hundred [shekels] of silver, & gaue them to the founder, which made there of a grauen and molten image, and it was in the house of Michah.

<sup>5</sup> And this man Michah had an house of gods, & made an <sup>a</sup> Ephod, and <sup>a</sup> Teraphim, and <sup>a</sup> consecrated one of his sonnes, who was his Priest.

<sup>6</sup> In those dayes there was no king in Israel, but euery man did that which was good in his owne eyes.

<sup>7</sup> There was also a yong man out of Beth-lehem Judah, of the familie of Judah: who was a Leuite, and so iourned there.

<sup>f</sup> Which Beth-lehem was in <sup>h</sup> tribe of Judah,

<sup>8</sup> And the man departed out of the citie, [even] out of Beth-lehem Judah, to dwell where he could finde [a place]: and as hee iourned, hee came to mount Ephraim to the house of Michah.

<sup>9</sup> And Michah said vnto him, where comest thou: And the Leuite answered him, I [come] from Beth-lehem Judah, and goe to dwell where I may finde [a place].

<sup>g</sup> For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

<sup>10</sup> Then Michah sayde vnto him, Dwell with me, and be vnto me a father, and a Priest, and I will giue thee ten [shekels] of silver by yere, and a lute of apparel, and thy meate and drinke. So the Leuite went in.

<sup>h</sup> Not considering that hee forsooke the true worshiping of God for to maintain his owne bellie, <sup>i</sup> Thus the idolaters persecuted themselves of Gods fauour, when in deede hee doeth detest them.

<sup>11</sup> And the Leuite was <sup>b</sup> content to dwell with the man, and the yong man was vnto him as one of his owne bones.

<sup>12</sup> And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

<sup>13</sup> Then said Michah, Now I know that the Lord wil be good vnto me, seeing I haue a Leuite to my Priest.

#### CHAP. XVIII.

<sup>2</sup> The children of Dan sende men to search the land, <sup>11</sup> Then came the five hundred, and take the gods, and the Priest of Michah away. <sup>27</sup> They destroy Laish. <sup>28</sup> They builde it againe, <sup>30</sup> And set vp idolatrie.



In those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time [all] their inheritance had not fallen vnto them among the tribes of Israel.

<sup>a</sup> Opening no ordinarie aggrauation, to punish vice according to Gods word.

<sup>2</sup> Therefore the children of Dan sent of their familie, five men out of their coastes, [even] men expert in warre, out of Zorah and Eshtaoi, to view the land and search it out, & said vnto them, <sup>b</sup> Go, [and] searche out the lande. Then they came to mount Ephraim to the house of Michah and lodged there.

<sup>b</sup> For the poppion which Joshua gaue them, was not sufficient for all their tribe.

<sup>3</sup> When they were in the house of Michah, they kneebe the booke of the yong man the Leuite: and being turned in together, they saide vnto him, who brought thee hither: or what makest thou in this place: and what hast thou to do here?

<sup>c</sup> They knewe him by his speech that he was a stranger there.

<sup>4</sup> And he answered them, Thus and thus dealeth Michah with me, and hath hyred me, and I am his Priest.

<sup>5</sup> Againe they saide vnto him, Alke counsel now of God, that we may know

Psalm. Whether



whether the way which we goe, shalbe prosperous.

6 And the Priest said vnto them, <sup>d</sup> Go in peace: for the Lord guideth your way which ye go.

7 Then the five men departed and came to Laish, and saue the people that were therein, which dwelt careles, after the manner of the Zidonians, quiet and sure, because no man <sup>e</sup> made any trouble in the land, or blurred any dominion: also they were farre from the Zidonians, and had no businesse with [other] men.

8 So they came againe vnto their brethren to Zorah & Eshaiol: and their brethren saide vnto them, what haue ye [done:]

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and do ye sit still: be not slouthfull to go and enter to possesse the land:

10 [If ye will go, ye shall come vnto a carelesse people, and the country [is] large] for God hath giuen it into your hande. [It is] a place which doth lacke nothing that is in the world.

11 Then there departed thence of the familie of the Danites, from Zorah and from Eshaiol, sixe hundred men appointed with instruments of warre.

12 And they went by, and pitched in Kiriath-earim in Iudah: wherefore they called that place. || Bahaneh-Dan vnto this day: and it is behinde Kiriath-earim.

13 And they went thence vnto mount Ephraim, & came to y<sup>e</sup> house of Michah.

14 Then answered the five men, that went to spie out the countrey of Laish, and saide vnto their brethren, <sup>f</sup> Knowe ye not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image: Proue therefore consider what ye haue to do.

15 And they turned thitherward and came to the house of y<sup>e</sup> young man the Leuite, [euen] vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed with their weapōs of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went to spie out the land, went in thither, [and] tooke the <sup>g</sup> grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the sixe hundred

men, that were appointed with weapōs of warre,

18 And the other went into Michahs house and sette the grauen image, the Ephod, and the Teraphim, and the molten image. Then saide the Priest vnto them, what do ye.

19 And they answered him, holde thy peace: lay thine hande vpon thy mouth, and come with vs to be our father and Priest. Whether is it better y<sup>e</sup> thou shouldest be a Priest vnto y<sup>e</sup> house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel:

20 And the Priestes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the <sup>h</sup> people.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and saide vnto Michah, what ayleth thee, that thou makest an outcrie:

24 And he said, We haue taken away my <sup>i</sup> gods, which I made, & the Priest, and go your wayes: and what haue I more: hold then say ye vnto me, what ayleth thee:

25 And the children of Dan said vnto him, Let not thy boye be heard among vs, lest <sup>j</sup> angry fellowes run vpon thee, and thou lose thy life with the iues of thine householde.

26 So the children of Dan went their wayes: and when Michah saide that they were to strong for him, hee turned, and went backe vnto his house.

27 And they tooke the things which Michah had made, and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the cite with fire:

28 And there was none to helpe, because <sup>k</sup> Laish was farre from Zidon, and they had no businesse with [other] men: also it was in the balley that lyeth by Beth-rehob. After, they built the cite, and dwelt therein,

29 And called the name of the cite Dan, after the name of Dan their father which was borne vnto Israel: holdbet the

<sup>d</sup> Thus God granteth the idolaters some time their requests to their destruction that desire in error,

<sup>e</sup> Ebr. made them ashamed.

<sup>f</sup> Lose ye this good occasion through your slouthfulness:

<sup>g</sup> Or, the tents of Dan.

<sup>f</sup> Because they before had had good success, they would that their brethren should be encouraged by hearing the same things.

<sup>g</sup> So superstition blinded them, that they thought Gods power was in these idoles, and that they shoulde haue good success by the, though by violence and robbery they did take them away.

<sup>h</sup> Which the sixe hundred men,

<sup>i</sup> Suspecting them that did pursue them,

<sup>k</sup> This declares what opinion the idolaters haue of their idoles,

<sup>j</sup> Ebr. who haue their heart bitter.

<sup>l</sup> Seeming, in which as Terah was called

<sup>m</sup> Or, deliuer them. in which as Terah was called Celarca Philiippi.

Iosh. 19. 47.



the name of the cite was Lath at the beginning.

30 Then the children of Dan set them by the grauen image: and Jonathan the sonne of Gerthom, the sonne of Hannasch and his sonnes were the Priestes in the tribe of the Danites vntill the day of the captiuitie of the land.

31 So they set them by the grauen image, which Michah had made, at the while the house of God was in Shiloh.

## CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villenously abused to the death. 29 The Leuite cutteth her in pieces and sendeth her to the euellie tribes.

**A**Lso in those dayes, \* When there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a concubine out of Beth-lehem Judah,

2 And his concubine played & whored there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure monthes.

3 And her husband arose and went after her, to speake & friendly vnto her, and to bring her againe: [he had] also his seruant with him, and a couple of asses: & he brought him vnto her fathers house, and when the yong womans father saide him, he reioyced of his coming.

4 And his father in lawe, the yong womans father retayned him: and he abode with him thre dayes: so they did eate and drinke, and lodged there.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the yong womans father said vnto his sonne in law, Comfort thine heart with a morsell of bread, and then go your way.

6 So they late doolne, and did eate and drinke both of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in lawe was earnest: therefore he returned, and lodged there.

8 And he arose by early the fifth day to depart, and the yong womans father said, Comfort thine heart, I pray thee: and they taried vntill after nidday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his ser-

uant, his father in lawe, the yong womans father saide vnto him, Beholde now, the day & diueth toward euene: I pray you, tarie all night: beholde the sunne goeth to rest: lodge here, that thine heart may be merie, and to morrowe get you early vpon your way, and go to thy tent.

10 But the man would not tarie, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine [were] with him.

11 When they were neere to Iebus, the day was fore spent, and the seruant saide vnto his master, Come, I pray thee, and let vs turne into this cite of the Iebusites, and lodge all night there.

12 And his master answered him, We will not turne into the cite of strangers that are not of the children of Israel, but we will go forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went doolne vpon them neere to Gibeah, which is in Benjamin.

15 Then they turned thither to go in and lodge in Gibeah: and when hee came, hee late him doolne in a streete of the cite: for there was no man & he tooke them into his house to lodging.

16 And behold, there came an old man from his worke out of the fiede at euene, and & man was of mount Ephraim, but dwelt in Gibeah: & the men of the place were the children of Benjamin.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streetes of the cite: then this old man saide, Whither goest thou, & whence comest thou?

18 And hee answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and go [now] to the house of the Lord: and no man receiueth me to house,

19 Although we haue strawe and pauer for our asses, and also bread and wine for me & thine handmaide, and for the boy that is with thy seruant: we lacke nothing.

20 And & old man said, Peace be with thee: as for all & thou lackest, [saith] thou finde with me: only abide not in & streete all night.

<sup>†</sup>Ebr. is weak  
<sup>†</sup>Or, the day  
lodgeth.

<sup>c</sup>To wit, to  
the colone or  
cite where he  
dwelt.

<sup>†</sup>Or, went  
downe.

<sup>d</sup>Though in  
these dayes  
there were  
most horrible  
corruptions,  
yet were ne-  
cessitie could  
not compell  
them to haue  
to do with  
that professe  
not the true  
God.

<sup>†</sup>Or, gathered  
them.

<sup>c</sup>That is, of  
the tribe of  
Benjamin,  
<sup>†</sup>Or, a man  
walking.

<sup>f</sup>To Shiloh  
or Shiloh,  
where the  
Arke was.

<sup>†</sup>Or, be of  
good count-  
fort.

<sup>n</sup> Thus in ste-  
of giving glory  
to God, they  
attributed the  
victory to their  
idols, and ho-  
noured them  
therefore.  
<sup>o</sup> That is, till  
the Arke was  
taken, 1. Sam.  
5. 1.

Chap. 17. 6 &  
18. 1.

Gen. 25. 6.

<sup>†</sup>Ebr. besides  
that, to wit,  
with others.

<sup>†</sup>Ebr. to her  
heart.

<sup>†</sup>Or, at his  
meeting.

<sup>†</sup>Ebr. rose vp.

<sup>†</sup>Or, streng-  
then.

<sup>a</sup> That is, his  
concubines  
father.

<sup>†</sup>Or, compell-  
ed him.

<sup>b</sup> Meaning,  
that he should  
refresh him  
selfe with  
meate, as  
verse 5.



21 **C** So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eat and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, wicked men beset the house rounde about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that wee may know him.

23 And this man the master of the house went out vnto them, and said vnto them, Say my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

24 Beholde, [here is] my daughter, a virgine, and his concubine: them will I bring out now, humble them, and do with them what seemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house, where her lord was, till the light day.

27 And her lord arose in the morning, & opened the doores of the house, and went out to go his way, and beholde, the woman his concubine [was] dead at the doore of the house and her handes [lay] vpon the threhold.

28 And he saide vnto her, Up and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that saide it, saide, There was no such thing done or seene since the time that children of Israel came vp from land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declared his wrong. 2 They sent for him & did the villenie. 3 The Israelites are euill overcome. 4 And at length get the victory.

Then \* all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beertheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefe of all the people, [and] all the tribes of Israel assembled in the Congregation of people of God foure hundredth thousand footmen that drew sword.

3 Now children of Benjamin heard that the children of Israel were gone vp to Mizpeh. Then the children of Israel saide, Holwe is this wickednes committed?

4 And the same Leuite, the womans husband that was slaine, answered and saide, I came vnto Gibeah in Benjamin with my concubine to lodge,

5 And the men of Gibeah arose against me, and beset the house rounde about vnto me by night, thinking to haue slaine me, and haue forced my concubine that he is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduise, & counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his house.

9 But now we this is that thing which we will do to Gibeah: [we will go vp] by lot against it,

10 And we will take ten men of hundredth throughout all the tribes of Israel, and an hundredth of the thousand, and a thousand of ten thousand to bring a bundle for people that they may do [what] they come to Gibeah of Benjamin according to all the villenie, that it hath done in Israel.

11 So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickednes is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voyce of

Ebr. men of Belial: that is, giuen to all wickednes. g To p intert they might break it.

Gene. 19, 6.

h That is, a wife them, Gen. 19, 8.

i Shee fell downe dead, as verke 27.

ll Or, husband.

ll Or, fallen.

k Speaking, home vnto mount G. gham.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

Hofe. 10, 9.

a That is, all with one consent. b To aske counsell. c Ebr. corners.

c Speaking, men able to handle their weapon.

d To the Leuite.

ll Or, chiefe, or lords.

e That is, her pieces to encreas this wickednes. chap. 19, 29.

f Before we haue reuenged this wickednes.

g These onely shoulde haue the charge to punish for the rest.

h That is, every familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared them selves to maintain them in their euill, and therefore were all iustly punished.



of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to come out & fight against the children of Israel.

15 And the children of Benjamin were nombred at that time out of the cities six and twentie thousand men that drelve sworde, beside the inhabitants of Gibeah, which were nombred seven hundred chosen men.

16 Of all this people [were] seven hundred chosen men, being left handed: all these coulde sling stones at an heave breadth, and not faile.

17 Also the men of Israel, beside Benjamin, were nombred foure hundred thousand men that drelve sworde, even all men of warre.

18 And the children of Israel arose, and went vp to the house of God, and asked of God, saying, Which of vs shall go vp first to fight against the children of Benjamin? And the Lord saide, Judah [shalbe] first.

19 Then the children of Israel arose by early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put them selves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slewe dolbne to the ground of the Israelites that day two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, & set their battell againe in aray in the place where they put them in aray the first day.

23 For the children of Israel had gone by and wept before the Lord unto the evening, and had asked of the Lord, saying, Shall I go againe to battell against the children of Benjamin my brethren, and the Lord said, Go by against them.

24 Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and slewe dolbne to the ground of the children of Israel againe eightene thousand men: all they coulde handle the sword.

26 Then all the children of Israel went by and all the people came also unto the house of God, and wept and fasted there before the Lord and fasted that day unto the evening, & offered burnt of-

frings & peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the covenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet go any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go by: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in waite rounde about Gibeah.

30 And the children of Israel went by against the children of Benjamin the third day, and put them selves in aray against Gibeah, as at other times.

31 Then the children of Benjamin comming out against the people, were drawen from the citie: and they began to smite of the people and kill as at other times, [even] by the wayes in the fieldes (whereof one goeth by to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before vs, as at the first. But the children of Israel saide, Let vs flee and plucke them away from the citie unto the hie wayes)

33 And all the men of Israel rose by out of their place, and put themselves in aray at Baal tamar: and the men that lay in waite of the Israelites came forth of their place, [even] out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the euil was neere them.

35 And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day five and twentie thousand and an hundred men: all they coulde handle the sword.

36 So the children of Benjamin saw that they were stricken dolbne: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laide beside Gibeah.

37 And they that lay in waite hasted, and brake forth toward Gibeah, and the embushment drelve themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the embushments, that they shoulde make a great flame,

[and]

Chap. 15.

k That is, to the Arke, which was in Shiloh: some think, in Gibeah, as verse 1.

1 This God premitteth, because the Israelites partly trusted too much in their strength, and partly God would by this means punish their sinne.

1 Ebe. all they drawing their sword.

o By served in the priests office at those dayes: for the Priests were, that be liued three hundred years.

o By the pollie of the children of Israel.

p Meaning crooked wayes or paths to diuers places.

q They knew not, that Gods iudgement was at hand to destroy them.

r Retired, to drawe them after.

1 Or, made a long sound with a trumpet.



[and] smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken dolbue before vs, as in the first battell.

40 But when flame began to arise out of the citie, [as] a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astonied: for they sawe that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the citie, slew them among them.

43 [Thus] they compassed the Beniamites about, [and] chased them at ease, and ouerraine them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the [Israelites] \* gained of them by the way fise thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Benjamin, were 7 fise and twentie thousand men that dyeve the sword, which were all men of warre:

47 But six hundred men turned and fled to the wilderness vnto the rocke of Rimmon, & abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, & smote them with the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the cities that they could come by.

#### CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 20 They slay them of Jabel Gilead, and gawe their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

**M**oreouer, the men of Israel were in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God to marrie with certaine of their daughters.

of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And said, O Lorde God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 And on the morowe the people rose vp and made there an altar, and offered burnt offerings & peace offerings.

5 Then the children of Israel saide, who is he among all the tribes of Israel, that came not by with the Congregation vnto the Lorde: for they had made a great othe concerning him that came not by to the Lorde to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorie for Benjamin their brother, & said, There is one tribe cut off from Israel this day.

7 Now shall we do for wiues to them that remaine, seeing we haue sworne by the Lorde, that we will not giue them of our daughters to wiues:

8 Also they saide, Is there any of the tribes of Israel that came not out to Mizpeh to the Lorde: and behold, there came none of Jabel Gilead vnto the hoste [and] to the Congregation.

9 For when the people were debed, beholde, none of the inhabitants of Jabel Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Go, and finite the inhabitants of Jabel Gilead with the edge of the sword, both women and children.

11 \* And this is it that ye shall do: ye shall bitterly destroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitants of Jabel Gilead foure hundred maidens, virgines that had knowne no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Benjamin came againe at that time, and they gaue them wiues which they had sau'd alime of the women of Jabel Gilead: but they had not so enough for them.

15 And the people were sorie for Benjamin, because the Lorde had made a breach

f For they were taken hardie by the two former victories.

e And which stoodeth their enemies.

u For they were compassed in on every side.  
[Or, drove them from their rest.

x They slew them by one and one, as they were scattered abroad.

y Besides fise hundred which had bene slaine in the former battels.  
Chap. 21. 13.

z If they belonged to the Beniamites.

b According to their custom, when they would consult with the Lorde.

c Or, repented that they had destroyed their brethren, as appeareth, verse. 15.

d Condemning them to be fauourers of vice, which would not put their hand to punish it.

e 1200 children of strength.

Non. 31. 17.

e To wit, about foure moneths after the discomfiture. Chap. 20. 47.  
[Or, friendly.]

f For these lacked two hundred.

a This othe came of rashness, and not of iudgement: for after they brake it, in shewing secret by the means



breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayde, Holve shall we doe for wives to the remnant: for the women of Benjamin are destroyed.

17 And they sayd, [There must be] an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

g Benjamin must be referred to have the twelve portion in the inheritance of Jacob.

18 Howbeit we may not give them wives of our daughters: for the children of Israel had sowne, saying, Cursed be he, that giveth a wife to Benjamin.

19 Therefore they sayde, Beholde, there is a feast of the Lorde every yeere in Shiloh [in a place,] which is on the Northside of Beth-el, and on the Eastside of <sup>h</sup> way that goeth by from Beth-el to Shechem, and on the South of Lebanon.

h He describeth the place where the maidens danced, as the manner then was, & to sing psalmes and songs of Gods works among them.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dan-

ces, then come ye out of the vineyardes, and catch you every man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we referred not to eche man his wife in the warre, and because ye haue not given vnto them hitherto, ye haue sinned.

Though they thought here- by to perswade men that they kept their oth, yet before God it was broken.

23 And the children of Benjamin did so, and tooke wives of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k Examining, two hundred.

24 So the children of Israel departed thence at that time, every man to his tribe, and to his familie, and went out from thence every man to his inheritance.

25 In those dayes there was no king in Israel, [but] every man did that which was good in his eyes.

Chap. 17. 6. & 18. 1. & 19. 1.

## The booke of Ruth.

### THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giveth good and ioyfull issue: teaching vs to abide with patience till God deliver vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

### CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 2 He and his sonnes die. 3 Naomi & Ruth come to Beth-lehem.



At the time that the iudges ruled, there was a dearth in the land, & a man of Beth-lehem Judah went for to sojourn in the country of Moab, he, and his wife, and his two sonnes.

2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husbande of Naomi dyed, and she remained with her two sonnes.

4 Which tooke them wives of the

Moabites: the ones name [was] Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 Then she arose with her daughters in lawe, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, & her two daughters in lawe with her, and they went on their way to returne vnto the land of Judah.

8 Then Naomi sayde vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the

c By this wonderful providence of God Ruth became one of Gods household, of whom Christ came.

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c By this wonderful providence of God Ruth became one of Gods household, of whom Christ came.

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\*Ebr. iudged.  
a In the land of Canaan.  
b In the tribe of Judah, which was also called Beth-lehem Ephrath, because there was another citie so called in the tribe of Zabulon.



Lord shew fauour vnto you, as ye haue done With the dead, and with me.

<sup>e</sup> Verely it appereth that Naomi by dwelling among boylers was warrē in colde in the true scale of God, which respect to the ease of the body then to the comfort of the soule.

9 The Lord grant you, that you may finde rest, either of you in the house of her husbande. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we wil returne With thee vnto thy people.

11 But Naomi sayd, Turne againe, my daughters: for what cause will you go With me: are there any more sonnes in my wombe, that they may be your husbands:

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, [and if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tarie for them, till they were of age: would ye be deferred for them from taking of husbands: nay my daughters: for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

<sup>ff</sup> Or, more then you.

14 Then they lift vp their voyce and wept againe, and Orpah<sup>f</sup> kissed her mother in lawe, but Ruth abode still With her.

<sup>f</sup> When she tooke leaue & departed,

15 And Naomi sayd, Beholde, thy sister in lawe is gone backe vnto her people and vnto her gods: returne thou after thy sister in lawe.

<sup>g</sup> No persuasions can preuaile to turne them backe from God, whom he hath chosen to be his.

16 And Ruth answered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dyest, will I dye, and there will I be buried, the Lord doe so to me and more also, if I ought but death depart thee and me.

18 When the lawe that she was stedfastly minded to go With her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was<sup>h</sup> noised of them through all the citie, and they sayd, Is not this Naomi:

<sup>h</sup> Whereby appereth that the issue of a great familie and of good reputation.

20 And she answered them, Call me not Naomi, but call me | Mara: for the Almighty hath giuen me much bitterness.

<sup>ff</sup> Or, beautiful.  
<sup>ff</sup> Or, bitter.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, & the Almighty hath brought me vnto aduersitie:

22 So Naomi returned & Ruth the

Moabitess her daughter in lawe With her. When she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barly harvest.

<sup>i</sup> Which was in the moneth of Aprill, that cometh part of March and part of Aprill.

# CHAP. II.

<sup>1</sup> Ruth gathereth corne in the fieldes of Boaz, <sup>2</sup> The Gentleness of Boaz toward her.

**T**hen Boaz his husband had a kinsman, one of great power of the familie of Elimelech, and his name was Boaz.

<sup>a</sup> Boaz for vertue, authority & riches.

2 And Ruth the Moabitess layde vnto Boaz, I pray thee, let me go to the fielde, and gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, So my daughter,

<sup>b</sup> Whiche humilitie declared her great affection towards her mother in law, so much as she feared no painful diligence to get both their livings.

3 And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that she met With the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and layd vnto the reapers, The Lord be With you: and they answered him, The Lord bless thee.

5 Then sayd Boaz vnto his seruant that was appointed ouer the reapers, whose maide is this:

6 And the seruant that was appointed ouer the reapers, answered, and sayd, It is the Moabitish maide, that came With Naomi out of the countrey of Moab:

7 And she sayd vnto vs, I pray you, let me gleane and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

<sup>ff</sup> Or, certaine handfulls.

8 Then sayde Boaz vnto Ruth, Hearest thou, my daughter: go to none other fielde to gather, neither go from hence: but abide here by my maidens.

9 Let thine eyes be on the fielde that they doe reape, and goe thou after the maidens, haue I not charged the seruants, that they touch thee not: Moreover when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawen.

<sup>c</sup> That is, take heed in what fielde they doe reape.

10 Then she fell on her face, and bowed her selfe to the ground, and sayd vnto him, how haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger:

11 And Boaz answered, and said vnto her, All is told and shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, and holde thou

<sup>d</sup> Euen of the Moabites, which are enemies to Gods people.



thou hast left thy father and thy mother, & the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompence thy worke and a full rewarde be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she sayd, Let me find fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz sayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morsel in the vineger. And she late beside the reapers, and he reached her parched corne: and she did eate, and was sufficed, and left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall [some] of the sheaves for her, and let it lie, that she may gather it by, and rebuke her not.

17 So she gleaned in the fielde vntill euening, and she threshed that she had gathered, and it was about an <sup>e</sup> Ephah of barley.

18 ¶ And she tooke it by, & went into the cite, and her mother in lawe salued what she had gathered: Also she tooke forth, and gaue to her that which she had reserved, when she was sufficed.

19 Then her mother in lawe said vnto her, where hast thou gleaned to day: and where wroughtest thou: blessed be he, that kneib thee. And she shewed her mother in lawe, with whome she had wrought, and sayde, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in lawe, Blessed be he of the Lord: for he hath not to doe good to the living and to the dead. Againe Naomi sayd vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitess said, he said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all my haruest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best my daughter, that thou goe out with his maidens, that they meete thee not in an other felde.

23 Then she kept her by the maidens

of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, & dwelt with her mother in lawe.

## CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeth at Boaz feete, 12 He acknowledgeth himselfe to be her kinsman.

¶ Afterwarde Naomi her mother in lawe sayde vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Nowe also is not Boaz our kinsman, with whose maidens thou wast: beholde, he winnoweth barley to night in the floore.

3 Wash thy selfe therefore, and anoint thee, and put the raiment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking.

4 And when he shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feet, and lay thee downe, and he shall tel thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and drunken, and chered his heart, he went to lie downe at the end of the heape of corne, and she came softly, & vncouered the place of his feete, and lay downe.

8 And at midnight the man was awake, and caught holde: and lo, a woman lay at his feete.

9 Then he sayd, who art thou? And she answered, I am Ruth thine handmaide: I spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.

10 Then sayd he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnesse in the latter end, then at the beginning, in as much as thou follovest not young men, were they poore or rich.

11 And now, my daughter, feare not: I wil doe to thee all that thou requirest: for all the cite of my people doeth know, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Lie to night, and when morning is come, if he wil do the dutie of a kinsman vnto thee, wel, let him doe the kins-

|| Or, returned to her mother in lawe.

a Meaning, that she would provide her of an husbnd, with whome she might liue quietly, || Or, in the barme.

b Boaz, not yet any other.

c That is, had referred him selfe among his seruants.

|| Or, turned himselfe from one side to an other.

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of a kinsman, according to Gods lawe, Deut. 25. 5.

c Signifying, that she shall neuer want any thing if she put her trust in God and liue vnder his protection.

f Which she brought home to her mother in lawe,

Exod. 16. 36.

g To wit, of her bag, as is in the Chaldee text.

h To my husband and children, when they were alive, and nowe to vs.

|| Or, fall vpon thee.



mans duetic: but if he will not doe the kinsmans part, then will I doe the duetic of a kinsman, as the Lorde liueth: sleepe vntill the morning.

14 And she lay at his feete vntill the morning: and she arose before one could knowe another: for he sayd, Let no man knowe, that a woman came in to the floore.

15 Also he said, Bzing the sheete that thou hast vpon thee, and holde it. And when she helde it, he measured six measures of barley, and layed them on her, and she went into the citie.

16 And when she came to her mother in laibe, she sayde, Who art thou, my daughter: And she tolde her all that the man had done to her,

17 And sayd, These six measures of barley gaue he me: for he sayde to me, Thou shalt not come emptie vnto thy mother in laibe.

18 Then sayd she, My daughter, sit still, vntill thou knowe holde the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

#### CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whome he beggeth Obed. 18 The generation of Pharez.

¶ When went Boaz vp to the gate, and late there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho, such one, come, sit down here. And he turned, and late downe.

2 Then he tooke ten men of the Elders of the citie, and sayd, Sit ye downe here. And they late downe.

3 And he sayde vnto the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcel of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Bze it before the assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then sayd Boaz, what day thou brest the field of þ hand of Naomi, thou must also bye it of Ruth the Moabitess the wife of the dead, to steepe by þ name of the dead, vpon his inheritance.

6 And the kinsman answered, I can not redeeme it, lest I destroy mine owne

inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before: time in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsman sayde to Boaz, Bze it for thee: and he drelve off his shoe.

9 And Boaz sayde vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, & all that was Chitons & Bahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess þ wife of Bahlon, haue I bought to be my wife, to steepe by the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders sayd, We are witnesses: the Lorde make the wife that cometh into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest do worthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house be like þ house of Pharez (whom Thamar bare vnto Judah) of the seede which the Lorde shall giue thee of this yong woman.

13 So Boaz tooke Ruth, and she was his wife: and when he went in vnto her, the Lorde gaue, that she conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lorde, which hath not left thee this day without a kinsma, and his name shall be continued in Israel.

15 And this shal bring thy life againe, and cherish thine old age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then seven sonnes.

16 And Naomi tooke the childe, and layed it in her lappe, and became nource vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 These now are the generations of Pharez: Pharez begate Hezron,

c That he had resigned his right. Deut. 25.9.

f Or of the citie where he remained.

g Ephrathah and Beth-lehem are both one. Gen. 38.29.

h He shal leaue a continuall posteritie.

i Speaking many sonnes.

1. Chro. 2.4. mat. 1.3.

k The genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

19 And

Or, mantel.

f Perceiving by her coming home, that he had not taken her as his wife, she was ashamed.

a Which was the place of judgement.

b The Eshewes here be two wayes which haue no proper signification, but serue to note a certaine person as we say, ho, syrap, o, ho, such one.

Or, inhabitants.

c For thou art the next of the kinsne.

d That his inheritance might beare his name that is dead.



19 And Hezron begate Ram, & Ram  
begate Aminadab,

20 And Aminadab begate Rah-  
shon, and Rahshon begate Salmah,

21 And Salmon begate Boaz, and  
Boaz begate Obed,

22 And Obed begate Ithai, & Ithai  
begate Dauid.

## ✠ The first booke of Samuel.

### THE ARGUMENT.

**A**ccording as God had ordeined, Deut. 17. 14, that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the government of his Church, demanded a King, to the intent thy might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preferue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Mesiiah placed in his steade, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

### CHAP. I.

1 The genealogie of Elkanah father of Samuel, 2 His two wiues, 3 Hannah was barren and prayed to the Lord, 15 Her answer to Eli, 20 Samuel is borne, 24 She doeth dedicate him to the Lord,



Here was a man of one of the two <sup>a</sup> Ramathaim Zophim, of mount Ephraim, whose name was Elkanah <sup>b</sup> sonne of Jeroham, the sonne of Elihu, <sup>c</sup> sonne of Tohu, the sonne of Zuph, an Ephraimite:

2 And he had two wiues: the name of one <sup>d</sup> was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Deut. 16. 16.

3 And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in <sup>e</sup> Shiloh, where were <sup>f</sup> two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

b For y Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sones and daughters portions,

5 But vnto Hannah he gaue a <sup>g</sup> wor-  
thy position: for he loued Hannah, and the Lord had made her barren.

c Some reade, a position with an heauie chere,

6 And her aduersarie vexed her sore, forasmuch as she vpbraid her, because the Lord had made her barren.

7 (And so did he yere by yere) [and] as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou: and why eatest thou not: and why is thine

heart troubled: am not I better to thee then ten <sup>h</sup> sonnes?

9 So Hannah rose vp after that they had eaten & drunke in Shiloh (and Eli the Priest sat vpon a stoope by one of the postes of the <sup>i</sup> Temple of the Lord)

d Let this suffice thee, time, I loue thee no less, then if thou haddest many children, e That is, of the house, where the Arke was,

10 And she was troubled in her minde, and prayed vnto the Lord, & wept sore:

11 Also she bowed a bow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaide, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a man-  
childe, then I will giue him vnto the Lord all the dayes of his life, \* and there shall no rasor come vpon his head.

Nomb. 6. 5. iudg. 13. 5.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli saide vnto her, How long wilt thou be drunken: Put away <sup>j</sup> thy drunkennes from thee.

f Ebr. thy wine.

15 Then Hannah answered and said, Nay my lord, [but] I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue <sup>k</sup> pollied out my soule before the Lord.

† Ebr. of an hard spirit. Psal. 42. 5.

16 Count not thine handmaide <sup>l</sup> for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

† Ebr. for a daughter of Belial.

17 Then Eli answered, and saide, So in peace, and the God of Israel graunt thy petition that thou hast asked of him.

Z. iii.

18 She



19 And Hezron begate Ram, & Ram begate Aminadab,

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Z.iii.

18 She

<sup>d</sup> Let this suffice thee, time. I loue thee no less, then if thou haddest many children, e That is, of the house, where she was.

Nomb. 6. 5. iudg. 13. 5.

\* Ebr. thy wine.

\* Ebr. of an hard spirit.

\* Ebr. for a wicked woman of Belial.

<sup>a</sup> There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Priests.

Deut. 16. 16.

<sup>b</sup> For y Arke was there at that time.

<sup>c</sup> Some read, a position with an heauie chere.



18 She laide againe. Let thine hande maide finde: grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in proesse of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, [saide she] I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yere ly sacrifice, and his bolue:

22 But Hannah went not vp: for she laide vnto her husbände. [I will tarie] vntill the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkanah her husbände laide vnto her, Do what seemeth thee best: tarie vntill thou hast weined him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an Ephah of flour and a botell of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was yong.

25 And they sleue a bullocke, and brought the childe to Eli.

26 And she laide, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall be giue vnto the Lord: and he worshipped the Lord there.

## CHAP. II.

1 The song of Hannah, 12 The sonnes of Eli, wicked, 13 The newe custome of the Priestes, 18 Samuel ministred before the Lord, 20 Eli blessed Elkanah and his wife, 23 Eli reproued his sonnes, 27 God sendeth a Propheet to Eli, 31 Eli is menaced for not chastising his children.

¶ And Hannah prayed, & laide, Mine heart reioyeth in the Lord, mine home is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there

is no God like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth, for the Lord is a God of knowledg, and by him enterprises are established.

4 The bolue [and] the mightie men are broken, and the weake haue girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungrie are no more hired, so that the baren hath borne seuen: and she that had many children, is feeble.

6 The Lord killeth and maketh alieue: bringeth dolue to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.

8 Hee raiseth vp the poore out of the dust, & lifteth vp the begger fro the dooghill, to set [them] among princes, and to make them inherit the seate of glorie: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 He will keepe the feet of his Samits, and the wicked shall keepe silence in darkness: for in [his owne] might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall he thunder vpon them: the Lord shall iudge the endes of the world, and shall giue poluer vnto his King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest.

12 ¶ Nowe the sonnes of Eli [were] wicked men [and] knew not the Lord.

13 For the Priestes custome toward the people [was this]: When any man offered sacrifice, the Priestes boy came, while the flesh was seething and a fleshy hooke with three teeth in his hand,

14 And thrust it into the kettie, or into the caldron, or into the panne, or into the pot: all that the fleshy hooke brought vp, the Priest tooke for him selfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 ¶ Be, before they burnt the fat, the Priestes boy came and laide to the man that offered, Give me flesh to roast for the Priest: for he will not haue sodden flesh of thee, but rawe.

16 And if any man laide vnto him, Let them burne the fat according to the custome, then take as much as thine heart desireth: then he would answere, No, but

d In that ye conuenie my bartrines, ye shew your pyte against God,

e They sell their labours for necessarie foode. Or many.

Deut. 32.39. wild. 16.13. robin. 13.2.

Psal. 113.7.

f He preferreth to honour and putteth downe according to his owne will, though mans iudgment be contrarie.

g Therefore he may dispose all things according to his will.

Chap. 7.10. h She ground her paper on Iesus

Christ which was to come, i In all that Eli commanded him.

k That is, they neglected his ordinance. Or, sonne.

l Transgressing the order appointed in the Lawe, Leuit. 7.1. for their bellies sake.

m Which was commanded first to haue bene offered to God.

Or, Lawe. n Not passing for their owne profit, so that God might be feared right.

f That is, pray vnto the Lord for me,

g According to her petition.

h This Elkanah was a Leuite, 1. ch. 6. 27, and as some write, once a yere they accustomed to appeare before the Lord with their families.

i Because her prayer tooke effect, therefore it was called the Lords promise.

Exod. 16.36.

† Ebr. a childe.

k That is, most certainly.

† Ebr. lent.

l Speaking, Eli gaue thanks to God for her.

a After that she had obtained a sonne by prayer, she gaue thanks. b I haue recovered strength and glorie by the benefit of the Lord. c I can assure them, that reioyce my bartrines.



but thou shalt giue it no lve: and if thou wilt not, I will take it by force.

17 Therefore þe lme of the yong men was very great before the Lorde: for men abhorred the offering of the Lorde.

18 ¶ Nowe Samuel being a yong childe nursed before the Lorde, girded with a linnen Ephod.

19 And his mother made him a litle coate, and brought it to him from yere to yere, when she came by with her husband, to offer the yere ly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, the Lorde giue thee seede of this woman, for the petition that she asked of the Lorde: and they departed vnto their place.

21 And the Lorde visited Hannah, so that she conceived, and bare three sonnes, and two daughters. And the childe Samuel grewe before the Lorde.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he saide vnto them, why doe ye such things: for of all this people I heare euill reportes of you.

24 [Do no] more, my sonnes: for it is no good report þe beare, whichis, that ye make the Lorde people to trespasse.

25 If one man sinne against another, the iudge shal iudge it: but if a man sinne against the Lorde, who will pleade for him: notwithstanding they obeyed not the voyce of their father, because the Lorde would slay them.

26 ¶ Nowe the childe Samuel profited and grewe and was in fauour both with the Lorde and also with men.

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lorde, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharohs house:

28 And I chose him out of all þe tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and I gaue vnto þe house of thy father all þe offerings made by fire of the childe of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering which I commaunded in my Tabernacle, and honourst thy children aboue me, to make your selues eate of the first frutes of all the offerings of Israel my people:

30 wherefore the Lorde God of Is-

rael saith, I saide, that thine house and the house of thy father should walke before me for euer: but now the Lorde saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shalbe despised.

31 Beholde, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of þe Lorde in all things wherewith God shall bless Israel, and there shall not bee an olde man in thine house for euer.

33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, & to make thine heart sorrowfull: and all the multitude of thine house shall die, whet they be men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me by a faithfull Priest, that shall doe according to mine heart and according to my minde: and he shall builde him a sure house, and he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of siluer and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

CHAP. III.

There was no manifest vision in the time of Eli. 4 The Lorde calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house, 18 The same declareth Samuel to Eli.

**N**owe the childe Samuel nursed vnto the Lorde: because the word of the Lorde was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to wane dimme, that he could not see.

3 And yet the light of God went out, Samuel slept in the temple of the Lorde, where the Arke of God was.

4 Then the Lorde called Samuel: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lorde called once againe, Samuel. And Samuel arose, & went to Eli, and said, I am here: for thou diddest

Z.iii.

u Gods promises are only effectfull to such as be giueth constantie vnto, to feare and obey him.

x Thy power and authoritie, y Thy poweritie shall see the glorie of the chiefe Priest translated to another, whom thep shall enue, 1 Kings, 2, 27.

Or, when they come to mans age.

Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

That is, shall be inferiour vnto him.

a The Chaldee text readeth, whilst Eli liued.

b Because there were fewe Prophets to declare it.

c In the court next to the Tabernacle, d There is, the lampes which burnt in the night.

e Tophetius saith that Samuel was twelue yere olde, when the Lorde appeared to him.

o Seeing the horrible abuse thereof.

Exod. 28.4.

g Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as þe Chyewes write) after their traunte, when they came to be purified, reade Exod. 28.8, Leuit. 12.6.

q Because they contemne their dutie to God, here 17.

r So that to shew good admonitions is Gods mercy, and to disobey them is his iust iudgement for sinne.

f To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifice, and as it were trode them vnder foot:



call me. And he answered, I called thee not my sonne: go againe [and] sleepe.

7 Thus [did] Samuel, before hee knewe the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the thirde time: and he arose, and went to Eli, & said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the childe.

9 Therefore Eli saide vnto Samuel, Go [ & sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 C Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoener shall heare, his two eares shall tingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an ende.

13 And I haue tolde him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slaughter, & he stayed them not.

14 Now therefore I haue sware vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 C Then Eli called Samuel, and said, Samuel my sonne. And he answered, here I am.

17 Then he said, what is it, that the Lord said vnto thee: I pray thee, hide it not from me. God doe loe to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then hee saide, It is the Lord: let him doe what seemeth him good.

19 C And Samuel greiue, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israel from Dan to Beer sheba knewe [ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuel in Shiloh by his word.

1 Israel is overcome by the Philistims. 4 They do see the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

And Samuel spake vnto all Israel: and Israel went out against the Philistims to battell and pitched beside Eben-esser: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they toyked the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel saide, wherefore hath the Lord smitten vs this day before the Philistims: let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that whe it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shout, they saide, what meaneth the sound of this mightie shout in the hoste of the Ebrewes: and they vnderstoode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afrade, and said, God is come into the hoste: therefore laide they, woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs, who shall deliuer vs out of the hand of these mightie Gods: these are the Gods that smote the Egyptians with all the plagues in the wilderness. 9 Be strong & play the men, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand footemen.

11 And the Arke of God was taken, and

From the departure of the Israelites out of Egypt, vnto the time of Samuel are about 297. yeres, Or, stone of helpe, chap. 7. 12.

a For it may seeme that this warre was vnderaken by Samuels commandment.

b For hee isen to appeare to the Israelites betwene the Cherubims ouer the Arke of the couenant, Exod. 25, vers 17.

c Before we fought against men, and now God is come to fight against vs.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues, Iudg. 1. 1.

e David aluding to this place, Psal. 78. 63, faith they were clothed with fire: meaning they were suddenly destroyed.

f By vision.

g Such was the corruption of those times, that the chiefe Priests were become dull and negligent to vnderstand the Lords appearing.

a King. 21. 12. h God declarer what hee doth: because hee feare that come upon men, wher they shall heare that the Arke is taken, and also see Elies house destroyed.

i Speaking, that his posteritie should neuer enioy the chiefe Priestes office.

k God punisheth after this and that sort, except thou tell me truth, Ruth. 1. 17.

l The Lord accomplished whatsoeuer hee had said, j Or, that Samuel was the faithfull Prophet of the Lord, k Ebre by the word of the Lord.



and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

f In token of  
sorrow and  
mourning.

13 And when he came, lo, Eli sate vpon a seat by the way side, wayting: for his heart was feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Let it shoulde  
be taken of the  
enemies,

14 And when Eli heard the noyse of the crying, he saide, what meaneth this noyse of the tumult: and the man came in hastily, and told Eli.

Chap. 3. 2.

15 [Nowe Eli was] fourefcore and eightene yeere olde, and his eyes were dimme that he could not see.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he saide, what thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistins, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

h According  
as God had  
aforded,

18 ¶ And when he had made mention of the Arke of God, [Eli] fel from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had iudged Israel fourtie yeeres.

¶ Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe [neere] her trauell: and when she heard the report that the Arke of God was taken, & that her father in law and her husband were dead, she bowed her selfe, and traueled: for her paines came vpon her.

i And seised  
her body to-  
ward her tra-  
uell,

20 And about the time of her death, the women that stood about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

¶ Or, No glory,  
or, where is the  
glorie.

21 And he named the childe ¶ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, & because of her father in lawe and her husband.

k She bettered  
her great sor-  
rowe by re-  
peating her  
wordes.

22 She saide againe, The glory is departed from Israel: for the Arke of God is taken.

#### CHAP. V.

2 The Philistins bring the Arke into the house of Dagon, which Idole fell downe before it. 3 The men of Ashdod are plagued. 4 The Arke is caried into Gath and after to Ekron.



¶ Den the Philistins tooke the Arke of God and caried it from Eben-ezer vnto Ashdod,

a Which was  
one of the five  
principall ci-  
ties of the Philis-  
tines,

2 ¶ Then the Philistins tooke the Arke of God, and brought it into the house of Dagon, and let it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke by Dagon, and let him in his place againe.

b Which was  
their cliefe  
idole, and as  
some write,  
from the na-  
uill downe-  
ward was like  
a fish, and vpon  
ward like a  
man,

4 Also they rose by earely in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, & the head of Dagon and the two palmes of his hands were cut off vpon the thresholde: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagon's house treade not on the thresholde of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, [both] Ashdod, and the coastes thereof.

c Thise in  
steade of ac-  
knowledging  
the true God  
by this mira-  
cle they fall to  
a farther su-  
perstition.  
Psal. 78. 66.

7 And when the men of Ashdod saw this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistins vnto them, and said, What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both final and great, and they had Emerods in their secret partes.

d Though  
they had felt  
Gods power  
and were as-  
traid thereof,  
yet they would  
further trie  
him, which  
thing God cur-  
neth to their  
destruction and  
his glorie.

10 ¶ Therefore they sent the Arke of God to Ekron: and as sone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistins and saide, Send away the Arke of the God of Israel, and let it returne to his owne place, that it lay vs not and

e The wicked,  
while they feele  
the hand of  
God, grudge  
and reiect him,  
where the god  
is humble  
themselues  
and crye for  
our  
mercie,



our people : for there was a destruction [and] death throughout all  $\bar{p}$  citie, [and] the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the crye of the citie went by to heaven.

## CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift, 12 It cometh to Beth-shemesh, 17 The Philistims offer golden emerods, 19 The men of Beth-shemesh are stricken for looking into the Arke.

**S**o the Arke of  $\bar{p}$  Lorde was in the country of the Philistims: seven moneths.

2 And the Philistims called the Priestes & the souldiers, saying, what shall we do with the Arke of the Lorde: tell vs where with we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away empty, but give vnto it a sinne offering: then shall ye be healed, and it shall be knowen to you, why his hand departed from you.

4 Then saide they, what shal be the sinne offering, which we shall give vnto it: And they answered, Five golde emerods and five golden mice, according to the number of the princes of the Philistims: for one plague [was] on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy  $\bar{p}$  lande: so ye shal give glory vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

6 Wherefore then shoulde ye harden your hearts, as  $\bar{p}$  Egyptians & Pharaoh hardened their hearts: Why he wrought wonderfully among them, did they not let them go, and they departed:

7 Nowe therefore make a new cart, and take two milche kine, on whoe there hath come no yoke: and tye the kine to the cart, & bring the calves home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the iewels of gold which ye gave it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

9 And take heede, if it go by the way of his owne coast to Beth-shemesh, it is: he that did vs this great evil: but if not, we shall know then, that it is not his hand that smote vs, [but] it was a chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

11 So they let the Arke of the Lorde vpon the cart, and the coffer with  $\bar{p}$  mice of gold, and with the similitudes of their emerods.

12 And the kine went  $\bar{p}$  straight way to Beth-shemesh, and kept one path and lolled as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift by their eyes, and spied the Arke, & reioyced when they saw it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood still there. there was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and  $\bar{p}$  coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 So these are  $\bar{p}$  golden emerods, which the Philistims gave for a sinne offering to the Lord: for  $\bar{p}$  Ashdod one, for  $\bar{p}$  Gaza one, for  $\bar{p}$  Askelon one, for  $\bar{p}$  Gath one, [and] for  $\bar{p}$  Ekron one.

18 And golden mice, according to the number of all  $\bar{p}$  cities of the Philistims, [belonging] to the five princes, both of walled towines, and of towines unballed, vnto  $\bar{p}$  great [stone] of Abel, where: on they set the Arke of the Lord: which stone remaineth vnto this day in the feld of Joshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh saide, who is able to stand before this holy Lord God: and to whom shal he go from vs:

21 And they sent messengers to the inhabitants

a They thought by continuance of time the plague would have ceased, & so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly,

c This is Gods iudgement vpon the idolaters, that knowing the true God they worship him not aright. Exod. 12. 31.

d Speaking the golden emerods and the golden mice.

e The God of Israel.

f The wicked attribute all most all things to fortune and chance, where as in deede there is nothing done without Gods providence and decree.

g For the trial of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

i These were the five princes pall cities of the Philistims which were not conquered vnto the time of David.

j Or, the plaint, or lamentation.

k For it was not lawfull to any eie to touch or to see it, save onely to Aaron and his sonnes, from 4. 15. and 20.



inhabitants of Kiriathearim, say in  
The Philistins haue brought againe  
the Arke of the Lorde: come ye downe  
[and] take it by to you.

## CHAP. VII.

1 The Arke is brought to Kiriathearim. 2 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 3 The Philistins fight against Israel and are overcome. 4 Samuel iudgeth Israel.

a Little in the tribe of Iudah, called also Kiriathearim, Josh. 15. 60.

**W**hen the men of Kiriathearim came, and tooke by the Arke of the Lord, & brought it into the house of Abinadab in the hill: & they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 For while the Arke abode in Kiriathearim, & time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashteroth, and direct your hearts vnto the Lord, and serue him onely, and hee shall deliuer you out of the hand of the Philistins.

4 Then the children of Israel did put away Baalim and Ashteroth, and serued the Lord onely.

5 And Samuel saide, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted the same day, and saide there, we haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistins heard that the children of Israel were gathered together to Mizpeh, & princes of the Philistins went by against Israel: and while the children of Israel heard that, they were afraid of the Philistins.

8 And the children of Israel saide to Samuel, Cease not to crie vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistins.

9 Then Samuel tooke a sucking lambe, & offered it altogether for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistins came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistins, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh & pursued the Philistins, and smote them vntill they came vnder Beth-el.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh & Shiloh, and called the name thereof, Eben-ezer, which he saide, hitherto hath the Lord holpen vs.

13 So the Philistins were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistins all the dayes of Samuel.

14 Also cities which the Philistins had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistins: and there was peace betweene Israel and the Amozites.

15 And Samuel iudgeth Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there hee iudgeth Israel: also hee built an altar there vnto the Lord.

## CHAP. VIII.

1 Samuel maketh his sonnes Judges ouer Israel, who follow not his steps. 2 The Israelites aske a King. 3 Samuel declarer in what state they shoulde be vnder the King. 4 Samuel standing they aske one still, and the Lord willeth Samuel to grant vnto them.

**W**hen Samuel was now become old, he made his sonnes Judges ouer Israel.

2 And the name of his eldest sonne was Joel, and the name of the second Abiah [euen] iudges in Beersheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and tooke rebwardes, and peruerter the iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: make vs now a King to iudge vs like all nations.

6 But the thing displeased Samuel, where they saide, Give vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord saide vnto Samuel, heare the voyce of the people in all that they shall say vnto thee: for they haue

g Which was a great rocke, vnto against Mizpeh.

h Meaning the Philistines.

i Which was not contrary to the Lawe for as yet a certaine place was not appointed.

a Because he was not able to beare the charge. b Which was also called Elathim, 1. chaps. 6. 28.

Deut. 16. 19.

c For there his house was, Chap. 7. 17.

Ofc. 13. 10. actes 13. 21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

b Lamented for their sinnes and followed the Lord.

Josh. 24. 15. 23. Iudg. 2. 13.

Deut. 6. 4. mat. 4. 10.

Iudg. 2. 12. 13.

c For Mizpeh was now before late, because the Philistins had taken thence the Arke.

d The Chaldee crie hath, that they drew water out of their heart: that is, wept abundantly for their sins.

e Signifying that in prayers of the godly there ought to be a vehement zeale.

f According to the prophetic of 1. Ramah Samuels sonnes, chap. 7. 10.



## CHAP. IX.

not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (I haue forsake me, and serued other Gods) euen so do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet testifie vnto them, and thelme them the manner of the King that shall reigne ouer them.

10 So Samuel told all þ words of the Lorde vnto the people that asked a King of him.

11 And he said, This shalbe the manner of the King that shall reigne ouer you: he will take your sonnes, and appoint them to his charrets, and to be his hozsmen, and [some] shall runne before his charret.

12 Also hee will make them his captaynes ouer thousands, and captaynes ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charrets.

13 He will also take your daughters and make them apoticaries, and cookes and bakers.

14 And he will take your fieldes, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seede, and of your vineyardes, and giue it to his Eunuches, and to his seruants,

16 And he will take your men seruants, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take þ tenth of your sheepe, and ye shall be his seruants.

18 And ye shall crie out at that day, because of your King, whom ye haue chosen you, and the Lorde will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all [other] nations, and our King shall iudge vs, and go out before vs, & fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lorde saide to Samuel, Hearken vnto their voyce, and make them a King. And Samuel saide vnto the men of Israel, So euery man vnto his cite.

3 Saul seeing his fathers asses, by the counsell of his seruante goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuelled to Samuel Sauls coming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

There was now a man of Benjamin, mighty in polber named Kish, the sonne of Abiel, the sonne of Zeror, þ sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Jemini.

2 And he had a sonne called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpwarde he was hie then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish saide to Saul his sonne, Take nowe one of þ seruants with thee, and arise, go, and seeke the asses.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they founde them not. Then they went through the land of Shalim, and [there they were] not: he went also through the land of Jemini, but they found them not.

5 When they came to the lande of Zuph, Saul said vnto his seruante that was with him, Come & let vs returne, least my father leaue [the care] of asses, and take thought for vs.

6 And he said vnto him, Behold now, in this cite is a man of God, and he is an honorable man: all that he saith cometh to passe: let vs nowe go thither, if so be that he can shew vs what way we may go.

7 Then said Saul to his seruante, wel then, let vs go: but what shall we bring vnto the man? For the bread is spent in our vessels, & there is no present to bring to the man of God: what haue we?

8 And the seruante answered Saul againe, and said, Beholde, I haue found about me the fourth part of a shekel of siluer: that wil I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an auil were of God, thus he spake, Come, & let vs go to the Seer: for [he that is called] now a Prophet, was in the olde time called a Seer)

10 Then saide Saul to his seruante, wel saide, come, let vs go: so they went into the cite where þ man of God was.

11 And as they were going by the hie

a That is, both ballant and rich. Chap. 14. 57. 1. chron. 8. 33.

b So that it might seme that God appeared there request in appointing out such a person.

c All these circumstances were means to serue vnto Gods prouident, whereby by Saul (though not apperced of God) was made King.

d Where was Ramath-3ophim the cite of Samuel.

[Or, vitales.

e Which is about five pces. read Gen. 23. 15.

f So called, because he foresaw things to come.

e To you if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reigne in gods way should usurpe this ouer their brethren contrary to the law, Deut. 17. 20.

[Or, chiefe officers,

g Because ye repent not for your sinnes, but because ye smart for your afflictions, inherento ye eat your felicitie willingly.

[Or, graunt their request.



hie way to the citie, they founde maides that came out to draw water, and laide vnto them. Is there here a Seer?

12 And they answered them, & sayd, **Pea**: lo, [he is] before you: make haste now, for he came this day to the citie: for there is an offering of the people this day in the hie place.

13 When ye shall come into the citie, ye shall find him straight way: yet he come bp to the hie place to eate: for the people will not eat until he come, because he will blesse the sacrifice: & then eat they that be bidden to the feast: now therefore go bp: for euen now shall ye find him.

14 When they went bp into the city, & when they were come into the mids of the citie, Samuel came out against the, to go bp to the hie place.

15 ¶ But the Lorde had reucaled to Samuel<sup>g</sup> secretly (a day before Saul came) saying,

16 To morrow about this time, I will send thee a man out of the lande of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may saue my people out of the hands of the Philistines: for I haue looked vpon my people, & their crye is come vnto me.

17 Whē Samuel therfore saib Saul, the Lorde answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the mids of the gate, & said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayde, I am the Seer: go bp before mee vnto the hie place: for ye shall eate with me to day, and to morrowe I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost thre dayes ago, care not for them: for they are found, and on whom [is set] all the desire of Israel: is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered, and sayde, Am not I the sonne of Jemini of the smallest tribe of Israel: and my familie [is] the least of all the families of the tribe of Beniamin. wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, & brought them into the chamber, and made them sitte in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel laide vnto the cooke,

Bring forth the portion which I gaue thee, [and] whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke bp the shoulder, and that which was vpon it, and set it before Saul. And Samuel sayd, Beholde, that which is left, let it be fore thee, and eate: for hitherto hath it bene kept for thee, saying, Alas I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe fro the hie place into the citie, he communed with Saul vpo the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee arway. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the ende of the citie, Samuel laide to Saul, Bid thy seruant go before vs, (for he went but stand thou still now, that I may shew thee the worde of God.

#### CHAP. X

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart and he prophesies. 17 Samuel assembles the people, and sheweth them their finnes. 21 Saul is chosen King by lot. 25 Samuel wirteth the Kings office.

**W**hen Samuel tooke a vial of oyle and poured it vpon his head, and kissed him, and said, hath not the Lorde anointed thee to be gouernour

ouer his inheritance:  
2 When thou shalt depart from mee this day, thou shalt finde women by <sup>\*</sup>Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and lo, thy father hath left the care of the asses, and soroweth for you, saying, what shall I do for my sonne:

3 Then shalt thou goe forth from thence and shalt come to the plaine of Tabor, and there shall meete thee three men going bp to God to Beth-el: one carrying thre kiddes, and another carrying thre loaves of bread, and another carryed a bottle of wine:

4 And they will aske thee if all bee well, and will giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the hil of God, where is the garisons of the Philistines: and whē thou art come thither to the citie, thou shalt meete a come

A. a. l. pauc

<sup>n</sup> That is, the shoulder with bread, which the spirit had for his familie in all place of fringes. Lucit.

<sup>10. 14.</sup>

<sup>o</sup> That both by the assembling of people, & by the meat prepared for them, thou mightest vnderstand that I knowe of thy coming.  
<sup>p</sup> To speake with him secretly: for the houses were flat about.

<sup>q</sup> Gods commandment as concerning thee

<sup>a</sup> In the Latin this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

Gen. 35. 20.

<sup>b</sup> Samuel clothed him by these signes: God had appointed him king.

Or, oke.

<sup>c</sup> Which was an idle place in the tribe of Ephraim, where the Ark was, chap. 7. 1.

<sup>g</sup> That is, a feast after the offering, which should be kept in an hie place of the citie appointed for that use.

<sup>h</sup> That is, give thanks, & distribute the meate according to their custome.

Chap. 15. 1. acts. 13. 21. ¶ E. in his care

<sup>i</sup> For withstanding their wickedness, yet was God ever mercifull of his inheritance.

<sup>k</sup> Speaking, all that thou desirest to know, I whom both Israel desire to be their king but thee?

<sup>m</sup> Where the tent was.



panie of Prophets coming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the Spirit of the Lorde will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, do as occasio shall serue: for God is with thee.

8 And thou shalt go downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. Tame for me seven dayes, til I come to thee and shew thee what thou shalt do.

9 And when he had turned his<sup>e</sup> backe to go from Samuel, God gaue him another<sup>d</sup> heart: and all those tokens came to passe that same day.

10 And when they came thither to the hill, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he prophesied among them.

11 Therefore all the people that knew him before, when they sawe that he prophesied among the Prophetes, sayde eche to other, What is come vnto the sonne of Kith: is Saul also among the Prophetes?

12 And one of the same place answered, and said, But who is their father: Therefore it was a prouerbe, Is Saul also among the Prophetes?

13 And when he had made an ende of prophesying, he came to the hie place.

14 And Sauls vnckle sayde vnto him, and to his seruant, whither went yee: And he said, to seeke the asses: And whē we sawe that they were no where, wee came to Samuel.

15 And Sauls vnckle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul saide to his vnckle, he told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 And Samuel assembled the people vnto the Lord in Bethel.

18 And he said vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out

of all your aduersities and tribulations: and ye said vnto him, [20] but appoint a king ouer vs. Now therefore stand ye before the Lorde according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterward he assembled the tribe of Benjamin according to their families, and the family of Kith was taken. So Saul the sonne of Kith was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord a game, if that man should yet come thither, And the Lord answered, Behold, he hath hid himselfe among the stuffe.

23 And they ran, & brought him thence: and when he stood among the people, he was hier then any of the people from the shoulders backward.

24 And Samuel said to all the people, See ye not him, whom the Lorde hath chosen, that there is none like him among all the people: And at the people shouted and said, God saue the King.

25 Then Samuel told the people the dutie of the kingdome, and wrote it in a booke, and laid it by before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a bande of men, whose heart God had touched,

27 But the wicked men sayd, howe shall he saue vs: So they despised him, and brought him no presents: but he held his tongue.

#### CHAP. XI.

1 Nabash the Ammonite warreth against Jabel Gilead, who asketh helpe of the Israelites. 6 Saul promisseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renoued.

Then Nabash the Ammonite came by, and besieged Jabel Gilead: and all the men of Jabel saide vnto Nabash, Make a couenant with vs, and we will be thy seruants.

2 And Nabash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whome the Elders of Jabel said, Giue vs seven daies respite, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 Then came messengers to Gibeah

<sup>h</sup> That is, by casting of lot.

<sup>i</sup> As though he were in wood: ship and unwilling.

<sup>i</sup> Ebr. Let the King liue. <sup>k</sup> As it is written in Deut. chap. 17. 15.

<sup>l</sup> Both to avoid sedition, and also to win them by patience.

<sup>a</sup> After that Saul was chosen king, for feare of whom they asked a king, as Chap. 12. 12.

<sup>b</sup> This declarer, that the more nere that vsants are to their destruction, the more they are,

Chap. 13. 8.

<sup>e</sup> Eb. shoulder.

<sup>d</sup> He gaue him such vertues as were meete for a King.

<sup>f</sup> Or, sang praises.

Chap. 19. 14.

<sup>e</sup> Speaking, & prophesie cometh not by succession, but is giuen to whom it pleaseth God, & noting thereof by him that from low degree cometh suddenly to honour.

<sup>g</sup> Both to declare vnto the their fault in asking a king, & also to shew Gods sentence thereon.



beah of Saul, and tolde these tidings in the eares of the people: and all the people lift by their voices and wept.

5 And beholde, Saul came following the cattell out of the field, and Saul said, what ayleth this people, y they weepe: And they tolde him the tidings of the men of Iabesh.

c God gaue him the spirite of strength and courage to go against this tyrant.

6 Then the Spirit of God came vpon Saul, when he heard those tidings, and he was exceeding angrie.

7 And tooke a yoke of oren, & hewed them in pieces, & sent them throughout all the coasts of Israel by the handes of messengers, saying, whosoever cometh not forth after Saul, & after Samuel, lo shall his oren be serued. And the feare of the Lord fell on the people, and they came out with one consent.

d He addeth Samuel, because Saul was not yet appoyned of al. #Ebas one man.

8 And when he nombred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then they saide vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Speaking, Saul and Samuel.

10 Therefore the men of Iabesh said, To morrow wee will come out vnto you, and yee shall doe with vs all that pleaseth you.

f That is, to the Ammonites, dismissing that they had hope of ayde.

11 And whē the morrow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites untill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, who is he that sayd, Shall Saul reigne ouer vs: bring those men that we may slay them.

g By this victory the Lorde doome the hearts of the people to Saul.

13 But Saul said, There shall no man die this day: for to day the Lorde hath saued Israel.

h By shewing mercie hee thought to ouercome their malice.

14 Then said Samuel vnto the people, Come, that wee may go to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offered peace offerings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thankelgiuing for the victory.

## CHAP. XII.

f Samuel declaring to the people his integrity, exhorteth their ingratitudo. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth y people to follow the Lorde.

**S**amuel then said vnto all Israel, Beholde, I haue hearkened vnto your voyce in all that ye sayd vnto me, & haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, your king walketh before you, and I am old and gray headed, & beholde, my loynes are with you: & I haue walked before you from my childehoode vnto this day.

b to gouerne you in peace and warre.

3 Behold, here I am: beare record of me before the Lorde and before his Anointed. Whose ore haue I taken: or whose asse haue I taken: or whome haue I done wrong to: or whom haue I hurt: or of whose hand haue I receiued any bribe, to blind mine eyes therewith, and I will restore it you?

Ecclus. 46. 19.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lorde is witnes against you, and his Anointed is witnes this day, that ye haue told nought in mine hands. And they answered, He is witnes.

c God woulde that this confession should be a paterne for al them that haue any charge of office.

6 Then Samuel said vnto the people, It is the Lorde that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

d Your King, who is anointed by the commandement of the Lorde.

7 Nowe therefore stand still, that I may reason with you before the Lorde according to all the righteoulines of the Lorde, which hee shewed to you and to your fathers.

Or, exalted.

8 After that Iakob was come into Egypt, and your fathers cryed vnto the Lorde, then the Lorde sent Moses and Aaron which brought your fathers out of Egypt, and made them diuell in this place.

Gen. 46. 5, 6.

Exod. 4. 16.

9 And when they forgate the Lord their God, he sold them into the hand of Sitera: captain of the hoste of hazor, and into the hand of the Philistins, and into the hande of the king of Moab, and they fought against them.

Iudg. 4. 2.

10 And they cried vnto the Lord, and saide, we haue sinned, because we haue forsaken the Lorde, & haue serued Baalim and Ashtaroth. Nowe therefore deliuer vs out of the hands of our enemies, and we will serue thee.

e Captaine of Iabins hoste king of Moab.

11 Therefore the Lorde sent Jerubbaal and Bedan & Jiphtah, and Samuel, and deliuered you out of the hands of your enemies on euerie side, and yee diuelled safe.

f That is, S. S. son, Iudg. 13. 25.

Iudg. 11. 1. Chap. 4. 1.

12 Notwithstanding when you saib, A. u. that



## CHAP. XIII.

g Learning god  
to seeke helpe  
of man, chap. 8.

that Nabash the King of the children of Ammon came against you, ye sayde vnto me, No, but a King shall reigne ouer vs: When yet the Lord your God was your King.

13 Nowe therefore beholde the king whome ye haue chosen, and whome ye haue desired: so therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, both ye, and the King that reigneth ouer you, shall follow the Lord your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now also stande and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheate harvest? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, holbe that your wickednesse is great, which ye haue done in the sight of the Lord in asking you a King.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for wee haue sinned in asking vs a King, beside all our other finnes.

20 And Samuel said vnto the people, Feare not, (ye haue in deede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for [that should be] after baue things which can not profite you, nor deliuer you, for they are but vanities)

22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lord to make you his people.

23 Whereouer God forbid, that I should lyme against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the trueth with all your hearts, and consider how great things he hath done for you.

25 But if ye do wickedly, ye shall perishe, both ye, and your King.

3 The Philistines are smitten of Saul & Jonathan. 13 Saul being disobedient to Gods commandment is theued of Samuel that he shall not reigne. 19 The great slaughter, where in the Philistines kept the Israelites.

**S**aul now had bene King one yeere, and hee reigned two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Beth-mesh, and in mount Beth-el, & a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistines, that was in the hill: and it came to the Philistines eares: and Saul blewe the trumpet throught out all the lande, saying, heare, O ye Ebreies.

4 And all Israel heard saye, Saul hath destroyed a garison of the Philistines: wherefore Israel was had in adomination with the Philistines: and the people gathered together after Saul to Gilgal.

5 The Philistines also gathered themselves together to fight with Israel, thirtie thousand chariots, and fixe thousand horsemen: for the people was like the land which is by the sea side in multitude, and came by, & pitched in Beth-mesh Eastward from Beth-auen.

6 And when the men of Israel sawe that they were in a strait (for the people were in distresse) the people hid themselves in caues, and in holdes, & in rocks, and in towres, and in pittes.

7 And some of the Ebreies went ouer Iordan vnto the lande of Gad and Gilead: and Saul was yet in Gilgal, all the people for feare folowed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

9 And Saul saide, Bring a burnt offering to me and peace offerings: and hee offered a burnt offering.

10 And alsoone as he had made an end of offering the burnt offering, behold, Samuel came: & Saul went forth to meete him, to salute him.

11 And Samuel said, what hast thou done: then Saul saide, Because I sawe that the people was scattered from mee, and that thou comest not with me the dayes appointed, and that the Philistines

a Tales these things were done.

b Before heooke upon him the state of a king,

c Of Kirath-leazarim, where the Ark was, Chap. 10. 5.

d That euery one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe reynayed,

g Thinking by the absence of the Prophet was a signe, they should lose the victory.

h Bless him though these causes seeme sufficient in mans iudgement: yet because they had not the worde of God, they turned to his destruction,

h He shall be preferred as they that follow the Lords will,

i Speaking, the gouernors,

k In that he haue forsaken him, who hath all power in his hand, for a mortal man,

l Not onely at other times, but nowe chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

n Of his free mercy, & not of your merits, therefore he will not forsake you.

o Unfencedly, and without hypocricie.



liftins gathered themselves together to Michmash,

12 Therefore said I, The Philistims will come doo vne vpon me to Gilgal, and I haue not made supplication vnto the Lord. I was bold therfore and offered a burnt offering.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had nowe stablished thy kingdome vpon Israel for euer.

14 But nowe thy kingdome shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people. because thou hast not kept that which the Lord had commanded thee.

15 And Samuel arose, and gat him self from Gilgal in Gibeah of Benjamin: and Saul nombred the people that were founde with him, about fixe hundred men.

16 And Saul & Jonathan his sonne, and the people that were founde with them, had their abyding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the host of the Philistims || three bandes to destroy, one bande turned vnto the way of Ephraim vnto the land of Shual,

18 And another bande turned toward the way to Beth-horon, and the || thirde bande turned toward the way of the coast that looketh toward the valley of Zebodin, toward the wilderness.

19 Then there was no smith founde throughout all the land of Israel: for the Philistims said, Least || Ebreiues make them swords or speares.

20 Wherefore all the Israelites went down to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hook.

21 Yet they had a file for the shares, and for the mattocks, and for the picket-forkes, and for the axes, and for to sharpen the goades.

22 So when the day of battell was come, there was neither || sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but || onely with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash,

## CHAP. XIII.

14 Jonathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eat till evening. 32 The people ate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

When on a day Jonathan the sonne of Saul saide vnto the yong man that bare his armour, Come and let vs goe ouer toward || Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Pigron, and the people that were with him, || were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, Ithabods brother, the sonne of Phinehas, the sonne of Eli, was || Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Jonathan was gone.

4 Now in the way whereby Jonathan sought to goe ouer to the Philistims garison, there was a sharpe rocke on the one side, & a harp rock on || other side: the name of || one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, & the other || was from the South toward Gibeah.

6 And Jonathan said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these || Philistims: it may be that the Lord will worke with vs: for it is || not hard to the Lord to saue with many, or with fewe.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, we go ouer vnto those men, and will thewe our selues vnto them.

9 If they say on this wise to vs, Tarry until we come to you, the we wil stand still in our place, and not go by to them.

10 But if they say, Come vp vnto vs, then we wil go by: for || the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both thewe themselves vnto the garison of the Philistims: and the Philistims saide, See, the Ebreiues come out of the || holes wherein they had hid themselves.

12 And the men of || garison answered Jonathan, and his armour bearer, and sayde, Come vp to vs: for we wil thewe

A.iii.

you

i Who tolde thee to obey him, & rest vpon the words spoken by his Prophet.

k That is, David.

l And went to his crie Ramah.

|| Or, the destroyer: to wit, the captain came out with three bands.

m So that his iudgemente these three armies woulde haue ouercome the whole countrey.

n To declare that the victorie onely came of God & not by their force.

a By this example God would declare to Israel, that the victorie did not consist in multitude of armour, but onely came of his grace.

Chap. 4. 27.

|| Or, like a tooth.

b To wit, the Philistims.

|| Or, none can let the Lord. 2. Chro. 14. 11.

c I will folow thee whithersoever thou goest.

d This he sake by the Spirit of prophesie, forasmuch as here by God gaue him assurance of the victorie. 1. Mac. 4. 30.

e Thus they sake contemptuously and by derision.



you a thing. Then Jonathan saide vnto his armour bearer, Come vpon after me: for the Lorde hath deliuered them into the hand of Israel.

13 So Jonathan went vpon <sup>f</sup> his handes and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twentie men, as it were within halfe an acre of lande which two oxen plowe.

15 And there was a feare in the hoste, [and] in the field, and among all the people: the garison also, and they that went out to spoyle, were afraide themselves: and the earth trembled: for it was stricken with feare by God.

16 Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, & smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search nowle and see, who is gone from vs. And when they had nombered, beholde, Jonathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 And while Saul talked vnto the Priest, the noyle, that was in the hoste of the Philistims, spread farther abroad, & increased: therefore Saul said vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, euery mans sworde was agaynst his fellowe, [and] there was a verie great discomfiture.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, when they also turned to bee with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lorde saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were pressed [with hunger:] for Saul charged the people with an othe, saying, Cursed be the man that eateth foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the Lord.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the end of his rod that was in his hand, and dipt it in an honie combe, and put his hand to his mouth, and his eyes received sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Jonathan, My father hath troubled the land: see now holbe mine eyes are made cleare, because I haue tasted a litle of this hony.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they founde: for had there not bene nowle a greater slaughter among the Philistims:

31 And they smote the Philistims that day, from Bethmuth to Aialon: & the people were exceeding faint.

32 So the people turned to the spoyle, & tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eat them with the blood.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eat with the blood. And he said, We haue trespassed: poule a great stone vnto me this day.

34 Againe Saul said, Go abroade among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, [and] that was the first altar that he made vnto the Lord.

36 And Saul said, Let vs go down after the Philistims by night, & spoile them till the morning shine, and let vs not leaue a man of them. And they sayde,

Doc

f That is, he crept vpon, or went vpon with all haste.

g The second was whet they slew one another, and the third when the Israelites espied them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declares how terrible his vengeance shall be against his enemies.

i Let the Ephraim alone: for they haue no leisure now to aske counsel of God. Sam. 27.11. Iud. 7. 21, 22. 2. chro. 20. 23.

k Though before for feare of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocricie & arrogance, that he thought to attribute to his policy that which God had giuen by the hand of Jonathan.

m That is, the punishment, if they brake their othe.

n Which were dinne before for weariness and hunger.

o Or, wearie.

p By making this cruel law.

Leuit. 7. 26. & 19. 26. deut. 12. 16.

q That blood of the heastes that shall be slayne, may be pressed out vpon it.

r Or, of that stone began he to buyde an altar.



g To aske con-  
fess of him.

Doe what so euer thou thinkest best.  
Then sayde the Priest, Let vs <sup>g</sup> dialve  
nere hither vnto God.

37 So Saul asked of God, [saying,]  
Shall I goe dolvne after the Philis-  
tines: wilt thou deliuer them into the  
hands of Israel: But he answered him  
not at that time.

Iudg. 20.2.  
† Ebr. corners.

38 ¶ And Saul said, All ye chiefe of  
the people, come ye hither, & knowe, and  
see by whom this sinne is done this day.

39 For as the Lorde liueth, which sa-  
ueth Israel, though it be [done] by Jo-  
nathan my sonne, he shall dye the death.  
But none of all ye people answered him.

40 Then he sayde vnto all Israel,  
Bee yee on one side, and I and Jona-  
than my sonne will bee on the other side.  
And the people sayde vnto Saul, Doe  
what thou thinkest best.

r Cause the lot  
to fall on him þ  
hach broke the  
oth: but he both  
not consider  
his presumption  
in com-  
manding the  
same othe,

41 Then Saul layde vnto the Lorde  
God of Israel, Giue a perfect lot. And  
Jonathan and Saul were taken, but  
the people escaped.

42 And Saul sayde, Cast [lot] be-  
twene mee and Jonathan my sonne.  
And Jonathan was taken.

43 Then Saul said to Jonathan, Tel  
me what thou hast done. And Jonathan  
tolde him, and sayde, I tasted a little ho-  
ny with the ende of the rod, that was in  
mine hand, and lo, I must dye.

44 Againe Saul answered, God doe  
so and more also, buttlesse thou dye the  
death, Jonathan.

f The people  
thought it  
their dutie to  
rescue him,  
who of igno-  
rance had but  
broken a rash  
law, & by whos  
they had re-  
ceiued so great  
a benefite.

45 And the people sayde vnto Saul,  
¶ Shall Jonathan die, who hath so migh-  
tily deliuered Israel: God forbid. As  
the Lorde liueth, there shall not one  
heare of his head fall to the gronde: for  
hee hath wrought with God this day.  
So the people deliuered Jonathan that  
he dyed not.

46 Then Saul came by fro the Philis-  
tines: and the Philistines went to their  
owne place.

47 ¶ So Saul helde the kingdome  
ouer Israel, and fought against all his  
enemies on euery side, agaynst Moab,  
and against the children of Ammon, and  
against Edom, and against the Kings of  
Zobah, and against the Philistines: and  
whither soeuer hee went, hee handled  
them as wicked men.

¶ Or, ouercame  
them.

48 He gathered also an hoste & smote  
Amalek, & deliuered Israel out of the  
hands of them that spoiled them.

e As the Lorde  
had commanded,  
Deut. 25. 17.  
u Called also  
Abinadab,  
Chap. 31. 2.

49 Nowe the sonnes of Saul were  
Jonathan, and Ishui, & Malchishua:

and 5 names of his two daughters, the  
elder was called Merab, & the yonger  
was named Michal.

50 And the name of Sauls wife was  
Ahinoam the daughter of Ahimaaz: &  
the name of his chief captaine was Ab-  
ner the sonne of Ner, Sauls vncle.

51 And Kish [was] Sauls father: &  
Ner the father of Abner [was] the  
sonne of Abiel.

52 And there was sore warre against  
the Philistines all the dayes of Saul: &  
whomsoever Saul said to be a strong  
man, and meete for the warre, he tooke  
him vnto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag  
the best thing. 19 Samuel repproueth him. 28 Saul  
is reiect of the Lorde, and his kingdome giuen to another.  
33 Samuel begett Agag in pieces.

Afterwarde Samuel sayde  
vnto Saul, The Lorde sent  
me to anoint thee king ouer  
his people ouer Israel: now  
therefore obey the voyce of the wordes  
of the Lorde.

2 Thus sayeth the Lorde of hostes, I  
remember what Amalek did to Israel,  
howe they laid [wayte] for them in the  
way, as they came by from Egypt.

3 Nowe [therefore] goe, and smite A-  
malek, and destroy ye al that pertaineth  
vnto them, and haue no compassion on  
them, but slay both man and woman,  
both infant and suckling, both ore, and  
sheepe, both camell, and asse.

4 ¶ And Saul assembled the people,  
and nombrd them in Telaim, two  
hundred thousand footemen, and ten  
thousand men of Iudah.

5 And Saul came to a citie of Ama-  
lek, and set watch at the river.

6 And Saul sayd vnto the Kenites,  
Goe, depart, [and] get you dolvne from  
among the Amalekites, least I destroy  
you with them: for ye shewed mercy to  
all the children of Israel, when they  
came by from Egypt: & the Kenites de-  
parted from among the Amalekites.

7 So Saul smote the Amalekites  
from Haurah as thou comest to Shur,  
that is before Egypt.

8 And tooke Agag the King of the  
Amalekites aliue, and destroyed all the  
people with the edge of the sword.

9 But Saul and the people spared  
Agag, and the better sheepe, and the  
oren, and the fatte beastes, and the  
lambes, and al that was good, and they  
would not destroy the: but euery thing  
Aa. iiii. Was

x Which was  
the wife of  
David, Chap.  
18. 27.  
y Whom Iohs  
the captaine of  
David slew,  
2 Sam. 3. 27.

z As Samuel  
had forewar-  
ned, Chap. 8. 11.

Chap. 9. 16.

a Because he  
hath preferred  
thee to this  
honour, thou  
art bounde to  
obey him.  
Exod. 17. 14.  
nom. 24. 20.

b That this  
might be an  
exple of gods  
bengrante  
against them  
that deale cru-  
elly with his  
people.

¶ Or, knewe  
their number  
by the lambes,  
which they  
brought,  
from the valley.

c Which were  
the posteritie  
of Iethro  
Moses father  
in lawe.

d For Iethro  
came to visite  
them & gaue  
them good  
counsel, Exod.  
18. 19.



Was byle and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It repenteth me that I haue made Saul King: for he is turned from mee, and hath not performed my commandementes. And Samuel was moued, & cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: & behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul layde vnto him, Blessed be thou of the Lord, I haue fulfilled the commandement of the Lord.

14 But Samuel layde, what meaneth then the bleating of the sheepe in mine eares, and the lowling of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Again Samuel layde to Saul, Let mee tell thee what the Lord hath layde to me this night. And he layde vnto him, Say on.

17 Then Samuel layde, when thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anoynted thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Go, and destroy those sinners the Amalekites, and fight agaynst them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul layde vnto Samuel, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe & oxen, & the chiefest of the things which should haue byn destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, hath the Lord as great pleasure in burnt offerings and sacrifices, as wyl the voyce of the Lord

is obeyed: beholde, \* to obey is better then sacrifice, and to hearken [is better] then the fatte of rammes.

23 For rebellion [is as] the sinne of witchcraft, and transgression is wickednesse & idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee fro being King.

24 Then Saul layd vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne againe with me, that I may worshipspe the Lord.

26 But Samuel layd vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned him selfe to goe away, he caught the lappe of his coate, and it rent.

28 Then Samuel layde vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For in deede the strength of Israel will not lie: no repent: for he is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worshipspe the Lord thy God.

31 ¶ So Samuel turned againe, and folloved Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the King of the Amalekites: and Agag came vnto him pleasantly, and Agag layde, Truly the bitterness of death is passed.

33 And Samuel sayd, \* As thy word hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel bowed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to Ramah, and Saul went vp to his house to Gibeath of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord repented that he made Saul King ouer Israel.

Eccles. 4. 17.  
holc. 6. 6. 7.  
math. 9. 13.  
and 12. 7.

God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

This was not true repentance, but dissimulation, fearing the losse of his kingdome.

That is, to David.

Meaning, O Saul, who maintainest & preferrest his,

Or, in bonds, he suspected nothing lesse then death, as some write, he passed not for death. Exod. 17. 17. nom. 14. 45.

Where his house was.

Though Saul came where Samuel was, Chap. 19. 22. As ver. 11.

e God in his eternal counsell neuer chargeth no; repenteth, as ver. 29, though he seemeth to us to repent, wyl a ny thing good contrary to his eternal election.

f This is the nature of hypocrites to be impudent against & crucie to condemne others, & iustifie them selves.

g Meaning, O Saul, who maintainest & preferrest his,

h He standeth most impudently in his owne defence both against God & his owne conscience.



## CHAP. XVI.

1 Samuel is repoyed of God, and is sent to anoyne Dauid.  
 7 God regardeth the heart. 13 The Spirit of the Lorde cometh vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.



he Lorde then said vnto Samuel, holbe long wilt thou mourne for Saul, seeing I haue cast him away fro reigning ouer Israel: fill thine home with oyle and come, I will sende thee to Jshai the Bethlehenite: for I haue pounded mee a King among his sonnes.

2 And Samuel said, how can I go: for if Saul shall heare it, he will kill me. The Lorde answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lorde.

3 And call Jshai to the sacrifice, and I will shewe thee what thou shalt doe, & thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, and the Elders of the towne were asomied at his coming, and said, Comest thou peaceably?

5 And he answered, yea: I am come to doe sacrifice vnto the Lorde: sanctifie your selues, and come with me to the sacrifice. And he sanctified Jshai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, & said, Surely the Lorde hath Anointed is before him.

7 But the Lorde said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lorde beholdeth the heart.

8 Then Jshai called Abinadab, and made him come before Samuel. And he said, Neither hath y Lorde chosen this.

9 Then Jshai made Shammah come. And he said, Neither yet hath the Lorde chosen him.

10 Againe Jshai made his seuen sonnes to come before Samuel: & Samuel said vnto Jshai, The Lorde hath chosen none of these.

11 Finally, Samuel laid vnto Jshai, Are there no more children? but these? And he said, there remaineth yet a little one behinde, that keepeth the sheepe. The Samuel laide vnto Jshai, Send and set him: for we will not sit downe, till he be come hither.

12 And he sent, & brought him in: and he was ruddie, & of a good countenance, and comely visage. And the Lorde saide, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horn of oyle, and anointed him in the middes of his brethren. And the Spirit of the Lorde came vpon Dauid, from that day forward: then Samuel rose vp, & went to Ramah.

14 But the Spirit of the Lorde departed from Saul, and an euill spirit sent of the Lorde bered him.

15 And Sauls seruants laide vnto him, Behold now, the euill spirit of God bereth thee.

16 Let our Lorde therefore command thy seruants, [that are] before thee, to seeke a mā, that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, he may play with his hande, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 The answered one of his seruants, and said, Behold, I haue seene a sonne of Jshai, a Bethlehenite, that can play, and is strong, valiant & a man of warre, and wise in matters, & a comely person, and the Lorde is with him.

19 Wherefore Saul sent messengers vnto Jshai, & said, Send mee Dauid thy sonne, which is with the sheepe.

20 And Jshai tooke an asse [laden] with bread and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, & stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Jshai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when y euill spirit of God came vpon Saul, Dauid tooke an harp and played with his hande, and Saul was refreshed, and was eased: for the euill spirit departed from him.

## CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath deseth Israel. 17 Dauid is sent to his brethren. 24 The drigth and boldnes of Dauid. 47 The Lorde saured not by twogge nor speare. 50 Dauid killeth Goliath, & the Philistims flee.

Now the Philistims gathered their armies to battell, and came together to Shohoh, which is in Judah, & pitched betweene Shohoh and Azekah, in the coast of Dammin.

2 And

a Dignifying that we ought not to be our selues more pietful the god, nor to lament them whome he calleth out.

† Ebr. in thine hand.

b That is, to make a peace offering, which might be done though y Ake was not there.

c Fearing, lest some gricuous crime had bene committed, because the prophet was not went to come thither.

d Thinking, y Eliab had bene appointed of God to bee made King.

1. Chro. 28. 9. iere. 11. 20. & 17. 10. & 20. 12. psal. 7. 10.

† Ebr. are the children ended?

2. Sam. 7. 8. psal. 78. 71. & 89. 21.

Act. 7. 46. and 13. 25. [Or, prospered]

e The wicked spirits are at Gods commandment to execute his will against the wicked.

f Though Dauid was not anointed king by y Dophet, yet god would exercise him in sunny wayes before he had the use of his kingdom.

[Or, sent him.]

g God would y Saul should receive this benefit as at D. n. n. hand, that his condemnation might be the more evident, for his cruell hate toward him.

[Or, in Ephed-dammim.]



[Or, of the cocke.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put their selues in battell aray to meeete the Philistins.

3 And the Philistins stode on a mountaine on the one side, and Israel stode on a mountaine on the other side: so a valley was betweene them.

a Betweene the two camps.

4 Then came a man betweene the both out of the tetes of the Philistins, named Goliath of Gath: his height [was] sixe cubites and an hand breadth,

[Or, coate of plate.

b That is, 156 lib. 4 ounces, after half a shekel: & 600 shekels weighe a moultre to 18 lib. 3 quarters.

5 And had an helmet of brasle vpon his head, and a brigandine vpon him: and the weight of his brigandine [was] five thousand shekels of brasle.

6 And he had bootes of brasle vpon his legges, and a shield of brasle vpon his shoulders.

7 And the shaft of his speare [was] like a weauers beame: and his speare head [weyde] six hundred shekels of yron: & one bearing a shield went before him.

8 And he stode, & cryed against the hoste of Israel, and said vnto the, why are ye come to set your battell in aray: am not I a Philistin, and you seruants to Saul: chuse you a man for you, and let him come downe to me.

† Ebr. finite me

9 If he be able to fight with mee, and kill me, then will we be your seruants: but if I ouercome him, & kill him, then shall ye be our seruants, and serue vs.

10 Also the Philistin said, I defie the hoste of Israel this day: giue me a man, that we may fight together.

[Or, hand to hand.

11 When Saul and all Israel heard those words of the Philistin, they were discouraged, and greatly afayed.

Chap. xvi. 1.

12 Nowe this Dauid [was] the sonne of an Ephratite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai wet and folloved Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, & the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistin dwelue neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai saide vnto Dauid his

sonne. Take nowe for thy brethren an Ephah of this parched corne, and these tenne cakes, and run to the hoste to thy brethren.

18 Also carie these ten freshe cheeles vnto the captaine, and looke holue thy brethren face, and receiue their pledge.

19 Then Saul and they, and all the men of Israel [were] in the valley of Elah, fighting with the Philistins.

20 So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste wet out in aray, and shouted in the battell.

21 For Israel & the Philistins had put theselues in aray, arming against armie.

22 And Dauid left the things, which he bare, vnder the handes of the keeper of the cariage, and ran into the hoste, and came, and asked his brethren how they did.

23 And as he talked with them, beholde, the man [that was] betweene the two armies, came vp. [Whole name] [was] Goliath the Philistin of Gath) out of the army of the Philistins, & spake such wordes, and Dauid heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afayed.

25 For euery man of Israel saide, Saw ye not this ma that cometh by: euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his daughter, yea, and make his fathers houle free in Israel.

26 Then Dauid spake to the men that stode with him, & said, what shall be done to the ma that killeth this Philistin, and taketh away the shame from Israel: for who is this vncircumcised Philistin, that he should reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and saide, why camest thou downe hither: & with whome hast thou left those fewe sheepe in the wilderness: I know thy pride, & the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, what haue I now done: Is there not a cause?

d Though Ishai meant one thing, yet gods providence directed Dauid to another end.

e If they haue layd any thing to gage for their needfull, redeme it out.

† Ebr. vessels, † Ebr. of peace.

[Or, valles. f As are about rehearsed, vers. 8 and 9.

Iosh. 15. 16. g From taxes, & paymets.

h This dishonour that he doth to Israel.

i For his fathers sending was a iust occasion, & also he felt himselfe inwardly moued by Gods spirit.

30 And

c To serue Saul, as chap. 16. vers. 19.



30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 And they heard his words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid saide to Saul, Let no mans heart faile him, because of him: thy seruant wil go, & fight w<sup>th</sup> this Philistim.

33 And Saul said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, & there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, & tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath rayled on the hoste of the liuing God.

37 Moreover Dauid saide, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philistim. Then Saul sayde vnto Dauid, <sup>m</sup>Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and began to goe: for he neuer proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed. wherefore Dauid put them off him.

40 Then tooke he his <sup>n</sup>staffe in his hande, & chose him five smooth stones out of a brooke, and put them in his shepherds bag or skrippe, and his sling was in his hande, and he drewe nere to the Philistim.

41 And the Philistim came & drewe nere vnto Dauid, and the ma that bare the shield went before him.

42 Nowe when the Philistim looked about and saide Dauid, hee disdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philistim said vnto Dauid,

Am I a dog, that thou comest to me with stauers: And the Philistim cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to mee, and I will giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 Then saide Dauid to the Philistim, Thou comest to me w<sup>th</sup> a sword, & with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the host of Israel, whom thou hast rayled vpon.

46 This day shall the Lord close thee in mine hande, and I shall smite thee, and take thine head from thee, and I will giue the carkeases of the hoste of the Philistims this day vnto the foules of the heauen, and to the beastes of the earth, that al the world may know that Israel hath a God.

47 And that all this assembly may knowe, that the Lord sauech not with sword nor with speare (for the battell is the Lordes) and hee will giue you into our handes.

48 And when the Philistim arose to come and drabe nere vnto Dauid, Dauid halted and ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticke in his forehead, & he fell groweling to the earth.

50 So Dauid ouercame the Philistim with a sling & with a stone, & smote the Philistim, and slew him. When Dauid had no sword in his hand.

51 Then Dauid ran, and stoode vpon the Philistim, and tooke his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Judah arose, and shouted, and followed after the Philistims, until they came to the valley, & vnto the gates of Ekron: and the Philistims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 When Saul saw Dauid go forth against

o He swore by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophesied of the destruction of the Philistims.

q Being moved with a feruent zeale to be reuenged vpon this blasphemour of Gods Name.

r Eccles. 47. 4. 1. mac. 4. 30.

s Or, Gai the citie.

t Or, house at Beth-lehem.

k Here Satan pyneth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubting to ouercome this danger, seeing he was valiant for Gods honour.

m For by these examples he saw that the power of God was with him.

n Or, assayed.

n To the intent that by these weak means, God might easily be knowne to be the author of this victory.



r That is, of  
what familie  
cribe is he: o  
els he had fo  
gotten Dauid,  
albeit he had  
receiued so  
great a benefite  
by him.

against the Philistim, he sayde vnto Abner the captaine of his hoste, Abner, whose sonne is this yong man: and Abner answered, As thy soule liueth, O King, I can not tell.

56 The King said, Enquire thou whose sonne the yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, the Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, whose sonne art thou, thou yong man: And Dauid answered, I am the sonne of thy seruāt Ithai the Bethlehemitte.

CHAP. XVIII.

1 The amitie of Jonathan and Dauid. 8 Saul enuiech Dauid for the people that he women gaue him. 11 Saul would haue slayne Dauid. 17 He promised him sperab to wife, but giuech him spiritual. 27 Dauid deliuereth to Saul two hundred fortykins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the soule of Jonathan was knit to the soule of Dauid, & Jonathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Jonathan put off his robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bowe, and to his girdle.

5 And Dauid went out whither soeuer Saul sent him, and behaued himselfe wisely: so that Saul let him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 When they came againe, & Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israhel, singing and dauncing to meete King Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women sang by course in their play, and said, Saul hath slaine his thousand, & Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, & he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more saue the kingdom?

9 Wherefore Saul had an eye on Dauid from that day forward.

10 And on the morowe, the euill spirit of God came vpon Saul, and hee prophesied in the middes of the house: and Dauid played with his hande like as at other times, & there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid [though] to the wall. But Dauid auoyded it vnto out of his presence.

12 And Saul was afrayed of Dauid, because the Lord was with him, & was departed from Saul.

13 Therefore Saul put him fro him, and made him a captaine ouer a thousand, & he went out & in before the people.

14 And Dauid behaued himselfe wisely in all his waies: for the Lord was with him.

15 Wherefore when Saul sawe that he was very wise, he was afrayed of him.

16 For all Israhel & Judah loued Dauid, because he went out & in before the.

17 Then Saul said to Dauid, Behold mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & fight the Lords battels: for Saul thought, Mine hande shall not be vpon him, but the hande of the Philistims shalbe vpon him.

18 And Dauid answered Saul, What an I: and what is my life, or the familie of my father in Israhel, & I should be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue bene giue to Dauid, she was giue vnto Abiel a Pheolathite to wife.

20 Then Michal Sauls daughter loued Dauid: and they helued Saul, & the thing pleased him.

21 Therefore Saul said, I will giue him her, that the may be a snare to him, and that the had of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and saye, Behold, the king hath a fauour to thee, and all his seruants loue thee: be nowe therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid sayde, Seemeth it to you a light thing to be a kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And the Sauls seruants brought him woode agayne, saying, Such wordes

e That is,  
spake as a man  
before himselfe:  
for so the peo-  
ple abused this  
woyde, when  
they could not  
vnderstand.

f Speaking, he  
was captaine  
ouer the people.

g Fight against  
the giant  
against Goliath  
people.

h By whom he  
had five sonnes  
which Dauid  
put to death at  
the request of  
the Gibeonites.  
2. Sam. 21. 8.

i So his hypoc-  
risie appea-  
reth: for vnder  
pretence of fa-  
uour he sought  
his destruction.

k Opening,  
that he was not  
able to embowse  
his wife with  
riches.

a His affection  
was fully bent  
toward him.

b That is, he  
prospered in al  
his doings.

c To wit, So-  
lath.

d Eba. answered,  
playing.  
Chap. 21. 11.  
and 29. 5.  
eccles. 47. 6. 7.

e Because he  
hate him enuy  
and hatred.



Wordes spake Dauid.

25 And Saul sayde, This wife shall ye lay to Dauid, The King desireth no dowrie, but an hundredth foreskinnes of the Philistins, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistins.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the Kings sonne in law: and the dayes were not expired.

1 Because he thought him selfe able to passe the kings request.

m Hearing, Dauid and his followers,

27 Afterward Dauid arose with his men, and went and slewe of the Philistins two hundred men: and Dauid brought their foreskinnes, and they gaue them wholy to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord [was] with Dauid, and that Michal the daughter of Saul loved him.

n To be dejected of his kingdome,

29 Then Saul was more and more afraid of Dauid, and Saul became alway Dauids enemy.

o That is, David had better success against the Philistines then Sauls men.

30 And when the Princes of the Philistins went forth, at their going forth Dauid behaued him selfe more wisely then all the seruants of Saul, so that his name was much set by.

#### CHAP. XIX.

1 Jonathan declared to Dauid the wicked purpose of Saul, 11 Michal his wife saueth him, 15 Dauid cometh to Samu-  
el. 23 The spirit of prophesie cometh on Saul.



hen Saul spake to Jonathan his sonne, and to all his seruants, that they shoulde kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

a Before Saul sought Dauids life secretly, but now his hypocritie burthens forth to open crueltie.

2 And Jonathan told Dauid, saying, Saul my father goeth about to slaye thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

b That I may giue thee warning what to doe.

3 And I will goe out, and stande by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

f Ebr. he put his soule in his hand, Iudg. 12.3. chap. 28.21. psal. 119. 109.

4 And Jonathan spake good of Dauid vnto Saul his father, and sayde vnto him, Let not the king sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee did put his life in daunger,

and slewe the Philistim, and the Lord brought a great saluation for all Israel: thou sawest it, & thou reioicest: wherefore the wait thou sinne against innocent blood, and slay Dauid without a cause:

6 Then Saul hearkened vnto the bove of Jonathan, and Saul & Ibare, As the Lord liueth, he shall not dye.

c That sauer he pretended outwardly, yet his heart was full of malice.

7 So Jonathan called Dauid, & Jonathan theued him al those words, and Jonathan brought Dauid to Saul, and he was in his presence as in times past.

8 And againe the warre began, & Dauid went out and fought with the Philistins, & slew them with a great slaughter, and they fled from him.

9 And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and Dauid played with his hand.

d He played on his harpe to mitigate the rage of the euill spirit, as chap. 16.23.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watche him, & to slay him in the morning: and Michal Dauids wife tolde it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal let Dauid downe through a window: and he went, and fled, and escaped.

e Thus God moued both some & Dauid to accomplish their rage, neither regard to their friendship, God nor man,

13 Then Michal tooke an image, and layed it in the bed, and put a pillow stuffed with goates [haire] vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take Dauid, he said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

f Behold, how the tyrants to accomplish their rage, neither regard to the friendship, God nor man,

16 And when the messengers were come in, beholde, an image [was] in the bed, with a pillow of goates [haire] vnder the head of it.

17 And Saul said vnto Michal, why hast thou mocked mee so, and sent away mine enemy, that hee is escaped: And Michal answered Saul, He laide vnto me, Let me go, or else I will kill thee.

18 So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: & he and Samuel went & dwelt in Ramoth.

g Ramoth was a schole where the woide of God was studied, hence to Ramah.

19 But one tolde Saul, saying, Behold, Dauid is at Ramoth in Ramah.

20 And Saul sent messengers to take

B. 1. Dauid



Dauid: and when they sawe a companie of Prophets prophesying, and Samuel standing <sup>h</sup> as appoynted ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was tolde Saul, hee sent other messengers, and they prophesied like wise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himself to Ramah, and came to a great well that is in Sechu, and he asked, and sayde, where are Samuel and Dauid: and one saide, Behold, they be at Ramoth in Ramah.

23 And he <sup>k</sup> went thither, [euen] to Ramoth in Ramah, & the Spirit of God came vpon him also, & he went prophesying until he came to Ramoth in Ramah.

24 And he stript off his clothes, and he prophesied also before Samuel, and fell <sup>m</sup> downe naked all that day and all that night: therefore they say, \*Is Saul also among the Prophets?

#### CHAP. XX.

2 Jonathan comforteth Dauid. 3 They renue their league. 37 Saul would haue killed Jonathan. 38 Jonathan aduerseth Dauid by thre arrowes, of his fathersurie.

**A**ND Dauid fled from Ramoth in Ramah, & came and laid before Jonathan, what haue I done: what is mine iniquitie: & what sinne haue I committed before thy father, that he seeketh my life:

2 And he saide vnto him, God forbid, thou shalt not dye: beholde, my father will doe nothing great nor small, but he will <sup>l</sup> shewe it me: and why shouldest thou father hide this thing from me: he will not doe it.

3 And Dauid swaie againe and said, Thy father knoweth that I haue sould geate in thine eyes: therefore he thinketh, Jonathan shall not know it, lest he be sould: but in deede, as the Lord liueth, and as thy soule liueth, there is but a <sup>n</sup> steppe betweene me and death.

4 Then saide Jonathan vnto Dauid, whatsoeuer thy soule <sup>o</sup> requireth, that I will doe vnto thee.

5 And Dauid sayde vnto Jonathan, Beholde, to morowe is the first day of the moneth, and I shouldest sit with the King at meate: but let me goe, that I may hide my selfe in the fieldes vnto the thirde day at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might go to Beth-lehem to his owne cite: for there is a <sup>p</sup> yearly sacrifice for all

that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: \* for thou hast toynded thy seruant into a covenat of the Lord with thee, and if there bee in me iniquitie, slay thou mee: for why shouldest thou bring me to thy father?

9 And Jonathan answered, God keepe that from thee: for if I knewe that wickednesse were: concluded of my father to come vpon thee, would not I tell it thee?

10 Then sayde Dauid to Jonathan, who shall tell me: how shall I know, if thy father and were thee cruelly?

11 And Jonathan sayde to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan sayde to Dauid, O Lord God of Israel, when I haue greped my fathers minde to morowe at this time, [or] within this three dayes, and if it be well with Dauid, and I then sende not vnto thee, and shewe it thee,

13 The Lord <sup>q</sup> do so and much more vnto Jonathan: but if my father haue minde to do thee euill, I will shew thee also, & sende thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise [I require] not whiles I liue: [for I doubt not] but thou wilt shewe me the mercy of the Lord, [that I dye not.]

15 But [I require] that thou cutt not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bond to the house of Dauid, saying, Let <sup>r</sup> the Lord require it at <sup>s</sup> hands of Dauids enemies.

17 And againe Jonathan swaie vnto Dauid, because hee loued him (for hee loued him as his owne soule)

18 Then saide Jonathan to him, To morowe is the first day of the moneth: and thou shalt bee <sup>t</sup> looked for, for thy place shall be emptye.

19 Therefore thou shalt hide thy selfe three dayes, [then] thou shalt go downe quickly & come to the place where thou diddest hide thy selfe, when this matter was in hande, and shalt remayne by the stone <sup>u</sup> Ezel.

Chap. 18. 3. and 23. 18.

That he were fully determined,

If thy father do fauour me,

The Lord humbly me most grievously,

I know that if thou werest not preferred to <sup>v</sup> kingdom, thou wouldest not destroy me, but shewe thy selfe friendly to my posteritie.

Or, mentioned.

Eze. of the way, because it serued as a signe to shewe the way to the that passed by.

<sup>h</sup> Being their chief instructor,

<sup>i</sup> Charged their minde and by spake God,

<sup>k</sup> Which a mind to persecute them,

<sup>l</sup> His kingly apparell,

<sup>m</sup> He humbled himselfe as others doe.

Chap. 10. 11.

<sup>n</sup> For Saul was slayd, & prophesied a day & a night by Gods presence, that Dauid might haue time to escape,

<sup>o</sup> Ebr, reueller in mine care,

<sup>p</sup> I am in great danger of death, <sup>q</sup> Ebr, saych,

<sup>r</sup> At what time there should be a solemn sacrifice, Rom. 28. 11. to the which they ad ded peace offerings and ffeates,

<sup>s</sup> Read Chap. 1. 21.



20 And I will shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I will sende a boy, [say-  
ing,] Goe, seeke the arrowes. If I say  
vnto the boy, See, the arrowes are on  
this side thee, bring them, & come thou:  
for it is well with thee and no hurt, [as]  
the Lord liueth.

22 But if I say thus vnto þ boy, Be-  
hold, þ arrowes are beyond thee, go thy  
way: for the Lord hath sent thee away.

23 As touching the thing which thou  
and I haue spoken of, behold, the Lord  
[be] betwene thee and me for euer.

24 C So Dauid hid him selfe in the  
fielde: and when the first day of the mo-  
neth came, the King late to eate meate.

25 And þ king late, as at other times  
vpon his seate, euen vpon his seate by  
the wall: and Jonathan arose, and Ab-  
ner late by Sauls side, but Dauids place  
was emptye.

26 And Saul laide nothing that day:  
for he thought, Some thing hath befall-  
en him, though he were cleane, [or els]  
because he was not purified.

27 But on the morowle which was  
the seconde day of the moneth, Dauids  
place was emptye againe: and Saul said  
vnto Jonathan his sonne, wherefore  
commeth not þ sonne of Iſſai to meate,  
neither yester day nor to day?

28 And Jonathan answered vnto  
Saul, Dauid required of mee, [that] hee  
might go to Beth-lehem.

29 For he laide, Let mee goe, I pray  
thee: for our familie [offreth] a sacrifice  
in the cite, and my brother hath sent for  
me: therefore now if I haue found fauour  
in thine eyes, let me go, I pray thee, and  
see my brethren: this is the cause that  
he commeth not vnto the Kings table.

30 Then was Saul angry with Jo-  
nathan, and said vnto him, Thou sonne  
of the wicked rebellious woman, do not  
I knowe, that thou hast chosen þ sonne  
of Iſſai to thy confusion and to the con-  
fusion [and] shame of thy mother?

31 For as long as the sonne of Iſſai  
liueth vpon the earth, thou shalt not bee  
stablished, nor thy kingdom: wherefore  
nowe sende and fet him vnto me, for he  
shall surely dye.

32 And Jonathan answered vnto  
Saul his father, & said vnto him, where-  
fore shall he die? what hath he done?

33 And Saul cast a spear at him to  
hit him, whereby Jonathan knele,

that it was determined of his father to  
slay Dauid.

34 C So Jonathan arose from the  
table in a great anger, and dyd eate no  
meate the second day of the moneth: for  
he was sorow for Dauid, [and] because his  
father had reuiled him.

35 On the next morning therefore Jo-  
nathan went out into the fielde, at the  
time appoynted with Dauid, and a little  
boy with him.

36 And he laide vnto his boy, Runne  
nowe, seeke þ arrowes which I shoote,  
and as the boy ranne, he shot an arrowe  
beyond him.

37 And when the boy was come to  
the place where the arrowe was that  
Jonathan had shot, Jonathan cryed  
after the boy, and sayde, Is not the ar-  
rowe beyond thee?

38 And Jonathan cryed after þ boy,  
Make speede, haste [and] stand not still:  
and Jonathans boy gathered by the  
arrowes, and came to his master,

39 But the boy knewe nothing: onely  
Jonathan & Dauid knew the matter.

40 Then Jonathan gaue his bowe  
and arrowes vnto þ boy that was with  
him, and sayd vnto him, Goe, carry them  
into the cite.

41 C Alſone as þ boy was gone, Da-  
uid arose out of a place þ was towarde  
the South, and fell on his face to the  
ground, and bowed himselfe three times:  
and they kissed one another, and wept  
both a while, till Dauid credded.

42 Therefore Jonathan said to Da-  
uid, Goe in peace: that which wee haue  
sworne both of vs in the Name of the  
Lord, saying, The Lord be betwene me  
and thee, and betwene my seede and be-  
twene thy seede, let it stand for euer.

43 And he arose and departed, and  
Jonathan went into the cite.

## CHAP. XXI.

1 Dauid seeth to Rob to Ahimelech the Priest, & he getteth  
of him the shew bread to satiate his hunger. 2 Doeg Sauls  
seruant was present. 3 Dauid seeth to King Achish, 4 And  
there sained himselfe madde.

Then came Dauid to Rob, to  
Ahimelech the Priest, and A-  
himelech was astonished at the  
meeting of Dauid, and sayde  
vnto him, why art thou alone, and no  
man with thee?

2 And Dauid laide to Ahimelech the  
Priest, The King hath commanded me  
a certaine thing, and hath laid vnto me,  
Let no man know whereabout I send  
thee, and what I haue comanded thee:

25 b. ii.

and

q For this was  
the third day,  
as he was a-  
gred vpon,  
verſ. 3.

r By these  
wordes he as-  
tonished Da-  
uid what he  
ought to do,

s Ebr. instru-  
ments.

t It seemeth þ  
he had shot on  
the South side  
of the stone, lest  
the boy should  
haue espied  
Dauid.

u Which othe  
he calleth in þ  
eight verse the  
covenant of the  
Lord.

a Where the  
Arche was,  
to aske counsell  
of the Lord,

b These instru-  
ments that we  
see in the sacris-  
ty of God, teach  
vs that none  
hath his iustice  
in himselfe, but  
receiveth it of  
gods mercy,

s Ebr. peace.

i The Lord is  
the author of  
thy departure.

k Yet he might  
haue some be-  
stinesse to let  
him.

l Thus he spea-  
keth contempt-  
uously of  
Dauid.

m That is a  
peace offering.

n Speaking al-  
his kindest words.

o Thou art e-  
uer contrary  
vnto me as thy  
mother is,

s Ebr. sonne of  
death,

p For it were  
to great tyman-  
ie to put one  
to death: & not  
to shewe the  
cause why.



and I haue appoynted my seruantes to such] and such places.

3 Nowe therefore if thou hast ought vnder thine hande, giue me five [cakes of] bread, or what cometh to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hand, but here is halowed bread, if the yong men haue kept themselves, at least from women.

5 Dauid then answered the Priest, and sayde vnto him, Certainly women haue bene separte from vs these two or three dayes since I came out: & the vessels of the yong men were holy, though the way were prophane, and how much more then that [euery one] be sanctified this day in the vessel.

6 So the Priest gaue him halowed bread: for there was no bread there, save the shew bread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 And there was the same day one of the seruantes of Saul abiding before the Lord, named Doeg the Edomite, the chiefe of Sauls heardmen.

8 And Dauid saide vnto Ahimelech, Is there not here vnder thine hande a speare or a sword: for I haue neyther brought my sword nor mine harnesse with me, because the Kings busines required haste.

9 And the Priest said, The sword of Goliath the Philistin, whome thou slewest in the valley of Elah, beholde, it is wrapt in a cloth behinde the Ephod: if thou wilt take it to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose & fled the same day from the presence of Saul, & went to Achish the King of Gath.

11 And the seruantes of Achish sayde vnto him, Is not this Dauid the King of the land: did they not sing vnto him in daunces, saying, Saul hath slaine his thousand, and Dauid his ten thousand:

12 And Dauid considered these words, and was sore afraid of Achish the king of Gath.

13 And he changed his behauiour before them, and faimed him selfe mad in their hands, and scrabled on the doores of the gate, and let his spetrel fall downe vpon his beard.

14 The said Achish vnto his seruantes, Lo, see hee the man is beside him selfe, wherefore haue ye brought him to me:

15 Haue I neede of mad men, that ye haue brought this fellow to play mad man in my presence: shall he come into mine house?

CHAP. XXII.

1 Dauid hideth himselfe in a cave, 2 Samp that were in trouble came vnto him, 3 Doeg catcheth Ahimelech, 18 Saul catcheth the Priests to be slaine, 20 Abiathar escapeth.

And therefore departed thence, and faimed him selfe in the cave of Adullam: & when his brethren & all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and al those were bred in misde, and hee was their prince, and there were with him about foure hundred men.

3 And Dauid went thence to Gath in the house of Achish, and said vnto the king of Gath, I pray thee, let my father & my mother come [and abide] with you, till I knowe what God will doe for me.

4 And he brought the before the king of Gath, and they dwelt with him all the while that Dauid was in the hold.

5 And the Prophet Gad sayde vnto Dauid, Abide not in the holde, but depart and goe into the lande of Iudah. Then Dauid departed and came into the forest of Bareth.

6 And Saul hearde that Dauid was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hande, and all his seruantes stood about him.

7 And Saul said vnto his seruantes, stood about him, heare now, ye sonnes of Beniamin, will I some of Ithai giue euery one of you fields & vineyardes: will hee make you all captaines ouer thousand, and captaines ouer hundredes:

8 That all ye haue conspired against me, & there is none that telleth mee that my sonne hath made a covenant with the sonne of Ithai: and there is none of you that is forry for me, or heareth mee, that my sonne hath stirred by my seruants to lie in waite against mee, as I appeareth] this day.

9 Then answered Doeg the Edomite (who was appoynted ouer the seruantes of Saul) and sayde, I haue the sonne of Ithai when he came to Nob, to Ahimelech the sonne of Abitub.

10 Naho asked counsell of the Lord for him & gaue him vitayles, & he gaue him also the sword of Goliath the Philistin.

11 Then

k To he meete to be in a kings house?

a Which was in the tribe of Iudah and nere to Beth-lehem.

[Or, captaine,

b For there was another so called in Iudah.

c For he stirred the rage of Saul against his house, d That is, in Ierusalem, which was a strong holde.

e That a great hurt went on him.

f He that are of my tribe and lineage.

g Whereby he would persuade them that this conspiracy was most horrible, where the sonne conspired against the father, and the seruants against his master.

Exod. 25. 30, leuit. 24. 5, matt. 12. 3. 4.

c If they haue not companied with their wiues,

d That is, their bodies.

e Shall be more careful to keep his vessel holy, when he shall haue eaten of this holy foode?

f Tarrying to worship before the Arke, [Or, master of them that kept Sauls castell.

Chap. 17. 2.

g Behinde that place, where the big Priests garment lay,

h That is, out of Sauls dominion.

Chap. 17. 9.

Chap. 18. 7. & 29. 5. ecclius. 47. 6.

i Ebr. put these words in his heart,

j By making marks and toles.



11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, [to wit.] <sup>b</sup> The Priests that were in Nob: and they came all to the King.

12 And Saul saide, heare now thou sonne of Ahitub. And he answered, here I am, my lord.

13 Then Saul sayde vnto him, why haue ye conspired agaynst me, thou and the sonne of Jthai, in that thou hast giuen him bitaile, and a sword, and hast asked counsell of God for him, that he should rise agaynst me, and lie in wayte as appeareth this day:

14 And Ahimelech answered the King, and sayde, who is so faithfull among all thy seruants as Dauid, being also the Kings sonne in lawe, and goeth at thy commaundement, and is honorable in thine house:

15 Haue I this day first begun to aske counsell of God for him: be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruāt knew nothing of all this, lesse now more.

16 Then the King saide, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the Leuites, geants that stood about him, Turne, and slay the Priests of the Lord, because their hande also is with Dauid, and because they knew when he fled, & they did it not to me. But the seruants of the King would not moue their hands to fall by on the Priests of the Lord.

18 Then the King sayde to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slewe that same day fourescore and five persons that did weare a linen Ephod.

19 Also Nob the cite of the Priests finote he with the edge of the sword, both man and woman, both child & suckling, both ore and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was) Abiathar (escaped and fled after Dauid.

21 And Abiathar thelew Dauid, that Saul had slaine the Lords Priests.

22 And Dauid said vnto Abiathar, I knelewe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause [of the death] of all the persons of thy fathers house.

23 Abide thou with mee, [and] feare not: for I see that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegarde.

## CHAP. XXIII.

David chaſeth the Philistines from Keilah. 13 David departed from Keilah, & remained in the wilderness of Ziph. 16 Jonathan comforted Dauid, 28 Sauls enterprise is broken in pursuing Dauid.

**T**hen they told Dauid, saying, Behold, the Philistines fight agaynst Keilah, and people the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I go and smite these Philistines? And the Lord answered Dauid, Go and smite the Philistines, & saue Keilah.

3 And Dauids men laide vnto him, See, we be afraid here in Judah, how much more if wee come to Keilah agaynst the hoste of the Philistines?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistines into thine hand.

5 So Dauid and his men went to Keilah, & fought with the Philistines, & brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod with him.)

7 And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a cite that hath gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 And Dauid hauing knowledge that Saul imagined mischief agaynst him, said to Abiathar the Priest, Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the cite for my sake.

11 Will the lordes of Keilah deliuer me by into his hande: and will Saul come downe, as thy seruāt hath heard? O Lord God of Israel, I beseech thee, tell thy seruāt. And the Lord said, He will come downe.

12 Then said Dauid, Will the lordes of Keilah deliuer mee by, and the men that are with mee, into the hande of

<sup>a</sup> Or, he that taketh thy life, shall take mine also.

<sup>a</sup> Which was a cite in the tribe of Judah, Josh. 15. 44.

<sup>b</sup> That is, in the midwes of Judah, much more when we come to the borders against our enemies.

<sup>i</sup> Dauid is not at other times also, when he had great desires, consulted with the Lord for him.

<sup>j</sup> Or, footmen.

<sup>k</sup> For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

<sup>l</sup> This was precedence, who according to his promises preferred some of the house of Eli, chap. 22. 33.

<sup>c</sup> Chap. 22. 26.

<sup>c</sup> By Gods providence the Ephod was preserved and kept with Dauid the true king. <sup>d</sup> Eli in his hand.

<sup>d</sup> To consult with the Lord by Urim and Thummim.

<sup>e</sup> Or, governors



Saul: And the Lord said, They will deliver thee by.

13 ¶ Then David and his men, which were about six hundred, arose, and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

14 And David abode in the wildernesses in holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saith that Saul was come out for to seeke his life: and David was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God,

17 And said unto him, Feare not: for the hande of Saul my father shall not find thee, and thou shalt be King over Israel, and I shall be next unto thee: & also Saul my father knoweth it.

18 So they twaine made a covenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came by the Ziphims to Saul to Gibeath, saying, Doeſt not David hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Jeshimon?

20 Now therefore O king, come downe according to all that thine heart can desire, and our part shall be to deliver him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 So, I pray you, and prepare yet better: know and see his place where he hangeth, & who hath seene him there: for it is said to me, he is subtil, & craftie.

23 See therefore, and know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will go with you: and if he be in the land, I will search him out through out all the thousandes of Iudah.

24 Then they arose & went to Ziph before Saul, but David and his men were in the wildernesses of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also & his men went to seeke him, and they told David: wherefore he came downe unto a rocke, and abode in the wildernesses of Maon. And when Saul heard that, he followed after David in the wildernesses of Maon.

26 And Saul and his men went on the one side of the mountaine, and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistins haue invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistins. Therefore they called that place, Sela-hammahlechoth.

# CHAP. XXIII.

1 David hid in a cave spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth David to sweare unto him to be favourable to him.

¶ And David went thence, and dwelt in holdes at En-gedi.

2 When Saul was returned from the Philistins, they told him, saying, Beholde, David is in the wildernesses of En-gedi.

3 Then Saul tooke three thousande chosen men out of all Israel, and went to seeke David and his men upon the rockes among the wilde goates.

4 And he came to the shepercoates by the way where there was a cave, & Saul went in to doe his easement: and David and his men late in the inward partes of the cave.

5 And the men of David saide unto him, See, the day is come, whereof the Lord saide unto thee, Beholde, I will deliver thine enemy into thine hande, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the lay of Sauls garment priuily.

6 And afterwarde David was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And hee saide unto his men, The Lord keepe me from doing that thing unto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So David overcame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose by out of the cave and went away.

9 ¶ David also arose afterwarde, and went out of the cave, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed himselfe.

¶ Thus the Lord can pull back the bowle of the cuppes, and deliver his out of the lions mouth. ¶ That is, the stone of distress, because there, they deuised themselves one fr another.

¶ That is, in strong places, which were deuised by nature, b. a cite of Iudah, Ios. 15. 62.

¶ Ebr. to couer his seete. ¶ Ebr. in the sides.

¶ Here we see how ready we are to haile gods promises, if the occasion serue neuer faile.

¶ For seeing it was his own priuate cause, he repented he had touched his enemy.

¶ Or, to & fro, as hauing no certaine place to go to,

¶ Or, strong places,

¶ No power nor policie can preuaile against Gods child, but when he appointeth the time,

¶ Ebr. his hand.

¶ Jonathan assured David, that God will accomplish his promises, & that his father striueth against his owne conscience,

¶ Or, of the wildernesses,

¶ The Lord recompence this friendship.

¶ Ebr. where his seete hath bene.

¶ In your country of Ziph, which is in Iudah.

¶ Which was also in the tribe of Iudah, Ios. 15. 55.



c Contrary to the false report of them that saye, Dauid was Sauls enemye, he proueth him selfe to be his friend.

10 And Dauid said to Saul, <sup>c</sup>Wherefore giueth thou an eare to mens words, that say, Beholde, Dauid seeketh euill against thee?

11 Beholde, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and saide, I will not lay mine hande on my master: for he is the Lords anointed.

12 Whereouer my father, beholde: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Understande and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and mee, & the Lord auenge me of thee, and let not mine hand be vpon thee.

f Or, the prouerbe of an ancient man,

14 According as I old prouerbe saith, wickednesse proceedeth fro the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out: after whome doest thou pursue: after a dead dog, and after a hear?

g Ebr., iudge.

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde, <sup>f</sup>Is this thy voyce, my sonne, Dauid: and Saul lift vp his voyce, and wept.

f Though he was a most cruel enemye to Dauid, yet by his great gentleness his confidence compelled him to wepe.

18 And said to Dauid, Thou art moze righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shal find his enemye, and let him depart free: wherefore I Lord rendred thee good for that thou hast done vnto me this day.

h Ebr. a good way.

21 For now behold, I knowe that thou shalt bee King, and that the kingdom of Israel shall bee stablished in thine hande.

g Though this spant saw and confessed the fauour of God toward Dauid, yet he carefully not to persecute him against his owne conscience.

22 Swear now therfore vnto me by the Lord, that thou wilt not destroy my seede after me, & that thou wilt not abolish my name out of my fathers house.

23 So Dauid swore vnto Saul, and Saul went home: but Dauid & his men went vp vnto the holde,

## CHAP. XXV.

1 Samuel dyeth, 3 Nabal and Abigail, 38 The Lozpe killed Nabal, 43 Abigail and Ahimoth Dauids wives, 44 Spichal is giuen to Phaltit.



hen \* Samuel dyed, and all Israel assembled, & mourned for him, and buried him in his owne house at Ramath. And Dauid arose and went downe to the wilderness of Paran.

Chap. 28. 3. eclus. 46. 13. 20.

a That is, among his own kinred.

b Paon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galilee.

2 Now in <sup>b</sup>Paon was a man, who had his possession in Carmel, & the man was exceeding mighty & had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful, but the man was churlish, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wilderness, that Nabal had there his sheepe.

5 Therfore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, & goe to Nabal, and aske him in my name <sup>c</sup>howe he doeth.

# Ebr. of peace.

6 And thus shal ye say <sup>c</sup>for salutation: Both thou, & thine house, and all that thou hast, be in peace, wealth, and prosperitie.

c Some reade, so maist thou lme in prosperitie the next yere, both thou, &c.

7 Beholde, I haue heard, that thou hast shepers: now thy shepheards were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

# Ebr. for life.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer <sup>d</sup>cometh to thine hande vnto thy seruants, & to thy sonne Dauid.

d Whatsoeuer thou hast ready for vs.

9 And when Dauids yong men came, they told Nabal all those wordes in the name of Dauid, & helde their peace.

10 Then Nabal answered Dauids seruants, and said, who is Dauid: and who is he: some of Ishal: there be many seruants now a dayes, that breake away every man fro his master.

e Thus the curious workers in Steele of relieving & relieving of Gods children, use to reuile their persons and condemn their cause.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shepers, and giue it vnto men, whome I knowe not whence they be?

12 So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure

25 b. liii. hundred



†Ebr. vesfill.

hundredth me went by after Dauid, and two hundredth abode by the cariage.

14 Nowe one of the seruantes tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wilderness to salute our master, and he raised on them.

†Ebr. droue them away.

† When we kept our sheepe in the wilderness of Idarim.

15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neyther misdeed any thing as long as we were conuersant with them, when they were in the fieldes.

16 They were as a wall vnto vs both by nyght & by day, al the while we were with them keeping sheepe.

†Ebr. is accomplished.

17 Now therefore take heede, and see what thou shalt do: for euill will surely come vpon our master, and vpon all his familie: for hee is so wicked that a man can not speake to him.

†Ebr. bread.

18 ¶ Then Abigail made haste, and tooke two hundredth cakes, and two bottles of wine, and five sheepe readiedressed, and five measures of parched coyne, & an hundredth frames of raisins, and two hundredth of figges, and labed them on asses.

¶ Or, clusters.

19 Then she saide vnto her seruants, Go ye before me: behold, I will come after you: yet she told not her husband Nabal.

g Because she knewe his crooked nature, that he would rather haue perished, then confessed to her entrance.

20 And as shee rode on her asse, shee came down by a secret place of the mountayne, and beholde, Dauid and his men came downe against her, and shee met them.

21 And Dauid said, In deede I haue kept all in baine that this fellowe had in the wilderness, so that nothing was misdeed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of al that he hath, by the dawning of the day, [any] that I perseth against the wall.

h Speaking by this prophesie, that he would destroy both final and great.

23 And when Abigail salued Dauid, shee hastened and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and said, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake to thee, & heare thou the words of thine handmaide.

†Ebr. in thine cares.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal [is] his name, and folie [is] with him: but I thine

handmayde salue not the yong men of my lord whome thou sentest.

26 Nowe therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, [I say,] that hath withholden thee from coming to shed blood, and that thine had should not saue thee) so nowe thine enemies shall be as Nabal, and they that intend to do my lord euill, thine hand mayd hath brought vnto my lord, let it be giuen vnto the yong men, that followe my lord.

That is, that thou shouldst not be reuenged of thine enemy, [Or, present.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, & none euill hath bene found in thee in al thy life.

†Ebr. walke at the feete.

29 Yet a man hath risen by to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the bundle of life with the Lord thy God: and the soule of thine enemies shall [God] cast out, as out of the middle of a sling.

k Confirm his kingdom to his posterity. l Ebr. from thy dayes.

30 And when the Lord shall haue done to my lord all the good that hee hath promised thee, and shall haue made thee ruler ouer Israel,

So wilt, Dauid, in God shall perseuer thee long in his service and destroy thine enemies.

31 Then shall it be no grieue vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causelesse, nor that my lord hath [not] preserved him selfe: and when the Lord shall haue dealt well with my lord, remember thine handmayde.

That he hath not asseuaged him selfe, which things would haue commended his conscience.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsel, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath [not] saued me.

o Reade dect. 26.

34 For in deede, as the Lord God of Israel liueth, who hath kept me backe from hurting thee, except thou haddest halted and met me, surely there had not bene left vnto Nabal by the dawning of the day, [any] that perseth against me.

p De attributeth it to the Lords mercie, and not to him selfe that he was stayed.

35 Then Dauid receiued of her hand that which she had brought him, & saide to her, Go by in peace to thine house: behold, I haue heard thy voyce, and haue granted thy petition.

†Ebr. receiued thy face.

36 ¶ So Abigail came to Nabal, and behold, he made a feast in his house, like the feast of a king, & Nabals heart was merry with him, for he was very drunke: wherfore she told him nothing, neither lesse nor more, vntill the morning arose.

q For he had no reason, either to consider, or to giue thanks for this great benefit of deliverance.

¶ Or, soole.

37 Then



37 Then in the morning when the wine was gone out of Nabal, his wife tolde him those wordes, and his heart dyed within him, & he was like a stone.

38 And about tenne dayes after, the Lorde smote Nabal, that he dyed.

39 Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruant from euil: for the Lorde hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And shee arose, & bowed her selfe on her face to the earth, & said, Beholde, let thine handmaid be a seruāt to wash the feete of the seruants of my lorde.

42 And Abigail hastned, and arose, & rode vpon an asse, & her five maydes followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of Jezreel, and they were both his wives.

44 Now Saul had giuen Michal his daughter Dauids wife, to Phalti sonne of Laish, which was of Gallim.

#### CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 2 Dauid catcht away Sauls speare, & a pot of water that stood at his head. 3 Saul confesseth his finne.

**A** Gaine the Ziphims came vnto Saul to Gibeath, saying, Doeth not Dauid hide him selfe in the hill of Hachilah before Jeshimon?

2 The Saul arose, & went down to the wilderness of Ziph, hauing three thousand cholen men of Israel w him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wilderness, and he saide that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and vnderstoode, that Saul was come in very deede)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and Abner the sonne of Ner which was his chief captaine, (for Saul lay in the forte, and the people pitched round about him)

6 Then spake Dauid, and saide to Ahimelech the Hittite, and to Abishai the sonne of Zeruiah, brother to Joab, saying, Who will goe dole me with mee to Saul to the hoste? Then Abishai layd, I will goe dole me with thee.

7 So Dauid & Abishai came dole me to the people by night: & beholde, Saul lay sleeping within the forte, and his speare did sticke in the grounde at his head: and Abner and the people laye rounde about him.

8 The said Abishai to Dauid, God hath closed thine enemye into thine hande this day: now therefore, I pray thee, let me smite him once with a speare to the earth, & I will not smite him againe.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hande on the Lords anoynted, and be guiltlesse?

10 Hozeouer Dauid said, As for the Lorde liueth, either the Lorde shall smite him, or his day shall come to dye, or he shall defende into battell, and perish.

11 The Lorde keepe me from laying mine hande vpon the Lordes anoynted: but, I pray thee, take now the speare that is at his head, and a pottle of water, and let vs go hence.

12 So Dauid tooke the speare & the pot of water from Sauls head, & they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all a sleepe: for the Lorde had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, & stood on the top of an hill a farre off, a great space being betwene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, Hearest thou not Abner? Then Abner answered, and saide, who art thou that cryest to the King?

15 And Dauid said to Abner, Art not thou a man: and who is like thee in Israel? wherefore then hast thou not kept thy lorde the King: for there came one of the folke in to destroye the King thy lorde?

16 This is not well done of thee: as the Lorde liueth, ye are worthy to die, because ye haue not kept your master the Lorde Anoynted: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, and sayde, Is this thy voyce, my sonne Dauid? And Dauid said, It is my voice, my lord, O King.

b Who was a stranger and not an Israelite.

c Who after wards was Dauids chiefe captaine.

Or, bolster.

d Speaking, he would make him sure at one stroke.

e To wit, in his owne private cause: for Iesu stene two kings at Goss appointment, 1. King. 9. 24.

f Ebr. the heauie sleepe of the Lorde was fallen vpon them.

g Ebr. answerest.

f Ebr. seemed most valiant, and merre to saue the King.

g Ebr. sonnes of death.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promises.



18 And hee sayde, wherefore doeth my lord thus persecute his servant: for what haue I done: or what euill is in mine hand:

19 Nowe therefore, I beseech thee, let my lord the King heare the words of his servant. If the Lord haue stirred thee vp against me, let him smell the sa-  
<sup>h</sup> Let his anger toward vs be pacified by a sacrifice,  
 i As much as lay in them, they compell- ed him to do- lace, because they forced him to flee to the idolaters.

20 Nowe therefore let not my blood fall to the earth before the face of <sup>f</sup> Lord: for the King of Israel is come out to seeke a flea, as one would hunt a par-  
 k Because thou sauest my life this day,

21 Then sayd Saul, I haue sinned: come again, my sonne Dauid: for I will doe thee no more harme, because my soule was <sup>k</sup> precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord rewarde euery man according to his<sup>i</sup> righteousness and faithfulness: for the Lord had deli-  
 l Thus he pro- tecteth his in- nocencie to- wards Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

24 And beholde, like as thy life was much let by this day in mine eyes: so let my life be let by in the eyes of the Lord, <sup>f</sup> he may deliuer me out of all tribulation.

25 Then Saul sayde to Dauid, Bles- sed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul re-  
 m To Gibeath of Benjamin.

## CHAP. XXVII.

2 David fleeth to Achish King of Gath, who giueth him Ziklag. 8 David destroyeth certaine of the Philistines. 10 Achish is deceiued by Dauid.

**A**ND Dauid sayde in his heart, I shall nowe per-  
 a David vi- sited his Gods protection, and therefore fleeth into the do- lators, who were enemies to Gods peo- ple.  
 b Thus God by his pro- mised chageth the enemies hearts, and ma- keth them to fauour his, in more needfull.

2 Dauid therefore arose, and he, and the sixe hundred men that were with him, went vnto Achish the sonne of Maach King of Gath.

3 And Dauid dwelt with Achish at

Gath, he, and his men, euery man with his houlholde. Dauid with his two wiues, Ahinoam the Jezreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid sayde vnto Achish, If I haue now founde grace in thine eyes, let them giue me a place in some other<sup>c</sup> title of the country, that I may dwell there: for why shoulde thy seruant dwell in the [head] title of the kingdome with thee?

6 Then Achish gaue him Ziklag <sup>f</sup> same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And <sup>f</sup> time that Dauid dwelt in the country of the Philistines, was foure moneths and certaine dayes.

8 Then Dauid and his men went by, and invaded the <sup>d</sup> Geshurites, and the Gitzites and the Amalekites: for they inhabited the lande from the beginning, [from the way,] as thou goest to Shur, euen vnto the lande of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliuie, & tooke sheep, & oxen, and asses, and camels, and apparel, and returned & came to Achish.

10 And Achish sayde, Where haue ye bene a rousing this day? And Dauid answered, Against the South of Iu-  
 c Or, against whom.  
 d These were the wicked Canaanites, whose God had appointed to be detestable.

dah, and against the South of the <sup>e</sup> Jerahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliuie, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so [will be] his manner all the while that he dwelleth in the country of the Philistines.

12 And Achish beleued Dauid, say-  
 e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.  
 f Or, he doeth surely abhorre his people.

ing, He hath made his people of Israel utterly to abhorre him: therefore he shall be my seruant for euer.

## CHAP. XXVIII.

1 Dauid hath the chief charge promised about Achish. 8 Saul consulteth with a witch, and the witcher him to speake with Samuel. 18 Who declareth his ruine.

**N**OWE at that time the Philistines assembled their bands and armie to fight with Israel: therefore Achish sayde to Dauid, See sure, thou shalt go out with me to the battell, thou, and thy men.

2 And Dauid saide to Achish, Surely thou shalt know what thy seruant can doe. And Achish sayd to Dauid, Surely I

c Let thine oth- fiers appoint me a place.

fEb, the nom- ber of the dayes,

d These were the wicked Canaanites, whose God had appointed to be detestable.

c Or, against whom.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.

f Or, he doeth surely abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infor- mation, he durst not denie him,



I will make thee keeper of mine head for ever.

Chap.25.11.

3 ¶ Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: & Saul had put away the soothsayers, and the soothsayers out of the land.

b According to the commandment of God, Exod. 22.18. and Deu. 18.10. 11.

4 Then the Philistines assembled them felices, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And When Saul saw the hoste of the Philistines, he was afraide, & his heart was sore astounded.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Urim, nor yet by Prophets.

c Dreaming, the Urim, Exod. 28.30.

7 ¶ The said Saul vnto his seruants, Seek me a woman that hath a familiar spirit, that I may go to her, and aske of her. And his seruants sayde to him, Beholde, there is a woman at Endor that hath a familiar spirit.

d He seeketh not to God in his miserie, but is led by Satan to unlawful meanes, which in his conscience he condemneeth.

8 Then Saul changed him selfe, and put on other rayment, and hee went, and stood with him, and they came to the woman by night: and hee sayde, I pray thee, coniecture vnto mee by the familiar spirit, and bring me him by whome I shall name vnto thee.

9 And the woman sayde vnto him, Beholde, thou knowest what Saul hath done, howe hee hath destroyed the soothsayers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

j Or, punishment.

11 Then sayde the woman, whome shall I bring by vnto thee? And he answered, Bring me by Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and howe Satan hath no power ouer them.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul saying, Why hast thou deceived me: for thou art Saul.

13 And the King sayde vnto her, Be not afraide: for what sawest thou? And the woman sayde vnto Saul, I sawe gods ascending by out of the earth.

f Or, an excellent person. f To his imagination, albeit it was Satan, who to blinde his eyesooke upon him the forme of Samuel, as he can do of an Angel of light.

14 Then he sayde vnto her, what fashion is he of? And she answered, An olde man cometh by lapped in a mantle: and Saul knewe that it was Samuel, & he inclined his face to the ground, and bowed him selfe.

15 ¶ And Samuel sayde to Saul,

why hast thou disquieted me, to bring mee by? Then Saul answered, I am in great distresse: for the Philistines make warre against mee, and God is departed from me, and answereth me no more, neither by Prophets, neither by dreames: therefore I have called thee, that thou mayest tell mee, what I shall doe.

h Ebr. by the hand of Prophets;

16 Then sayde Samuel, wherefore then dost thou aske of me, seeing the Lord is gone fro thee, & is thine enemy?

17 Euen the Lord hath done to him, as he spake by mine hande: for the Lord will rent the kingdome out of thine hande, and giue it thy neyghbour Dauid.

g That is, to Dauid, Chap. 15.28. [Or, ministerie]

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierre wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Whereouer the Lord will deliuer Israel with thee into the handes of the Philistines: and to morowe shalt thou and thy sonnes be with me, & the Lord shall giue the hoste of Israel into the handes of the Philistines.

h He shall be dead, Chap. 31.6.

20 Then Saul fell straight way all along on the earth, and was sore afraid, because of the wordes of Samuel: so that there was no strength in him: for hee had eaten no bread all the day nor all the night.

i The wicked, when they heare Gods iudgements, tremble and despaire, but can not seeke for mercy by repentance.

21 Then the woman came vnto Saul, and sawe that he was sore troubled, and sayde vnto him, See, thine handmayde hath obeyed thy voyce, and I haue put my soule in mine hande, and haue obeyed thy wordes which thou saydest vnto me.

k I haue ventured my life.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaide, and let me set a morsell of bread before thee, that thou mayest eate & get thee strength, and goe on thy iourney.

23 But he refused, and sayde, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and late on the bed.

24 Now the woman had a fat calfe in the house, and shee halsted, and killed it, and tooke floure and kneaded it, and baked of it unleavened bread.

l Because it required halfe.

25 Then shee brought them before Saul, & before his seruants: and when they had eaten, they stood by, and went away the same night.



CHAP. XXIX.

4 The princes of the Philistines cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

**S**o the Philistines were gathered together with all their armies in Apphek: and the Israelites pitched by the fountaine, which is in Izeel.

[Or in Ain.

[Or, captaines.  
a According to their bands  
of ensignes,

2 And the princes of the Philistines went forth by thunders, but Dauid and his men came behinde with Achish.

3 Then sayde the princes of the Philistines, what doe these Ebreiues here? And Achish layde vnto the princes of the Philistines, Is not this Dauid the seruant of Saul the King of Israel, who hath bene with me these dayes, or these yeeres, and I haue founde nothing in him, since he dwelt with me vnto this day?

b Meaning,  
a long time,  
that is, foure  
monethes and  
certaine dayes,  
Chap. 27. 7.  
† Ebr. fell, as  
Gen. 2. 5. 18.  
1. Chro. 12. 19

4 But the princes of the Philistines were wroth with him, and the princes of the Philistines layd vnto him, Send this fellowe backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master: should he not be with the heades of these men?

c Would not  
Saul receiue  
him to fauour,  
if he could be-  
tray vs?  
Chap. 18. 7.  
and 21. 11.

5 Is not this Dauid, of whome they sang in daunces, saying, Saul slewe his thousande, and Dauid his tenne thousande?

6 Then Achish called Dauid, and sayde vnto him, As the Lord liueth, thou hast bene vpriight and good in my sight, when thou wentest out and in with me in the hoste, neither haue I founde euill with thee, since thou camest to me vnto this day, but the princes do not fauour thee.

d That is,  
was conser-  
uant with me.

† Ebr. thou art  
not good in  
the eyes of the  
princes.

7 Wherefore nolue returne, and goe in peace, that thou displease not the princes of the Philistines.

8 And Dauid sayde vnto Achish, But what haue I done: and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the King?

e This dissimilation can  
not be excused:  
for it grieues  
him to goe a-  
gainst the peo-  
ple of God.

9 Achish then answered, and sayde to Dauid, I know thou pleasest me, as an Angell of God: but the princes of the Philistines haue sayde, Let him not goe with vs to battell.

10 Wherefore nolue rise by earely in

the morning with thy masters seruants that are come with thee: and when ye bee by earely, as soone as ye haue light, depart.

f Watch them  
that fled vnto  
him from  
Saul.

11 So Dauid and his men rose by earely to depart in the morning, and to returne into the land of the Philistines: and the Philistines went by to Izeel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauid's two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies recovereth the pray. 24 He deuidereth it equally. 26 And sendeth part to his friends.

**B**ut when Dauid and his men were come to Ziklag the thirde day, the Amalekites had invaded vpon South, euen vnto Ziklag, and had

a After that  
he departed  
from Achish.

smitten Ziklag, and burnt it with fire, and had taken the women that were therein, prisoners, both small and great, [and] slewe not a man, but carried them away, and went their wayes.

b That is, he  
destroyed the  
citie.

3 So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their wiues, and their daughters were taken prisoners.

c For they  
remained in the  
citie, when the  
men were gone to  
warre.

4 Then Dauid and the people that was with him, lift by their doyes and wept, vntill they could weepe no more.

5 Dauid's two wiues were taken prisoners also, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people intended to stone him, because the hearts of all the people were vexed every man for his finnes and for his daughters: but Dauid comforted him selfe in the Lord his God.

d Thus we  
see, that in trou-  
bles and ad-  
uersities we doe  
not consider  
Gods prouiden-  
ce, but like  
raging beastes  
forget both our  
owne dutie  
and contri-  
tion  
Gods ap-  
pointment  
ouer vs.

7 And Dauid said to Abiathar the priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I followe after this companie: shall I ouertake them? And hee answered him, Followe: for thou shalt surely ouertake them, and recover all.

9 So Dauid and the sixe hundred men that were with him, went, and came to the riuier Besor, where a part of them abode:

e Though  
God seeme to  
leave vs for  
a time, yet if we  
trust in him,  
we shalbe sure  
to finde com-  
fort.

10 But Dauid and foure hundred men folloved (for two hundred abode behinde, being too wearie to goe ouer the riuier Besor)

11 And



f God by his  
providence  
both provided  
for the necessi-  
ty of this poore  
stranger, and  
made him a  
guide to Da-  
uid to accom-  
plish his enter-  
prize.

11 And they found an Egyptian in the  
felde, and brought him to Dauid, and  
gaue him bread & he did eate, and they  
gaue him water to drinke.

12 Also they gaue him a felve figs, and  
two clusters of raisins: and when he had  
eaten, his spirit came againe to him: for  
he had eaten no bread, nor drunke any  
water in three dayes, and three nightes.

13 And Dauid sayd vnto him, To  
whom belondest thou: and whence art  
thou: And he sayd, I am a yong man of  
Egypt, & seruant to an Amalekite: and  
my master left me thre dayes ago, be-  
cause I fell sicke.

14 We roused vpon the South of Che-  
reth, and vpon the coast belonging to  
Judah, and vpon the South of Caleb,  
and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst  
thou bring me to this companie: And he  
sayd, I sweare vnto me by God, that  
thou wilt neither kill me, nor deliuer me  
into the hands of my master, and I will  
bring thee to this companie.

16 And when he had brought him  
thither, beholde, they lay scattered a-  
broad vpon all the earth, eating and  
drinking, and dauncing, because of all the  
great praye that they had taken out of  
the land of the Philistins, and out of the  
land of Judah.

17 And Dauid smote them from the  
twilight, euen vnto the euening of the  
next morow, so that there escaped not a  
man of them, saue four hundred yong  
men, which rode vpon camels, and fled.

18 And Dauid recovered all that the  
Amalekites had taken: also Dauid re-  
scued his two wines.

19 And they lacked nothing, small or  
great, sonne or daughter, or of the spoyle  
of all that they had taken away: Dauid  
recovered them all.

20 Dauid also tooke all the sheepe,  
and the oxen, and they draue them be-  
fore his cattell, and sayd, This is Da-  
uids praye.

21 And Dauid came to the two  
hundred men that were to wearie for  
to follow Dauid: whom they had made  
also to abide at the river Besor: and they  
came to meete Dauid, and to meete the  
people that were with him: so when  
Dauid came neere to the people, he salu-  
ted them.

22 Then answered all the euill and  
wicked of the men that went with Da-  
uid, and sayd, Because they went not

with vs, therefore will we giue them  
none of the pray, that we haue recou-  
red, saue to euery man his wife and his  
children: therefore let them carie them  
away and depart.

23 Then said Dauid, Ye shal not doe  
so, my brethren. With that which the  
Lord hath giuen vs, who hath prefer-  
ued vs, and deliuered the companie that  
came against vs, into our hands.

24 For who will obey you in this  
matter: but as his part [is] that goeth  
downe to the battell, so [shall] his part  
[be], that taryeth by the stuffe: they shal  
part alike.

25 So from that day forward he  
made it a statute and a lawe in Israel,  
vntill this day.

26 When Dauid therefore came to  
Ziklag, he sent of the praye vnto the El-  
ders of Judah and to his friends, say-  
ing, See [there is] a blessing for you of  
the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, and to  
them of South Ramoth, and to them of  
Jattir,

28 And to them of Aroer, & to them of  
Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, & to them  
of the cities of the Ierahmeelites, and  
to them of the cities of the Kenites,

30 And to them of Hornah, & to them  
of Chorathan, and to them of Achach,

31 And to them of Hebron, and to all  
the places where Dauid and his men  
had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the bat-  
tel. 12 The men of Gathooke tooke downe his body, which  
was hanged on the wall.

**N**ow the Philistins fought  
against Israel, and the men  
of Israel fledde away from  
the Philistins, and they fell  
downe wounded in mount Gilboa.

2 And the Philistins praised sore  
vpon Saul and his somnes, and slewe  
Jonathan, and Abinadab, and Maltchi-  
thua Sauls somnes.

3 And when the battell went sore a-  
gainst Saul, the archers and bowmen  
hit him, and he was sore wounded of  
the archers.

4 Then sayd Saul vnto his armour  
bearer, Draw out thy sword, and thrust  
me through therewith, lest I be circum-  
cised come and thrust me through and  
mock me: but his armour bearer would  
not, for he was sore afraid. Therefore  
Saul tooke a sword and fell vpon it.

Cc.i. 5 And

Under these  
are compen-  
densed the  
cattell & goods,  
which apper-  
tained to euery  
man.

Some re-  
ferre these  
wordes to Da-  
uid, that he al-  
leged an olde  
custome and  
lawe, as if it  
were written,  
It is both  
right and iust  
to haue euer,

Shewing  
him selfe  
mindfull of  
their benefites  
towards him,

1. Chro. 10. 1.

Or, slaine.

Ebr. found  
him.  
Or, afraid.

So we see  
that his cruel  
life hath a des-  
perate end, as  
is commonly  
seene in them,  
that persecute  
the children of  
God.

f For others  
were in all a-  
ges had in  
most reuerence  
euen among  
the heathen,

h The wicked  
in their pompe  
and pleasures  
consider not  
the iudgement  
of God, which  
is then at hand  
to smite them.

i Some read,  
and vnto the  
morow of the  
two eueninges:  
that is, three  
dayes.

k Which the  
Amalekites  
had taken of  
others, & Da-  
uid from them  
brought the  
goods of Zik-  
lag.



5 And when his armour bearer saide that Saul was dead, he fell like a vile vpon his sword, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 And when the men of Israel that were on the other side of the <sup>b</sup> valley, and they of the other side of Jordan saide that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistines came and diuelt in them.

8 And on the morowe when the Philistines were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and strip-

ped him out of his armour, and sent into the land of the Philistines on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Ashteroth, but they hanged vp his body on the wall of Bethshan.

11 When the inhabitants of Jabesh Gilead heard, what the Philistines had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes, from the wall of Bethshan, and came to Jabesh, and burnt them there,

13 And tooke their bones and buried them vnder a tree at Jabesh, and fasted seuen dayes.

<sup>d</sup> In token of victorie and triumph.

<sup>e</sup> Whom he had deliuered from their enemies, Chap. 11. 11.

Iere. 35. 5.

2. Sam. 2. 4. f According to the custome of mourneres.

## The second booke of Samuel.

### THE ARGUMENT.

His booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and acties of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble acties of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdom: and howe the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, yprores, and treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children and people: and howe by Gods assistance he ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercometh all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

#### CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the rydings. 19 He lamenteth the death of Saul and Jonathan.



fter the death of Saul, when Dauid was returned from <sup>b</sup> slaughter of the Amalekites, and had bin two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoste from Saul with his <sup>a</sup> clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

3 Then Dauid said vnto him, whence comest thou? And he sayde vnto him, Out of the host of Israel I am escaped.

4 And Dauid sayd vnto him, what is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, holde knowest thou that Saul & Jonathan his sonne be dead?

6 Then the yong man that told him, answered, As I came to mount Gilboa, beholde, Saul leaped vpon his speare, and loe, the charrets and <sup>b</sup> horsemen folloved hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, here am I.

8 And he said vnto me, who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, & slew him, and because I was sure that he could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and

<sup>b</sup> As I fled to the chase.

<sup>c</sup> Or, captaines

<sup>e</sup> He was an Amalekite boye, but renounced his countrey and ioyned with the Israelites, <sup>f</sup> Ebr. stand; vpon.

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<sup>b</sup> Neere to Gilboa.  
<sup>c</sup> The tribes of Reuben and Gad, and half the tribe of Ephassey.

1. Sam. 30. 17.

<sup>a</sup> Seeming to lament the ouerthrow of the people of Israel.



5 And when his armour bearer saide that Saul was dead, he fell like a vile vpon his sword, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 And when the men of Israel that were on the other side of the <sup>b</sup> valley, and they of the other side of Jordan saide that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistines came and diuelt in them.

8 And on the morowe when the Philistines were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and strip-

ped him out of his armour, and sent into the land of the Philistines on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Ashteroth, but they hanged vp his body on the wall of Bethshan.

11 When the inhabitants of Jabesh Gilead heard, what the Philistines had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes, from the wall of Bethshan, and came to Jabesh, and burnt them there,

13 And tooke their bones and buried them vnder a tree at Jabesh, and fasted seuen dayes.

<sup>d</sup> In token of victory and triumph.

<sup>e</sup> Whom he had deliuered from their enemies, Chap. 11. 11.

Iere. 35. 5.

2. Sam. 2. 4. f According to the custome of mourneres.

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1. Sam. 30. 17.

<sup>a</sup> Seeming to lament the ouerthrow of the people of Israel.



and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Jonathan his sonne, & for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 **C** Afterwarde Dauid sayd vnto the yong man that tolde it him, whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid sayd vnto him, how wast thou not afraide, to put forth thine hand to destroy y<sup>e</sup> Anointed of the Lord?

15 Then Dauid called one of his yong men, and sayd, See nere, and fall vpon him. And he smote him that he dyed.

16 Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lordes Anointed.

17 **C** Then Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne,

18 (Also he bade them teach the children of Iudah to shoothe, as it is written in the booke of \* Iasher)

19 O noble Israel, he is slaine vpon thy hie places: howe are the mightie ouerthrowen?

20 Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest y<sup>e</sup> daughters of the Philistines reioyce, lest the daughters of y<sup>e</sup> vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there sacrifices of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

22 The bow of Jonathan neuer turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasant in their liues, and in their deaths they were not deuoued: they were swifter then eagles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, with pleasures, & hanged ornaments of golde vpon your apparel.

25 Howe were the mightie slaine in the middes of the battell: O Jonathan,

thou wast slaine in thine hie places.

26 Who is me for thee, my brother Jonathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: howe are the mightie ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

4 Dauid is anointed King in Hebron, 9 Abner maketh Ish-bosheth King ouer Israel, 15 The battell of the seruants of Dauid and Ish-bosheth, 32 The buriall of Asahel,

**A**fter this, Dauid asked counsel of the Lord, saying, Shall I go vp into any of the cities of Iudah? And y<sup>e</sup> Lord sayd vnto him, Go vp. And Dauid sayd, whither shall I go? he then answered, Vnto Hebron.

2 So Dauid went by thither and his two wiues also, Ahinoam the Jezreelite, and Abigail Nabals wife y<sup>e</sup> Carmelite.

3 And Dauid brought by the men that were with him, euery man with his housholde, and they dwelt in the cities of Hebron.

4 **C** Then the men of Iudah came, and there they anointed Dauid King ouer the house of Iudah. And they tolde Dauid, saying, That the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers into the men of Iabesh Gilead, and sayd vnto them, Blessed are ye of the Lord, that ye haue shewed such kinodes vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and truth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anointed me King ouer them.

8 **C** But Abner the sonne of Ner that was capitaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Bahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, & ouer Izreel, and ouer Ephraim and ouer Benjamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was foure yeere olde when he beganne to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and sixe moneths)

Cr.ii.

12 **C** And

<sup>m</sup> Either towarde their husbands, or their children,

<sup>a</sup> By the means of the hie priest, as 1 Sam. 23. 2, & 2 Sam. 5. 19,

<sup>b</sup> Which cite was also called Kirath-arba, Iosh. 14. 15

<sup>c</sup> In the time of his persecution,

1 Sam. 31. 13.

<sup>d</sup> According to his promises, which is to recompence that are mercifull,

<sup>e</sup> So that you shall not want a capitaine and a defender.

<sup>f</sup> Over the eleuant tribes,

<sup>g</sup> After this time was expired, he reigned ouer all the countrey 33. yeeres, chap. 5. 5.

Chap. 3. 31. & 13. 31.

<sup>e</sup> After the lamentation he examined him againe,

Psal. 105. 15.

<sup>f</sup> Thou art iustly punished for thy sinne,

<sup>g</sup> That they might be able to match their enemies the Philistines in that arte, Iosh. 10. 13. <sup>h</sup> Or, righteous, <sup>i</sup> Spanning, Saul, Mich. 1. 10.

<sup>i</sup> Let their fertile fields be barren, & bring forth no fruit to offer to the Lord,

<sup>k</sup> They were both together in Gilboa,

<sup>l</sup> As rich garments, & costly trawles,



12 And Abner the sonne of Ner, and the seruants of Ish-boseth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zeruiah, and the seruants of Dauid went out & met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner sayde to Joab, Let the yong men nolbe arde, and play before vs. And Joab said, Let them arise.

15 Then there arose and went ouer the lue of Beniamin by noniber, which pertained to Ish-boseth the sonne of Saul, and the lue of the seruants of Dauid.

16 And every one caught his fellow by the head, and thrust his sword in his fellowes side, so they fel down together: wherefore the place was called Helkath-hazurim, which is in Gibeon.

17 And the battel was exceeding fore that same day: for Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Joab, and Abishai, and Ahabel. And Ahabel was as light on foote as a wilde roe.

19 And Ahabel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and sayd, Art thou Ahabel? And he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand, or to the left, and take one of the yong men, and take thee his weapons: but Ahabel would not depart from him.

22 And Abner sayd to Ahabel, Depart from me: wherefore should I finite thee to the ground: holde then should I be able to holde by my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the fift rib, that the speare came out behinde him: and he fell downe there, and dyed in his place. And as many as came to the place where Ahabel fell downe and dyed, stood still.

24 Joab also & Abishai pursued after Abner: and the sunne went down, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesses of Gibeon.

25 And the children of Beniamin ga-

thered them selues together after Abner, and were on an heape and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shal the sword deuoure for ever? knowest thou not, that it will be bitternes in the latter ende: holde long then shall it be, or thou bid the people returne from following their brethren?

27 And Joab sayde, As God liueth, if thou haddest not spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 So Joab blew a trumpet, and all the people stood still and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went ouer Jordan, and past through all Bethzon till they came to Mahanaim.

30 Joab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Ahabel.

31 But the seruants of Dauid had smitten of Beniamin, & of Abners men, [so that] three hundred and three score men dyed.

32 And they tooke by Ahabel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

### CHAP. III.

1 Long warre betweene the houses of Saul & Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Joab killeth him.

There was then a long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, & the house of Saul waxed weaker.

2 And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Jezreelite. 3 And his second was Chileab of Abigail the wife of Nabal the Carmelite: and the thirde, Absalom the sonne of Maacah the daughter of Talmai the King of Gethur.

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital.

5 And the sixt, Ithrean by Eglah Dauids wife: these were borne to Dauid in Hebron.

6 Now while there was warre betweene the house of Saul & the house of Dauid,

h. Let vs see howe they can handle their weapons.

i. Sperring, his aduersary.

j. Or, the field of strong men.

k. After that these four and thwente were slaine.

l. Or, spoyle.

m. Whyp dost thou pronounce me to kill thee?

n. Somer read, in those parts, whereas the luey partes are: as the heart, the lungs, the liuer, the milke, and the gall.

n. Shall we not make an end of murthering?

o. If thou haddest not pronounced them to battel, as ver.

14.

Or, wildernes.

Or, to the tents.

p. Thus God would confirme Dauid in his kingdom by the destruction of his aduersaries.

a. That is, without intermission industrious, which was the whole reigne of Ish-boseth.

b. Who is called also Daniel. Ch. 3. 1.

c. Adoniah serueth sixe monethes.



Dauid, Abner made all his poluer for the houſe of Saul.

7 And Saul had a concubine named Riſpah, daughter of Aiah. And Iſh-boſeth ſaid to Abner, wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſeth, and ſaid, Am I a dogs head, which againſt Judah do he we mercy this day vnto the houſe of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargeſt me this day with a faulte concerning this woman?

9 So do God to Abner, and more alſo, except, as the Lorde hath ſworne to Dauid, euen ſo I do to him,

10 To remove the kingdom from the houſe of Saul, that the throne of Dauid may be ſtabliſhed ouer Iſrael, and ouer Judah, euen from Dan to Beer ſheba.

11 And hee durſt not mooue anſwere to Abner: for he feared him.

12 Then Abner ſent meſſengers to Dauid, on his behalfe, ſaying, whole is the land: who ſhould alſo ſay, Make covenant with me, and behold, mine hand ſhalbe with thee, to bring all Iſrael vnto thee.

13 Who ſaide, well, I will make a covenant with thee: but one thing I require of thee, that is, that thou ſee not my face except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 Then Dauid ſent meſſengers to Iſh-boſeth Sauls ſonne, ſaying, Deliuer me my wife Michal, which I married for an hundred ſcore kinnes of the Philiftines.

15 And Iſh-boſeth ſent, and tooke her from her huſbande \* Phaltiel the ſonne of Laich.

16 And her huſband went with her, and came weeping behind her, vnto Bahurim: then ſaid Abner vnto him, Go, and returne. So he returned.

17 And Abner had communication with the Elders of Iſrael, ſaying, We ſought for Dauid in times paſt, that hee might be your king.

18 Now then do it: for the Lorde hath ſpoken of Dauid, ſaying, By the hand of my ſervant Dauid I will ſaue my people Iſrael out of the handes of the Philiftines, and out of the handes of all their enemies.

19 Alſo Abner ſpake to Beniamin, and afterwarde Abner went to ſpeake

with Dauid in Hebron, [concerning] all that Iſrael was content with, and the whole houſe of Beniamin.

20 So Abner came to Dauid to Hebron, hauing ſixtye men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſaide vnto Dauid, I will riſe vp, and go gather all Iſrael vnto my lord the king, that they may make a covenant with thee, [and] that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went in peace.

22 And behold, the ſeruants of Dauid & Ioaſ came from the campe, and brought a great pray with them: but Abner was not with Dauid in Hebron: for he had ſent him away, and he departed in peace.

23 When Ioaſ, and all the hoſte that was with him were come, men tolde Ioaſ, ſaying, Abner the ſonne of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Ioaſ came to the king, and ſaid, what haſt thou done: behold, Abner came vnto thee, why haſt thou ſent him away, and he is departed?

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doeſt.

26 And when Ioaſ was gone out fro Dauid, he ſent meſſengers after Abner, which brought him againe from the well of Striah vnto Dauid.

27 And when Abner was come againe to Hebron, Ioaſ tooke him aſide in the gate to ſpeake with him peaceably, and ſmote him vnder the ſide, that he died, for the blood of Ahaiſ his brother.

28 And when afterwarde it came to Dauids eare, he ſaid, I and my kingdome are guiltleſſe before the Lorde for euery concerning the blood of Abner the ſonne of Ner.

29 Let the blood fall on the head of Ioaſ, and on all his fathers houſe, that the houſe of Ioaſ be neuer without ſome that haue running iſſues, or leper, or that leaneth on a ſtaffe, or that doeth fall on the ſword, or that lacketh bread.

30 (So Ioaſ and Ahithai his brother ſlew Abner, becauſe he had ſlaine their brother Ahaiſ at Gibeon in battel)

31 And Dauid ſaid to Ioaſ, and to all the people that were with him, Rent your clothes, and put on ſackcloth, and

Ec. iiii.

mourne

g. Who charged the kingdome, becauſe of their father Saul,

h. Or, without harme,

h. From warre againſt the Philiftines.

i. Here appeareth the malicious minde of Ioaſ, who would haue had the king to ſlay Abner for his private grudge.

i. King. i. 5.

Or ſecretely.

Chap. 2. 23.

k. The Lorde knoweth that I did not come ſent to his death.

l. Ahithai ſaid to ſlay him with Ioaſ, becauſe he conſented to the murder.

d. Doeſt thou eſteeme me no more then a dog for all my ſervice done to thy fathers houſe?

e. We ſee how the wicked can not abide to be aſſembled of their fautes, but ſeek their diſpleaſure, which goe about to bring them from their wickednes.

l. Or ſecretely.

1. Sam. 18. 25. 27.

1. Sam. 9. 44.

f. Rather for malice that hee bare to Ioaſ, than for Iſh-boſeth, then ſo Ioaſe he bare to Dauid.

g. Ebr. in the eares of Beniamin.



*m Mourning,  
before the  
corps,*

mourne <sup>m</sup> before Abner: and king David himselfe followed the beare.

32 And when they had buried Abner in hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, & said, Died Abner as a foole dieth:

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: but as a man fallen before wicked men, [so] diddest thou fall. And all the people wept againe for him.

35 After wards all the people came to cause David eat meat while it was yet day, but David swaie, saying, So doe God to me & more also, if I taste bread, or ought els all the summe be doine.

36 And all the people kneele it, and it pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, holbe that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruantes, Knowe ye not, that there is a prince and great man fallen this day in Israel:

39 And I am this day weake and [newly] anointed king: and these men the sonnes of Zeruiah be to [hard] for me: the Lord rewarde the doer of euill according to his wickednes.

#### CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 David commaunded them to be slaine.

**A**ND when Sauls sonne heard that Abner was dead in hebron, then his hands were feeble, & all Israel was afrayde.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin. (for Beeroth was reckened to Benjamin.)

3 Because Beerothites fled to Gittaim, & sojourned there, vnto this day.

4 And Jonathan Sauls sonne had a sonne that was lame on his feet: he was five yere olde when the tidings came of Saul and Jonathan out of Israel: then his nourse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Hephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the

house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, [as] they would haue wheate, and they smote him vnder the fist [rid] and fled.

7 For when they came into the house, hee slept on his bed in his bedchamber, and they knote him, and slew him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Ish-bosheth vnto David to hebron, and said to the king, Beholde the head of Ish-bosheth Sauls sonne thine enemy, who fought after thy life: and the Lord hath auenged my loide the king this day of Saul and of his seede.

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 when one tolde mee, and sayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a rewarde for his tidings:

11 Holbe much more, when wicked men haue slaine a righteous person in his owne house, [and] vpo his bed: shall I not now therefore require his blood at your hand, & take you from the earth?

12 Then David commaunded his yong men, and they slewe them, and cut off their hands and their feete, and hanged them by ouer the poole in hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of Abner in hebron.

#### CHAP. V.

3 David is made king ouer all Israel. 7 he taketh the fort of Zion. 19 Hee at hebr council of the Loyd, 20 Ant ouer: commaeth the Philistims twise.

**W**HEN came all the tribes of Israel to David vnto hebron, and saide thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lorde hath said to thee, Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to hebron: and king David made a covenant with them in hebron before the Lorde: and they anointed

David

*c They dis-  
guised them-  
selues as mar-  
chantes, wholy  
came to bye  
wheat.*

*e There is no-  
thing so wise &  
dangerous,  
which the wicked  
will not en-  
terpryse in  
hope of liue  
and fauour.  
[Or, wilder-  
nes.]*

*Chap. x. 12.*

*g For as much  
as neither the  
example of  
him that slewe  
Saul, nor due-  
tie to their  
master, nor the  
innocencie of  
the person, nor  
reuerence of  
the place, nor  
time did  
moue them,  
they deserued  
most grieuous  
punishment.  
Chap. 3. 32.*

*1. Chro. 11. 1.*

*a We are of  
thy kinred, and  
most nere ioy-  
ned vnto thee.  
Psal. 78. 71.*

*b That is, ta-  
king the Lorde  
to witness: for  
the Tribe was  
as yet in Abi-  
nahs house.*

*p It is expre-  
ssed sometime  
not onely to  
consecrate in-  
ward ioyowe,  
but also that it  
may appeare  
to others, to  
the intent that  
they may be  
satisfied.*

*l Or, cruel.*

*a That is, Ish-  
bosheth.*

*b Mourning,  
that hee was dis-  
couraged.*

*c The ciitie  
Beeroth was  
in the tribe of  
Benjamin,  
Ios. 18. 25.  
d After the  
death of Saul,  
for feare of the  
Philistims.*



Dauid king ouer Israel.

4 C Dauid [Was] thirtie yere olde when he began to reigne: [and] he reigned fourtie yere.

Chap. 2. 11.

5 In hebron he reigned ouer Iudah \* leuen yere, and fixe moneths: and in Ierusalem hee reigned thirtie and thre yeres ouer all Israel and Iudah.

6 C The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called doles blinde and lame guides: therefore the Jebusites ment, that they shoulde proue that their goos were neither blinde nor lame.

1. Chro. 11. 6.

7 But Dauid tooke the fort of Zion: this is the cite of Dauid.

8 Now Dauid had said the same day, whosoever smiteth the Jebusites, and getteth vp to the gutters and [smiteth] the lame and blinde, which Dauids soule hateth, [I wil] preffere him: therefore they said, The blinde and the lame shall not come into that house.

d The doles shoulde enter no more into that place.

e One built from y towne house round about to his owne house. 1. Chro. 11. 8. \* Ebr. Zor.

9 So Dauid dwelt in that forte, and called it the cite of Dauid, and Dauid built rounde about it, from \* Hillo, and inward.

10 And Dauid prospered & grew: for the Lord God of hostes [was] with him.

11 C Hiram also king of \* Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, and that hee had created his kingdome for his people Israels sake.

1. Chro. 3. 9.

13 And Dauid tooke him mo \* concubines and wiuces out of Ierusalem after he was come from hebron, & mo sonnes and daughters were borne to Dauid.

1. Chro. 3. 5.

14 \* And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elithua, and Reppha, and Iaphia,

16 And Elithama, and Eliada, and Eliphalet.

1. Chro. 14. 8. and 11. 16.

17 C But whē the Philistims heard that they had anointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spred themselves in the balley of Rephaim.

f By Abin, that the preist.

19 Then Dauid asked counsell of the Lord, saying, Shall I go vp to the philistims: wilt thou deliuer them into mine handes: and the Lorde answered Dauid, So bp: for I will doubtlesse deliuer the Philistims into thine handes.

20 C Then Dauid came to Baal perazim, and smote them there, and saide, The Lorde hath deuoted mine enemies asunder before mee, as waters be deuoted asunder: therefore he called the name of that place, || Baal perazim.

1sa. 28. 21.

21 And there they left their images, and Dauid and his men \* burnt them.

g Or, the plaine of diuisions.

22 Againē the Philistims came vp, and spred them selues in the balley of Rephaim.

1. Chr. 14. 12.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not go vp, [but] turne about behinde them, and come vpon them ouer against the mulberie trees.

h Meaning, the balley of giants, which Dauid called Baal perazim because of his victory.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remooue: for then shall the Lord go out before thee, to smite \* hoste of the Philistims.

25 Then Dauid did so as the Lorde had commaunded him, and smote the Philistims from Geba, vntill thou come to \* Gazer.

i Which was in the tribe of Benjamin, but the Philistims did possesse it.

#### CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 \* Zab is stricken, and dyeth. 14 Dauid directeth before it. 16 And is therefore respited of his wife Achisai.

A Gaine Dauid gathered together all the \* chosen me of Israel, [euē] thirtie thousand.

|| Or, chiefe.

2 \* And Dauid arose and went with all the people that were with him from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

1. Chr. 13. 5. 6.

3 And they put the Arke of God by on a newe cart, and brought it out of the house of Abinadab that was in Gibeah. And Uzzah and Ahio the sonnes of Abinadab did driue the newe cart.

b Which was an he place of the cite of Baale.

4 And when they brought the Arke of God out of the house of \* Abinadab, that was at Gibeah, Ahio went before the Arke.

1. Sam. 7. 2.

5 And Dauid and all the house of Israel played before the Lorde on all \* instruments made of ftre, and on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

c Psalms God, and sang psalmes.

6 C \* And when they came to Nachon the threshing floore, Uzzah put his hande to the Arke of God, and heide it:

1. Chr. 13. 10.

Et. iiii.

for



for the oren did shake it.

7 And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, & there he died by the Arke of God.

8 And Dauid was displeased, because the Lord had smitten Uzzah: and hee called the name of the place Peres Uzzah until this day.

9 Therefore Dauid that day feared the Lord, and said, how shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom: a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one tolde king Dauid, saying, \* The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, hee offered an ore, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a lincen Ephod.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Saulls daughter looked through a window, and sawe king Dauid leape, and dance before the Lord, and she despised him in her heart.

17 And when they had brought in the Arke of the Lord, they let it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And alsoone as Dauid had made an ende of offering burnt offerings & peace offerings, hee blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, [euen] among the whole multitude of Israel, aswell to the women as men, to every one a cake of bread, and a piece of flesh, & a bottell of wine: so all the people departed every one to his house.

20 ¶ Then Dauid returned to blesse

his house, and Michal the daughter of Saul came out to meet Dauid, and said, How glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruantes, as a foole vncouereth himselfe.

21 ¶ The Dauid said vnto Michal, [It was] before the Lord, which chose me rather then thy father, & all his house, and commanded me to be ruler over the people of the Lord, [euen] ouer Israel: and therefore wil I play before the Lord.

22 And will yet bee more vile then thus, & will be tolde in mine owne sight, and of the very lame maydeseruantes, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no childe vnto the day of her death.

#### CHAP. VII.

2 Dauid would builde God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benedictes, 12 Hee promisseth continuance of his kingdom and posteritie.

¶ Afterwarde \* When the king late in his house & the Lord had giuen him rest rounde about from all his enemies,

2 The king sayde vnto Nathan the Prophet, Beholde, wolde I dwell in an house of cedar trees, and the Ark of God remaineth within the curtaines.

3 Then Nathan saide vnto the king, Go, and do all that is in thine heart: for the Lord [is] with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying, 5 Goe, and tell my seruant Dauid, Thus saith the Lord, Shalt thou builde me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with any of the tribes of Israel when I commaunded [the Judges] to feede my people Israel: or said I, Why builde ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepe cote folowinge the sheepe, that thou mightest be ruler over my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue

[Or, vaine man.

It was for no worldly affection, but only for that zeale that I haue to Gods glory.

Which was a punishment, because she mocked the seruant of God,

1. Chro. 17. 2.

a Within the Tabernacle covered with skinned, 2 Cor. 2. 6.

b Speaking, he should not yett Nathan speaking according to mans iudgement and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning that without Gods assistance ought to be attempted.

1. Sam. 2. 6. 12. psal. 78. 70.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his especiall worde, & Ebr. made a breach.

¶ Or the diuision of Vzzah,

e Who was a Leuite, and had dwelt in Gittaim, 1. Chro. 15. 21.

1. Chro. 15. 25.

f Speaking, he caused the Leuites to beare it, according to the Lawe,

g With a garment like to the Priestes garment,

h The worshipings are not able to comprehend the motions that moue the children of God, to praise God by all manner of means.

1. Chro. 16. 2.

i That is, to pray for his house, as he had done for the people.



d I haue made thee famous through all the world.

e He promiſeth them quietnes, if they will walke in his feare and obedience,

1.King.8.20.

1.King.5.5.  
6.12.  
1.Chro.22.10.

Hebr.1.5.  
Pſal.89.31,  
32.  
f That is, gett by, as fathers be to chaſtiſe their children,

g This was begun in Saulon as a ſigure, but accompliſhed in Chriſt,

†Ebr. is this the lawe of man?

h Commeth not chieftly rather of thy free mercede, then of any worthines that can be in man?

Deut.4.7.

haue made thee a great name, like vnto the name of the great men that are in the earth.

10 (Alſo I will appoint a place for my people Iſrael, and will plant it, that they may dwell in a place of their owne, and moue no more, neither ſhall wicked people trouble them any more as before time,

11 And ſince the time that I let Iudges ouer my people of Iſrael) and I will giue thee reſt from all thine enemies: alſo the Lord telleth thee, that he will make thee an houſe.

12 And when thy dayes be fulfilled, thou ſhalt ſleepe with thy fathers, and I will ſet vp thy ſeede after thee, which ſhall proceede out of thy body, and will ſtabliſh his kingdome.

13 He ſhall builde an houſe for my name, and I will ſtabliſh the throne of his kingdome for euer.

14 I will be his father, and he ſhall be my ſonne: and if he ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men.

15 But my mercede ſhall not depart away from him, as I tooke it fro Saul whom I haue put away before thee.

16 And thine houſe ſhall be ſtabliſhed and thy kingdome for euer before thee, [euen] thy throne ſhall be ſtabliſhed for euer.

17 According to all theſe wordes, and according to all this viſio, Nathan ſpake thus vnto Dauid.

18 Then king Dauid went in, and ſate before the Lord, and ſaide, who am I, O Lord God, & what is mine houſe, that thou haſt brought me hitherto:

19 And this was yet a ſmall thing in thy ſight, O Lord God, therefore thou haſt ſpoke alſo of thy ſeruants houſe for a great while: but both this apperteyne to man, O Lord God:

20 And what can Dauid ſay more vnto thee: for thou, Lord God, knoweſt thy ſeruant.

21 For thy wordes ſake, & according to thine owne heart haſt thou done al theſe great things, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſides thee, according to all that we haue heard with our eares.

23 And what one people in the earth is like thy people, like Iſrael: whole God went & redeemed them to himſelfe,

that they might be his people, and that he might make him a name, and doe for you great things, and terrible for thy

land, O Lord, [euen] for thy people, whom thou redeemedſt to thee out of Egypt, [fro] the nations, & their gods:

24 For thou haſt ordeined to thy ſelfe thy people Iſrael to be thy people for euer: & thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the worde that thou haſt ſpoken concerning thy ſeruant and his houſe, and do as thou haſt ſaid.

26 And let thy name be magnified for euer by them: I ſhall ſay, The Lord of hoſtes [is] the God ouer Iſrael: and let the houſe of thy ſeruant Dauid be ſtabliſhed before thee.

27 For thou, O Lord of hoſtes, God of Iſrael, haſt reueiled vnto thy ſeruant, ſaying, I will build thee an houſe: therefore haſt thy ſeruant ben bolde to pray this prayer vnto thee.

28 Therefore now, O Lord God, [for] thou art God, and thy wordes be true, and thou haſt tolde this goodnes vnto thy ſeruant)

29 Therefore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou, O Lord God, haſt ſpoken it: and let the houſe of thy ſeruant be bleſſed for euer, with thy bleſſing.

CHAP. VIII.

1 Dauid ouercommeth the Philiftines, and other ſtrange nations, and maketh them tributaries to Iſrael.

After this now, Dauid ſinot the Philiftines, and ſubdued them, and Dauid tooke the bundle of bondage out of the hand of the Philiftines.

2 And he ſinote Moab, and meaſured them with a cord, and caſt them downe to the ground: he meaſured them with two cords to put them to death, & with one full cord to keepe them aliu: ſo became the Moabites Dauids ſeruants, and brought giftes.

3 Dauid ſinote alſo Hadadezer the ſonne of Rehob King of Zobah as hee went to recover his border at the riner Euphrates.

4 And Dauid tooke of them a thouſand and ſeuene hundred and threetye ſouldiers, and Dauid deſtroyed all the charrets, but hee reſerued an hundred and threetye of them.

5 Then came the Aramites of Danieſek

i O Iſrael,

k And inheritance, which is Iſrael,

l From the Egyptians & their moles, m De he ſeruet that Gods free election is the only cauſe, why the Iſraelites were choſen to be his people,

n This prayer is moſt reſpectfull, when we chieftly ſeeke Gods glory, & the accompliſhment of his promiſes. †Ebr. ſounded his heart diſpoſed.

o Therefore I ſincerely beleue it ſhall come to paſſe,

1.Chro.18.1.  
pſal.60.2.

q Or Methgammah. a So that they payed no more tribute,

b He ſlew into parces, as it pleaſed him, and reſerued the third,

†Or, enlarge. †Ebr. Peraiu.

†Or, brought the horſes of the charrets. †Or, the Syrians,



¶ Or, the Syrians.  
¶ Or, of Damascus: that is, which dwell neere Damascus.  
e In that part of Syria, where Damascus was.  
d They payed pecuniary tribute.

e For the use of the Temple.

¶ Or, Antiochia.

† Ebr. to aske peace.  
† Ebr. blese him.  
f For seeing Dauid victorious, he was glad to intreat of peace.  
† Ebr. in his hand.

¶ Or, Syria, or Coelosyria.

¶ Or, in Gemelah.

¶ Or, in all his enterprises.

g He gaue indgement in controuersie, and was mercifull toward the people.

¶ Or, writer of Chronicles.

¶ Or, was ouer the Cherethites.

h The Cherethites and Pelishtines were as the kings gards, and had charge of his person.

¶ Dammelek to succour hadadazer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in Aram of Dammelek: and the Aramites became seruants to Dauid, and brought giftes. And the Lord saued Dauid wheresoener he went.

7 And Dauid tooke the shieldes of gold which belonged to the seruants of hadadazer, and brought them to Ierusalem.

8 And out of Bethai, and Bersothai (cities of hadadazer) King Dauid brought exceeding much brasle.

9 ¶ Then Toi King of Hamath heard howe Dauid had smitten all the hoste of hadadazer.

10 Therefore Toi sent Ioram his sonne vnto King Dauid, to salute him, and to reioyce with him because hee had fought against hadadazer, and beaten him: for hadadazer had warre with Toi who brought with him vessels of siluer, and vessels of gold, and vessels of brasle.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoyle of hadadazer the sonne of Reijob King of Zobah.

13 So Dauid gaue a name after that he returned, and had name of the Aramites in the valley of salt eightene thousand men.

14 And hee put a garison in Edom: throughout all Edom put he his souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid whithersoener he went.

15 Thus Dauid reigned ouer all Israel, and executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the host, and Iohaphat the sonne of Ahilud was recorder.

17 And Zadok the sonne of Abiathur, and Ahimelech the sonne of Abiathar were the priests, and Seraiah the scribe.

18 And Benaiahu the sonne of Jehotada, and the Cherethites and the Pelishtines, and Cherethites were chief rulers.

CHAP. IX.

2 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Jonathan. 10 He appointeth Ziba to see to the ppytie of his lands.

¶ And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the householde of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King laide vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the King laide, Remembere there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Jonathan hath yet a sonne, I amne of his feete.

4 Then the King laide vnto him, where is he? And Ziba laide vnto the King, Beholde, he is in the house of Bachir the sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Bachir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid laide, Mephibosheth: And he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindness for Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and saide, what is thy seruant, that thou shouldest looke vpon such a dead dog as I am?

9 Then the King called Ziba Sauls seruant, and said vnto him, I haue giue vnto thy masters sonne all that pertained to Saul and to all his house.

10 Thou therefore, and thy sonnes and thy seruants shall till the lande for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (nowe Ziba had fiftene sonnes, and twentie seruants)

11 Then said Ziba vnto the King, According to al that my lord the King hath commanded his seruant, so shall thy seruant do, that Mephibosheth may eate at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yong lone named Bichai, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eat continually at the Kings table, and was lame on both his feete.

CHAP

a Because of mine othe and promises made to Jonathan, 1. Sa. 20. 15.

b Such mercie, as shalbe acceptable to God. Chap. 4. 4.

c Who was also called Eitan, the father of Bachsheba Dauids wife.

¶ Or, lands.

d Speaking, a despised person.

¶ Or, nephews.

e Be ye proud: our seruants and gouernors of his lands: that they may be profitable.

f That Mephibosheth may haue all things at commandment as becometh a kings sonne.



CHAP. X.

4 The messengers of Dauid are vileriously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.

1. Chro. 19. 2.

**A**fter this, the \* King of the children of Ammon died, and Hanun his sonne reigned in his stead.

a The children of God are not humbled full of a benefice received.

2 Then saide Dauid, I will shewe kindness vnto Hanun the sonne of Nahath, as his father shewed kindness vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

4 Ebr. in thine eyes doth Dauid.

3 And the princes of the children of Ammon saide vnto Hanun their lord, **T**hinkest thou that Dauid doth honour thy father, y he hath sent comforters to thee: hath not Dauid rather sent his seruants vnto thee, to search the cite, and to spie it out, and to ouerthrow it.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell runne to the destruction of their country.

4 Wherefore Hanun tooke Dauids seruants, & shaued off the half of their beards, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 **W**hen it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and y King saide, Tarry at Jericho, vntill your beards be growen, then returne.

c That they had defecued Dauids displeasure, for the inuirtue done to his ambassadors. Or, Syrians.

6 **A**nd when the children of Ammon saide that they stank in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and y Aramites of Zoba, twentie thousand footemen, & of King Baacah a thousande men, and of Jithobabel thousand men.

7 And whē Dauid heard of it, he sent Joab, & all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate: and the Aramites of Zoba, and of Rehob, and of Jithob, and of Baacah [were] by themselves in the field.

d These were diuers parties of the countrey of Syria, whereby appeared that the Syrians served, where they might haue entertainment, as now y Syrians do.

9 When Joab saide that the front of the battell was against him before and behinde, he chose of al y choise of Israel, & put them in aray against y Aramites.

10 And the rest of the people he deliuered into the hand of Abithai his brother, that he might put them in aray against the children of Ammon.

11 And he saide, If the Aramites be stronger then I, thou shalt helpe me, and if y children of Ammon be to strong for thee, I will come and succour thee.

12 **B**e strong and let vs be valiant for our people, & for the cities of our God, and let the Lorde do that which is good in his eyes.

e Here is declared wherefore warre ought to be undertaken: for the defence of true religion and Gods people.

13 Then Joab, and the people that was with him, toynd in battell with the Aramites, who fled before him.

14 And when the children of Ammon saide that the Aramites fled, they fled also before Abithai, and entred into the cite. so Joab returned from the children of Ammon, and came to Jerusalem.

15 **A**nd when the Aramites saide that they were smitten before Israel, they gathered them together.

Or, Hadadezer. Or, Euphrates.

16 And y Hadadezer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine off hoste of Hadadezer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, and passed ouer Iordan & came to Helam: and the Aramites set themselves in aray against Dauid, & fought with him.

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed s leuen hundred charrets of the Aramites, & fourtie thousand horsemen, & smote Shobach the captaine of his host, who dyed there.

g Which were the chiefeest and most principall: for in all he destroyed 7000. 2s. 1. Chro. 19. 1807, the soldiers which were in 700, charrets.

19 And when all the Kings, that were y seruants to Hadadezer, saide that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The cite Rabbah is besieged. 4 Dauid committeth adulterie. 17 Uriah is slaine. 27 Dauid marieth Bath-sheba.

**A**d when the yeele was expired in the time whē Kings go forth [to battell,] Dauid sent Joab, and his seruants with him, and al Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

h The yeele following a bout y spring time. 1. Chro. 20. 1.

2 **A**nd when it was evening tide, Dauid arose out of his bed, and walked vpon the roofof the Kings palace: and from y roofof he saw a woman washing her selfe: and y woman was very beautiful to looke vpon.

b Whetherup on he wold rest at after noone, as was read of Abi-borath, Chap. 47.

3 And Dauid sent and inquired what woman it was: and [one] sayd, Is not this Bath-sheba y daughter of Eliam, wife to Uriah the Hittite?

c Who was not an Israelite boyne, but conuerted to the true religion.

4 Then Dauid sent messengers, and tooke her away: and she came vnto him

and



Leuit. 15. 19.  
and 18. 19.

and he lay with her: (now she was<sup>a</sup> purified from her uncleannes) and he returned vnto her house.

5 And the woman conceived: therefore she sent and told Dauid, and saide, I am with childe.

6 ¶ Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how he doth, and how the people fared, and how the warre prospered.

8 Afterward Dauid saide to Uriah, Go downe to thine house, and wash thy feet. So Uriah departed out of the Kinges palace, and the King sent a present after him.

9 But Uriah slept at the doore of the Kinges palace with all his seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid said vnto Uriah, Commest thou not from thy iourney: why didst thou not go downe to thine house?

11 Then Uriah answered Dauid, The Arke and Israel, and Judah dwell in tentes: and my lord Joab and the seruants of my lord abide in the open fieldes: shall I then go into mine house to eate and drinke, and lie with my wife: [by] thy life, and by the life of thy soule, I will not do this thing.

12 Then Dauid said vnto Uriah, Carry yet this day, & to morrowe I will send thee away. So Uriah abode in Jerusalem that day, and the morrow.

13 Then Dauid called him, and he did eate and drinke before him, and hee made him drinke: and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrow Dauid wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote thus in the letter, Put ye Uriah in the forefront of the battell, and reule ye backe from him, that he may be slaine, and die.

16 ¶ So when Joab besieged the citie, hee assigned Uriah vnto a place, where he knew that strong men were.

17 And the men of the citie came out, and fought with Joab: and there fell of the people of the seruants of Dauid, and Uriah the Hittite also died.

18 Then Joab sent and tolde Dauid

all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 ¶ And if the Kings anger arise, so that he lay vnto thee, wherefore approached ye vnto the citie to fight: knele ye not that they would hurle from his wall,

21 who smote Abimelech some of Jerubelheh: did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez: why went you nie the wall: Then say thou, Thy seruant Uriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Joab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we pursued them vnto the entering of the gate.

24 But the shooters shot from the wall against thy seruants, and [some] of the Kings seruants be dead: and thy seruant Uriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, Thus shalt thou say vnto Joab, Let not this thing trouble thee: for the Lord deuoureth<sup>k</sup> one aduail as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her husbando Uriah was dead, she mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but this thing that Dauid had done, displeased the Lord.

CHAP. XII.

1 Dauid repoued by Nathan confessed his sinne. 28 The child conceived in adulterie, pereth. 24 Solomon is borne. 26 Rabboah is taken. 32 The citizens are grievously punished.

¶ Then the Lord sent Nathan vnto Dauid, who came to him, and saide vnto him, There were two men in one citie, the one rich, & the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which hee had bought, and nourished by: and it greiue by with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cuppe, and slept in his bosome,

[Or, thou shalt do this, if]

[Sneering, Gideon, Judges, 9. 53.]

[Ebr. were against them.]

[k He dissembled with the messenger, to the intent that neither his cruel commandment, nor Joabs wickedness might be ephie, + Ebr. so and so.]

[+ Ebr. was evil in the eyes of the Lord.]

a Because Dauid sape now downe in sinne, the loving mercie of God, which sufficeth not his to perish, waketh his conscience by this similitude and bringeth him to repentance,

d Fearing that the should be stoned according to the Lawe.

e Dauid thought that if Uriah laye with his wife, his fault might be cloaked,

f Hereby Dauid would couche his conscience, that seeing the felicitie and religion of his seruant, hee would declare himselfe to forgetfull of Gods and inturious to his seruant,

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.

+ Ebr. saying, h Except God continually upholde vs with his mightie spirit, the most perfect fall headlong into all vice & abominations.



and was vnto him as his daughter.

4 Nowe there came a stranger vnto the rich man, who refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and drested it for the man that was come to him.

5 Then Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hath done this thing, shall surely dye,

6 And he shall restore the lambe fourfold, because he did this thing, and had no pittie thereof.

7 Then Nathan sayde to Dauid, Thou art the man. Thus saith the Lord God of Israel, I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes house, and thy lordes wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreover (if that had bene to little) haue giuen thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe euil in his sight: thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast flaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart fro thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Beholde, I wil raise vp euil against thee out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this sunne.

12 For thou diddest it secretly: but I wil doe this thing before all Israel, and before the sunne.

13 Then Dauid sayd vnto Nathan, I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not dye.

14 Howbeit because by this deede thou hast caused thine enemies of the Lord to blaspheme, the childe that is borne vnto thee shall surely dye.

15 So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did he eate meate with them.

18 So on the seventh day the childe dyed: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Behold, while the childe was alieue, we spake vnto him, and he would not hearken vnto our voyce: howe then shall we say vnto him, The childe is dead, to bere him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they sayd, he is dead.

20 Then Dauid arose from the earth, and washed and anointed himselfe, and changed his apparel, and came into the house of the Lord, and worshipped, and after ward came to his owne house, and bade that they should set bread before him, and he did eate.

21 Then said his seruants vnto him, what thing is this, that thou hast done? thou diddest fast and weep for the childe, while it was alieue, but when the childe was dead, thou diddest rise vp, and eate meate.

22 And he sayd, while the childe was yet alieue, I fasted, and wept: for I said, who can tell whether God will haue mercie on me, that the childe may liue:

23 But now he being dead, wherefore should I now fast? Can I bring him againe any more? I shall go to him, but he shall not returne to me.

24 And Dauid comforted Bathsheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loued him.

25 For the Lord had sent by Nathan the Prophet: therefore he called his name Jedidiah, because the Lord loued him.

26 Then Iobab fought against Rabbah of the children of Ammon, and tooke the cite of the kingdome.

27 Therefore Iobab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the cite of waters.

28 Now therefore gather the rest of the people together, and besiege the cite,

to wit, to his priuie chamber.

Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

Ebr. and he will doe him selfe euill.

Sheweth that our lamentations oughe not to be erected, but moderate: that we must praise God in all his doings.

As they which considered not that God graciously many things to the tobes and teares of the faithful.

By this consideration he appeares his sorrow.

Mat. 7. 6. To wit, the Lord, i. Chie.

Ebr. by the hand of. To call him Salomon, q. meaning, Dauid.

1. Chro. 22. 9. Of the chiefe cite.

That is, the chiefe cite, and where all the conuities are, as good as taken.

Or, waifaring man. Or, spared.

Ebr. the anger of Dauid was kindled.

Ebr. is the child of death. Exod. 22. 7.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome. c The Iewes vnderstande this of Eglah and Ephial, or of Ispah and Ephial.

d That is, greater things then these: for Gods loue and benefites increase towards his, by their ingratitude they say him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies. Deut. 28. 30. chap. 16. 22.

f Opening, openly, as if none dayes.

Eccles. 47. 17.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.



<sup>f</sup> Heb. my name  
be called vp-  
on it.

that thou mayest take it, least<sup>†</sup> the victo-  
rie be attributed to me.

29 So Dauid gathered all the people  
together, and went against Rabbah,  
and besieged it, and tooke it.

30 And he tooke their kings crowne  
from his head, (which wayed a<sup>†</sup> talent  
of gold, with precious stones) and it was  
set on Dauids head: and he brought a-  
way the spoyle of the citie in exceeding  
great abundance.

31 And he caried away the people that  
was therein, & put them vnder<sup>†</sup> sawes,  
and vnder yron harrowes, and vnder  
aces of yron, and cast them into the tyle  
kilne: euen thus did he with all the ci-  
ties of the children of Ammon. Then  
Dauid and all the people returned vnto  
Jerusalem.

#### CHAP. XIII.

24 Amnon Dauids sonne delieth his sister Tamar. 29 Abla-  
lom is comforted by her brother Absalom. 29 Absalom  
therefore killeth Amnon.

**N**OWE after this so it was,  
that Absalom the sonne of  
Dauid hauing a faire sister,  
whose name was Tamar,  
Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that  
he fell sicke for his sister Tamar: for she  
was a<sup>†</sup> virgin, & it seemed hard to An-  
mon to doe any thing to her.

3 But Amnon had a friend called Jo-  
nadab, the sonne of Shimeah Dauids  
brother: and Jonadab was a very sub-  
tile man.

4 Who said vnto him, Why art thou  
the kings sonne so leane from day to  
day: wilt thou not tell me? Then An-  
mon answered him, I loue Tamar my  
brother Absaloms sister.

5 And Jonadab sayd vnto him, Lie  
downe on thy bed, & make thy selfe sicke:  
and when thy father shall come to see  
thee, lay vnto him, I pray thee, let my  
sister Tamar come, and giue me meate,  
and let her dresse meate in my sight, that  
I may see it, and eate it of her hand.

6 So Amnon lay downe, & made  
himselfe sicke: and when the king came  
to see him, Amnon sayde vnto the king,  
I pray thee, let Tamar my sister come,  
and make me a couple of<sup>†</sup> cakes in my  
sight, that I may receiue meate at her  
hand.

7 Then Dauid sent home to Tamar,  
saying, Go now to thy brother Ammons  
house, and dresse him meate.

8 So Tamar went to her brother  
Ammons house, & he lay downe: and she

tooke<sup>†</sup> floure, and knead it, and made  
cakes in his sight, & did bake the cakes.

9 And he tooke a pan, and polished  
them out before him, but he would not  
eate. Then Amnon sayd, Cause ye euery  
man to go out from<sup>†</sup> me: so euery man  
went out from him.

10 Then Amnon sayd vnto Tamar,  
Bring the meate into the chamber, that  
I may eate of thine hand. And Tamar  
tooke the cakes which she had made,  
and brought them into the chamber to  
Amnon her brother.

11 And when she had set them before  
him to eate, he tooke her, and layd vnto  
her, Come lye with me, my sister.

12 But she answered him, Nay, my  
brother, doe not force me: for no such  
thing<sup>†</sup> ought to be done in Israel: con-  
mit not this folly.

13 And I, Whither shall I cause my  
shame to goe: and thou shalt be as one  
of the fooles in Israel: now therefore,  
I pray thee, speake to the king, for he  
will not denie me vnto thee.

14 Holdest he would not hearken  
vnto her voyce, but being stronger then  
she, forced her, and lay with her.

15 Then Amnon hated her exceedingly,  
so that the hatred where with he ha-  
ted her, was greater then<sup>†</sup> loue. Where-  
with he had loued her: and Amnon said  
vnto her, Up, get thee hence.

16 And she answered him, There  
is no cause: this euill (to put me away)  
is greater then the other that thou didst  
vnto me: but he would not heare her,

17 But called his seruant that serued  
him, and said, Put this woman now out  
from me, and locke the doore after her.

18 (And she had a garment of<sup>†</sup> diuers  
coulers vpon her: for with such gar-  
ments were the kings daughters that  
were virgins, apparellled) Then his ser-  
uant brought her out, and locked the  
doore after her.

19 And Tamar put ashes on her head  
and rent the garment of diuers coulers  
which was on her, and layd her hand  
on her head, and went her way crying.

20 And Absalom her brother said vn-  
to her, Hath Amnon thy brother bene  
with thee? Now yet be<sup>†</sup> still, my sister: he  
is thy brother: let not this thing grieue  
thine heart. So Tamar remained deso-  
late in her brother Absaloms house.

21 But when king Dauid heard  
all these things, he was very wroth.

22 And Absalom sayd vnto his bro-  
ther

[Or, palle.

<sup>c</sup> There is the  
serued them on  
a dish.

<sup>f</sup> For the two-  
ked are atha-  
med to do that  
before men,  
which they are  
not aske to  
commit in the  
sight of God.

Leuit. 18. 9.

[Or, how shal  
I put away  
my shame?  
<sup>g</sup> As a lewde  
and wicked  
person,

[Or, for this  
cause.

[Or, boye.

<sup>h</sup> For that  
which was of  
diuers cou-  
lers of pices,  
in those dayes  
was had in  
greater esti-  
mation, Gen.  
37. 3. iudg.  
5. 30.

<sup>i</sup> For though  
he conceiued  
sudden ven-  
geance in his  
heart, yet he  
dissimled it  
till occasion  
serued, & com-  
pensed his  
sister.

1. Chro. 10. 2.

<sup>i</sup> That is,  
thrice score  
pound after  
the weight of  
the common  
talent,

<sup>e</sup> Signifying,  
that as they  
were malici-  
ous enemies  
of God, so he  
put them to  
euill death.

<sup>a</sup> Tamar was  
Absaloms  
sister, both by  
father and mo-  
ther, and Am-  
mons onely by  
father.  
<sup>b</sup> And there-  
fore kept in  
her fathers  
house, as vir-  
gins were ac-  
customed.

<sup>c</sup> Here we see  
that there is  
no enterpryse  
so wicked, that  
can lacke coun-  
sell to further  
it.

<sup>d</sup> Speaking,  
some delicate  
meate.



ther Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 And after the time of two yerres, Abſalom had ſheephearers in Baal-hazor, which is beſide Ephraim, & Abſalom called all the Kings ſonnes.

24 And Abſalom came to the King and ſayde, Beholde now, thy ſervant hath ſheephearers: I pray thee, that the King with his ſervants would go with thy ſervant.

25 But the King answered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit he would not go, but thanked him.

26 Then ſayd Abſalom, But I pray thee, ſhall not my brother Amnon goe with vs? And the King answered him, Why ſhould he go with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the Kings children.

28 Now had Abſalom commaunded his ſervants, ſaying, Marke now, when Ammons heart is merry w<sup>th</sup> wine, and when I ſay vnto you, Smite Amnon, kill him, feare not, for haue not I commanded you to be bolde therefore, and play the men.

29 And the ſervants of Abſalom did vnto Amnon, as Abſalom had commanded: and all the Kings ſonnes aroſe, and euery one gate him vpon his mule, and fled.

30 And while they were in the way, tydings came to Dauid, ſaying, Abſalom hath ſlaine all the Kings ſonnes, and there is not one of them left.

31 Then the King aroſe, and tare his garments, and lay on the ground, and all his ſervants ſtoode by with their clothes rent.

32 And Jonadab the ſonne of Shimeah Dauids brother answered & ſaid, Let not my lord ſuppoſe that they haue ſlaine all the yong men of Kings ſonnes: for Amnon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the King take the thing ſo grievouſly, to thinke that all the Kings ſonnes are dead: for Amnon onely is dead.

34 Then Abſalom fledde: and the yong man that kept the watch, liſt vpon his eyes, and looked, and beholde, there came much people by the way of the hill

ſide behinde him.

35 And Jonadab ſayd vnto the king, Behold, the Kings ſonnes come: as thy ſervant ſayd, ſo it is.

36 And alſoone as he had left ſpeaking, Beholde, the Kings ſonnes came, and liſt vpon their voyces, and wept: and the King alſo and all his ſervants wept exceedingly ſore.

37 But Abſalom fled away, & went to Talmat the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fledde, and went to Geſhur, and was there three yerres.

39 And King Dauid deſired to goe forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

#### CHAP. XIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Toab, 24 Abſalom may not ſee the Kings face, 25 The becauſe of Abſalom, 30 He cauſeth Toabs coine to be burnt, and is brought to his fathers preſence.

Then Joab the ſonne of Zeruiah perceiued, that Kings heart was toward Abſalom.

2 And Joab ſent to Tekoah, and brought thence a ſubtile woman, & ſayd vnto her, I pray thee, ſaine thy ſelfe to mourne, and now be put on mourning apparell, and anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for her dead.

3 And come to the King, & ſpeake on this maner vnto him, for Joab taught her what he ſhould ſay.

4 Then the woman of Tekoah ſpake vnto the King, and fell downe on her face to the ground, & did obeſance, and ſayd, helpe, O King.

5 Then the King ſaid vnto her, what aileth thee? And ſhe answered, I am in deepe a widow, and mine husbande is dead:

6 And thine handmayde had two ſonnes, and they two ſtroue together in the field: and there was none to parte them) ſo the one ſmote the other, and ſlew him.

7 And beholde, the whole familie is riſen againſt thine handmaid, and they ſayde, Deliu<sup>r</sup> him that ſmote his brother, that we may kill him for the ſoule of his brother whom he ſlew, that we may deſtroy the heire alſo: ſo they ſhall queneche my ſparks which is left, and ſhall not leaue to my husband neither name nor poſteritie vpon the earth.

8 And the King ſayde vnto the woman,

[Or, one after another.

o That onely Amnon is dead,

p For Joab ſhew his mother was the daughter of this Talmat, Chap. 3.3.

[Or, caſed,

a That the king ſauoured him, [Or, wife,

b In token of mourning: for they uſed anointing to ſeeme cheerefull,

c Ebr. put words in her mouth,

d Ebr. Saue,

e Ebr. a widow woman,

f Under this parable he deſcribeth the death of Amnon by Abſalom,

g Becauſe he partly ſlaine his brother, he ought to be ſlaine according to the Law, Gen. 9.6, Exod. 21.12,

[Or, in the plaine of Hazer,

k So wit, a banker, thinking thereby to ſuſtaint his wicked purpoſe,

l Ebr. bleſſed,

m Pretending to the King, that Amnon was molt deare vnto him,

n Such is the pride of the wicked man, that in all their wicked commands, they thinke to be obeyed,

o Lamenting, as he that felt the wrath of God vpon his houſe, Chap. 12.10,

p Ebr. becauſe it was put in Abſaloms mouth,

q Or, take it to heart,

r Or, but,



man, So to thine house, & I will giue a charge for thee.

e As touching the heare of the king, which punisheth blood, let me heare the blame.  
f Or, innocent.

9 Then y<sup>e</sup> woman of Tekoah said vnto the king, My lord, O king, this trespasse be on me, & on my fathers house, and the king and his throne be guiltles.

f Swear that they shall not reuenge the blood, which are many in number.

10 And the king sayde, Bzing him to me that speaketh against thee, and hee shall touch thee no more.

11 Then sayde he, I pray thee, let the king remember the Lorde thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one heare of thy sonne fall to the earth.

12 Then y<sup>e</sup> woman said, I pray thee, let thine handmaide speake a worde to my lord the king. And he sayd, Say on.

g Why doest thou giue conseruative sentence in thy sonne Abfalom?

13 Then the woman said, wherefore then hast thou thought such a thing against the people of God? or why doest thou the king, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which can not be gathered by againe: neither doeth God spare any person, yet doeth he appoint meanes, not to cast out from him, him that is expelled.

h Or, accept. h God hath powdered waies (as sanctuaries) to saue the oft times, whom man induegeth w<sup>th</sup> the death.

15 Now therefore that I am come to speake of this thing vnto my lord the king, the cause is, that the people haue made me afraide: therefore thine handmaide sayd, Nowe will I speake vnto the king: it may be that the king wil perforce me the request of his handmaide.

i For I thought they would kill this mine heere.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy me, & also my sonne from the inheritance of God.

17 Therefore thine handmayd sayd, The worde of my lord the king shall now be comfortable: for my lord the king is euen as an Angel of God in hearing of good & bad: therefore the Lorde thy God be with thee.

k Ebr. rect. k Is of great assistance to asserue right from wrong.

18 Then the king answered, and sayd vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now be speake.

l I shall not shew done this by the counsel of Joab?

19 And the king said: Is not the hand of Joab with thee in all this? Then the woman answered, & sayd, As thy soule liueth, my lord the king, I wil not turne to the right hand nor to the left, from ought that my lord the king hath spo-

ken: for euen thy seruant Joab bade me, and he put all these wordes in the mouth of thine handmaide.

20 For to the intent that I should change the forme of speech, thy seruant Joab hath done this thing: but my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

m By speaking rather in a parable then plainly.  
n None can hide ought from the king.

21 And the king sayd vnto Joab, Beholde now, I haue done this thing: go then, and bring the yong man Abfalom againe.

n I haue grasped thy request.

22 And Joab fell to the ground on his face, and bowed himselfe, and thanked the king. Then Joab sayde, This day thy seruant knoweth, that I haue founde grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

l Ebr. blessed.

23 And Joab arose, & went to Gehur, & brought Abfalom to Jerusalem.

24 And the king said, Let him turne to his owne house, & not see my face. So Abfalom turned to his owne house, and saue not the kings face.

o Covering hereby his asseruon, and offering some part of justice to please the people.

25 Now in all Israel there was none to be so much payed for beautie as Abfalom: from the sole of his foote euen to the toppe of his head there was noblemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was to beaue for him, therefore he polled it) he weighed the heare of his head at two hundred shekels by the kings weight.

p Which weighed five pound foure ounces after halfe an ounce the shekel.

27 And Abfalom had three sonnes, & one daughter named Tamar, which was a fayre woman to looke vpon.

28 So Abfalom dwelt there in the space of two yeeres in Jerusalem, and saue not the kings face.

29 Therefore Abfalom sent for Joab to sende him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he sayde vnto his seruants, Beholde, Joab hath a selde by my place, and hath barly therein: goe, and set it on fire: and Abfaloms seruants let the selde on fire.

q Or, possession

31 Then Joab arose, and came to Abfalom vnto his house, & sayde vnto him, wherefore haue thy seruants burnt my selde with fire?

q The wisemen are impatient in their offerings, and spare no vnaturnall means to compass them.

32 And Abfalom answered Joab, Beholde, I sent for thee, saying Come thou hither, & I will send thee to the king for to say,



say, wherefore am I come fro Geshur: He had bene better for me to haue bene there still: nowe therefore let me see the kings face: and if there be any trespasse in me, let him kill me.

33 Then Ioad came to the king, and tolde him: and hee called for Abfalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abfalom.

## CHAP. XV.

2 The practises of Abfalom to aspire to the kingdom. 14 David and his flee. 31 Dauds prayer. 34 Husai is sent to Abfalom to discouer his counsell.

**A**fter this, Abfalom prepared him charrets and hoxes, and sattu men to run before him.

2 And Abfalom rose by earely, and stood hard by the entring in of the gate: and every man that had any matter, and came to the king for iudgement, him did Abfalom call vnto him, and said, Of what cite art thou: And he answered, Thy seruant [is] of one of the tribes of Israhel.

3 Then Abfalom said vnto him, See, thy matters are good and righteous, but there is no man [deputed] of the king to heare thee.

4 Abfalom said moreouer, Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to mee, that I might do him iustice.

5 And when any man came neere to him, and did him obediace, he put forth his hand, and tooke him, and kissed him.

6 And on this maner did Abfalom to all Israhel, that came to him for iudgement: so Abfalom stale the hearts of the men of Israhel.

7 And after fourtie yerres, Abfalom saide vnto the king, I pray thee, let me goe to hebron, and render my vowe which I haue bowed vnto the Lord.

8 For thy seruāt bowed a bow when I remained at Geshur, in Aram, saying, If the Lord shal bring me againe in deede to Ierusalem, I will serue the Lord.

9 And the king saide vnto him, Go in peace. So he arose, and went to hebron.

10 The Abfalom sent spies through out al the tribes of Israhel, saying, when ye heare the sounde of the trumpet, ye shall say, Abfalom reigneth in hebron.

11 And with Abfalom went two hundred men out of Ierusalem, that were called: and they went in their similitie, knowing nothing.

12 Also Abfalom sent for Abithophel the Gilonite Dauds counsellor, from his cite Giloh, while he offered sacrifices: and the treason was great: for the people increased still with Abfalom.

13 Then came a messenger to Daud, saying, The hearts of the men of Israhel are turned after Abfalom.

14 Then Daud saide vnto all his seruants that were with him at Ierusalem, Up, and let vs flee: for we shall not escape from Abfalom: make speede to depart, lest hee come sodenly and take vs, and bring euil vpon vs, and finite the cite with the edge of the sword.

15 And the kings seruants saide vnto him, Behold, thy seruants are ready to do according to all that my lord the king shall appoint.

16 So the king departed and all his houtholde after him, and the king left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a place farre off.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites and all the Gittites, [euery] lixe hundred men which were come after him from Gath, went before him.

19 Then saide the king to Jitai the Gittite, wherefore comest thou also with vs: Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yester day, & should I cause thee to wander to day, & go with vs: I will go whither I can: therefore returne thou, and carry againe thy brethren: mercy and truth be with thee.

21 And Jitai answered the king, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euery there surely wil thy seruāt be.

22 Then Daud saide to Jitai, Come, and go forward. And Jitai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 And lo, Zadok also was there, and all the Leuites with him, bearing the Arke of the couenant of God: and they let downe the Arke of God, and Abiathar went by vntill the people were

† Ebr. went and increased.

† Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe unattempted.

† Ebr. chuse.

† Ebr. at his feete.

Or, house.

i To wit, from Ierusalem.

k These were as the kings garde, or as some write his counsellors.

l Ebr. as some write, was the kings some of Gath.

m Bearing, them of his familie.

n God requite thee thy friends ship and friendship.

o To wit, the lixe hundred men.

p Which was the charge of the Kohathites, Rom.

q To wit, by the Arke.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euill.

† Ebr. made him.

a Which were as a gar to set forth his estate.

|| Or, controuersie.

b That is, noting of place cite or place he was.

c Thus by slender flatterie and faire promises the wicked seeke preferment.

d By iustifying them from his father to himselfe.

e Counting from the time that the Gittites had asked a king of Samuel.

f By offering peace offering which was lawfull to do in any place.

g And bid to his seat in hebron.



all come out of the citie.

25 Then the king saide vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shewe me both it, and the Tabernacle thereof.

¶ Or, his Tabernacle.

26 But if he thus say, I haue no desire in thee, beholde, here am I, let him do to me as seemeth good in his eyes.

¶ The faithful in all their afflictions shewe themselves obedient to Gods will. 1. Sam. 9. g.

27 The king said againe vnto Zadok the Priest, Art not thou a Seer: returne into the citie in peace, & your two sonnes with you: to wit, Abimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tary in the fieldes of the wilderness, untilt there come some word from you to be tolde me.

29 Zadok therefore and Abiathar carried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went by the mount of Olives and wept as he went by, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went by, they wept.

¶ Which asses and dust in signe of sorrow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid saide, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnes.

¶ The counsell of the craftie workings doeth more harme then the open force of the enemye.

32 Then Dauid came to the top of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthen vnto mee.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seru-  
uant, O king, (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou maist bring me the counsell of Ahithophel to nought.

¶ Though Hushai dissimuled here at the kings request, yet may we not use this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok & Abiathar the Priests: therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Abimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye sende me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

## CHAP. XVI.

1 The insurrection of Ziba, 5 Shimei curseth Dauid, 16 What cometh to Absalom, 21 The counsell of Ahithophel for the concubines.

¶ When Dauid was a little past the top of the hill, beholde, Ziba the seruant of Gephiboseth met him with a couple of asses laden, and vpon them two hundred [cakes] of bread, and an hundred bunches of raisins, and an hundred of dried figges, and a bottell of wine.

¶ Which was the hill of Olives, Chap. 15. 30.

2 And the king said vnto Ziba, what meanest thou by these? And Ziba said, They be asses for the kings household to ride on, and bread and dried figges for the young men to eat, and wine, that the faint may drinke in the wilderness.

¶ Or, figge cakes.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Beholde, he remaineth in Ierusalem: for he saide, This day shall the house of Israel restore me my kingdom of my father.

¶ Commonly there are no lesse traitours then they, which vnder pretence of friendship are enuieous.

4 Then saide the king to Ziba, Beholde, thine are all that pertained vnto Gephiboseth. And Ziba saide, I beseech thee, let me finde grace in thy sight, my lord, O king.

¶ Ebr. I wor- ship.

5 And when king Dauid came to Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

¶ Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre [were] on his right hand, & on his left.

¶ That is, round about him.

7 And thus saide Shimei when hee cursed, Come forth, come forth thou murderer, and wicked man.

¶ Ebr. man of blood.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose steade thou hast reigned: and the Lord hath deliuered thy kingdom into the hand of Absalom thy sonne: and behold, thou art [taken] in thy wickednes, because thou art a murderer.

¶ Ebr. man of Belial.

9 Then saide Abithai sonne of Zeruiah vnto the king, why doth this dead dogge curse my lord the king: let me goe, I pray thee, and take away his head.

¶ Reproaching him as though by his means Ziba and Abner were slaine.

10 But the king said, what haue I to do with you, ye sonnes of Zeruiah: for he curseth, euil because the Lord hath hidden him curse Dauid: who dare then say, wherefore hast thou done so?

¶ 1. Sam. 24. 15. and chap. 3. 8.

11 And Dauid saide to Abithai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my

¶ Dauid felt that this was the iudgement of God for his sinne, & therefore humbled himselfe to his son.



my life: then how much more now may this sonne of Jemini: Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord wil looke on mine affliction, and do me good for his curling this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him wearie, and refreshed them selues there.

15 And Abalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friende was come vnto Abalom, Hushai saide vnto Abalom, God saue the king, God saue the king.

17 Then Abalom said to Hushai, Is this thy kindenes to thy friend: why wentest thou not with thy friend:

18 Hushai then answered vnto Abalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his wil I be, and with him wil I dwell.

19 And moreover vnto whom shal I do seruice: not to his sonne: as I serued before thy father, so will I before thee.

20 Then spake Abalom to Ahithophel, Giue counsell what we shall do.

21 And Ahithophel said vnto Abalom, Go in to thy fathers concubines, which he hath left to keepe house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spread Abalom a tent vpon the top of the house, and Abalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counseiled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid & with Abalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordered, 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Jordan. 23 Ahithophel hanged himselfe. 27 They bring victuals to Dauid.

Moreouer Ahithophel saide to Abalom, Let me chuse out nowe twelue thousand men, and I will bp and follow after Dauid this night.

2 And I will come vpon him: for he is wearie, and weake handed: so I will

fearce him, and all the people that are with him, shal flee, and I will smite the king onely.

3 And I will bring againe all the people vnto thee, when all shall returne, the man whome thou seekest [being slaine] all the people shall be in peace.

4 And the saying pleased Abalom well, and all the Elders of Israel.

5 Then said Abalom, Call now Hushai the Archite also, and let vs heare likewise what he saith.

6 So when Hushai came to Abalom, Abalom spake vnto him, saying, Ahithophel hath spoken thus: shall we do after his saying, or no: tell thou.

7 Hushai then answered vnto Abalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chased in minde as a beare robbed of her whelpes in the field: also thy father is a balliant warriour, and will not lodge with the people.

9 Behold, he is hid now in some caue, or in some place: & though some of them be ouerthrowen at the first, yet the people shal heare, and say, The people that follow Abalom, be ouerthrowen.

10 Then he also that is balliant whose heart is as heart of a lion, shal shrinke and faint: for all Israel knoweth that thy father is balliant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the land of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall finde him, and we wil vpon him as the dewe falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreover if hee be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill there be not one small stone found there.

14 Then Abalom and all the men of Israel saide, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Abalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and of this, D.D.iii. that

Or, my teares. g. Speaking, that the Lord will send comfort to his when they are oppressed.

h To wit, at Babylon.

† Ebr. Let the king liue.

i Speaking, Dauid.

† Ebr. the second time.

k Suspecting the change of the kingdom, and so his some ouerthrow, hee giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Abalom was in best authority.

l It was to aftermed for the successe thereof.

a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

b Speaking, Dauid.

† Ebr. was right in the eyes of Abalom.

† Ebr. what is in his mouth.

l Or, giuen such counsell.

c Hushai sheweth himselfe faithful to Dauid, in that hee reproueth this wicked counsell and purpose.

† Or, tay all night.

† Ebr. haue a breach, or ruine. † Ebr. melt.

† Or, we will campe against him.

† Or, commanded. d That counsell which seemed good at the first to Abalom, befr. 4. e For by the counsell of Hushai hee went to the battell where he was destroyed.



that maner did Ahithophel and the Elders of Israel counsell Abfalom : and thus and thus haue I counseled.

16 Now therefore send quickly, and shewe Dauid saying, Forie not this night in the fieldes of the wilderness, but rather get thee ouer, lest the king be deuoured & all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En-rogel: (for they might not be seene to come into the citie) & a maide went, and tolde them, and they went and shewed king Dauid.

18 Neuerthelesse a young man sawe them, and tolde it to Abfalom. therefore they both departed quickly, and came to a mans house in Bahurin, who had a well in his court, into the which they went downe.

19 And the wife tooke and spied a co- uering ouer the welles mouth, and spied grounde to the thereon, that the thing should not be knowen.

20 And when Abfaloms seruants came to the wife into y<sup>e</sup> house, they said, where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and coulde not finde them, they returned to Jerusalem.

21 And alsoone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Up and get you quickly ouer the water: for such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, & all the people that were with him, and they went ouer Jordan<sup>1</sup> untill the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 ¶ Nowe when Ahithophel sawe that his counsell was not folloved, he sabled his asse, and arose, and hee went home vnto his citie, & put his householde in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Bahanaim. And Abfalom passed ouer Jordan, he, and all the men of Israel with him.

25 And Abfalom made Amasa captain of the hoste in the steade of Joab: which Amasa was a mans sone named Jethra an Israelite, that went into Abigail the daughter of Nabal, sister to Zeruah Joabs mother.

26 So Israel and Abfalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to

Bahanaim, Shobi the sonne of Nahath out of Rabbah of the children of Ammon, and Hachir the sonne of Amniel out of Lo-debar, and Barzilai the Gileadite out of Rogel

28 Brought beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched corne, & beanes, and lentiles, and parched corne.

29 And they brought home, and butter, and sheepe, & cheefe of kine for Dauid and for the people that were with him, to eat: for they said, The people is hungrie, and wearie, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid deuiceth his arme into three partes. 9 Abfalom is hanged, slaine, and call in a pit. 33 Dauid lamenteth the death of Abfalom.

**W**hen Dauid nombred y<sup>e</sup> people that were with him, a set ouer them captaines of thousands, and captaines of hundredes.

2 And Dauid sent forth the thirde part of the people vnder the hand of Joab, and the thirde part vnder the hande of Abihai Joabs brother the sonne of Zeruah: and the other thirde part vnder the hand of Ittai the Gittite, and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art nowe worth ten thousande of vs: therefore now it is better that thou succour vs out of the citie.

4 Then y<sup>e</sup> king said vnto them, What seemeth you best, that I will do. So the king stoode by the gate side, and all the people came out by hundredes and by thousands.

5 And the king commaunded Joab and Abihai, & Ittai, saying, Entreat y<sup>e</sup> young man Abfalom gently for my sake. and all the people heard when the king gaue all the captaines charge concerning Abfalom.

6 So the people went out into the field to meete Israel, and the battel was in the wood of Ephraim:

7 where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, [euen] of twentie thousand.

8 ¶ For the battel was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now

f That is, ouer Jordan.

¶ Or, the well of Rogel.

g Speaking, the messinge, from their fathers,

h Thus God sendeth succour to his in their greatest dangers.

i The Chaldee text readeth, now they haue passed the Jordan.

k To wit, to pursue them with all haste.

l They traueled all night, and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is poured on them which are enemies, traitours, or persecutors of his Church.

n Who was also called Ittai Dauids father.

o God sheweth himselfe most libellal to his, when they seeme to be utterly destitute.

a For certaine of the Rubenites, Gadites and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioynd with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Jordan in this wood.



9 Now Abſalom met the ſervants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and hee was taken vp <sup>†</sup> betwene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſawe it, tolde Joab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Joab ſaid vnto the man that tolde him, And haſt thou in deede ſeene: why then diſeſt not thou there ſinite him to the ground, and I woulde haue giuen thee ten <sup>\*</sup> [ſhekels] of ſiluer, and a girdle:

12 Then the man ſaide vnto Joab, Though I ſhould <sup>†</sup> receive a thouſand [ſhekels] of ſiluer in mine hand, yet woulde I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abithai, and Ittai, ſaying, Beware, leſt any [touch] the yong man Abſalom.

13 If I had done it, [it had bene] <sup>†</sup> the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

14 Then ſaide Joab, I will not thus tary with thee. And he tooke three darts in his hand, and thruſt them <sup>†</sup> through Abſalom, while he was yet alive in the middes of the oke.

15 And ten ſervants that bare Joabs armour, compaſſed about & ſinote Abſalom, and ſlew him.

16 Then Joab <sup>d</sup> blew the trumpet, and the people returned fro purſuing after Iſrael: for Joab held backe people.

17 And they tooke Abſalom, and caſt him into a great <sup>e</sup> pit in the wood, and layed a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken & reared him by a pillar, which is in the kings dale: for he ſaid, I haue no ſonne to keepe my name in remembrance, and hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 Then ſaide Ahimaaz the ſonne of Zadok, I pray thee, let me run, and beare the king tidings that the Lorde hath <sup>†</sup> deliuered him out of the hand of his enemies.

20 And Joab ſaide vnto him, Thou ſhalt not be the meſſenger to day, but

thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſaid Joab to Cuſhi, Go, tell the king, what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Joab, & came.

22 Then ſaide Ahimaaz the ſonne of Zadok againe to Joab, What, I pray thee, if I alſo runne after Cuſhi: And Joab ſaide, wherefore woldeſt thou runne, my ſonne, ſeeing that thou haſt no tidings to bring:

23 Yet what if I runne: Then he ſaid vnto him, Runne. So Ahimaaz ran by the way of <sup>h</sup> plaine, & ouerwent Cuſhi.

24 Now Dauid ſate betwene <sup>h</sup> two gates. And the watchman went to the top of the gate vpon the wall, and liſt by his eyes, and ſawe, and beholde, a man came running alone.

25 And the watchman cryed, and told the king. And <sup>†</sup> he ſaide, if he be alone, <sup>†</sup> he bringeth tidings. And hee came apace, and drew neere.

26 And the watchman ſawe another man running, and the watchman called vnto the porter, and ſaid, Behold, [another] man runneth alone. And the king ſaid, he alſo bringeth tidings.

27 And the watchman ſaid, <sup>†</sup> He thinketh the running of the formoſt [is] like the running of Ahimaaz the ſonne of Zadok. Then the king ſaide, hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and ſaid vnto the king, Peace [be with thee]: and he fell downe to the earth vpon his face before the king, and ſaide, Bleſſed be the Lord thy God, who hath <sup>†</sup> ſhut vp the men that liſt by their hands againſt my lord the king.

29 And <sup>†</sup> he ſaid, Is the yong man Abſalom ſafe: And Ahimaaz answered, when Joab ſent <sup>†</sup> ſervant, and [me] thy ſervant I ſaw a great tumult, but I knew not what.

30 And the king ſaid vnto him, Turne aſide, & ſtand here, ſo he turned aſide and ſtood ſtill.

31 And beholde, Cuſhi came, and Cuſhi ſaid, <sup>†</sup> Tidings, my lord the king: for the Lorde hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe: And Cuſhi answered, The enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And

<sup>†</sup> This is a terrible example of Gods vengeance, againſt them that are rebels & diſobedient to their parents,

Gene. 23, 15.

<sup>†</sup> Ebr. weigh vpon mine hand,

<sup>†</sup> Ebr. a lye againſt my ſoule,

<sup>†</sup> Ebr. in the heart of Abſalom,

<sup>d</sup> For he had pitie of the people, which was ſcourged by Abſaloms ſtaterie,

<sup>e</sup> Thus God turned his blame glory to ſhame,

Gen. 14, 17.

<sup>f</sup> He ſeemeth that God had purſued him, in taking away his children, Chapp.

14, 27.

<sup>g</sup> For Joab bare a good affection to Ahimaaz, and would haue Dauid would take Abſaloms death,

<sup>h</sup> He ſate in the gate of the citie of ſepulchre,

<sup>†</sup> Ebr. tidings are in his mouth,

<sup>†</sup> Ebr. ſee the running,

<sup>i</sup> He had had experience of his ſtaterie, Chap. 17, 21.

<sup>†</sup> Or, deliuered vpon,

<sup>k</sup> To wit, Cuſhi, who was an Ethiopian,

<sup>†</sup> Ebr. tidings is brought,



1 Because he considered both the judgement of God against his sinne, & could not otherwise hide his fathers affection to haue his sonne.

33 And the King was moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had dyed for thee, O Absalom, my sonne, my sonne.

## CHAP. XIX.

7 Joab encourageth the King, 8 Dauid is restorred, 23 Shimei is pardoned, 24 Spheuboth meeteth the King, 39 Barzillai departeth, 41 Israel striveth with Iudah.

And it was tolde Joab, Behold, the King weepeth and mourneth for Absalom.

2 Therefore the victorie of that day was turned into mourning to all the people: for the people heard say that day, The King sorroweth for his sonne.

3 And the people went that day into the citie secretly, as people confounded hide themselves whē they flee in battell.

4 So the King hid his face, and the King cried with a loud voice, O my sonne Absalom, Absalom my sonne, my sonne.

5 Then Joab came into the house to the King and saide, Thou hast shamed this day the faces of all thy seruants, which this day haue saved thy life, and the liues of thy sonnes & of thy daughters, and the liues of thy wiues, and the liues of thy concubines.

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy princes nor seruants: therefore this day I perceive, that if Absalom had liued, and we all had died this day, that then it would haue pleased thee well.

7 Now therefore by, come out, and speake comfortably vnto thy seruants: for I sweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will be woe vnto thee, then all the euil that fell on thee from thy youth hitherto.

8 When the King arose, and sate in the gate: and they tolde vnto all the people, saying, Beholde, the King doth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 Then all the people were at strife throughout all the tribes of Israel, saying, The King saved vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer vs, is dead in battell: therefore why

are ye so slowe to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the King againe to his house, (for saying of all Israel is come vnto the King, [euē] to his house)

12 Be are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captain of the hoste to me for euer in the route of Joab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 So the King returned, and came to Iordan. And Iudah came to Sigal, for to go to meete the King, [and] to conduct him ouer Iordan.

16 And Shimei the sonne of Gera, the sonne of Jemini, which was of Bahurim, hastened and came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fiftene sonnes and twentie seruants with him: & they went ouer Iordan before the King.

18 And there went ouer a boat to carrie ouer the Kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iordan,

19 And said vnto the King, Let not my lord impute wickednes vnto me, nor remember the thing that thy seruant did wickedly when my lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of Ioseph, that am come to go downe to meete my lord the King.

21 But Abiathar the sonne of Zeruiah answered, and saide, Shall not Shimei die for this, because he cursed the Lords anointed?

22 And Dauid saide, What haue I to do with you ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me: shall there any man die this day in Israel: for do not I knowe, that I am this day King ouer Israel?

23 Therefore

That they should reprove the negligence of the Elders, seeing the people were lo slowward.

By this pollicie Dauid thought that by winning of the captain, he should haue the hearts of all the people.

As he had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

For in his aduersitie he was his most cruell enemy, and now in his prosperitie seeketh by flattery to creepe into fauour. By Ioseph he meant

Ephraim, Spahilleh, and Benjamin (whereof he was) because these three were vnder one standard, Iam. 2. 18,

† Ebr. salutacion, or deliuerance.

† Or, by stealth.

a As they do that mourn,

b At Spahnam,

† Or, capitaines.

† Ebr. bene right in thine eyes.

† Ebr. to the heart of thy seruants.

c As there the most reioyce of the people hanted.

d Euerie one blameth another and stroue who should first bring him home.



k By my hands, or running my life, as read, 1. King, 1. 9, 9.

l When Mephibosheth being at Jerusalem had met the King.

Chap. 16, 5.

m Able for his welcome to lodge in all matters, n Mephibosheth to be for Saul's cruelty toward thee.

o David did evil in taking his lands from him before he knew of cause, but much worse, that knowing the cruelty, he did not restore them.

p How many days are the yeeres of my life.

q He thought it not meete to receive benefices of him to whom he was not able to do service againe.

23 Therefore <sup>p</sup> King said vnto Shimei, Thou shalt not die, and the King swore vnto him.

24 And Mephibosheth the sonne of Saul came down to meete the king, and had neither washed his feet, nor dressed his beard, nor washed his clothes from the time the king departed, until he returned in peace.

25 And when he was come to Jerusalem, and met the King, the King said vnto him, wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant deceived me: for thy seruant saide, I would haue mine assedled to ride thereon for to go with the King, because thy seruant is lame.

27 And he hath accused thy seruant vnto my lord the King: but my lord the King is as an Angel of God: do therefore thy pleasure.

28 For al my fathers house were dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

29 And the king laide vnto him, why speakest thou any more of thy matters? I haue layde, Thou, and Ziba deuide the landes.

30 And Mephibosheth said vnto the king, Pea, let him take al, seeing my lord the king is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelm, and went ouer Jordan with the king, to conduct him ouer Jordan.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided <sup>p</sup> king of sustenance, while he lay at Baha-naim: for he was a man of very great substance.

33 And the king laide vnto Barzillai, Come ouer with me, and I will feede thee with me in Jerusalem.

34 And Barzillai said vnto the king, Holde long haue I to liue, <sup>p</sup> I shoulde go by with the king to Jerusalem:

35 I am this day fourescore yere old: and can I discern betweene good and euill: hath thy seruant any taste in <sup>p</sup> I eate or in that I drinke: Can I heare any more the voyce of singing men & women: wherefore then shoulde thy seruant be any more a burthen vnto my lord the king?

36 Thy seruāt wil go a litle way ouer

Jordan with the king, and why will the king recompence it me with such a reward:

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne cite, & be buried in the graue of my father and of my mother: but behold thy seruant Chimham, let him go with my lord the king, and do to him what shall please thee.

38 And the king answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I do for thee.

39 So all the people went ouer Jordan: and the king passed ouer: and the king kissed Barzillai, and blessed him, and he returned vnto his owne place.

40 Then the king went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And beholde, all the men of Israel came to the king, and said vnto the king, why haue our brethren the men of Iudah stoll thee away, and haue brought the king and his houtholde, and all Dauides men with him ouer Jordan:

42 And all the men of Iudah answered the men of Israel, because the king is neere of kinne to vs: and wherefore now be ye angry for this matter: haue we eaten of the kings [cost], or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, & laide, we haue ten partes in the king, and haue also more [right] to Dauid then ye, why then did ye despise vs, that our aduise should not be first had in restoring our king: And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

# CHAP. XX.

1 Sheba rayseth Israel against Dauid, 10 Toab killeth A-  
mali traitorously, 22 The dead of Sheba is belivered to  
Toab, 23 Dauid chiefe officers.

**W**hen there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemim) and he blew the trumpet, and said, we haue no part in <sup>p</sup> Dauid, neither haue we inheritance in the kinne of <sup>p</sup> Ithai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast med him,

q p sonne.

Or, chuse.

Or, bade him fare well.

r Where the tribe of Iudah caried to receive him.

s Which had taken part with the king.

t Toward Jerusalem.

Or, haue not we first spoken to bring home the king? verse 11.

u Where the ten tribes concerned against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart.

d thought they of Iudah would haue less care.

e fast med him.



d From Gilgal, which was nere Jorden.

fast vnto their King, from <sup>d</sup> Jorden euē to Jerusalem.

Chap. 16. 22.

3 When Dauid then came to his house to Jerusalem, the King tooke the tenne women [his] <sup>e</sup> concubines, that hee had left behinde him to keepe the house, and put them in ward, & fed them, but laye no more with them: but they were inclosed vnto the day of their death, liuing in widowhede.

e Who was his chiefe captain in Jodas house, Chap. 19. 13.

4 Then said the King to Amasa, Assemble me the men of Judah within three dayes, and be thou here present.

5 So Amasa went to assemble Judah, but hee taried longer then the time which he had appointed him.

f Either them which had bene vnder Joab, or Dauids men.

6 Then Dauid said to Abithai, Now shall Sheba the sonne of Bichzi do vs more harme then [did] Absalom: take thou [therefore] thy <sup>f</sup> lords seruants and follow after him, lest he get him walled cities, and escape vs.

Chap. 8. 18.

7 And there went out after him Joabs men, and the <sup>g</sup> Cherethites and the Pelethites, and al the mightie men: and they departed out of Jerusalem, to follow after Sheba the sonne of Bichzi.

g Which was his coat, that hee used to beare in the warres.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Joabs garment, that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in <sup>h</sup> sheath, and as hee went, it vsed to fall out.

h Ebr. peace.

9 And Joab said to Amasa, Art thou in <sup>h</sup> health, my brother: and Joab tooke Amasa by the beard with the right hand to kille him.

i Ebr. doubled not his stroke.

10 But Amasa tooke no heede to the sword that was in Joabs hand: for therewith hee smote him in the fift <sup>i</sup> rib, and shed out his bowels to the ground, and smote him not the second time: so hee died. then Joab & Abithai his brother followed after Sheba <sup>j</sup> sonne of Bichzi.

j Hee stood by Amasa as Joab appointed.

11 And one of Joabs men <sup>k</sup> stroode by him, and said, hee that fauoureth Joab, and be that is of Dauids part, [let him go] after Joab.

12 And Amasa was slayd in blood in the middes of the way: and when the man saw that all the people stood still, hee remoued Amasa out of the way into the fildes, and cast a cloth vpon him, because hee sawe that euery one that came by him, stood still.

13 When hee was remoued out of the way, euery man went after Joab, to follow after Sheba the sonne of Bichzi.

14 And hee went through all <sup>l</sup> tribes of Israel vnto Abel, & Bethmaachah, and all places of <sup>m</sup> Beruni: and they gathered together, and went also after him.

l Vnto the cite Abel, which was nere to Bethmaachah.

15 So they came, and besieged him in Abel, [neere to] Bethmaachah: & they cast by a mount against the cite, and the people there of stood on the rampier, and all the people that was with Joab, <sup>n</sup> destroyed and cast downe the wall.

k That is, he went about to ouerthrowe it.

16 Then cried a wise woman out of the cite, heare, heare, I pray you, say vnto Joab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman saide, Art thou Joab: And hee answered, Yea. And hee said to him, heare the wordes of thine handmaide. And hee answered, I do heare.

18 Then she spake thus, They spake in the olde time, saying, They shoulde aske of Abel, and so haue they continued.

l She sheweth that the old custome was not to destroy a cite, before peace was offered, Deut. 20. 10, 11. m She speaketh in the name of the cite.

19 I am <sup>o</sup> one of them, that are peacable [and] faithfull in Israel: and thou goest about to destroy a cite, and a mother in Israel: why wilt thou denoure the inheritance of the Lord:

20 And Joab answered, & saide, God forbid, God forbid it me, that I shoulde denoure, or destroy it.

21 The <sup>p</sup> matter is not so, but a man of mount Ephraim [Sheba the sonne of Bichzi by name] hath lift by his hand against the king, [euē] against Dauid: deliuer vs him onely, and I will depart from the cite. And the woman said vnto Joab, Behold, his head shall be throwne to thee ouer the wall.

n Hearing his fauor toke him, hee gaue place to reason, and required onely him that was author of the creation.

22 Then the woman went vnto all the people with her wisdom, & they cut off the head of Sheba the sonne of Bichzi, and cast it to Joab: then hee blew the trumpet, and <sup>q</sup> they retired from the cite, euery man to his tent: and Joab returned to Jerusalem vnto the King.

Ebr. they were scattered.

23 Then Joab [was] ouer all the hoste of Israel, and Benaiah the sonne of Jehoiada ouer the Cherethites and ouer the Pelethites,

Chap. 8. 16.

24 And Adoram ouer the tribute, and Jothaphat <sup>r</sup> sonne of Ahudai <sup>s</sup> recorder.

25 And Sheia [was] scribe, and Zadok and Abiathar the Priestes,

26 And also Ira the Parite [was] <sup>t</sup> chiefe about Dauid.

o Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three beare yeeres, 2 The vengeance of the sinnes of Dauid lighteth on his seven sonnes, which are hanged, 3 Four great battels, which Dauid had against the Philistines.

Then



#Ebr. yeere af-  
ter yeere.  
#Ebr. fought  
the face of the  
Lorde.

a Thinking to  
gratifie p<sup>r</sup>o-  
ple, because  
the were not  
of the seede of  
Abraham.  
Iosh. 9. 3, 16,  
17.

b Wherewith  
may pou  
wary be ap-  
pealed, that  
you may pay  
to God to re-  
moue this  
plague from  
his people?  
c Saue only  
of Sauls  
locke.

d Of Sauls  
kinsmen,  
e To pacifie  
the Lorde.

1 Sam. 18. 3.  
& 10. 42.

f Here Achish  
is named for  
Serahs Achiels  
wife as appea-  
reth, 1. Sam.  
18. 19. for  
Achish was the  
wife of Patite-  
1. 1. Sam.  
25. 44. and  
neuer had child-  
2. Sam. 6. 23.  
#Ebr. fell.

g Which was  
in the month  
Adar of Iulian,  
which contei-  
neth part of  
Sparch and  
part of April.  
h To make  
her a tent,  
wherein the  
priaped to God  
to turne away  
his wrath.

**W**hen there was a famine in the dayes of Dauid, three yeeres together: and Dauid asked counsell of the Lorde, and p<sup>r</sup> Lord answered, [It is] for Saul, and for his bloodie house, because he slewe the Gibeonites.

2 Then the king called the Gibeonites, and said vnto them (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the children of Israel had sworn: but Saul sought to slay them for his zeale towarde the children of Israel and Judah)

3 And Dauid layde vnto the Gibeonites, what shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lorde:

4 The Gibeonites then answered him, we will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he sayd, what ye shall say, that will I doe for you.

5 Then they answered the king, The man that consumed vs and that imagined euill against vs, [so that] we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his finnes be deliuered vnto vs, and we will hang them vp vnto the Lorde in Gibeah of Saul, the Lordes chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Jonathan the sonne of Saul, because of the Lordes othe, that was betwene them, euen betwene Dauid and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom he bare vnto Saul, euen Armoni and Mephibosheth, and the five sonnes of Michal, the daughter of Saul, whom he bare to Adriel the sonne of Barzillai the Bethlethite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lorde: so they dyed [all] seuen together, and they were slaine in the time of haruest: in the first dayes, and in the beginning of barly haruest.

10 Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the begin-

ning of haruest, vntill water droppd vpon them from the heauen and suffred neither the birdes of the ayre to light on them by day, nor beastes of the feld by night.

11 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistins had hanged them, when the Philistins had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in p<sup>r</sup> country of Benjamin in Zelah, in the graue of Kish his father: and when they had perfourmed all that the king had commanded, God was then appealed with the land.

15 Againe p<sup>r</sup> Philistins had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistins, and Dauid fainted.

16 Then Ishi-benob which was of the formes of Haraphah (the head of whose speare wayed three hundred thekels of baste) euen he being girded with a newe sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Neriah succoured him, and smote the Philistin, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battel, least thou quench the light of Israel.

18 And after this also there was a battell with the Philistins at o<sup>r</sup> Gob, then Sibbechai the hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 And there was yet [another] battel in Gob with the Philistins, where Elhanah the sonne of Jaare ozegim, a Bethlehemite slewe Goliath the Gittite: the staffe of whose speare was like a weaners beame.

20 Afterward there was also a battel in Gath, where was a man of [a great] stature, and had on euery hand six fingers, and on euery foote six toes, four and twentie in number: who was also

E. i. the

i Because  
brought was  
the cause of  
this famine,  
God by sen-  
ding of raine  
showed that  
he was paci-  
fied,  
[Or, rest.

1. Sam. 31. 10.

k For where  
the magni-  
fied fates  
unpunished,  
there p<sup>r</sup> plague  
of God vnto  
vpon the land,

l That is, of  
the race of ge-  
ants,  
m Which a-  
mount to nine  
pound three  
quarters,

n For the glo-  
rie and wis-  
dom of the  
country  
standeth in the  
preference  
of the good  
magnitude.  
o Called Go-  
zer, and Saph  
is called Sib-  
pai, 1. Chro.  
20. 4.

p That is,  
Lahmi the  
brother of Go-  
liath, whose  
Dauid slewe,  
1. Chro. 20. 5.



the sonne of Haraphah.

21 And when he reuled Israel, Jonathan the sonne of \* Shima the brother of David slewe him.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of David & by the hands of his seruants.

CHAP. XXII.

2 David after his victories prayeth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Jewes, and vocation of the Gentiles.

**A**ND David spake the wordes of this song vnto the Lord, What time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he sayde. \* The Lorde is my rocke and my fortreffe, and he that deliuereth me.

3 God is my || strength, in him will I trust: my shield, and the hope of my saluation, my hie towre [and] my refuge: my Saviour, thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to be prayled: so that I be safe from mine enemies.

5 For the pangs of death haue compassed me: the floods of vngodlinesse haue made me afraide.

6 The sorowes of the grane compassed me about: the snares of death ouertooke me.

7 [But] in my tribulation did I call vpon the Lord, and crye to my God, and he did heare my voyce out of his temple, and my crye did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angrie.

9 Smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 He bowed the heauens also, and came downe, and darkenes was vnder his feete.

11 And he rode vpon Cherub and did flie, and he was seene vpon the wings of the winde.

12 And he made darknes a Tabernacle round about him, [eu]n the gatherings of waters, [and] the cloudes of the aire.

13 At the brightnesse of his presence the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voyce.

15 He shot arrowes also, and scattered

them: [to wit,] lightning, and destroyed them.

16 The chanelles also of the sea appeared, [eu]n the foundations of the world were discouered by the rebuking of the Lord, [and] at the blast of the breath of his nostrils.

17 He sent from aboue, [and] tooke me: he drew me out of many waters.

18 He deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamitie, but the Lord was my stay.

20 And brought me forth into a large place: he deliuered me, because he favoured me.

21 The Lord rewarded me according to my righteousnes: according to my purenes of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpight also toward him, and haue kept me from my wickednes.

25 Therefore the Lorde did reward me according to my righteousnes, according to my purenes before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpight man thou wilt shew thy selfe vpight.

27 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes [are] vpon the hautie to humble [them].

29 Surely thou art my light, O Lord: and the Lord wil lighten my darkenes.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is incorrupt: the worde of the Lorde is tried [in the fire]: he is a shield to all that trust in him.

32 For who is God besides the Lord: and who is mightie, saue our God?

33 God is my strength in battell, and maketh my way vpight.

34 He maketh my feete like hindes [feete], and hath set me vpon mine hie places.

35 He teacheth mine hands to fight, so that a bow of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnes hath

i He allueth to the miracle of the red sea.

k I was so desirous, that all meanes seemed to faile.

l Towardes Saul & mine enemies.

m I attempted nothing without his commandment.

n These words he wrote in cause, that thou shouldst not forget thy wonted mercy.

o The manner that God useth to succour his, neuer faileth.

p He useth extraordinary meanes to make me winne most strong holdes.

q Steele.

1. Sam. 16.9.

a Taken of the wondrous benefices, that he receiued of God.

Psal. 18.2.

b By the diversity of these comfortable names, he sheweth how his faith was strengthened in all temptations.

q. rocke.

c As David (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church that ouercome most grievous dangers, & running, and death.

d That is, clouds, and vapours.

e Lightning & thundering.

f As it seemeth when the eye is darked.

g To flie in a moment to the right hand.

h By this description of a tempest he declares the power of God against his enemies.



hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast girded me with powder to battell, [and] them that arose against me, hast thou subdued vnder mee.

41 And thou hast given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, eue vnto the Lord, but he answered them not.

43 Then did I beate them as smale as the dust of the earth: I did tread them flat as the clay of the streete, [and] did spread them abroad.

44 Thou hast also deliuered me from the contentions of my people: thou hast preserved me to be the head ouer nations: the people which I knewe not, doe serue me.

45 Strangers shall be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall thinke away, and feare in their priue chambers.

47 Let the Lord liue, and blessed be my strength: and God, [euen] the force of my saluation be exalted.

48 [It is] God that giueth me powder to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praye thee, O Lord, among the nations, and wil ling vnto thy Name)

51 [He is] the tower of saluation for his King, and helpest mercie to his Anointed, [euen] to Dauid, & to his seede for euer.

# CHAP. XXIII.

1 The last wordes of Dauid, 6 The wicked shall plucke vp as thornes, 8 The names and faces of his mightie men.

15 He desired water and would not drinke it.

**T**hese also be the last wordes of Dauid, Dauid the sonne of Ishal saith, euen the man who was set vp on hie, the Anointed of the God of Iacob, and the swete singer of Ishal saith,

2 The Spirit of the Lord spake by me, and his worde was in my tongue.

3 The God of Israel spake to me, the strength of Israel sayde, [Thou shalt] beare rule ouer men, being iust, [and] ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, [thou shalt] mine house be, and not [as] the grasse of the earth [is] by the bright raine.

5 For so shalt thou mine house [be] with God: for he hath made with me an euermoluing couenant, perfit in all pointes, and sure: therefore all mine health and whole desire [is,] that he will not make it growe [so].

6 But the wicked [shall be] euerie one as thornes thrust away because they can not be taken with hands.

7 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 These be the names of the mightie men whom Dauid had. He that sate in the seate of wisdom, being chiefe of the princes, was Adino of Guni, he slew eight hundredth at one time.

9 And after him [was] Eleazar the sonne of Dodo, the sonne of Ahohi, one of 3 thy worthies with Dauid, when they besieged the Philistines gathered there to battell, when the men of Israel were gone vp.

10 He arose and smote the Philistines vntill his hand was wearie, & his hand claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him onely to spoyle.

11 After him [was] Shamnah the sonne of Age the Hararite: for the Philistines assembled at a towne, where was a piece of a fieelde full of lentils, and the people fled from the Philistines.

12 But he stood in the middes of the fieelde, and defended it, and slewe the Philistines: so the Lord gaue great victorie.

13 Afterwarde three of the thirtie captaines went down, and came to Dauid in the harvest time vnto the caue of Abullam, & the hoste of the Philistines pitched in the valley of [Beth] Hami.

14 And Dauid was then in an holde, and the garison of the Philistines [was] then in Beth Ichem.

15 And Dauid longed, and sayd, Oh that

b Speaking, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly and sweetly foont.

d But that my kingdom may continue for ever according to his promises.

e As one of the kings council.

f Chro. 11. 12.

g Or, assailed with danger of their liues.

f Speaking, fled from the battell.

g By a crating which came of wearines and training.

f Chro. 11. 27

h Which hath neither respect to many nor few: when he will he will his power.

i O, Giants.

i Being ouercome with these and then.

i He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessity are compelled to flee to God, but it is to late.

f Speaking, of the Jewes, who conspired against me.

i Not willing, by obeying me, but willing blingly.

u Let him know his power, that he is his gouernour of all the world.

Rom. 15. 9.

Chap. 7. 13.

a Which he spake after that he had made the Psalmes.



that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hofte of the Philistines, and drue water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but<sup>k</sup> polvred it [for an offering] vnto the Lord,

17 And said, O Lord, be it farre from me, that I should doe this. [Is] not this the blood of the men that went in iopardie of their liues: therefore he would not drinke it. These things did these three mightie men.

18 C\* And Abihai the brother of Joab, the sonne of Zeruiah, was chiefe among the three, & he lifted vp his speare against three hundreth, and slew them, and he had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto [the first] three.

20 And Benaiah the sonne of Jehoiada the sonne of a valiant man, which had done many acts, [and was] of Bazeel, slewe two strong men of Hoab: he went downe also, and slewe a lion in the middes of a pit in the time of snow.

21 And he slewe an Egyptian a [man] of great stature, and the Egyptian [had] a speare in his hand: but he went down to him with a staffe, & plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

22 These thinges did Benaiah the sonne of Jehoiada, and had the name among the three worthies.

23 He was honorable among<sup>m</sup> thirtie, but he attained not to the first three: and Dauid made him of his counsell.

24 C\* Ahaiel the brother of Joab [was] one of the thirtie: Ehanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elia the Harodite:

26 Helez the<sup>n</sup> Palstite: Ira the sonne of Ikkezh the Tekoite:

27 Abieser the Anethothite: B<sup>n</sup> Bhumai the Hulathite:

28 Zalmon an Ahohite: Baharai the Netophathite:

29 Heled the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the riuier of Gaath:

31 Abi-albon the Arbathite: Azma-

ueth the Barhumite:

32 Elhaba the Shaalbomite: [of] the sonnes of Iashen, Jonathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahai bi the sonne of Baachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Baharai the Beerothite, the armour bearer of Joab the sonne of Zeruiah:

38 Ira the Jithite: Gareb the Jithite:

39 Uriah the Hittite, ° thirtie & seven in all.

#### CHAP. XXIII.

1 Dauid caught the people to be nombred, 10 He repenteth, and chuseth to fall into Gods hands, 15 Excellent thousand perith with the pestilence.

**A**ND the wrath of the Lord was againe kindled against Israel, and<sup>a</sup> he moued Dauid against them, in that he layd, Go, number Israel and Iudah.

2 For the king layd to Joab the captaine of the hofte, which was with him, Go speedily now thougħ all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab layd vnto the king, The Lord thy God increace the people an hundredfold moe then they be, and that the eyes of my lord the king may see it: but why doeth my lord the king desire this thing?

4 Notwithstanding the kings worde preuailed against Joab and against the captaines of the hofte: therefore Joab and the captaines of the hofte went out from the presence of the king, to number the people of Israel.

5 And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the valley of Gad and toward Iazer.

6 Then they came to Gilead, and to Tabim-hodshi, so they came to Dan Jaan, and so about to Zidon.

7 And came to the fortreffe of Ty-rus and to all the cities of the Hittites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 C So when they had gone about all the land, they returned to Ierusalem at

<sup>o</sup> These came to Dauid and helped to re-store him to his kingdom.

<sup>a</sup> Before they were plagued with famine, Chap. 21. 1. b The Lord permitted David, as 1. Chro. 21. 1.

<sup>c</sup> Because he did this to trie his power & so to trust therein, it offended God, els it was lawfull to number the people. Exod. 30. 12. nomb. 1. 2.

<sup>l</sup> Or, to the new-ther land newly inhabited. <sup>l</sup> Or, Zor.

<sup>k</sup> Bisteling his affection, & also testifying God not to be offended for that rash enterprise.

<sup>i</sup> Chro. 11. 30

<sup>j</sup> Ebr. laine.

<sup>j</sup> Or, Ish-hai.

<sup>j</sup> Or, a comely man.

<sup>i</sup> Which was big as a wa-uer beame, 1. Chro. 11. 23.

<sup>m</sup> He was more valiant then the 30. that followe, and not so valiant as the first before, Chap. 2. 18.

<sup>i</sup> Chro. 11. 27 <sup>j</sup> Or, Pelentice.

<sup>n</sup> Diners of these had two names, as appeareth, 1. Chro. 11. 3 also many more are there mentioned.



at the ende of nine monethes and twentie dayes.

9 And Joab deliuered the number [and] summe of the people vnto the king: and there were in Israel eight hundred thousand strong men that drawe swordes, and the men of Iudah were five hundred thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and Dauid saide vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseeche thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when Dauid was by in the morning, the word of the Lord came vnto the Prophet Gad Dauids Secretary, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to Dauid, & shewed him, and saide vnto him, Wilt thou that I seuen yeres famine come vpon thee in thy land, or wilt thou see three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land: now aduise thee, and see, what answer I shall giue to him that sent me.

14 And Dauid saide vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel that destroyed the people, It is sufficient: holde now thine hand. And the Angel of the Lord was by the

threshing place of Araunah & Jebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done: let thine hand, I pray thee, be against me and against my fathers house.

18 So Gad came the same day to Dauid, and saide vnto him, Go by, reare an altar vnto the Lord in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went by, as the Lord had commaunded.

20 And Araunah looked, and sawe the king and his seruants comming toward him, and Araunah went out, and bowed him selfe before the king on his face to the ground,

21 And Araunah saide, wherefore is my lord & king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: be holde the oren for the burnt offering, and charrets, and the instruments of the oren for wood.

23 (All these things did Araunah [as] a king giue vnto the king: and Araunah saide vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then the king saide vnto Araunah, Not so, but I will bye it of thee at a price, and wil not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oren for fiftie shekels of siluer.

25 And Dauid builde there an altar vnto the Lord, and offered burnt offerings and peace offerings, & the Lord was appealed toward the land, and the plague ceased from Israel.

d According to Joabs count: for in all there were eleuen hundred thousand, 1. Chro. 21. 5.  
e Concluding vnder them the Beniaminites: for els they had bought five hundred and seuentie thousand, 1. Chro. 21. 5.

f Whom God had appointed for Dauid and his time,

g For three yeres of famine were put for the Beniaminites matter: this was the fourth yere, to the which should haue bene added another thre yeres more, 1. Chro. 21. 12.

h From the one side of the country to the other, 1. Sam. 15. 11.  
i The Lord shewed this place, because he had chosen it to builde his temple there,

k Dauid sates not the iust cause, wherewith God plagued the people, and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

l Called also Ophnaim, 1. Chro. 21. 16.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid was the towne,

n Some write, that euery tribe gaue 50, which make 600, m that afterward hee bought as much as came to 550 shekels, 1. Chro. 21. 25.

## ¶ The first booke of the Kings.

### THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest & quiemes in this world, the holy Ghost sheweth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preferred by Gods protection, (who then fauoureth them when his worde is truly set forth, verue esteemed, vice punished and concord mainteyned) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, wherof Iudah and

Beniamin

Beniamin



at the ende of nine monethes and twentie dayes.

9 And Joab deliuered the number [and] summe of the people vnto the king: and there were in Israel eight hundredth thousand strong men that drawe swordes, and the men of Iudah were five hundredth thousand men.

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14 And Dauid saide vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel that destroyed the people, It is sufficient: holde now thine hand. And the Angel of the Lord was by the

threshing place of Araunah & Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done: let thine hand, I pray thee, be against me and against my fathers house.

18 So Gad came the same day to Dauid, and saide vnto him, Go by, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went by, as the Lord had commaunded.

20 And Araunah looked, and sawe the king and his seruants comming toward him, and Araunah went out, and bowed him selfe before the king on his face to the ground,

21 And Araunah saide, wherefore is my lord & king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah saide vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: be holde the oven for the burnt offering, and charrets, and the instruments of the oven for wood.

23 (All these things did Araunah [as] a king giue vnto the king: and Araunah saide vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then the king saide vnto Araunah, Not so, but I will bye it of thee at a price, and wil not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oven for fiftie shekels of siluer.

25 And Dauid builde there an altar vnto the Lord, and offered burnt offerings and peace offerings, & the Lord was appealed toward the land, and the plague ceased from Israel.

d According to Iobab's count: for in all there were eleuen hundredth thousand, 1. Chp. 21. 5.  
e Concluding vnder them the Beniaminites: for els they had bought four hundredth and seuentie thousand, 1. Chp. 21. 5.

f Whom God had appointed for Dauid and his time,

g For three yerres of famine were put for the Beniaminites matter: this was the fourth yerre, to the which should haue bene added another yerre more, 1. Chp. 21. 12.

h From the one side of the country to the other, 1. Sam. 15. 11.  
i The Lord shewed this place, because he had chosen it to builde his temple there,

k Dauid's sake, not the just cause, wherewith God plagued the people, and therefore he offered himselfe to Gods corrections, as the only cause of this euill.

l Called also Ophani, 1. Chp. 21. 16.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid was the towne,

n Some write, that euery tribe gave 50, which make 600, m that afterward hee bought as much as came to 550 shekels, 1. Chp. 21. 25.

## ¶ The first booke of the Kings.

### THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest & quiemes in this world, the holy Ghost sheweth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preferred by Gods protection, (who then fauoureth them when his worde is truly set forth, verue esteemed, vice punished and concord mainteyned) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, wherof Iudah and

Beniamin



Benjamin clau to Roboam: and this was called the kingdom of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdom of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahabs father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

C H A P. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adonijah usurpeth the kingdom. 30 Salomon is anointed king. 50 Adonijah fleeth to the altar.



**N**OW when king Dauid was olde, and stricken in yeeres, they couered him with clothes, but no heate came vnto him. Wherefore his seruants said vnto him, Let there be sought for my lord the king a yong virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong maide throughout all the coastes of Israel, and founde one Abishag: a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adonijah y sonne of haggith exalted him selfe, saying, I will be king. And hee gate him chariots & horsemen, and 500 men to run before him.

6 And his father would not displease him from his childhood, to say, why hast thou done so? And hee was a very goodly man, and [his mother] bare him next after Absalom.

7 And hee tooke counsell of Joab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forwarde Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Jehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adonijah.

9 When Adonijah sacrificed sheepe and oren, and fat cattell by the stone of Zoheleth, which is by En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants,

10 But Nathan the Prophet, and Benaiah, and the mightie men, and Salomon his brother hee called not.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of haggith doeth reigne, and Dauid our Lord knoweth it not?

12 Now therefore come, [and] I will

nowe giue thee counsell, howe to saue thine owne life, and the life of thy sonne Salomon.

13 So, and get thee in vnto king Dauid, and say vnto him, Didest not thou, my lord, & king, sweare vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne: why is then Adonijah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and confine thy wordes.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very olde, and Abishag the Shunammite ministered vnto the king.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, what is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaide, [saying,] Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, nowe [is] Adonijah king, and now, my lord, & king, thou knowest it not.

19 And he hath offered many oren, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Joab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, & king, knowest [that] the eyes of all Israel [are] on thee, that thou shouldst tell them, who should sit on the throne of my lord the king after him.

21 For els when my lord the king shall sleepe with his fathers, I and my sonne Salomon haibe repured bile.

22 And lo, while hee yet talked with the king, Nathan also the Prophet came in.

23 And they tolde y king, saying, Beholde, Nathan the Prophet. And when hee was come in to the king, hee made obeisance before the king vpon his face to the ground.

24 And Nathan saide, My lord, & king, hast thou saide, Adonijah shall reigne after me, and he shall sit vpon my throne?

g For Adonijah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, coude not attende to the affaires of the realme, and also Adonijah had many followers which kepte it from the king.

k And so put to death as wicked transgressors. f Ebr. sinners.

l Acknowledging him to be the true and worthy king appointed of God as the figure of his Christ.

a Hee was about 70, yere olde, 2. Sam. 5.4.

b For his natural heat was worne away with trauels.

|| Or, serue him.

c Which citie was in the tribe of Issachar, as Joab, 19. 18,

d Reade 2. Sam. 15. 1.

† Or, dayes.

† Ebr. his wordes were with loab. e They tooke his part and followed him.

|| Or, the fountain.

f As the Cherubim, and Seraphim.

a. Sam. 3. 4.



25 For hee is gone dolvne this day, and hath slaine many oren, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaynes of the hoste, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, <sup>†</sup> God saue king Adonitah.

26 But me thy servant, and Zadok the Priest, and Benaiah the sonne of Jehoiada, and thy servant Salomon hath he not called.

27 Is this thing done by my lord the king, & thou hast not shewed it vnto thy <sup>m</sup> servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and saide, Call me Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lorde liueth, who hath redeemed my soule out of all aduerfite,

30 That as I <sup>n</sup> sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and saide, God saue my lord king Dauid for ever.

32 ¶ And king Dauid saide, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada. And they came before the king.

33 Then the king saide vnto them, Take with you the <sup>o</sup> servants of your lord, & cause Salomon my sonne to ride vpon mine olivne mule, and carie him dolvne to Gihon.

34 And let Zadok the Priest, and Nathan the Prophet anoint him there king over Israel, and blowe ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be king in my steade: for I haue <sup>†</sup> appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, So be it, [and] the Lorde God of my lord the king <sup>†</sup> ratifie it.

37 As the Lorde hath bene with my lord the king, so be hee with Salomon, and exalt his throne aboute the throne of my lord king Dauid.

38 So Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of

Jehoiada, and the Cherethites and the Pelicthites went dolvne, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an home of <sup>p</sup> oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth <sup>†</sup> rang with the sound of them.

41 ¶ And Adonitah <sup>†</sup> all the ghesfes that were with him, heard it: (and they had made an ende of eating) and when Joab heard the sound of the trumpet, he saide, what meaneth this noise and vproxe in the cite:

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adonitah saide, Come in: for thou art <sup>†</sup> a worthe man, and bringest <sup>†</sup> good tidings.

43 And Jonathan answered, & saide to Adonitah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelicthites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp fro thence with ioy, and the cite is moved: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreover the kings seruants came: to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboute thy throne: therefore the king worshipped vpon the <sup>†</sup> bed.

48 And thus said the king also, Blessed be <sup>†</sup> Lorde God of Israel, who hath made one to sit on my throne this day, even in my sight.

49 Then all the ghesfes that were with Adonitah, were astraide, and rose vp, and went every man his way.

50 ¶ And Adonitah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the altar.

51 And one tolde Salomon, saying, Beholde Adonitah doth feare king Salomon: for lo, hee hath caught holde

Et.iii.

on

† Ebr. let the king Adonitah liue.

m Meaning, that he ought in such aduersities enterpryse nothing except he had consulted with the Lorde.

n Spoken by the Spirit of God so to do, because he foresaw that Salomon should be the figure of Christ.

o Meaning, the kings seruants and such as were of his garde.

† Ebr. commanded.

† Ebr. say so.

p Whereby they accustomed to anoint the Priestes and the holy instruments, Gen. 30. 23.

† Ebr. brake.

† Ebr. a man of power.

q He praised Jonathan thinking to haue heard comfortable newes, but God brought things contrary to his expectation, and so did heare dolvne his pride.

r To salute him and to pray and praise God for him.

† Hee gave God thanks for the good success.

t Which Dauid his father had built in the shoye of Aram, as 2. Sa. 24. 25.



on the hornes of the altar, saying, Let king Salomō weare vnto me this day, that he wil not slay his seruant with the sword.

2 Then Salomō saide, If he will shew him selfe a worthy man, there shall not an heare of him fall to the earth, but if wickednes be found in him, he shall die.

3 Then king Salomō sent, & they brought him from the altar, and he came and did obedience vnto king Salomō. And Salomō saide vnto him, Go to thine house.

#### CHAP. II.

1 Dauid exhorteth Salomō, and giueth charge as concerning Joab, Bazzilai, and Shimei. 2 The death of Dauid. 3 Abiathar of Jerih Abisag to suffer. 4 He is slain. 5 The ark was placed in Abiathars house.

**W**hen the dayes of Dauid drew neere that hee should die, & he charged Salomō his sonne, saying,

2 I go the way of all the earth: be strong therefore, & shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, & his commandments, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest prosper in all that thou doest, and in euery thing wherunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto me, saying, If thy sonnes take heede to thy way, that they walke before mee in truth, with all their heartes, and with all their soules, \* thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Joab the sonne of Zeruiah did to me, and what he did to the two captaiues of the hostes of Israel, vnto Abner sonne of Ner, and vnto Amasa the sonne of Iether: Whome hee slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Do therefore according to thy will, dome, and let thou not his hoare head go dolbne to the graue in peace.

7 But shew kindness vnto the sonnes of Bazzilai the Gileadite, and let them be among them that eate at thy table: for so they came to me when I fled from Absalom thy brother.

8 And beholde, with thee is Shimei the sonne of Gera, the sonne of

Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Bahanaim: but hee came dolbne to meete me at Jorden, and I sware to him by the Lord, saying, I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go dolbne to the graue with blood.

10 So Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid reigned vpon Israel, were fourtie yeres: seuen yeres reigned hee in Hebron, and thirtie and thre yeres reigned he in Jerusalem.

12 Then late Salomō vpon the throne of Dauid his father, & his kingdom was stablished mightily.

13 And Abiathar the sonne of Hugh came to Bathsheba the mother of Salomō: and he said, Conuene thou peaceably: And he said, Yea.

14 Hee saide moreover, I haue a sute vnto thee. And he said, Say on.

15 Then he said, Thou knowest that the kingdom was mine, and that all Israel let their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, & refuse me not. And he said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomō the king, (for he will not say thee nay) that hee giue me Abisag the Shunammite to wife.

18 And Bathsheba said, Well, I will speake for thee vnto the king.

19 Bathsheba therefore went vnto king Salomō, to speake vnto him for Adoniam: and the king rose to meete her, and bowed himselfe vnto her, and sate dolbne on his throne: and he caused a seate to be let for the kings mother, and she sate at his right hand.

20 Then she said, I desire a small request of thee, say mee not nay. When the king said vnto her, Alke on, my mother: for I will not say thee nay.

21 She saide then, Let Abisag the Shunammite be giuen to Adoniam thy brother to wife.

22 But king Salomō answered and saide vnto his mother, And why doest thou aske Abisag the Shunammite for?

2. Sam. 19. 23.

g Let him be punished with death: looke ver. 1. 46.

Actes 2. 29.

and 13. 36.

2. Sam. 6. 4.

and 1. chro. 29.

26. 27.

1. Chro. 29. 23.

h For the fear of, least he would wrought reason against the king.

i In signe of their fauour and consent,

t Ebr. cause not my face to turne away.

k In token of reuerence, and that others by his example might haue been in greater honour.

a I am ready to die, as all men must.

b Hee sheweth howe hard a thing it is to gouerne, and that none can do it well, except he obey God.

Deut. 29. 9.

ioh. 1. 7.

Or, do wisely.

c And with your hypocricie.

2. Sam. 7. 12.

† Ebr. a man shall not be cut off to thee from off the throne.

2. Sam. 3. 27.

2. Sam. 20. 10.

d Hee sheweth his blood in time of peace, as if there had bene warre.

e He put the blood of warre into his shooes.

2. Sam. 19. 31.

f There is, they dealt mercifully with me.

2. Sam. 16. 5.



<sup>1</sup> Speaking, that if hee should have granted Abiathar, which was to beare to his father, he would afterwards have aspired to the kingdome.

for Adonijah : aske for him the <sup>1</sup> kingdome also : for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

<sup>23</sup> Then king Salomon swore by the Lorde, saying, God do so to me and more also, if Adonijah hath not spoken this worde against his owne life.

<sup>24</sup> Now therefore as <sup>1</sup> Lord liveth, who hath established me, & set me on the throne of David my father, who also hath made me an house, as he <sup>\*</sup> promised, Adonijah shall surely die this day.

<sup>2</sup> Sam. 7. 12, 13.

<sup>25</sup> And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and he <sup>1</sup> smote him that he dyed.

<sup>1</sup> Or, fell upon him.

<sup>26</sup> **C** Then the king said unto Abiathar the Priest, Go to Anathoth unto thine owne <sup>1</sup> fieldes : for thou art <sup>1</sup> worthy of death : but I will not this day kill thee, because thou <sup>m</sup> barest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

<sup>1</sup> Or, possessor.   
 <sup>2</sup> Else a man of death.   
 <sup>m</sup> When he fled before Abiathar, 2. Sam. 15. 24.

<sup>27</sup> So Salomon cast out Abiathar from being Priest unto the Lorde, that he might <sup>\*</sup> fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

<sup>1</sup> Sam. 2. 31, 35.

<sup>28</sup> **C** Then tidings came to Ioab : (for Ioab had <sup>\*</sup> turned after Adonijah, but he turned not after Absalom) and Ioab fled unto <sup>1</sup> Tabernacle of <sup>1</sup> Lord, and caught hold on <sup>1</sup> houses of <sup>1</sup> altar.

<sup>n</sup> Hee tooke Adonijahs part when he would have usurped the kingdome. Chap. 1. 7.

<sup>29</sup> And it was tolde king Salomon, that Ioab was fled unto <sup>1</sup> Tabernacle of <sup>1</sup> Lord, & behold, he is by the <sup>\*</sup> altar. Then Salomon sent Benaiah <sup>1</sup> sonne of Jehoiada, saying, Go, fall upon him.

<sup>o</sup> Thinking to be saved by the holines of the place.

<sup>30</sup> And Benaiah came to the Tabernacle of the Lorde, and saide unto him, Thus saith the king, Come out. And he said, Nay, but I wil die here. Then Benaiah brought the king worde againe, saying, Thus saide Ioab, and thus hee answered me.

<sup>31</sup> And the king said unto him, Do as he hath said, and <sup>1</sup> smite him, and bury him, that thou maist take away <sup>1</sup> blood, which Ioab shed causeles, from me and from the house of my father.

<sup>p</sup> For it was lawfull to take the willfull murderer fro the altar, Exo. 21. 14.

<sup>32</sup> And <sup>1</sup> Lord shal bring his blood upon his owne head : for he smote two men more righteous and better then he, and slew them with the sword, & my father David knew not : [to wit,] <sup>\*</sup> Abner the sonne of Ner, captaine of <sup>1</sup> hoste of Israel, and <sup>\*</sup> Amasa the sonne of Jether captaine of the hoste of Judah.

<sup>2</sup> Sam. 3. 27.

<sup>2</sup> Sam. 20. 10.

<sup>33</sup> Their blood shall therefore returne upon the <sup>1</sup> head of Ioab, & on the head of his seede for ever : but upon David, and upon his seede, and upon his house, and upon his throne shall there be peace for ever from the Lord.

<sup>q</sup> Ioab shalbe justly punished for the blood that he hath cruelly shed.

<sup>34</sup> So Benaiah the sonne of Jehoiada went by, and smote him, and selve him, and hee was buried in his owne house in the wilderness.

<sup>35</sup> And the king put Benaiah <sup>1</sup> sonne of Jehoiada in his rounne over <sup>1</sup> hoste : and the king set Zadok the Priest in the rounne of Abiathar.

<sup>r</sup> And to take the office of the hie Priest from the house of Eli, and restored it to the house of Shimeas.

<sup>36</sup> **C** Afterward <sup>1</sup> king sent, and called Shimei, and said unto him, Buide thee an house in Jerusalem, and dwel there, and depart not thence any whither.

<sup>37</sup> For that day that thou goest out, & passest over the river of Kidron, knowbe assuredly, that thou shalt die the death : thy blood shalbe upon thine owne head.

<sup>38</sup> And Shimei said unto <sup>1</sup> king, The thing is good : as my lorde the king hath said, so will thy servant do. So Shimei dwelt in Jerusalem many dayes.

<sup>39</sup> And after three yeeres, two of the servants of Shimei fled away unto Achish sonne of Baachah king of Gath : and they tolde Shimei, saying, Beholde, thy servants be in Gath.

<sup>s</sup> Thus God appointeth the wayes and means to bring his iust iudgements upon the wicked.

<sup>40</sup> And Shimei arose, and saddled his asse, and wet to Gath to Achish, to seeke his servants : and Shimei went, and brought his servants from Gath.

<sup>t</sup> His covetous minde moved him rather to venture his life, then to lose his worlde, ly profit, which he had by his servautes.

<sup>41</sup> And it was tolde Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

<sup>42</sup> And the king sent and called Shimei, and said unto him, Did I not make thee to sweare by the Lorde, and protested unto thee, saying, That day <sup>1</sup> thou goest out, & walkest any whither, knowbe assuredly that thou shalt die the death : And thou hastdnt unto me, The thing is good, [that] I have heard.

<sup>43</sup> Why then hast thou not kept <sup>1</sup> oath of the Lorde, and the commandement wherewith I charged thee :

<sup>44</sup> The king saide also to Shimei, Thou knowest all <sup>1</sup> wickednes whereto thine heart is pricke, that thou diddest to David my father : the Lord therefore shal bring thy wickednes upon thine owne head.

<sup>u</sup> For though thou wouldest deny, yet thine owne conscience would accuse thee, for reviling and doing wrong to my father, 2. Sam. 1. 6, 7.

<sup>45</sup> And let king Salomon be blessed, and the throne of David established before the Lord for ever.

<sup>46</sup> So the king commanded Benaiah the



the sonne of Jehoia<sup>a</sup>da : who went out and smote him that hee dyed. And the kingdome was stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeared to him, and giueth him wisdom. 17 The pleasing of the two harlots, and Salomons sentence therein.

Chap. 7. 8.

**S**alomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely he sacrificed & offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: & God said, Aske what I shall giue thee.

6 And Salomon saide, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in truth, & in righteousness, & in uprightness of heart with thee: & thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and knowe not howe to go out and in.

8 And thy seruant [is] in the mids of thy people, which thou hast chosen, euen a great people which cannot be told nor nombred for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discern betwene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God saide vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked

for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise & an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shal arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so þ among the kings there shalbe none like vnto thee al thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances & my commandements, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings & made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the king, and stood before him.

17 And the one woman saide, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she overlaid him.

20 And she rose at midnight, & tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and layd her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, hee was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, & thy sonne is dead. Againe she saide, No, but thy sonne is dead, and mine aliu: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring me a sword: and they brought out a sword before the king.

25 And the king said, Deuide ye the liuing childe in twaine, and giue the one halfe

Mar. 6. 33. wild. 7. 11.

Or, hath bene none.

Chap. 15. 5.

He knewe that God had appeared vnto him in a dreame.

Or, vicillers, k. By this example it appeareth that God kept promise with Salomon in granting him wisdom.

She saile the quicke childe away, because she might both auide the shame and punishment.

m Except God giue iudges vnderstanding, the impudencie of the treacherous shall ouerthrowe the iust cause of the innocents.

a. Chro. 2. 1. 2. b. Because all his enemies were destroyed.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offer vnto the Lord. c. For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3. d. For there the Tabernacle was, 2. Chro. 1. 3.

Or, as he walked.

e Thou hast performed the promises.

f That is, to bequeir my selfe in executing this charge of ruling.

2. Chro. 1. 10.

Or, obedient.

g Which are to many in number.

h That is, that thine enemies should die.



halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled towarde her sonne, and she said, Oh my lord, giue her the liuing childe, and <sup>11</sup>slay him not: but the other said, Let it be neither mine nor thine, but deuide it.

<sup>11</sup> Her mother by affection herein appeareth, that she had rather endure & rigour of the lawe, then fee her childe cruelly slaine.

27 Then the king answered, & saide, Giue her the liuing childe, and slay him not: this is his mother.

28 And al Israel heard & iudgement, which the king had iudged, and they feared the king: for they saide that the wisdom of God was in him to do iustice.

#### CHAP. IIII.

<sup>2</sup> The princes and rulers vnder Salomon. <sup>22</sup> The purueyance for his bitailes. <sup>26</sup> The number of his horses. <sup>32</sup> His bookes and writings.

**A**nd king Salomon was king ouer all Israel.

<sup>a</sup> That is, his chiefe officers. <sup>b</sup> He was the sonne of Achisemois and Zadoha nepheuw.

2 And these were his princes, <sup>b</sup> Azariah the sonne of Zadok the Priest,

3 Eliphazeph and Ahiah the sonnes of Shilha scribes, Jehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Jehoiada [was] ouer the hoste, and Zadok and Abiathar Priests,

<sup>c</sup> Not Abiathar whose Salomon had pur from his office, Chap. 2. 27. but another of that name.

5 And Azariah the sonne of Nathan [was] ouer the officers, and Zabud the sonne of Nathan Priest [was] the kings friend,

Chap. 5. 14.

6 And Ahithar was ouer the household: and Adoniram the sonne of Abda [was] ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which prouided bitailes for the king and his household: ech man had a moneth in the yeeere to prouide bitailes.

8 And these are their names: & sonne of hur in mount Ephraim:

<sup>11</sup> Or, Elon in Beth-suan.

9 The sonne of Dekar in Gakaz, and in Shaalbim and Beth-shebeth, & <sup>11</sup>Elon [and] Beth-hanan:

10 The sonne of Beled in Aruboth, to whom pertained Sochoh, & all the land of Ephraim:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana & sonne of Ahilud in Taanach, and Hegiddo, and in all Beth-shean, which is by Zartanah beneath Jezreel, fro Beth-shean to Abel-meholah, euē till beyond ouer against Jokmeam:

<sup>11</sup> Or, to the plaine.

13 The sonne of Geber in Ramoth Gi-

lead, and his were the towne of <sup>d</sup>Jair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threethore great cities with walles and barres of brasle.

<sup>d</sup> Which towne bare Jairs name, because hee rooke them of the Canaanites, from, 32. 41.

14 Abinadab the sonne of Iddo [had] to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Moth:

17 Jehoshaphat the sonne of Paruah in Issachar.

<sup>e</sup> Salomon obserued not the deuotion that Zadok made, but deuided it as might best serue for his purpose.

18 Shime the sonne of Elai in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Shon king of the Amozites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel [were] many, as the land of the sea in number, eating, drinkeing, and making merie.

<sup>f</sup> They liued in all peace and securitie, Eccles. 47. 15. <sup>g</sup> Which is Ephraim.

21 And Salomon reigned ouer all kingdomes, from the <sup>h</sup>Riuer [vnto] the land of the Philistines, and vnto the border of Egypt, & they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons bitailes for one day were thirtie <sup>i</sup>measures of fine flour, & threethore measures of meale:

<sup>i</sup> Ebr. Corim.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all [the region] on the other side of the Riuer, from Tiph-sah, euē vnto <sup>j</sup>Azzah, ouer all <sup>k</sup> kings on the other side the riuer: and hee had peace round about him on euery side.

<sup>j</sup> Or, Gaza. <sup>k</sup> For they were all tributaries vnto him.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his figge tree, fro Dan, euē to Beer-sheba, all the dayes of Salomon.

<sup>l</sup> Throughout all Israel.

26 And Salomon had <sup>m</sup>fourtie thousand stables of horses for his charrets, and twelue thousand horsemen.

<sup>m</sup> Chro. 9. 25.

27 And these officers prouided bitaile for king Salomon, and for all that came to king Salomons table, euery man his moneth, [and] they suffred to lacie nothing.

28 Barly also and strawe for the horses and mules brought they vnto <sup>n</sup> place where the officers were, euery man according to his charge,

29 And



Eccles. 47. 14.  
15, and 16.

k speaking,  
great under-  
standing and a-  
ble to compre-  
hend al things.  
l To wit, the  
philosophers  
and astron-  
omers, which  
were iudged  
most wise.

m Which for  
the most part  
are thought to  
haue perished  
in the capiti-  
tie of Babilon.  
n From the  
hilt to the  
loft.

29 And God gaue Salomon wis-  
dome & vnderstanding exceeding much,  
and a large heart, euen as the land that  
is on the sea shore.

30 And Salomons wisedome excelled  
the wisedome of all the children of y<sup>e</sup> East  
and all the wisedome of Egypt.

31 For hee was wiser then any man:  
[yea.] then was Ethan the Ezrahite,  
then Heman, then Chalcol, then Darda  
the sonnes of Bahol: & he was famous  
throughout all nations round about.

32 And Salomon spake three thou-  
sand <sup>m</sup> proverbes: and his songs were a  
thousand and five.

33 And he spake of trees, from y<sup>e</sup> cedar  
tree that is in Lebanon, euen vnto the  
hyssope that springeth out of the wall:  
he spake also of beasts, and of foules, and  
of creeping things, and of fishes.

34 And there came of all people to  
heare the wisedome of Salomon, from  
all kings of the earth, which had heard  
of his wisedome.

#### CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, pur-  
posing to build the house of God. 6 He prepareth stuffe for  
the building. 13 The number of the workemen.

Or, Zor.

**A**ND Hiram king of Tyre  
sent his seruants vnto Salo-  
mon, (for he had heard, that  
they had anointed him king  
in the roume of his father) because Hi-  
ram had euer loued Dauid.

2. Chro. 2. 3.

2 \* Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my fa-  
ther coude not builde an house vnto the  
Name of y<sup>e</sup> Lord his God, for y<sup>e</sup> warres  
which were about him on euery side, vn-  
till the Lord had put them vnder the  
soles of his feete.

Or, his ene-  
mies.

4 But now y<sup>e</sup> Lord my God hath gi-  
uen me rest on euery side, so that there  
is neither aduersarie, nor euill to resist.

5 And beholde, I purpose to build an  
house vnto the Name of the Lord my  
God, \* as the Lord spake vnto Dauid  
my father, saying, Thy sonne, whom I  
will set vpon thy throne for thee, he shall  
build an house vnto my Name.

a He beareth  
that he was  
bowed to let  
forth Gods  
glory, for as  
much as the  
Lord had sent  
him rest and  
peace.

2. Sam. 7. 13.

1. Chro. 22. 10.

b This was  
his equitee,

that he would

not receiue a

benefite with-  
out some re-  
compence.

c In Hiram

is prefigurate

the vocacion

of the Gentils,

who should

helpe to build

the spirituall

temple.

6 Now therefore comand, that they  
helde me cedar trees out of Lebanon,  
and my seruants shalbe with thy ser-  
uants, and vnto thee will I giue y<sup>e</sup> hire  
for thy seruants, according to all that  
thou shalt appoint: for thou knowest  
that there are none among vs, that can  
helde timber like vnto the Sidonians.

7 And when Hiram heard the  
words of Salomon, he reioyced greatly,

and said, Blessed be the Lord this day,  
which hath giuen vnto Dauid a wise  
sonne ouer this mightie people.

8 And Hiram sent to Salomon, say-  
ing, I haue considered y<sup>e</sup> things, for the  
which thou sentest vnto me, and will ac-  
complish all thy desire, concerning the  
cedar trees and firre trees.

9 My seruants shall bring the downe  
from Lebanon to y<sup>e</sup> sea: & I will conuey  
them by sea in raftes vnto y<sup>e</sup> place that  
thou shalt shew me, & I will cause them to  
be discharged there, & thou shalt receiue  
them: now he thou shalt do me a pleasure  
to minister foode for my familie.

Or, fletes.

d While my  
seruants are  
occupied a-  
bout thy bu-  
sines.

10 So Hiram gaue Salomon cedar  
trees & firre trees: [euen] his full desire.

11 And Salomon gaue Hiram twen-  
tie thousand measures of wheate for  
foode to his household, and twentie mea-  
sures of beaten oyle. Thus much gaue  
Salomon to Hiram yeere by yeere.

Ebr. Corim,

Or, pure.

12 And y<sup>e</sup> Lord gaue Salomon wis-  
dome as he y<sup>e</sup> promised him. And there  
was peace betweene Hiram and Salo-  
mon, and they two made a covenant.

Chap. 3. 12.

13 And king Salomon raised a  
summe out of all Israel, and the summe  
was thirtie thousand men:

e As touching  
the furniture  
of wood and  
vitals.

14 And he sent to Lebanon, ten thou-  
sand a moneth by course: they were a  
moneth in Lebanon, and two moneths  
at home. And Adoniram [was] ouer  
the summe.

Chap. 4. 6.

15 And Salomon had tenentie thou-  
sand that bare burdens, and fourescore  
thousand masons in the mountaine.

16 Besides the painters, whom Sa-  
lomon appointed ouer y<sup>e</sup> worke, [euen]  
three thousand & three hundred, which  
ruled the people that brought in the  
worke.

Or, masters of  
the worke.

17 And the king commanded them,  
and they brought great stones and cos-  
ly stones to make the foundation of the  
house, [euen] hewed stones.

18 And Salomons workemen, and  
the workemen of Hiram, and the ma-  
sons hewed and prepared timber and  
stones for the building of the house.

f The Cheru-  
birds is, Chi-  
lim, which  
some say, were  
excellent ma-  
sons.

#### CHAP. VI.

1 The building of the Temple and the sojme thereof. 12 The  
promises of the Lord to Salomon.

**A**ND \* in the foure hundredeth  
and fourescore yere (after the  
children of Israel were come  
out of the land of Egypt) and  
in the fourth yere of the reigne of Sa-  
lomon ouer Israel, in the moneth Zif,

2. Chro. 3. 2.

a Which mo-  
neth cetereth  
part of April &  
(Which  
part of May,



(Which is the second moneth) he built the house of the Lord.

2 And the house which king Salomon built for the Lord, was three score cubites long, and twentie broad, and thirtie cubites hie.

3 And the porch before the Temple of the house [was] twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windows, [broad] without, and narrow within.

5 And by the wall of the house he made galleries rounde about, euen by the walles of the house rounde about the Temple & the oracle, and made chambers round about.

6 The nethermost gallery [was] five cubites broad, & the middlemost six cubites broad, and the third seven cubites broad: for he made restes round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any tooles of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went by with winding staires into the middlemost, & out of the middlemost into the third.

Or, gallerie.

The cause why we vncouered and let open the Temple, without letting forth the wall that is before it, is, that the order of those things that are within, might be seen more lively.

A.B. The length of the Temple of three score cubites.

A.C. The breadth of twentie cubites within, and not measuring the thickness of the walles. Thus also was the length of the porch without the Temple.

C.D. The height of thirtie cubites.

E.F. The chambers of the Priests, which equall about the Temple on three sides, South, West, and North, and were of three heights.

G.H. The breadth of the porches, 10. cubites.

I. The windowes of the Temple.

K. The first chamber was five cubites broad.

L. The second six.

M. The third seven.

N.O.P. The restes or bayes of the wall, which bare up the postes that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the covenant was. S. The gate to enter into the most holie place. T. The five Candlesticks on euery side of the Temple. V. The ten tables on both sides for the shewbread. X. The incense altar.

9 So he built the house and finished it, & sieled the house being bau'ded with sieeling of cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, & they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to

Salomon, saying,

12 Concerning this house which thou buydest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promises, which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it.

15 And built the walles of the house within, with boards of cedar tree from the pavement of the house vnto the walles of the sieeling, & within he covered them with wood and covered the floore of the house with planks of firre.

16 And he built twentie cubites in the sides of the house with boards of cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it was fourtie cubites long.

18 And the cedar of the house within was carued with knops, and grauen with flowers: all [was] cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within [was] twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he covered it with pure gold, and covered the altar with cedar.

21 So Salomon covered the house within with pure gold: and he shut the place of the oracle with chaines of golde, and covered it with gold.

22 And he overlaid all the house with gold, vntill all the house was made perfite, also he covered the whole altar, that was before the oracle with gold.

23 And within the oracle he made two Cherubims of holie tree, ten cubites hie.

24 The wing also of the one Cherub [was] five cubites, and the wing of the other Cherub [was] five cubites: from the bittermost part of one of his wings vnto the bittermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one type.

26 For the height of one Cherub [was]

2.Sam.7.13.

8 According as he promised vnto Moses, Exod.25.22.

h Spreading, vnto the roofe, which was also sieled.

i For when he spake of the house in 9 verses, he meant both the oracle and the Temple.

Or, wilde cucumbers.

k That is, in the most inward place of the house.

l Ebr. he drew through chains of gold before.

m Spreading, the altar of incense, Exod.30.1.

Or, pine tree,



The Temple vncouered.







throne, Where he iudged, [euen] a porch of iudgement, and it was sieled with cedar from paucement to paucement.

8 And in his house, Where he dwelt, [was] another hall more inwarde then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (\* Whom he had taken to wife like vnto this porch).

Chap. 3. 1.

¶ Or, precious.

9 All these were of costly stones, heued by measure, [ & ] sawed with sawes within and without, from the foundation vnto the stones of an hand breadth, & on the outside to the great court.

f Which were  
restes & stapes  
for the beames  
to lie vpon.  
¶ Or, spanne.

10 And the foundation [was] of costly stones, [ & ] great stones, [euen] of stones of ten cubites, & stones of eight cubites.

g From the  
foundation  
vponward.

11 Above also [were] costly stones, squared by rule, and boards of cedar.

12 And the great court round about [was] w three rowes of heued stones, and a row of cedar beames: <sup>h</sup> so [was it] to the inner court of the house of <sup>h</sup> Lord, and to the porch of the house.

h As <sup>h</sup> Lords  
house was  
built, so was  
this: onely the  
great court  
of Salomons  
house was  
covered.  
¶ Or, Lot.

13 Then King Salomon sent, and fet one bream out of Tyrys.

14 He was a widowes sonne of the tribe of Naphtali, his father being a mā of Tyrys, [and] wrought in brasle: he was full of wisdom and understanding, and knowledge to worke all manner of worke in brasle: who came to King Salomon, and wrought all his worke.

i Thus when  
God will haue  
his glorie set  
forth, he raiseth  
vp men and  
giveth them  
excellent gifts  
for the accom-  
plishment of  
the same. Ezo.  
3. 2. 3.  
¶ Eb, the second.  
¶ Or, pannels.

15 For he cast two pillars of brasle: the height of a pillar was eigheteen cubites, and a threde of twelue cubites did compasse either of the pillars.

16 And hee made two chapters of molten brasle to set on the tops of the pillars: the height of one of the chapters [was] fine cubites, and the height of the other chapter [was] fine cubites.

The forme of the  
pillar.

A.B. The height of a pillar eigheteen cubites: the coppe of a pillar was twelue cubites.

D.E. The height of the chapter or round bal vpo the pillar of fine cubites height. F. In the mids were two rowes of pomegranates: the rest is the networke and floure delices, or roses.



¶ Or, coarces  
like chaines.

17 He made grates like net worke, and wrythen worke like chaines for the chapters that were on the top of the pillars, [eue] seven for the one chapter, and seven for the other chapter.

18 So hee made the pillars and two rowes of pomegranates round about in

the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars [were] after this worke in the porch, foure cubites.

k As was  
seene commonly  
wrought in  
costly porches.  
¶ Or, round a-  
bout the mids,  
¶ Or, beyond,

20 And the chapters vpon the two pillars [had] also about, ouer against the bellie [within the net worke] pomegranates: for two hundred pomegranates were in the [two] ranks about vpon either of the chapters.

¶ Eb, the second.

21 And he set by the pillars in <sup>l</sup> porch of the Temple. And when he had set by the right pillar, he called the name thereof <sup>l</sup> Jacin: & when he had set by the left pillar, he called the name thereof <sup>l</sup> Boas.

l Which was  
in the inner  
court betwene  
the Temple &  
the oracle.  
m That is, he  
will stablish, to  
wit, his piers  
toward this  
house.

22 And vpon the top of the pillars [was] worke of lilies: so was the workmanship of the pillars finished.

n That is, in  
strength: mean-  
ing, the pow-  
er thereof shall  
continue.  
o So called for  
the hugeness of  
the vessell.

23 And he made a molten sea ten cubits wide from brim to brim, round in compass, and fine cubites he, and a line of thirtie cubites did compasse it about.



A.B. Ten cubits from  
one side to y other.

C.D. The height of the Sea, great  
fine cubites.

E.F. This vessell was in  
compass thirtie cu-  
bites.

G. The two rowes,  
which compassed the  
vessell about, were  
garlished with buls  
heads, wherein were  
pipes to auoyde the  
water.

24 And vnder the brim of it [were] knops like wild cucumers compassing it round about, ten in one cubite, compassing the sea round about: & the two rowes of knops were cast, while it was molten.

¶ Chro. 4. 3.

25 It stood on twelue bulles, three looking toward the North, & three toward the West, and three toward the South, and three toward the East: and the sea stood about vpon them, and all their hinder parts were inward.

26 It was an hand breadth thicke, & the brim thereof was like the worke of the brim of a cup with flowers of lilies: it contained two thousand Bathes.

¶ Or, a spanne.

27 And he made ten bales of brasle, one bale [was] foure cubits long, & foure cubits broad, and three cubites he.

p Bath and  
Ephah seme  
to be both one  
measure. E.  
zek. 45. 11. &  
uery Bath con-  
tained about  
euen pottels.

28 And the worke of the bales was on this manner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges were lions, buls & Cherubims: and vpon the ledges there was a bale above: and beneath the lions and

F. lion, buls,



bul's, were additions made of thin worke.

30 And euery bafe had foure brazen wheel'es, and plates of braffe: & the foure corners had vnderletters: vnder the caldron were vnderletters molten at the fide of euery addition.

31 And the mouth of it [was] within the chapter and aboue [to meafure] by the cubite: for the mouth thereof [was] round made like a bafe, & it was a cubite and halfe a cubit: and alfo vpon the mouth thereof were grauen worke's, whole borders were foure fquare, [ & ] not round.

32 And vnder the borders were foure wheel'es, & the aretrees of the wheel'es [ioined] to the bafe: and the height of a wheel'e was a cubite and halfe a cubite.

33 And the facion of the wheel'es was like the facion of a charer wheel'e, their aretrees, and their naues and their felloes, and their fokes were all molten.

34 And foure vnderletters were vpon the foure corners of one bafe: and the vnderletters thereof were of the bafe it felfe.

35 And in the toppes of the bafe was a rounde compaffe of halfe a cubite he rounde about: and vpon the top of the bafe the ledges thereof and the borders thereof were of the fame.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons and palme trees, on the fide of euery one, and additions round about.

37 Thus made hee the ten bafes, [They] had al one cafting, one meafure, [and] one fylle.

38 Then made he the ten caldrons of braffe, one caldron conteyned fourtie baths: and euery caldron [was] foure cubites, one caldron [was] vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fure on the right fide of the houle, and fure on the left fide of the houle. And hee fet the fea on the right fide of the houle Eaftwarde toward the South.

40 And Hiram made caldrons, and belomes and balens, and Hiram finifhed al the worke that he made to King Salomon for the houle of the Lord:

41 To wit, two pillars and [two] bowles of the chapters that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars.

42 And foure hundred pomegranats for the two grates, euery two vobles of pomegranats for euery grate to couer

the two bowles of the chapters, that were vpon the pillars.

43 And the ten bafes, & ten caldrons vpon the bafes.

44 And the fea, and twelue bul's vnder that fea,

45 And pots, and beloms and balens: & all thefe beffels, which Hiram made to King Salomon for the houle of the Lord, were of fhining braffe.

The forme of the Caldrons.



A.B. The bafe whereupon ftoode the caldrons which was foure cubites long.

B.C. Foure cubites broad.

A.D. Three cubites high.

E. The imbellment and figures of lions, bul's, Cherubims.

F. The border of workmanship folding to and fro.

G. The foure wheel'es, which had a cubite and an halfe of height.

H. The foure fokes or vpholders, which were vpon the bafe whereupon the caldron ftood.

I. The Caldron.

46 In the plaine of Iorden did the King caft them in clay betweene Succoth and Zartjan.

47 And Salomon left [to weigh] all the beffels becaufe of the exceeding abundance, neither coude the weight of the braffe be counted.

48 So Salomon made al the beffels that pertained vnto the houle of the Lord, the golden altar, and the golden table, whereon the fhebbe bread was.

49 And the candlefticks, fure at the right fide, and fure at the left, before the oracle of pure gold, and the flouwers, and the lampes, and the finiffers of gold.

50 And the bowles, and the hookes, and the balens, and the fpoones, and the alshpannes of pure gold, and the hinges of gold for the doores of the houle within, [euery] for the moft holy place, & for the doores of the houle, [to wit] of the Temple.

51 So was finifhed al the worke that King Salomon made for the houle of the Lord, and Salomon brought in the things which Dauid his father had dedicated: the filuer and the golde and the beffels, [and] laid them among the treasures of the houle of the Lord.

#### CHAR. VIII.

4 The Arke is borne into the Temple, 10 A cloud filleth the Temple. 14 The King bleffeth the people.



Then King Salomon assembled the Elders of Israel, & all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierufalem, for to bring by the Arke of the couenāt of the Lord fro the cite of Dauid, which

u By this name alfo Hiram the King of Tyus was called.

[Or, thicke earth,

x This was done accopying to the fourme that the Loyde prescribed vnto Spoofes in Exodus,

y Some take this for fome instrument of mufike.

z Chron. 5. 1.

2. Chro. 5. 2.  
1. Eb. Salomon.  
a For Dauid brought it fro Obed Edoom and placed it in the Tabernacle which he had made for it, 2. Sa. 6. 17,

#Eb, shoulders

q The mouth of the great bafe or frame entred into the chapter, or pillar that bare vpon the caldron,

#Oranges.

r Which was called the pillar, chapter, or small bafe, wherein the caldron ftoode.

s To keepe waters for the use of the facrifices,

z To wit, of the Temple or Sanctuary.



Which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of<sup>b</sup> Ethanim, which is the seventh moneth.

3 And all the Elders of Israel came and the Priests tooke the Arke.

4 They bare the Arke of the Lord, & they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe & beeuies, which could not be tolde, nor nombred for multitude.

6 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder <sup>p</sup> wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: & there they are vnto this day.

9 Nothing was in the Arke saue the two tables of stone which Moyses had put there at Horeb, where <sup>p</sup> Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the<sup>\*</sup> cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord<sup>\*</sup> sayd, that he would dwell in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for<sup>\*</sup> euer.

14 And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he sayde, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the daie that I brought my people Israel out of Egypt, I chose no cite of all the tribes of Israel, to buyd an house that my name might be there: but I haue chosen<sup>\*</sup> Dauid to bee ouer my people Israel. 2.Sam.7.8.

17 And it was in the heart of Dauid my father to buyde an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, where as it was in thine heart to buyd an house vnto my Name, thou diddest well, that thou wast so minded: 19 Neuertheless thou shalt not buyd the house, but thy sonne, that shall come out of thy loynes, he shall buyde <sup>p</sup> house vnto my Name.

20 And the Lord hath made<sup>\*</sup> good his worde that he spake: and I am risen vp in the roume of Dauid my father, & sit on the throne of Israel, as the Lord promised, and haue buyt the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the<sup>\*</sup> couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 Then Salomon stood before<sup>\*</sup> the altar of the Lord in the sight of all the Congregation of Israel, & stretched out his handes toward heauen,

23 And said, O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercy with thy seruants that walke before thee with<sup>\*</sup> all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hande, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I praye thee, let thy worde bee verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true in deede that God will dwell on the earth: behold, the heauens and the heauens of heauens are not able to containe thee: how much more<sup>\*</sup> able

b Concerning part of September, and part of October, in <sup>p</sup> which moneth they held there solemne feasts, Rom. 29. 1.

c That is, the Kohartites, Rom. 4. 5.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out. 2.Sam. 2. 15.

e For it is like that the enemies, when they had the Arke in their handes,ooke away the rod of Aaron and the pot with spian, Exod. 40. 34.

2.Chro. 6. 1.

f He spake according to the enemy of Gods promises, which was conditionally, that they should serue him aright.

† Eb. confirmed.

g The two tables wherein the articles of the couenant were written.

2.Chro. 6. 13.

2.Mac. 2. 8.

h Unfaithfully and without al hypocritie.

Chap. 2. 4.

i He is rewarded with the admiration of Gods mercies who bring in incomprehensible and Lord out all, but become familiar with men.

f. f. iii.



able is this house that I haue built :

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the crye & prayer which thy seruant prayeth before thee this day :

29 That thine eyes may be open toward this house, night and day, [euē] toward the place wherof thou hast said, \* My Name shall bee there : that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, & heare thou in the place of thine habitation, [euē] in heaue. When thou hearest, haue mercy.

31 ¶ When a man shall trespass against his neighbour, & he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and I do and iudge thy seruants, that thou condemne the wicked to bring his way vpo his head, & iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shal be ouerthrowen before the ennemie, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, & be merciful vnto the sinne of thy people Israel, & bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, & turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, & pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) & giue raine vpon the lande that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the land, when there shall be pestilence, when there shalbe blasting mildew, grashopper, or caterpillar, when their ennemie shall besiege them in the cities of their land, or any plague, or any sicknes,

38 ¶ Then what prayer, & supplication soeuer shalbe made of any man, or of al thy people Israel, when euery one shal know the plague in his owne heart,

and stretch forth his hands in this house, 39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover as touching the stranger that is not of thy people Israel, who shal come out of a farre country for thy Names sake,

42 (when they shall heare of thy great Name, and of thy mightie hande, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee : that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Israel : & that they may knowe, that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemy by way that thou shalt sende them, & shall pray vnto the Lord \* [toward] way of the citie which thou hast chosen, & [toward] the house I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and I iudge their cause.

46 ¶ If they sinne against thee (\* for there is no man that sinneth not) & thou be angry with them, and deliuer them vnto the enemies, so that they carry the away prisoners vnto the lande of the enemies, either farre or neere,

47 Yet ¶ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and praye vnto thee in the land of them that caried them away captiues, saying, We haue sinned, We haue transgressed, and done wickedly,

48 ¶ If they turne againe vnto thee with al their heart, & with al their soule in the land of their enemies, which led the away captiues, and pray vnto thee [toward] way of their land, which thou gauest vnto their fathers, & [toward] the citie which thou hast chosen, & the house, which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and I iudge their cause,

So And

Deut. 12. 11.

[Or, from,

¶ To wit, the iudge, or neighbour. ¶ Ebr. the othe.

¶ That is, make it known.

¶ Acknowledge thy iniquity, & praye thee.

¶ So that there bee a drought, or decay of the land,

¶ Eb. in the land of their gates.

¶ For such are most merie to receive Gods mercies.

¶ He meaneth such as should be turned from their idolatrie to serue the true God.

¶ That this is the true religion wherewith thou wilt be worshipped.

Dan. 6. 10.

¶ Or, maintaine their right.

2. Chro. 6. 36. eccles. 7. 2. 1. ioh. 1. 8. 10.

¶ Or, if they repent.

¶ Though the Temple was the chief place of prayer, yet be serueth not it, thou being the which needeth call vnto other places.

¶ As Daniel did, Dan. 6. 10

¶ Or, auenge their wrong.



50 And bee mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led the away captiues, may haue pittie and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt fro the middes of p yron furnace.

52 Let thine eyes be open vnto p prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto the, in all that they call for vnto thee.

53 For thou didst separate the to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest our fathers \* out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this \* prayer and supplication vnto the Lord, he arose fro before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loude voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one worde of all his good promise which he promised by the hande of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may \* bolue our heartes vnto him, that wee may walke in all his waies, and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lord, bee neere vnto the Lord our God day and night, that he defende the cause of his seruant, and the cause of his people Israel \* alway as the matter requiereth,

60 That all the people of the earth may know, that the Lord is God, [and] none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ Then the King and al Israel with him offered sacrifice before p Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the

Lord, [to wit,] two and twentie thousand beeuies, & an hundred and twentie thousand sheepe: so the King and all the children of Israel dedicated the house of the Lord.

64 The same day did the King halowe the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the \* brassen altar that was before the Lord, was too little to receiue the burnt offerings, & the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast \* al Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the riuier of Egypt, before the Lord our God, \* seven dayes, and seven dayes, [euen] fourtene dayes.

66 And the eight day he sent the people away: and they \* thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

#### CHAP. IX.

2 The Lord appeared the second time to Salomon, 11 Salomon giueth cities to Gihon, 20 The Emmanites become tributaries, 28 He sendeth forth a name for gold.

When \* Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the seconde time, as he \* appeared vnto him at Gibeon.

3 And the Lord sayde vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to \* put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And \* if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes) to do according to all that I haue commanded thee, [ & keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, \* Thou shalt not want a man vpon the throne of Israel.

6 [But] if ye and your children turne away from me, and will \* not keepe my commandements, [and] my statutes, (which I haue set before you) but goe and serue other gods, and worship the,

F. l.iii.

7 Then

y Before the oracle where the Ark was.

2.Chron. 7.7.

2 That is, first Joseph to South-meane, all the country.

3 & euen holst for the dedication, and seven for the feast.

† Ebr. blessed.

2.Chro. 7. 11.

Chap. 3. 5.

Chap. 8. 22. deus. 12. 11.

a If thou walke in my feare, and with thyselfe from the common manner of men, which followe their sense, as I said.

2.Sam. 7. 12.

1.Chro. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure and so of all miserie.

† Hee understood that man of himselfe is enemy vnto God, & that all obedience to his lawe proceedeth of his meere mercie.

Exod. 19. 6.

u Salomon is a figure of Christ, who continually is the Spiritus betweene God & his Church.

x The scholers that man of himselfe is enemy vnto God, & that all obedience to his lawe proceedeth of his meere mercie.

† Ebr. the thing of a day in his day.

2.Chro. 7.4.



Iere. 7. 14.

e The worlde  
shall make of  
you a mocking  
stocke for the  
wile contempt  
of abusing of  
Gods most li-  
beral benefices.  
Deut. 29. 24.  
iere. 22. 8.

2. Chro. 8. 1.

Or. Zor.

Or. Galile.

Or. drie, or,  
barren.  
d For his tri-  
bute to worde  
the building.  
e The commo  
talent was a-  
bout thre score  
pound weight.  
f Spillo was  
as the colone  
house of place  
of assemble  
whilch was o-  
pen aboute.

g Cities for his  
immitions of  
warre.

h These were  
as bond men &  
payed what  
was required,  
either labour  
or money.

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed \* for my Name, will I cast out of my sight, and Israel shall be a prouerbe, and a comon talke among all people.

8 Euen this his house shall be [to:] e- uery one that passeth by it, shall be astonied, and shall hiss, and they shall say, Why hath the Lorde done thus vnto this land and to this house?

9 And they shall answere, Because they forsooke the Lorde their God, which brought their fathers out of the lande of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 \* And at the ende of twentie yeres, when Salomon had buylded the two houses, the house of the Lorde, and the Kings palace,

11 [For the which] Hiram the King of Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer hee desired then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee said, What cities are these which thou hast giuen me, my brother: And hee called them the lande of Cabul vnto this day.

14 And Hiram had sent the King fire scoze talents of golde.

15 And this is the cause of the tribute why king Salomon raised tribute, [to wit,] to build the house of the Lorde, and his owne house, and Hillo, and the wall of Ierusalem, and hazor, and Be-giddo, and Gezer.

16 Pharaoh king of Egypt had come by, & taken Gezer, and burnt it with fire, and slewe the Canaanites, that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

17 Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamar in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and [all] that Salomon desired and would build in Ierusalem, & in Lebanon and in all the lande of his dominion

20 All the people that were left of the

Amorites, Hittites, Perizzites, Hittites, and Jebusites, which were not of the children of Israel:

21 [To wit,] their children that were left after them in the lande, whome the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charrets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: [euen] five hundred and fiftie, and they ruled the people which he brought in the worke.

24 And Pharaohs daughter came by from the citie of Dauid vnto the house which Salomon had built for her: the did he build Hillo.

25 And thuse a yeece did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lorde: and he burnt incense vpon the altar, that was before the Lorde, when he had finished the house.

26 Also King Salomon made a nauie of shippes in Eszon-geber, which is beside Eloth, and the bwinke of the red Sea, in the lande of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and fette from thence foure hundred and twentie talents of golde, and brought it to King Salomon.

## CHAP. X.

1 The Queene of Saba commeth to heare the wisdom of Salomon. 18 His royall throne. 23 His power and magnificence.

And the \* Queene of Saba hearing the fame of Salomon (concerning the Name of the Lorde) came to proue him with hard questions.

2 And he came to Ierusalem with a very great traine. [and] camels that bare sweete odours, and gold exceeding much, and precious stones: and he came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid fro the King, which he expounded not vnto her.

4 Then the Queene of Sheba said all Salomons wisdom, and the house that he had built,

The overfeters of Salomons worlch were deuised into three partes: the first contained 3300, the secon 300, the third 250 which were Israelites: so there are cetered the two last partes, which make 550, looke more 2. Chron. 8. 10.

k In 2. chro. 8. 18, is made mention of thre moze, which seeme to haue bene employed for their charges.

2. Chron. 9. 1. math. 12. 42. Luke 11. 31. a Josephus saith the least Queene of Ethiopia, & that Saba was the name of the chiefe citie of Abroce, which is an p land of Aethi.



b That is the whole order, & craue of his house,

f Eb. there was no more spirit in her,

c But much more happie are they, which heare the wisdom of God reuelled in his word,

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice,

e This is the cause, why kings are appointed,

2 Chro. 9. 10.

f Eb. by the hand of the King,

Exod. 25. 39.

f To wit of Arabia, which for the great abundance of all things was called, happye,

Chap. 7. 1.

5 And the meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, and his drinking vessels, & his burnt offerings, that he offered in the house of the Lord, and he was greatly astounded.

6 And he said vnto y King, It was a true word that I heard in mine owne land of thy sayings, & of thy wisdom.

7 Howbeit I beleueed not this report, till I came, & had seene it with mine eyes: but lo, the one halfe was not tolde mee: [for] thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy me, happie are these thy seruantes, which stande euer before thee, and heare thy wisdom.

9 Blessed be y Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer & made thee King, to do equitie and righteousnes.

10 And the gaue the King fixe score talentes of gold, and of sweet odours exceeding much, & precious stones. There came no more such abundance of sweet odours, as the Queene of Sheba gaue to King Salomon.

11 The name alfo of hiram (that carried gold from Ophir) brought likewise great plentie of \* Almuggim trees from Ophir and precious stones.

12 And the King made of the Almuggim trees pillars for y house of y Lorde, and for the kings palace, & made harpes and plalteries for lingers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoever shee would aske, besides that, which Salomon gaue her: of his kingly liberalitie: so she returned and went to her owne country, both she, and her seruantes.

14 C Also the weight of golde, that came to Salomon in one yeere, was fixe hundredth thre score and six talentes of gold,

15 Besides that [he had] of marchant men and of the marchandises of them y sold spices, & of all the kings of Arabia, & of the princes of the country.

16 And King Salomon made tivo hundredth targets of beaten gold, fixe hundredth shekels of gold went to a target:

17 And thre hundredth shekels of beaten gold, thre pound of gold wet to one shield: & the King put them in y house of the wood of Lebanon.

18 C Then the King made a great throne of yuoze, and couered it with the best golde.

The Royall throne of Salomon.



19 And the throne had six steps, and the top of the throne [was] round behinde, and there were s staves on either side on the place of the throne, and tviyons standing by the staves.

20 And there stood tvielue lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels [were] of golde, and all the vessels of the house of the wood of Lebanon [were] of pure golde, none [were] of siluer: [for] it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the nauie of Tharshish with the nauie of hiram: once in thre yeere came the nauie of Tharshish, and brought golde & siluer, yuoze, and apes and peacocks.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wisdom.

24 And all the worlde sought to see Salomon, to heare his wisdom, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together charets and horsemen: and he had a thousand and foure hundredth charets, and tvielue thousand horsemen, whom he placed in the charet cities, and with the King at Ierusalem.

27 And the King gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomō had horses brought out of Egypt, and fine linen: [the kings marchants receiued the linen for a price,

29 There came by y wet out of Egypt [some] charet, [worth] fixe hundredth shekels

g As the chaire bowes, or places to lean upon,

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things,

i, Chro. 1. 14.

j Or, he made siluer as plentiful as stones,

k Or, for the company of the kings marchants did receive a number at a price,



[thekeles] of filuer: that is, one hofte, an hundredth & fiftie. and thus they brought [hofes] to all the Kings of the Hittites and to the Kings of Aram by their means.

## CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatry. 14 His God rayeth by aduerfaries againft him. 43 He dyeth.

**B**Ut King Salomon loued many outlandish women: both daughter of Pharaoh, and the women of Moab, Ammon, Edō, Zidon &eth.

2 Of the nations, whereof the Lord had said vnto the childre of Israel, \*  
[that] ye in to them, nor let them come in to you: [for] surely they will turne your hearts after their gods, to the. [I say,] did Salomon ioyne in loue.

3 And he had seven hundred wiues, [that were] princesses, and three hundred concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not perfect with the Lorde his God, as [was] the heart of Dauid his father.

5 For Salomon followed \*  
Astartoth god of the Zidonians, & \*  
Milcom the abomination of the Ammonites.

6 So Salomō wrought wickednes in the sight of the Lorde, but continued not to followe the Lord, as [did] Dauid his father.

7 Then did Salomon builde an hie place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, & vnto Poleth the abomination of the children of Ammon.

8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lorde was angry with Salomon, because he had turned his heart from the Lord God of Israel, which had appeared vnto him wile,

10 And had giuen him a charge concerning this thing, that hee thould not followe other gods: but he kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomon, Forasmuch as this is done of thee, and thou hast not kept my rounat, and my statutes (which I commanded thee) \*  
I will surely rent the kingdome from thee, and will giue it to thy seruāt.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy fa-

ther, but I wil rent it out of the hand of thy sonne:

13 Holbeit I will not rent all the kingdome, [but] wil giue one tribe to thy sonne, because of Dauid my seruāt, & because of Ierusalem which I haue chosen.

14 ¶ The Lord stirred by an aduerfary vnto Salomon, [even] Hadad the Edomite, of the kings seede, which was in Edom.

15 \*  
For when Dauid was in Edom, and Joab the captaine of the hofte had smitten all the males in Edom, and was gone by to bury the slayne,

16 (For fixe moneths did Joab remaine there, and all Israel, till hee had destroyed all the males in Edom)

17 Then this Hadad fledde and certame other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and tooke men with the out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, & appointed him bitailes, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, [even] the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Gembarth his sonne, whome Tahpenes wayned in Pharaohs house: and Gembarth was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept to his fathers, & that Joab the captaine of his hofte was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh laide vnto him, what hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey: And he answered, Nothing, but in any wife let me go.

23 ¶ And God stirred him by [an other] aduerfary, Rezon the sonne of Ehadah, which fled from his lord Hadad, deser King of Zobah.

24 And he gathered men vnto him, and had bene captaine ouer the copante, when Dauid slewe them. And they wet to Damascus, & dwelt there, and they made him King in Damascus.

25 Therefore was he an aduerfary to Israel all the daies of Salomon: besides the euil that Hadad [did,] hee also abhorred Israel, & reigned ouer Aram.

26 ¶ And

g Because the tribes of Iudah & Benjamin had their possessions mixed, they are here taken as one tribe.

h Of the King of Edoma stocke, 2 Sam. 8. 14.

i Of the Edomites.

k Thus God reuerfed this idolater to be a scourge to punish his peoples finnes.

l God brought him to honour that his power might be more able to compass his enemies piers against Salomons house,

2 Sam. 8. 2.

m When Dauid had destroyed Hadad: see and his army,

n To wit, the men, whom he had gathered vnto him.

1 Ebr. hands.

Deut. 17. 17. ecclus. 47. 19. a Which were idolaters.

Exod. 34. 16.

Or, Queenes. b To whom appertained no dowrye,

c He serued not God with a pure heart,

Iudg. 1. 13.

d Who was also called Poleth, vers. 7. read a King, 23. 10.

e Thus the Scripture testifieth whoso euer ma doeth euerence and serue as God,

Chap. 3. 5, and 9. 2. Chap. 6. 12.

f That thou hast forsaken me and worshipped idols, Chap. 12. 15.



3.Chro. 13. 6.

26 C\* And Ieroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruant (whose mother was called Zeruah) a widow lift vp his hande against the King.

27 And this was the cause that he lift vp his hand against the King. [when] Salomon built Hillo, he repared þ brocken places of þ cite of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that þ yong man was meete for the worke, he made him ouersee of all the labour of the house of Ioseph.

29 And at that time, whē Ieroboam went out of Ierusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a newe garment on him, & they two were alone in the field.

30 Then Ahiah caught the new garment that was on him, and rent it in twelue pieces,

31 And said to Ieroboam, Take hit to thee ten pieces: for thus sayeth the Lord God of Israel, Behold, I will rēt the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruāt Dauids sake, and for Ierusalem the cite, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Astartoth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, & haue not walked in my wayes, to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hande: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, [and] who kept my commandments and my statutes.

35 \*But I will take the kingdome out of his sonnes hande, and will giue it unto thee, [even] the ten tribes.

36 And vnto his sonne wil I giue one tribe, that Dauid my seruant may haue a light alway before me in Ierusalem the cite, which I haue chosen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, \* euen as thine heart desireth, and shalt be King ouer Israel.

38 And if thou hearken vnto all that I commande thee, and wilt walke in my wayes, and doe right in my sight, to

keepe my statutes and my commandments, as Dauid my seruant did, then will I be with thee, & build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this afflict the seed of Dauid, but not for euer.

40 C Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wife-dome, are they not written in the booke of the actes of Salomon:

42 The time that Salomon reigned in Ierusalem ouer all Israel, was \* forty yere.

43 And Salomon slept with his fathers and was buried in the cite of Dauid his father: & Rehoboam his sonne reigned in his steade.

## CHAP. XII.

1 Rehoboam succedeth Salomon. 8 Refuseth the counsell of the Ancients. 20 Rehoboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Rehoboam maketh golden calves.

Ad \* Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, \* whither Ieroboam had fled fro king Salomon, and dwelt in Egypt)

3 Then they sent & called him: & Ieroboam & al the Congregation of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our \* yoke grievous: now he therefore make thou the grievous servitude of thy father, and his sore yoke which he put vpon vs, \* lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell to the old men that had stand before Salomon his father, while he yet liued, and said, what counsell giue ye, that I may make an answer to this people:

7 And they spake vnto him, saying, If thou be a \* seruant vnto this people this day, and serue them, and answer them, and speake kinde wordes to them, they will be thy seruants for euer.

8 But hee forooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought

r. For this do-  
latter that Sa-  
lomon hath  
committed. 1  
f. For þ whose  
spiritual king-  
dome was re-  
stoyed in Spe-  
shah.

2 Which booke  
as is thought,  
was lost in  
their captiuitie  
1.Chro. 9. 30.

1.Chro. 10. 1.

Chap. 11. 40.  
[Or, returned  
from Egypt]

Chap. 4. 7.

a. Oppresse he  
not with so  
great charges,  
which we are  
not able to su-  
staine.

[Or, had bene  
of his ancient  
counsellors.

b. They feared  
him that there  
was no way to  
wane the peo-  
ples hearts,  
but to grant  
them their iust  
petition.

o. He was out-  
seer of Salo-  
mons wayes  
for the tribe of  
Ephraim and  
Samaritan.

p. By these dis-  
cible signes the  
prophets  
would mo-  
deply print  
their message  
into their  
hearts, to whō  
they were sent.

q. Or, so doth  
that please  
me.

Chap. 12. 15.

q. He hath re-  
spect vnto the  
speech, which  
should be the  
bright starre þ  
should shine  
through all the  
world.  
† Ebr. in al that  
thy soule.



brought vp with him, & wayted on him.

*e* There is nothing harder for them that are in iniquitie, then to bilithe their affections, & follow good counsel.

9 And he said vnto them, what couldest giue ye, that wee may answere this people, which haue spoke to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

*f* Or, litle finger d I am much more able to keepe you in subiection then my father was.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: [euen] thus shalt thou say vnto the, *g* By I least part shalbe bigger then my fathers loynes.

*h* Or, scorpions.

11 Now where as my father did burden you with a grievous yoke, I wil yet make your yoke heauier: my father hath chastised you with rodde, but I will correct you with scourges.

*e* The people declare their obedience in this, that they would attempt nothing before the King had giue them iust occasion.

12 Then Ieroboam & all the people came to Rehoboam the thirde daye, as the King had appointed, saying, Come to me againe the third day.

13 And the King answered the people sharply, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, By father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rodde, but I will correct you with scourges.

*h* Or, the Lord was the cause,

15 And the king hearkened not vnto the people: for it was the ordinance of the Lorde, that he might performe his saying, which the Lord had spoken by *i* Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

Chap. 11. 11.

16 So whe al Israel saide *h* the king regarded the not, the people answered the king thus, saying, what portion haue we in Dauid: we haue none inheritance in the sonne of Ithal. To your tentes, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tentes.

*f* Though their cause were good, yet it is most hard for the people to bilithe their affections, as these vile moopes declare.

17 Holdbet ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 Now the king Rehoboam sent Adoram the receiuer of the tribute, & all Israel stoned him to death: then king Rehoboam made speede to get him vp to his charret, to flee to Ierusalem.

*g* Hebr. strengthened him selfe.

19 And Israel rebelled against the house of Dauid vnto this day.

*e* By the iust iudgement of God for adulterous finnes.

20 And when al Israel had heard that Ieroboam was come againe, they

sent and called him vnto the assembly, and made him king ouer al Israel: none followed the house of Dauid, but *i* tribe of Iudah onely.

Chap. 11. 13.

21 And when Rehoboam was come to Ierusalem, he gathered al the house of Iudah with the tribe of Beniamin an hundredth and foure score thousand of chosen men (which were good warriors) to fight against *h* house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

*h* For as yet he perceived not that the Lord had so appointed it.

22 But the word of God came vnto Shemaiah the man of God, saying,

*i* That is, the prophet.

23 Speake vnto Rehoboam *j* sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the Lorde, We shall not go by, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the word of the Lord.

*k* Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

25 Then Ieroboam buylt Shechem in mount Ephraim, & dwelt therein, and went from thence, & buylt Dan.

26 And Ieroboam thought in his heart, Now shall the kingdom returne to the house of Dauid.

27 If this people go by and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, [euen] to Rehoboam King of Iudah: so shall they kill mee and goe againe to Rehoboam King of Iudah.

*l* He feared lest his people should haue by this means bene enticed to rebell against him.

28 Whereupon the King tooke counsel, and made two calues of golde, and said vnto them, It is to much for you to go by to Ierusalem: beholde, O Israel, thy gods, which brought thee by out of the land of Egypt.

*m* So crafty are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to summe: for the people went (because of the one) eue to Dan.

31 Also he made an house of hie places, & made pictures of y<sup>e</sup> lowest of people, which were not of sonnes of Levi.

*n* That is, a temple, where altars were built for idolatry.

32 And Ieroboam made a feast the 50<sup>th</sup> day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, & offered vnto the calues that he had made: & he placed in Beth-el the pictures of the hie places, which he had made.

*o* Because he would y<sup>e</sup> more binde the peoples deuotion to his idolatry he made a new holy day, because those that the Lord had appointed in the Law.

33 And



33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eyght moneth (even) in the moneth which hee had forged of his owne heart) & made a solemne feast vnto the children of Israel: and hee went vnto the altar, to burne incense.

## CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand withereth. 15 The Prophet is seduced. 24 And is killed of a lion. 33 The obtemperance of Ieroboam.

a That is, a Prophet.

b Not that he was called I. in Samaria, but an other of that name.

a King. 23. 17.

c By this figure we shall knowe that the Lorde hath sent me. || Or bepowred out.

d The wicked rage against the Prophets of God, whi they declare them Gods tinge ments.

e Ebr. mouth. e Though the wicked lyble themselves for a time, whi they feele Gods iugement yet after they returne to their old malice, they declare that they are but idle hypocrites. || Or take sustenance. || Or he charged me to wit an Angel.

f Seeing hee had repented from the sin of God, he ought not to have belid and forst him, neither for the perswasion of man nor Angel.

And behold, there came a man of God out of Judah (by the commandement of the Lord) vnto Beth-el, & Ieroboam stood by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and saide, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of Dauid, Josiah by name, & vpon thee shall he sacrifice the priests of the high places that burne incense vpon thee, & they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken. Beholde, the altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the King had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay holde on him: but his hande which hee put forth against him, dried vp, and he coulde not pull it in againe to him.

5 The altar also claued asunder, & the ashes fel out from the altar, according to the signe, which the man of God had gaue by the commandement of the Lord.

6 Then the King answered, and said vnto the man of God, I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God saide vnto the King, If thou wouldest giue me halfe thine house, I woulde not goe in with thee, neither woulde I eate bread nor drinke water in this place.

9 For so was it charged mee by the word of the Lord, saying, Eat no bread

nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that hee came to Beth-el.

11 And an olde Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of God had done that daye in Beth-el, and the wordes which hee had spoken vnto the King, tolde they their father.

12 And their father saide vnto them, What way went hee? & his sonnes answered him what way the man of God went, which came from Judah.

13 And he said vnto his sonnes, Saddle mee the asse, vnto saddled him the asse, and he rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he sayde vnto him, Art thou the man of God that camest from Judah? And he saide, Yea.

15 Then hee sayde vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor go in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, & an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lyed vnto him.

19 So he went againe with him, and dyd eate bread in his house, and drank water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Judah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eate bread and drinke water in the place (whereof hee dyd say vnto thee, Thou shalt eate no bread, nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 And when hee had eaten bread

1 Ebr. looked.

1 Ebr. I am.

g This hee dyd of a simple minde, thinking it his duty to declare friendship to a Prophet.

h This faulte is here doubte first in that that he freely not the Prophet to obey Gods expresse commandment, next, that he sauerth to haue a reuelation to the contrary.

i God woulde reponse his folly by him, who was the occasion bringing him into error.

G. i. and



and drunke, hee sadled him the asse, to wit, to þe prophet whom he had brought againe.

24 And when he was gone, <sup>k</sup>a lyon met him by the way, and slewe him, and his bodie was cast in the way, and the asse stood there by: the lyon stood by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and told it in the towne where the olde prophet dwelt.

26 And when the prophet, þe brought him backe againe from the way, heard thereof, he sayde. It is the man of God, who hath bene disobedient vnto the commandement of the Lorde: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And he went and found his bodie cast in the way, and the asse and the lion stood by the corps: and the lion had not eaten the bodie, nor toune the asse.

29 And the prophet tooke by the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde prophet came to the citie, to lament and burie him.

30 And he laid his body in his owne graue, and they lamented ouer him, [saying,] Alas my brother.

31 And when hee had buried him, hee spake to his sonnes, saying, when I am dead, burie yee mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar þe is in Beth-el, & against all the houses of the hye places, which are in the cities of Samaria, shall surely come to passe.

33 [Howbeit] after this, Ieroboam converted not fro his wicked way, but turned againe, and made of the lowest of the people priests of the hye places, who would, might, & consecrate him selfe, and be of the priests of the hye places.

34 And this thing turned to sinne vnto þe house of Ieroboam, euen to roote it out, and destroy it from the face of þe earth.

## CHAP. XIII.

1 Ieroboam sented his wife disguised to Ahiah the prophet, who declared vnto him the destruction of his house, 22 Zedai is punished by Shiloh.



That time Ahiah þe sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Up, I pray thee, and disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiah the prophet, which tolde mee that I should be king ouer this people.

3 And take with thee tenne loanes and cracknels, and a bottel of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiah: but Ahiah coulde not see, for his sight was decayed for his age.

5 Then the Lord saide vnto Ahiah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she cometh in, she shall seyne her selfe to be another.

6 Therefore when Ahiah heard the sounde of her fete as she came in at the doore, he said, Come in, thou wife of Ieroboam: why feynest thou thus thy selfe to be another? I am sent to thee [with] heauie tidings.

7 Soe, tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome alway from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruāt Dauid, which kept my commandementes, and folloved me with all his heart, & did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke me, and hast cast mee behinde thy backe)

10 Therefore beholde, I wil bring euill vpon the house of Ieroboam, & wil cut off from Ieroboam him that is yfely seth against the wall, as wel him that is shut vp, as him that is left in Israel, and wil sweepe away þe remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogges shal eate him of Ieroboams stocke: þe dieth in the citie, & the soules of the aire shal eat him that dieth in the felde: for the Lord hath said it.

<sup>a</sup> His own conscience bare him witness, þe prophet of God woulde not falsifie his affections which was a wicked man, Chap. 11. 31. <sup>b</sup> Ebr. in thine hand.

<sup>c</sup> According to the custome when they wote to aske counsell of prophets, 1. Sam. 9. 7. <sup>d</sup> Or, waters. <sup>e</sup> Ebr. eyes floodes.

<sup>f</sup> Then þe wife of Ieroboam.

<sup>g</sup> For God of times discouerseth vnto his the craft and subtiltie of the wicked.

<sup>h</sup> Which wall but a seruāt.

<sup>i</sup> To wit, two calves.

<sup>j</sup> Chap. 21. 22. & 2 king. 9. 8. <sup>k</sup> Every male euen to the dogs, 1. Sam. 25. 22. <sup>l</sup> As well him that is in the strong hold, as him that is a hoard.

<sup>m</sup> They shall lacke the honour of buriall in token of Gods malicion.

<sup>k</sup> By this fearefull example God teacheth forth, how dangerous a thing it is for men to heaue themselves colde, or deceitfully in their charge thereunto God hath called them.

<sup>l</sup> To declare that this was onely þe iudgement of God: for if the lyon had done it for hunger, he woulde also haue deuoured the bodie. <sup>m</sup> Which he had prepared for himselfe.

<sup>n</sup> So þe wicked profite not by Gods threatenings, but goe backward & become worse. <sup>o</sup> 1. Tim. 1. 13. <sup>p</sup> Ebr. fill his hand.



12 Up therefore and get thee to thine house: for when thy feet enter into the city, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he only of Jeroboam shall come to the graue, because in him there is founde some goodnesse towarde the Lorde God of Israel in the house of Jeroboam.

14 Moreover, the Lorde shall stirre him vp a King ouer Israel, which shall destroy the house of Jeroboam in that day: What? yea, euen nowe.

15 For the Lord shall smite Israel, as when a reed is shaken in the water, and hee shall weede Israel out of this good lande, which hee gaue to their fathers, & shall scatter them beyonde the River, because they haue made them grones, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of his finnes of Jeroboam, who did sinne, and made Israel to sinne.

17 And Jeroboams wife arose, & departed, and came to Tirzah, and whee she came to the threshold of the house, the yong man dyed,

18 And they buried him, & all Israel lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Jeroboams actes, howe he warred, and howe he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Jeroboam reigned, were two & twentie yeere: and hee slept with his fathers, and Nadab his sonne reigned in his steade.

21 Also Rehoboam & sonne of Salomon reigned in Iudah. Rehoboam was one & fourtie yeere olde, when he began to reigne, & reigned seuentene yeere in Ierusalem the cite, which the Lorde did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the sight of the Lorde: and they prouoked him more with their finnes, which they had committed, the al that which their fathers had done.

23 For they also made the hie places, and images, & grones on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the lande, they did according to all abominations of the nations, which the Lord had cast out before the childre of Israel,

25 And in the first yere of King Rehoboam, Shishak King of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, & the treasures of the kings house, and tooke away all: also he carried away all the shieldes of golde which Salomon had made.

27 And King Rehoboam made for them brazen shieldes, & committed them vnto the hands of the chiefe of the gard, which waited at the doore of the Kings house.

28 And when the king went into the house of the Lord, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the actes of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam & Jeroboam continually.

31 And Rehoboam slept w<sup>th</sup> his fathers, and was buried with his fathers in the cite of Dauid: his mothers name was Naamah an Ammonite. And Abiam his sonne reigned in his steade.

#### CHAP. XV.

1 Abiam reigned ouer Iudah, 9 Ala succedeth in his roune, 16 The battell betwene Ala and Baasha, 24 Ichobabath succedeth Ala, 25 Nadab succedeth Jeroboam, 28 Baasha killeth Nadab,

And in the eightene yere of King Jeroboam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, & his mothers name was Baathai the daughter of Abihailon.

3 And hee walked in all the finnes of his father, which hee had done before him: and his heart was not perfitt with the Lorde his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and let by his sonne after him, and established Ierusalem,

5 Because Dauid did that which was right in the sight of the Lorde, & turned from nothing that he commanded him, all the dayes of his life, saue only in the matter of Uriah the Hittite.

6 And there was warre betwene Rehoboam & Jeroboam as long as he liued.

7 The rest also of the acts of Abiam, and al that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah: there was also warre

G.ii.

be

Chap. 10. 16.

Which bookes were called by bookes of Shemath and Iodre the Prophets, 24 Chro. 12. 15. f There is, all the dayes of Rehoboams life. g Whose daughter Rehoboam her sonne followed.

2 Chro. 11. 22.

a Some think that this was Abihailon sonne of Abiam.

b meaning, a sonne to reigne ouer Iudah.

2 Sam. 11. 4. and 12. 9.

2 Chro. 13. 3.

k In the midst of the wicked God hath some, on whom hee doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m meaning, Cuphates,

n The people shall not be excused, when they do euill at the commandment of their gouernours.

o The Lorde smote him that hee died, 2 Chro 13. 20.

p And died before Jeroboam about foure yeeres.

q Or, besides all that their fathers had done by their finnes.

r Where idolatrie reigneth, all horrible vices are committed, all as strength Gods last indignities destroy them utterly.



betweene Abiam, and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in <sup>the</sup> citie of Dauid: and Asa his sonne reigned in his steade.

a. Chro. 14. 1.

9 ¶ And in the twentie yeere of Jeroboam King of Israel reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yere, & his mothers name was Maachah, the daughter of Abisbalom.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as [did] Dauid his father.

12 And he tooke away <sup>the</sup> sodomites out of the land, & put away all the idoles that his fathers had made.

d Neither kinred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

13 And he <sup>put</sup> downe <sup>the</sup> Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

e Chro. 15. 16. f For in that that he suffered them to worship God in other places, when he had appointed, it came of ignorance and not of malice.

14 But they put not downe <sup>the</sup> his places. Neuertheless Asa heart was <sup>right</sup> with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, silver, and golde and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

f Of the same purpose that Jeroboam did, because <sup>the</sup> people should not go up to Ierusalem lest they should follow Asa.

17 Then Baasha King of Israel went by against Iudah, and built <sup>the</sup> Ramah, so that he would let none go out or in to Asa King of Iudah.

a. Chro. 16. 2.

18 Then Asa tooke all the silver and the golde that was left in the treasures of the house of the Lord, & the treasures of the Kings house, and deliuered them into the handes of his seruants, & King Asa sent them to <sup>the</sup> Ben-hadad the sonne of Tabzimmon, the sonne of Hezion King of <sup>the</sup> Aram <sup>to</sup> dwell at Damascus, saying,

|| Or, Syria.

19 [There is] a covenant betweene me and thee, [and] betweene my father and thy father: behold, I haue sent vnto thee a present of silver and golde: come, breake thy couenant with Baasha king of Israel, that he may depart from me.

g And here me no longer.

20 So Ben-hadad hearkened vnto King Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Iion, & Dan, and Abel-beth-maachah, and all Emmeroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

|| Or, made a proclamation.

22 Then King Asa || assembled all

Iudah, <sup>none</sup> excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Benjamin and Mizpah.

<sup>h</sup> Ebr. none innocent.

23 And the rest of all the actes of Asa, and all his might and al that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah: but in his olde age he was diseased in his <sup>last</sup> feete.

24 And Asa slept with his fathers, & was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his steade.

i He had the gout and put his trust rather in physicians, then in the Lord. a. Chro. 16. 12. i His great grandfather.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel <sup>the</sup> second yeere of Asa king of Iudah, and reigned ouer Israel two yere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel layde siege to Gibbethon.

28 Euen in the third yere of Asa king of Iudah dyd Baasha slaye him, and reigned in his steade.

29 And when he was king, hee smote all the house of Jeroboam, hee left none aloue to Jeroboam, vntill hee had destroyed him, according to the <sup>word</sup> of the Lord which he spake by his seruant Ahijah the Shilonite.

k So God stirred by one trait to punish the wickedness of another. Chap. 14. 10.

30 Because of the times of Jeroboam which hee committed, and wherewith hee made Israel to sinne, by his pronocation, wherewith hee pronoked the Lord God of Israel.

l By causing the people to commit idolatry with his calves, and so pronouoking God to anger.

31 And the residue of the actes of Nadab and al that hee did, are they not written in the booke of the Chronicles of the Kings of Israel:

32 And there was warre betweene Asa & Baasha king of Israel, all their dayes.

33 In the thirde yeere of Asa king of Iudah, began Baasha <sup>the</sup> sonne of Ahijah to reigne ouer al Israel in <sup>the</sup> Tirzah, [and reigned] foure and twentie yeeres.

m Which was <sup>the</sup> place where the Kings of Israel reigned.

34 And hee did euill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 3 Zimri, 16 Omri, 31 Ahab married Jezebel, 34 Achaz is built againe.

Then





hen the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee captain over my people Israel, and thou hast walked in the way of Jeroboam, & hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make <sup>b</sup> thine house like the <sup>b</sup> house of Jeroboam the sonne of Nebat.

4 <sup>a</sup> He that dieth of Baashas [stocke] in the cite, him shall the dogs eate: and that ma of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the actes of Baasha, and what he did, & his <sup>a</sup> polwer, are they not written in the booke of the <sup>a</sup> Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, & Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the prophet, came the word of the Lorde to Baasha, and to his house, that he should be like the house of Jeroboam, euen for all the wickednesse that hee did in the sight of the Lorde, in prouoking him with the worke of his hands, and because hee killed <sup>c</sup> him,

8 <sup>c</sup> In the six and twentie yere of Asa King of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned <sup>c</sup> two yere.

9 And his seruant Zimri, capitaine of halfe his charrets, conspired against him, as he was in Tirzah <sup>e</sup> drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him and killed him in the seuen and twentie yere of Asa King of Iudah, and reigned in his steade.

11 And when he was King, and sate on his throne, he slewe all the house of Baasha, not leauing thereof one to pisse agaynst a wall, neither of his kinsfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the worde of the Lorde which he spake agaynst Baasha by the hand of Jehu the <sup>f</sup> prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned and made Israel to sinne, and pro-

uoked the Lorde God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 <sup>g</sup> In the seuen and twenty yere of Asa king of Iudah did Zimri reigne seuen daies in Tirzah, and the people was then in campe against Gibbethon, which belonged to the <sup>g</sup> Philistines,

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the capitaine of the hoste, king ouer Israel that same day, [euen] in the hoste.

17 Then Omri went by from Gibbethon, and all Israel with him, & they besieged <sup>h</sup> Tirzah.

18 And when Zimri saw, that the cite was taken, he went into the palace of the kings house, and <sup>i</sup> burnt himselfe, the kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lorde, in walking in the way of Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that hee wrought, are they not written in the booke of <sup>j</sup> the Chronicles of the Kings of Israel?

21 Then were the people of Israel deuided into two partes: [for] halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people <sup>k</sup> which followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni dyed, and Omri reigned.

23 In the one and thirtieth yere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned <sup>k</sup> twelue yere. Six yere reigned he in Tirzah.

24 And hee bought the mountaine <sup>l</sup> Samaria of one Shemer for two talents of siluer, & built in the mountaine, and called the name of the cite, which hee built, after the name of Shemer, lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lorde, and did <sup>l</sup> worse then all that were before him.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lorde God of

Israel.

Israel.

<sup>a</sup> Thus spake Jehu to Baasha in the name of the Lorde,

<sup>b</sup> Speaking, the house of Baasha, Chap. i. 5. 29. Chap. i. 4. 11.

<sup>j</sup> Or ysaliant, nestic, 2. Chro. 16. 1.

<sup>c</sup> That is, the prophet did his message.

<sup>d</sup> Speaking, Baasha's sonne.

<sup>e</sup> The Chaldeeer hath thus, Drinking till he was drunken in the temple of Arza the house in Tirzah.

<sup>f</sup> Both Hanani his father, & he were prophets.

<sup>g</sup> The siege had continued from the time of Asa's death.

<sup>h</sup> Where Zimri kept himself in holde.

<sup>i</sup> Ebr. burnt the Kings house upon him.

<sup>j</sup> That is, the people which were not at the siege of Gibbethon for there the p had chosen Omri.

<sup>k</sup> For such is the nature of idolatry, that the superstition thereof doeth daily encrease, and the error it is, the more abominable it is before God.

<sup>l</sup> For such is the nature of idolatry, that the superstition thereof doeth daily encrease, and the error it is, the more abominable it is before God.



Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and his strength that hee shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Nowe Ahab the sonne of Omri began to reigne ouer Israel in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worke in the sight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Jezabel also the daughter of Eth-baal King of the Zidonians to wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde GOD of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Ihiel the Bethelite build Jericho: he layd the foundation thereof in Abiram his eldest sonne, and let vp the gates thereof in his yongest sonne Segub according to the worde of the Lord which he spake by Joshua the sonne of Nun.

# CHAP. XVII.

1 Elias forwarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where hee rethorseth his hostelle sonne to life.

And Elias the Tishbite one of the inhabitants of Gilead said vnto Ahab, \*As the Lord God of Israel liueth, before whom I stand, there shall be neither dew nor raine these yerres, but according to my word.

2 And the worde of the Lord came vnto him, saying,

3 So hence, and turne thee Eastward, and hide thy selfe in the river Cherith, that is ouer against Iordan.

4 And thou shalt drinke of the river: and I haue commanded the rauens to feede thee there.

5 So he went and did according vnto the word of the Lord: for hee went, and remained by the river Cherith that is ouer against Iordan.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the river.

7 And after a while the river dried vp, because there fell no raine vpon the earth.

8 And the word of the Lord came vnto him, saying,

9 \*Up, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So hee arose, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widowe was there gathering stickes: and hee called her, and saide, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as shee was going to fet it, hee called to her, and saide, Bring mee, I praye thee, a morsell of bread in thine hande.

12 And shee saide, As the Lorde thy God liueth, I haue not a cake, but euen an handful of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering a fewe stickes for to goe in, and dresse it for mee and my sonne, that wee may eate it, and die.

13 And Elias saide vnto her, Feare not, come, do as thou hast said, but make me thereof a little cake first of all, & bying it vnto me, & afterwarde make for thee, and thy sonne.

14 For thus saith the Lorde God of Israel, The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lorde sende rayne vpon the earth.

15 So he went, & did as Elias saide, and hee did eate: so did he and her house for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elias.

17 And after these things, the sonne of the wife of the house fell sicke, and his sickness was so sore, that there was no breath left in him.

18 And shee saide vnto Elias, what haue

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them, Luke. 4.25,26.

e All this was to strengthen the faith of Elias to the intent that he should looke vpon nothing worldly, but onely trust on Gods promise.

f Ebr. xlv.

f For there is no hope of any more sustenance.

g God receiveth no benefit for the life of his, but he promisseth a most ample recompence for the same.

h That is, still he had raine & food on the earth.

i Or, that hee died.

j God would trie whether hee had learned by his mercifull prouidence to make him her onely stay and comfort.

i Hee was the first king that was buried in Samaria, after that the Kings house was burnt in Tzrah.

m By whose means he fell to all wicked and strange idolatrie, and cruel persecution.

n Heade Iosh. 6.26.

† Ebr. by the had of Ioshua.

Ecclus. 48.3, ian. 5.16,17.

a That is, wile

b I ferue.

c To strengthe

d gainst persecu

e tion, God prom

f iseth to feede

g him miracu

h lously.



haue I to doe w<sup>th</sup> thee, O y<sup>e</sup> man of God: art thou come vnto me to cal my tyme to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne, and hee tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laide him vpon his owne bed.

20 Then he called vnto the Lord, and sayde, O Lord my God, hast thou put in the also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, & called vnto the Lord, and sayde, O Lord my God, I pray thee, let this chldes soule come in to him againe.

22 Then the Lord heard the voyce of Eliash, & the soule of the childe came in to him againe, and he reuiued.

23 And Eliash tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliash sayde, Beholde, thy sonne liueth.

24 And the woman said vnto Eliash, Holbe I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

#### CHAP. XVIII.

1 Eliash is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Eliash killeth all Baals prophets. 45 He obayeth rayne.

After many dayes, the worde of the Lord came to Eliash, in the thirde yere, saying, Goe, shew thy self vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the river Euphrat.

2 And Eliash went to shew himselfe vnto Ahab, and [there was] a great famine in Samaria.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly that is, to profess his name openly.

3 And Ahab called Obadiah the gouernour of his house: (for Obadiah feared God greatly:

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them, by fiftie in a caue, and hee fed them with bread and water.)

5 And Ahab laide vnto Obadiah, Go into the lande, vnto all the fountaines of water, & vnto all the riuers, if so bee that wee may finde grasse to saue the horses and the mules aloue, lest wee deprue [the land] of the beasts.

6 And so they decuded y<sup>e</sup> land betwene them to walke through it. Ahab went one way by him selfe, & Obadiah went another way by himselfe.

7 And as Obadiah was in the

way, beholde, Eliash met him: and he kneebe him, and fell on his face, and said, Art not thou my lord Eliash?

c God pitties oft times the wicked for the goodies sake, & caries Eliash to meete with Obadiah, that the benefite might be knowne to be granted for Gods children sake.

8 And he answered him, Yea, go tell thy lord, Beholde, Eliash [is here.]

9 And he laide, what haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they sayd, he is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Beholde, Eliash [is here.]

12 And when I am gone from thee, the Spirit of the Lord that carry thee in to some place y<sup>e</sup> I do not know: so when I come and tell Ahab, if he can not finde thee, then will he kill me: But I thy seruant feare the Lord from my youth.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but ferue God and fauour his children.

13 Was it not tolde my lord, what I did when Iezabel slewe y<sup>e</sup> Prophets of the Lord, how I hid an hundred me of y<sup>e</sup> Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tel thy lord, Beholde, Eliash [is here.] that he may slay me.

15 And Eliash said, As y<sup>e</sup> Lord of hosts liueth, before whome I stande, I will surely shew my selfe vnto him this day.

16 So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Eliash.

e By my presence I will declare that thou hast told him the truth.

17 And when Ahab sawe Eliash, Ahab laide vnto him, Art thou he that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore stand, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred & fiftie, & the prophets of the groves foure hundred, which eate at Iezabels table.

f The true ministers of God ought not any way not to suffice the wrath to be vniuilly slandered, but to reponse boldly the wicked flanders without respect of person.

20 So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliash came vnto all the people, and laide, Holbe long & halt ye be betwene two opinions: If the Lord be God, followe him: but if Baal be he, then goe after him. And the people answered him not a worde.

g Be constant in religion, and make it not as a thing indifferent where thou se followe God or Baal, or whither ye ferue God wholly or in part, 7ep<sup>h</sup>. 1. 5.

22 Then said Eliash vnto the people, G.iii.



I only remaine a Prophet of the Lord: but Baals prophets are foure hundredth and fiftie men.

23 Let the therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.]

24 Then call yee on the name of your god, and I will call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliash layde vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.]

26 So they tooke one bullocke, that was giuen them, & they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Eliash mocked the, and sayde, Crie loude: for he is a god: either hee talketh or purfueth [his enemies,] or is in his iourney, or it may bee that he sleepeth, and must be awaked.

28 And they cried loud, & cut theiues as their maner was, w kinnes & launcers, till the blood gushd out vpon the.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neyther voyce, nor one to answer, nor any that regarded.

30 And Eliash layde vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Eliash tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the worde of the Lord came, saying, \* Israel shall be thy name)

32 And with stones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would containe two measures of seede.

33 And he put the wood in order, and hewed the bullocke in pieces, and layd him on the wood.

34 And saide, Fill foure barrels with water, and poure it on the burnt offering and on the wood. Again he sayd, Do so againe. And they did so the second time.

And he said, Doe it the thirde time. And they did it the third time.

35 And the water ranne round about the altar: and he filled the ditch with water also.

36 And when they shoulde offer the euening sacrifice, Eliash the Prophet came, and said, Lord God of Abraham, Izhak & of Israel, let it be known this day, & thou art the God of Israel, & that I am thy seruāt, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, & the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and saide, The Lord is God, the Lord is God.

40 And Eliash layde vnto them, Take the prophets of Baal, let not a man of them escape. And they tooke them, and Eliash brought them to the brooke Kishon, and slewe them there.

41 And Eliash layde vnto Ahab, Get thee vp, eate and drinke, for [there is] a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Eliash went vp to the top of Carmel: & he crouched vnto the earth, and put his face betwene his knees,

43 And saide to his seruāt, Goe by nowle and looke towarde the way of the Sea. And he went vp, and looked, and saide, There is nothing. Again he said, Goe againe: seuen times.

44 And at the seuenth time he sayd, Beholde, there ariseth a litle cloude out of the sea like a mans hande. Then hee layde, Up, and lay vnto Ahab, Make ready [thy charret,] and get thee downe, that the raine stay thee not.

45 And [in] the meane while the heauen was blacke with cloudes & winde, and there was a great raine. Then Ahab went vp and came to Izeel.

46 And the hand of the Lord was on Eliash, and he girded by his loynes, and ran before Ahab til he came to Izeel.

#### CHAP. XIX.

5 Eliash fleeing from Izeel, is nourished by the Angell of God. 15 He is commaunded to anoynt Hazael, Iezab, and Elshaz.

**N**OWE Ahab tolde Izebel at that Eliash had done, and howe hee had slaine all the prophets

i By sending volume fire first heant to burne the sacrifice.

i As men taunted with some strange spirit.

k Pon esteeme him as a god.

l He mocked their beaulty madnesse, which thinke that by any instance of fate the dead & vile doles can bepe their worshippers in their necessities.

Gene. 32.28. 2. king. 17.34

\*Ebr. Sars, which some think containe about three porties and a third part a piece.

m Hereby he declared the excellēt power of God, who contrar to nature could make the fire burne in the water, to the intent they should haue none occasion to doubt, that he is the onely God,

n Though God suffer his to runne in blindness and error for a time, yet at the length he calleth them home to notice by some notorious signe and worke. o He commaunded them that as they were cruelly peruersed to confesse the onely God: so they woulde serue him with all their power and destroy the idolaters his enemies.

p As Gods spirit moued him to proph, so was he strengthened by the same spirit he did not faint, but continued still till he had obtained. q Here and there. q He was so strengthened with Gods spirit, that he ranne faster then the charret was able to runne.



a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.  
[Or, whether his minde led him.

c So hard a thing it is to haile our impatience in affliction, that the faintest could not ouercome the same.

d He declarerth that except God had now raised him miraculously, it had not bene possible for him to haue gone this iourney.

e He complai- neth that the more zealous he be toward him selfe to maintaine Gods glorie, the more cru- elly was he persecuted.  
Rom. 11.3.

f For the na- ture of man is not able to come neere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he submitteth him selfe to our capacitee.

prophets with the sword.

2 The Jezebel sent a messenger vnto Elias, saying, The gods doe so to me & more also, if I make not thy life like one of their liues by to morowe this time.

3 When he sawe that he arose, and went for his life, and came to Beer- sheba, which is in Iudah, and left his seruant there.

4 But he went a dayes iourney into the wilderness, and came and laye down vnder a iuniper tree, and desired that he might die, and said, It is nowe enough: O Lord, take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the iuniper tree, behold now, an Angel touch- ed him, & said vnto him, Up, and eat.

6 And when he looked about, behold, there was a cake baken on the coles, and a pottle of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the seconde time, and touched him, and saide, Up, and eate: for thou hast a great iourney.

8 Then he arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto horez the mount of God.

9 And there he entered into a caue, and lodged there: and beholde, the Lord spake to him, and saide vnto him, what doest thou here, Elias?

10 And he answered, I haue bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy covenant, broken downe thine altars, and slaine thy prophets with the sword, and I onely am left, and they seeke my life to take it away.

11 And he sayde, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake.

12 And after the earthquake came fire: but the Lord was not in the fire: & after the fire came a still and soft voyce.

13 And when Elias heard it, he co- uered his face with his mantell, and went out, and stood in the entring in of the caue: and beholde, there came a voyce vnto him, and sayde, what doest thou here, Elias?

14 And he answered, I haue bene

very ielous for the Lord God of hostes, because the children of Israel haue for- saken thy covenant, cast downe thine altars and slaine thy prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Go, returne by the wilderness vnto Damas- cus, and when thou comest [there], anoint hazael king ouer Aram.

16 And Jehu the sonne of Nimshi shalt thou anoint king ouer Israel: and Elifha the sonne of Shaphat of Abel Beholiah shalt thou anoint to bee prophet in thy rounne.

17 And him that escapeth from the sword of hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elifha slay.

18 Yet will I leaue seuen thousand in Israel, [euery] al the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 So he departed thence, and founde Elifha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with y himselfe: and Elifha went towards him, and cast his mantel vpon him.

20 And he left the oxen, and ran after Elias, & said, Let me, I pray thee, kisse my father & my mother, & then I will folow thee, who answered him, Go, re- turne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elias, and min- stred vnto him.

#### CHAP. XX.

1 Samaria is besieged. 13 The Lord promitteth the victo- rie to Ahab by a prophet. 31 The king of Israel made peace with Ben-hadad, and is reproued therefore by the prophet.

**T**hen Ben-hadad the King of Aram assembled all his armie, and two and thirtie Kinges with him, with hozes, and charrets, & went vp and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab King of Israel, into the citie,

3 And saide vnto him, Thus sayeth Ben-hadad, Thy silver and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and

g He ought not to depende on the multi- tude in main- taining Gods glorie, but be- cause our vniuersitie requi- reth, we ought to doe it.  
[Or, Syria,

a. King. 9. 13. ecclus. 48.8.

Rom. 11.4. h He decla- reth that twice he had dissi- mblers and ido- laters are not his.

i Though this natural affecti- on is not to be conuenient, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay still mooued was brought, so great was his desire to follow his vocation.

[Or, Syria,

a That is, go- uernours, & rulers of prouin- ces.  
[Or, Shome- ron,



<sup>b</sup> I am content to obey & pay tribute.

<sup>c</sup> He would not accept his answer, except he did out of hand deliver whatsoever he should aske: for he sought an occasion how to make warre against him.

<sup>d</sup> They thought it their duty rather to venture their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

<sup>e</sup> Much lesse shall there be found any way, that is worth any thing, when they shall be so many.

<sup>f</sup> Boast not before the victory be gotten.

<sup>g</sup> Or, put your trust in order.

<sup>g</sup> Before God went about to signes & miracles to pull Ahab from his impietie, and now againe with wonderfull viceries,

and saide, My lord be King, according to thy saying, <sup>b</sup> I am thine, & all <sup>b</sup> I haue.   
<sup>5</sup> And when the messengers came againe, they layde, Thus commaundeth Ben-hadad, and sayeth, when I shall sende vnto thee, and commaunde, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children.

<sup>6</sup> ¶ He I will sende my seruants vnto thee by to morow this time: & they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their handes, and bring it away.

<sup>7</sup> Then the king of Israel sent for all the Elders of the lande, and saide, Take heede, I pray you, & see how he seeketh mischiefe: for he sent vnto me for my wines, & for my children, & for my siluer, and for my gold, and I denyed him not.

<sup>8</sup> And all the Elders, and all the people said to him, hearken <sup>4</sup> not vnto him, nor consent.

<sup>9</sup> Wherefore he said vnto the messengers of Ben-hadad, Tell my lord <sup>5</sup> king, All that thou desirest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And <sup>5</sup> messengers departed, and brought him an answer.

<sup>10</sup> And Ben-hadad sent vnto him, and saide, The gods doe so to me and more also, if the <sup>6</sup> dust of Samaria be enough to all the people that folowe me, for euery man an handful.

<sup>11</sup> And the King of Israel answered, and saide, Tell him, Let not him that girdeth his harness, boast himself, as he that putteth it off.

<sup>12</sup> And when he heard that tidings, as he was with the Kings drinking in the pavilions, he said vnto his seruants, [Bring forth your engines,] and they set them against the citie.

<sup>13</sup> ¶ And behold, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hande this day, that thou maist know, that I am the Lord.

<sup>14</sup> And Ahab said, By whome? And he saide, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, What shall order the battle? And he answered, Thou.

<sup>15</sup> ¶ Then he nombred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them he nombred the whole people of all the childre of Israel, [euen]

seuen thousand.

<sup>16</sup> And they went out at noone: but Ben-hadad did drinke till he was drunken in the tentes, [both] he and <sup>7</sup> kings: [for] two and thirtie kings helped him.

<sup>17</sup> So the <sup>8</sup> seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

<sup>18</sup> And he sayde, whether they bee come out for peace, take them aliuie: or whether they be come out to fight, take them yet aliuie.

<sup>19</sup> So they came out of the citie, [to wit,] the seruants of the princes of prouinces, & the hoste which followed the.

<sup>20</sup> And they slewe euery one his <sup>9</sup> enemy: and the <sup>10</sup> Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with [his] <sup>11</sup> horsemen.

<sup>21</sup> And the king of Israel went out, & smote the hostes and charrets, and with a great slaughter slew he the Aramites.

<sup>22</sup> [For] there had come a Prophet to the king of Israel, and had saide vnto him, Soe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come by against thee.

<sup>23</sup> ¶ Then the seruants of the king of Aram sayde vnto him, Their <sup>12</sup> gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtles we shall overcome them.

<sup>24</sup> And this doe, Take the kings away, euery one out of his place, & place captames for them.

<sup>25</sup> And now thy selfe an armie, like the armie that thou hast lost, with such hostes, and such charrets, and we will fight against them in the plaine, & doubtles we shall overcome them: and hee hearkened vnto their voyce, and did so.

<sup>26</sup> And after the yeere was gone about, Ben-hadad nombred the Aramites, and went by to Apher to fight against Israel.

<sup>27</sup> And the children of Israel were nombred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flocks of kiddes: but the Aramites filled the countrey.

<sup>28</sup> And there came a man of God, & spake vnto the king of Israel, saying, Thus saith <sup>13</sup> the Lord, Because <sup>14</sup> Aramites haue

<sup>h</sup> That is, young men trained in the seruice of princes.

<sup>i</sup> Ebr. man, Or, Syrians,

<sup>i</sup> With them that were appointed for the persecution of his person.

<sup>k</sup> Thus the wicked blaspheme God in their furie, whome notwithstanding he suffereth not unpunished.

<sup>l</sup> All they which were in the battell of the former yeer, were 15.



haue sayde, The Lord is the God of the mountaynes, and not God of the valleys, therefore will I deliuer all this great multitude into thine hande, and ye shall knowe that I am the Lord.

m Whom of  
like power in  
the valley, as  
I am on the  
hills, and can  
aswell destroy  
a multitude  
with fewe as  
with many.

29 And they pitched one ouer against the other seuen daies, and in the leuenthy day the battell was ioyned: and the children of Israel slewe of the Aramites an hundredth thousand footmen in one day.

30 But the rest fled to Apherai into the citie: and there set a wal vpon seuen and twentie thousand footmen in one day: and Ben-hadad fled into the citie, and came into a secret chamber.

†Ebr, from  
chamber to  
chamber.

31 And his seruants sayde vnto him, Beholde nowe, we haue heard say that the Kinges of the house of Israel are mercifull Kinges: we pray thee, let vs put sackcloth about our loynes, and ropes about our heades, and go out to the King of Israel: it may be that he will saue thy life.

a In signe of  
submission, and  
that we haue  
deferred death  
if he will pou-  
rly be touch-  
ed.

32 They girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he sayd, Is he yet aliue: he is my brother.

¶Or, & caught  
it of him.

o He is aliue.

33 Nowe the men tooke diligent heede, if they coulde catch any thing of him, and made haste, and sayde, Thy brother Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the charret.

34 And Ben-hadad said vnto him, The cities, which my father tooke fro thy father, I wil restore, and thou shalt make threetes for thee in Damascus, as my father did in Samaria. Then sayde Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

p Thou shalt  
appoint in my  
chiefe citie  
what thou  
wilt, and I will  
obey thee.

¶Or, of the dis-  
ciples.

35 Then a certaine man of the childre of the Prophets said vnto his neighbour by the commandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

q By this re-  
cernal signe he  
would mooue  
liuely touch his  
hearts.

36 Then saide he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, asloone as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slewe him.

r Because  
thou hast  
transgressed  
the command-  
ment of the  
Lord.

37 Then hee founde another man, and sayde, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himself with ashes vpon his face.

39 And when the king came by, he cryed vnto the king, and sayde, Thy seruant went into the middes of the battell: and beholde, there went away a man, whome [another] man brought vnto me, and said, Keepe this man: if he be lost, & wat, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

† By this pa-  
rable he ma-  
nifesteth Ahab  
conscience  
him selfe, who  
made a coue-  
nant with  
Gobs enemye,  
and let him  
escape, whom  
God had ap-  
pointed to be  
slaine.

40 And as thy seruant had here and there to doe, he was gone: and the king of Israel saide vnto him, So shalt thy iudgement be: thou hast giuen sentence.

41 And he hasted, & tooke the ashes away from his face: & the king of Israel kneid him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, Because thou hast let goe out of [thine] handes a man whome I appointed to die, thy life shall goe for his life, and thy people for his people.

Chap. 22, 38.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

¶Or, Shome-  
ron.

#### CHAP. XXI.

8 Jezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab, 19 Elijah reproveth Ahab, and he repenteth.

¶ After these things Naboth the Jezreelite had a vineyarde in Jezreel, hard by the palace of Ahab king of Samaria.

¶Or, at this  
time.

2 And Ahab spake vnto Naboth, saying, Give mee thy vineyarde, that I may make me a garden of herbes therof, because it is nere by mine house: & I will giue thee for it a better vineyard the it is: or if it please thee, I will giue thee the worth of it in money.

a Though A-  
habs tyrannie  
be condemned  
by the holy  
Spirit, yet he  
was not so ri-  
gorous that  
he would take  
from another  
man his right  
without full  
recompence.

3 And Naboth sayde to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Jezreelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers, and he lay vpon his bed and turned his face and would eate no bread.

5 Then Jezebel his wife came to him and saide vnto him, why is thy spirit so sad that thou eatest no bread?

b Thus the  
wicked con-  
sider not what  
is just & law-  
ful, but free in-  
wardly, when  
they cannot  
haue their in-  
ordinate ap-  
petites satis-  
fied.

6 And he sayde vnto her, Because I spake vnto Naboth the Jezreelite, & said vnto him, Give me thy vineyard for money, or if it please thee, I will giue thee [another] vineyard for it: but he answered, I will not giue thee my vineyarde.

7 Then



**7** Then Jezebel his wife layde vnto him, Doeſt thou not be gouerne the kingdome of Iſrael: bp. eate bread, and be of good cheere, I will giue thee the vineyarde of Naboth the Iſreelite.

**8** So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, and to the nobles that were in his cite dwelling with Naboth.

**9** And ſhe wrote in þ letters, ſaying, Proclaime a faſt, and ſet Naboth among the chiefe of the people,

**10** And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou diddeſt blaſpheme God and the King: then carie him out, and ſtone him that he may die.

**11** And the men of his cite, [euen] the Elders and gouernours, which dwelt in his cite, did as Jezebel had ſent vnto them: as it was written in the letters, which ſhe had ſent vnto them.

**12** They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

**13** And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did blaſpheme God and the King. Then they caried him alway out of the cite, & ſtoned him with ſtones, that he dyed.

**14** Then they ſent to Jezebel, ſaying, Naboth is ſtoned and is dead.

**15** And when Jezebel heard that Naboth was ſtoned and was dead, Jezebel layde to Ahab, Up, [and] take poſſeſſion of the vineyarde of Naboth the Iſreelite, which he reſuſed to giue thee for money: for Naboth is not aliue, but is dead.

**16** And when Ahab heard that Naboth was dead, he roſe to goe downe to the vineyarde of Naboth the Iſreelite, to take poſſeſſion of it.

**17** And the word of the Lord came vnto Eliah the Tiſbite, ſaying,

**18** Ariſe, goe downe to meete Ahab king of Iſrael, which is in Samaria. lo, he is in þ vineyarde of Naboth, whither he is gone downe to take poſſeſſion of it.

**19** Therefore ſhalt thou ſay vnto him, Thus ſayeth the Lord, Haſt thou killed, and alſo gotten poſſeſſion: And thou ſhalt ſpeake vnto him, ſaying, Thus ſayeth the Lord, In the place where dogges licked the blood of Naboth, ſhal dogges like euen thy blood alſo.

**20** And Ahab ſayde to Eliah, haſt

thou founde mee, & mine enemy: And he answered, I haue found [thee]: for thou haſt ſolde thy ſelfe to worke wickedneſſe in the light of the Lord.

**21** Beholde, I will bring euil vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that piſſeth againſt the wall, as ſaith him þ

But by, as him that is left in Iſrael, and I will make thine houſe like the houſe of Jeroboam the ſonne of Nebat, and like the houſe of Zaſaſha the ſonne of Ahiab, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

**23** And alſo of Jezebel ſpake þ Lord, ſaying, The dogges ſhal eate Jezebel, by the wall of Iſrael.

**24** The dogges ſhall eate him of Ahabs ſtocke, that dyeth in the cite: and him that dyeth in the fieldes, ſhall the foules of the aire eate.

**25** But there was none like Ahab, who did ſell him ſelfe, to worke wickedneſſe in the light of the Lord: whom Jezebel his wife prouoked.

**26** For he did exceeding abominably in following idoles, according to all that the Amozites did, whome the Lord caſt out before the children of Iſrael.

**27** Nowe when Ahab heard thoſe wordes, he rent his clothes, and put ſackerloth vpon him and faſted, and lay in ſackerloth and went ſoftly.

**28** And the word of the Lord came to Eliah the Tiſbite, ſaying,

**29** Seeſt thou howe Ahab is humbled before me: becauſe he ſubmitteth him ſelfe before me, I wil not bring that euil in his dayes, [but] in his ſonnes dayes will I bring euil vpon his houſe.

#### CHAP. XXII.

**2** Jehoſaphat and Ahab fight againſt the King of Syria, 15 Eliſha ſeeth the King what ſhall be the ſuccell of their enterpriſe. 24 Iſaiah the ſonne of Amos ſeeth him. 34 Ahab is ſlaine. 40 Ahaziah his ſonne ſuccedeth. 41 The reigne of Jehoſaphat, 50 and Ioyan his ſonne.

**1** And they continued 3 yeere without warre betwene Aram and Iſrael. **2** And in the thirde yeere did Jehoſaphat the King of Iudah come downe to the King of Iſrael.

**3** Then the King of Iſrael layde vnto his ſeruants, Knowe ye not that Ramoth Gilead was ours: and wee ſlay, and take it not out of the hande of the King of Aram:

hadow: therefore he thought not him ſelfe bound thereby to reſtoꝛe it.

Chap. 14. 10.  
2. King. 9. 8.

1. Sam. 25. 22.  
Chap. 14. 10.

Chap. 15. 29.  
Chap. 16. 3.

2. King. 9. 33.  
36.  
[Or, forfeite,  
or poſſeſſion.

By the wicked counſell of his wife, he became a vile idolater and cruel murderer, as one that gaue him ſelfe wholy to ſerue ſinne,

Ebr. his ſelfe. k In token of mourning, as ſome reade, bare footed.

Meaning, the Ioyans time, 2. King. 9. 26.

2. Chron. 18. 1, 2. a Ben-hadad the King of Syria and Ahab made a peace, which endured three yeeres. b To ſee and viſite him. c The Kinges of Syria kept Ramoth be- ſieged, which league was made by Ben-



d I am ready to saye & goe with thee, and all mine is at thy commandment.

e He feared that he would not go to the warre, except God appoynted it, yet when Michaiah counsellor the contrary, he would not obey.

f Hearing the false prophets which were flatterers and feared for liars, whom Zedekiah had aske and kept after the death of those whom Elias slew.

g Jehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

h Whereby we see that the wicked can not abide to heare the truth, but hate the Prophets of God and molest them.

i Reade Gen. 37. 36. k In their kingly apparel.

l The true Prophets of God were accustomed to use signes for the confirmation of their doctrine, Isa. 20. 1. Ier. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part appoynted it, be they neuer so ungodly.

4 And he sayde vnto Jehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Jehoshaphat sayd vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat sayd vnto the king of Israel, Aske the counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the Prophets vpon a foure hundred men, and layd vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they sayde, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Jehoshaphat sayd, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the king of Israel sayde vnto Jehoshaphat, There is yet one man (Michaiah the sonne of Iimiah) by whome we may aske counsaile of the Lord, but I hate him: for he doeth not prophesie good vnto me, but euill. And Jehoshaphat sayde, Let not the king say so.

9 Then the king of Israel called an Eunuche, and sayde, Call quickly Michaiah the sonne of Iimiah.

10 And the king of Israel and Jehoshaphat the king of Iudah late either [of them] on his thorne in their apparel in the boyde place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiah the sonne of Chenanah made him hornes of iron, and said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 And the messenger that was gone to call Michaiah spake vnto him, saying, Beholde now, the wordes of the Prophets [declare] good vnto the king with one accord: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.

14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord saith vnto me, that will I speake.

15 So he came to the king, and the king sayd vnto him, Michaiah, shall we go against Ramoth Gilead to battell, or shall we leaue off? And he answered

him, So bp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king sayd vnto him, How oft shall I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he sayd, I sawe all Israel scattered vpon mountains, as sheepe that had no shepheard. And the Lord sayd, These haue no master, let euery man retorne vnto his house in peace.

18 And the king of Israel sayd vnto Jehoshaphat, Did I not tell thee, that he would prophesie no good vnto me, but euill?

19 Again he sayd, Heare thou therefore the worde of the Lord. I sawe the Lord sit on his thorne, and all the hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lord said, Who shall entise Ahab that he may go and fall at Ramoth Gilead? And one sayd on this manner, and another sayd on that manner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entise him. And the Lord said vnto him, Where with?

22 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. Then he sayd, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore beholde, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenanah came neere, and smote Michaiah on the cheeke & sayd, When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah sayd, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne.

27 And say, Thus saith the king, But this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I retorne in peace.

28 And Michaiah sayde, If thou retorne in peace, the Lord hath not spoken by me. And he sayd, Hearken all ye people.

29 So the king of Israel and Jehoshaphat

n He speaketh this in derision, because the King attributed so much to the false prophets, meaning that by experience he should wite that they were but flatterers.

o It is better they retorne home, then to be punished & scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q Or, perfwade and deceiue.

r Here we see that though the deuil be euil ready to tryng vs to destruction, yet he hath no further power then God giueth him.

s I will cause all his prophets to tell lies.

t Chro. 18. 25. f Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his much as to them.

u That when ye shall see these things come to passe, ye may glory & know that I am his true Prophet.



Jehoshaphat the king of Judah went by to Ramoth Gilead.

30 And the king of Israel sayd to Jehoshaphat, I wil change mine apparel, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed him selfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charrettes, saying, Fight neither with small, nor great, laue onely against the king of Israel.

32 And when the captaines of the charrets saw Jehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehoshaphat cryed.

33 And when the captaines of the charrets sawe that he was not the king of Israel, they turned backe from him.

34 Then a certaine man dwelbe a bove mightily and smote the king of Israel betwene the toyns of his brigandine. wherefore he sayde vnto his charret man, Turne thine hand & carie me out of the hoste: for I am hurt.

35 And the battell encreased that day, and the king floode still in his charret against the Aramites, and dyed at even: and the blood ran out of the wound into the middes of the charret.

36 And there went a proclamacon throughout the hoste about the going downe of the sunne, saying, Every man to his cite, and every man to his owne countrey.

37 So the king dyed, & was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, and the dogs licked by his blood, (and) they washed his armour) according vnto the worde of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that he did, and the vnuen house, which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel:

40 So Ahab slept with his fathers, & Ahaziah his sonne reigned in his stead.

41 And Jehoshaphat the sonne of

Asa began to reigne vpon Judah in the fourth yeere of Ahab king of Israel.

42 Jehoshaphat was sixe and thirtie yeere olde, when he began to reigne, and reigned sixe and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Jehoshaphat made peate with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat, and his worthe deeds that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Judah:

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the deputie was king.

48 Jehoshaphat made shippes of Charbilly to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then sayd Ahaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants go with thy seruants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the cite of Dauid his father, and Jehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Jehoshaphat king of Judah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

x That is, to the Lord for helpe,

|| Or, in his simplicity and ignorantly, & Ebr. and betwene the brigandine, & Ebr. sicke,

y To wit, Ahab king of Israel.

z Of the Israelites,

|| Or, the harlots washed it. Chap. 21. 19,

a Meaning, that he was led with an error, thinking that they might kill for sacrifice to the Lord in those places, as well as they did before the temple was built,

b In the time of this king, Tadmec was subject to Judah and was gouerned by whome they appointed,

c By Charbilly the scripture meaneth Cilicia and all the Sea called Spiezerranum.

d Josephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde.

3. Chro. 20. 31

¶ The



# The second booke of the Kings.

## THE ARGUMENT.

**T**His second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, sawe his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and he and all his people wered led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and embrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers and doe not obey his commandements.

### CHAP. I.

<sup>a</sup> Ahaziah by a fall falleth sicke and consulerth with Baalzebub, <sup>b</sup> he is reproveth by Eliiah, <sup>c</sup> The captiues euer sicke were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer, <sup>d</sup> 17 Ahaziah dyeth, and Iehoram his brother succeedeth him.



**A**gainst Isracel after the death of Ahab:

<sup>2</sup> And <sup>a</sup> Ahaziah fell through <sup>b</sup> lattesse window in his vypper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Go, and enquire of <sup>b</sup> Baalzebub the god of Ekron, if I shall recouer of this my disease.

<sup>3</sup> Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Isracel, that ye go to enquire of Baalzebub the god of Ekron:

<sup>4</sup> Wherefore thus saith the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliiah departed.

<sup>5</sup> And the messengers returned vnto him, to whom he sayd, why are ye now returned:

<sup>6</sup> And they answered him, There came a man and met vs, and sayde vnto vs, Goe, [and] returne vnto the king which sent you, and say vnto him, Thus saith the Lord, <sup>d</sup> Is it not because there is no God in Isracel, that thou sendest to enquire of Baalzebub the god of Ekron: Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

<sup>7</sup> And he sayd vnto them, what manner of man was he which came and met you, and tolde you these wordes:

<sup>8</sup> And they said vnto him, he was an heauie man, and girded with a girdle

of lether about his loynes. Then sayde he, It is Eliiah the Tishbite.

<sup>9</sup> Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for behold, he sate on the top of a mountaine, and he sayde vnto him, O man of God, the King hath commaunded [that] thou come downe.

<sup>10</sup> But Eliiah answered, and sayde to the captaine ouer the fiftie, If thou be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. <sup>e</sup> So fire came downe from the heauen and deuoured him and his fiftie.

<sup>11</sup> Againe also he sent vnto him another captaine ouer fiftie, with his fiftie, who spake, and sayd vnto him, O man of God, thus the King commaundet, Come downe quickly.

<sup>12</sup> But Eliiah answered, and sayde vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

<sup>13</sup> Yet againe he sent the third captaine ouer fiftie with his fiftie. And the thirde captaine ouer fiftie went vp and came, and fel on his knees before Eliiah, and besought him, and sayd vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

<sup>14</sup> Beholde, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

<sup>15</sup> And the Angel of the Lorde sayd vnto Eliiah, Goe downe with him, be not afraide of his presence. So he arose, and went downe with him vnto the King,

<sup>f</sup> To wit, Carmel.

<sup>g</sup> He declared what power Gods word hath in the mouth of his seruants, when they threaten Gods iugements against the wicked.

<sup>h</sup> He spake this in mockery, and therefore psonated Gods wrath so much the more.

<sup>i</sup> Speaking, that Gods would shewe by effect, where he was a true Prophet.

<sup>k</sup> Which humble my selfe before God and his seruant.

<sup>l</sup> That is, spare my life and let me not die as the other two, in thus the Lorde giueth boldnes to his that they feare not the threatenings of captiues, which otherwise of them felices are afraid to doe Gods message.

<sup>a</sup> So that he was punished for his idolatrie after two spaces: for the spaces, which were wont to pay him tribute, rebuffed, he fell downe at a grate which was upon his house to gaze higher beneath, <sup>b</sup> The Idols times which dwell at Ekron, worshipped this idle, which signifies the god of flies, thinking that he could preferre them from biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idle, <sup>c</sup> He thought that messengers haue not the true God, for els they would seeke to none but to him alone, <sup>d</sup> Ignorance is the mother of error and idolatrie, <sup>e</sup> Some think that this is meant of his garments which were rough & made of heare.



n Jehoshaphat going to battle against <sup>g</sup> Syrians, made his sone Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the second yeere of his sone, Iehoram & Iahaz reigned in Iericho: and in the fift yeere of this Iehoram, Jehoshaphat dyed & the kingdom of Iudah was continued to his sone.

16 And he sayd vnto him, Thus saith the Lorde, Because thou hast sent messengers to inquire of Baal-zebub the god of Ekron, Was it not because there was no God in Israel to inquire of his worde? therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the worde of the Lorde which Eliah had spoken. And Iehoram began to reigne in his stead, in the second yeere of Iehoram the sone of Jehoshaphat king of Iudah, because he had no sone.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel:

#### CHAP. II.

8 Eliah deuiceth the waters with his cloke, 11 He is taken vp into heauen, 13 Eliahs takers his cloke and deuiceth Jordan, 20 The bitter and denemous waters are healed, 23 The children that mocke Eliahs, are rent in pieces with beares,



And when the Lorde would take by Eliah into heauen by a whirle winde, Eliah went with Elisha from <sup>a</sup> Gilgal.

2 Then Eliah sayd to Elisha, Tarie here, I pray thee: for the Lorde hath sent me to Beth-el. But Elisha sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the <sup>b</sup> children of the prophets that were at Beth-el, came out to Eliahs, and sayd vnto him, Knowest thou that the Lord wil take thy master from <sup>c</sup> thine head this day? And he sayd, Yea, I knowe it: holde ye your peace.

4 Againe Eliah sayd vnto him, Eliahs, tarie here, I pray thee: for the Lord hath sent me to Jericho. But he sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Jericho.

5 And the children of the prophets that were at Jericho, came to Eliahs, and sayd vnto him, Knowest thou, that the Lorde will take thy master from <sup>d</sup> thine head this day? And he sayd, Yea, I knowe it: holde ye your peace.

6 Forouer Eliah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Jordan. But he sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the formes of the prophets went and stode on the other

side as farre off, and they two stode by Jordan.

8 Then Eliah tooke his cloke, and wrapt it together, and smote the <sup>e</sup> waters, and they were deuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliah sayd vnto Elisha, Alke what I shall doe for thee before I be taken from thee. And Elisha sayd, I pray thee, Let thy Spirit <sup>f</sup> be double vpon me.

10 And he sayd, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a chariot of fire, and hoxles of fire, and did separate them twaine. <sup>g</sup> So Eliah went by by a whirle winde into <sup>h</sup> heauen.

12 And Eliahs, he cryed, My father, my father, the chariot of Israel, and the hoxlesmen thereof: and he salve him no more: and he tooke his <sup>i</sup> olbne clothes, and rent them in two pieces.

13 He tooke by also the cloke of Eliah that fell from him, and returned, and stode by the banke of Jordan.

14 After, he tooke the cloke of Eliah, that fell from him, and smote the waters, and sayd, Where is the Lorde God of Eliahs? And so he also, after he had striken the waters, so that they were deuided this way & that way, went ouer, <sup>j</sup> euen Eliahs.

15 And when the children of the prophets, which were at Jericho, saw him on the other side, they sayd, The Spirit of Eliahs doeth rest on Eliahs: and they came to meete him, and fel to the ground before him.

16 And sayd vnto him, Beholde now, there be with thy seruants fiftie strong men: let them go, we pray thee, & seeke thy <sup>k</sup> master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he sayd, He shall not fend.

17 Yet they were instant vpon him, till he was ashamed: wherefore he sayd, Send. So they sent fiftie men, which sought thre dayes, but found him not.

18 Therefore they returned to him, (for he taried at Jericho) & he sayd vnto them, Did not I say vnto you, So not?

19 And the men of the citie said vnto Eliahs, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord,

f To wit, of Jordan.

g Let thy Spirit be double vpon me, because of these dangerous times: or let me haue twice so much as the rest of the prophets: or thy Spirit being deuided into three partes, let me haue two.

h Ecclus. 4. 9. 1. mac. 2. 58. i Thus God hath left a testimony in all ages: both before the Lawe, in the Lawe, & in the time of the Gospel: of our resurrection.

i The Spirit of prophesie is giuen to him, as it was to Eliahs.

k Speaking, Eliahs: for they thought his body had bene cast in some mountaine.

l Because the they was extraordinary, they doubted where he was become, but Eliahs was assured that he was taken vp to God.

a Which was that place where the children of Israel were circumcised after they came out of Jordan, & had bene fourtie yeeres in the wilderness, as Iosh. 5. 9.

b So called because they are begotten as it were anew by his heavenly doctrine.

c That is, fro being any more thine head: for to be as the body, is to be the master, as to be at the feete, is to be a scholar.

d For by Lord had renewed it into him.

e Not onely at Beth-el, but at Jericho and other places where there were prophets, which had choles, whom they instructed and brought vp in the true feare of God.



<sup>l</sup> Or, killesh  
the inhabitants.

lord, seek, but the water [is] naught, and the ground barren.

20 Then he saide, Bring me a newe cruse, & put salt therin. And they brought it to him.

<sup>m</sup> Thus God gaue him power, euen contrarye to nature, to make that water profitable for mans vse, which before was hurtfull.

21 And he went vnto the spring of the waters, and cast there<sup>m</sup> the salt, & saide, Thus saith <sup>p</sup> Lord, I haue healed this water: death shall no more come there of, neither barrennes [to the ground.]

22 So the waters were healed vntill this day, according to the word of Elisha which he had spoken.

23 And he went vp from thence vnto Beth-el. And as he was going vp the way, litle children came out of the cite, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

<sup>n</sup> Perceiuing their malicious heart against <sup>l</sup> King, and his voyce bee desirous God to take vengeance of that iniurie done vnto him.

24 And he turned backe, and looked on them, and<sup>m</sup> cursed them in the name of the Lord. And two beares came out of the forest, and tare in pierces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

#### CHAP. III.

<sup>1</sup> The raigne of Jehoram, <sup>6</sup> He and Jehoshaphat go to waere againe <sup>10</sup> Moab, which rebelled, <sup>14</sup> Elisha reuoceth him, <sup>17</sup> And giueth theyr holte water, <sup>24</sup> The spouites are ouercome, <sup>27</sup> Their king sacrificeth his sonne.

<sup>a</sup> Reade the annotation in the 1. Chap. and 17. vers.

**N**ebe Jehoram the sonne of Ahab began to reigne ouer Israel in Samaria, <sup>p</sup> eighteenth yere of Jehoshaphat king of Iudah, & reigned welue yeres.

2 And he wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away <sup>p</sup> image of Baal that his father had made.

<sup>b</sup> He sacrificed to the golden calves, that Jeroboam had made.

3 Neuertheles, he cleaued vnto<sup>b</sup> the finnes of Jeroboam, the sonne of Nebat, which made Israel to sinne, [and] departed not therefrom.

<sup>c</sup> This was done after that Dauid had made the Moabites tributaries to his successors.

4 And when <sup>p</sup> Betha king of Moab had stole of sheepe, and rendered vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therfore king Jehoram went out of Samaria the same season, and nombed all Israel.

7 And went, & sent to Jehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with mee to battell against Moab?

And he answered, I wil go by: for I am, as thou art, my people, as thy people, [and] mine horses as thine horses.

8 Then said he, what way shall we go by? And he answered, The way of the wilderness of Edom.

9 So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way seven dayes, they had no water for the horse, nor for the cattell that followed them.

10 Therefore the king of Israel said, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But Jehoshaphat saide, Is there not here a prophete of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, & said, here is Elisha the sonne of Shaphat, which <sup>p</sup> powred water on the handes of Eliab.

12 Then Jehoshaphat saide, & The word of <sup>p</sup> Lord is with him. Therefore the king of Israel, & Jehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto <sup>p</sup> king of Israel, what haue I to do with thee: get thee to the prophets of thy father and to the prophets of thy mother. And the king of Israel said vnto him, I say: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Jehoshaphat the king of Iudah, I would not haue looked toward thee, nor seene thee.

15 But now bring me a minstrel. And when the minstrel played, the hand of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke, [both] ye and your cattell, and your deastles.

18 But this is a small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe cite, and shall fell euery faire tree, & shall stop all the fountaines of water, and<sup>m</sup> marre euery good helde with stones.

20 And in <sup>p</sup> morning when the meate offering

<sup>d</sup> Reade 1.

<sup>e</sup> King. 22.4.

<sup>e</sup> Hearing, the iheron in the tennant of the king of Iudah, reade 1. King. 22.47.

<sup>f</sup> Ebr. that were at their feete.

<sup>f</sup> That is, who was his seruant.

<sup>g</sup> He is able to indurct vs what is Gods will in this point.

<sup>h</sup> He knewe that this wicked king would haue but vied his counsell to serue his curue, and therfore he disdaind to answer him.

<sup>i</sup> The wicked esteeme not the seruants of God, but when they are by him by very necessity and feare of the present danger.

<sup>k</sup> God suffereth his way to be declared to the wicked, because of the goodly that are among them.

<sup>l</sup> Her songe to Gods glory, and so directed by the prophets heart to prophesie.

<sup>m</sup> He will not ouerly miraculously giue you waters, but your enemies also into your hand.

<sup>n</sup> Though God bestowe his benefices for a time vpon his enemies,

yet he hath his reasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.



offring was offred, beholde, there came water by the way of Edom: and the country was filled with water.

21 And when all the Moabites heard that the kings were come by to fight against them, they gathered all that was able to put on harness, and bpward, and stood in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites saide the water ouer against them, as red as blood.

23 And they said, This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fieldes every man cast his stone, and filled them, and they ftopt all the fountains of water, and felled all the good trees: onely in Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, he tooke with him seuen hundred men that drew the sword, to brake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

#### CHAP. IIII.

4 God increaseth the oyle to the poore in house by Elisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hande. 18 Who dyng, 32 Hee raiseth him vp againe. 40 Hee maketh swere the portage, 42 and multiplieth the loanes.

And one of the wiues of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husbände is dead, and thou knowest, that thy seruant did beare the Lorde: and the creditoure is come to take my two sonnes to be his bondmen.

2 Then Elisha saide vnto her, What shall I do for thee: tell mee, what hast thou at home: And she sayde, Thine handmayde hath nothing at home, save a pitcher of oyle.

3 And he saide, Goe, and borrow thee vessels abroade of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out into all those vessels and let abide those that are full.

5 So she departed from him, and shutteth the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

6 And when the vessels were full, she saide vnto her sonne, Bring me yet a vessel. And he saide vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and told the man of God. And he said, Go, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy childre of the rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eate bread.

9 And he said vnto her husbände, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray thee, with walles, and let vs set him there a bed and a table and a stoole, and a candlestick, that he may turne in thither when he cometh to vs.

11 And on a day, he came thither and turned into the chamber, & laye therein.

12 And saide to Gehazi his seruant, Call this Shunammite: and when hee called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall we do for thee: Is there any thing to be spoken for thee to the king or to the captaine of the hoste: And she answered, I dwell among mine owne people.

14 Againe he said, What is then to be done for her: Then Gehazi answered, In deed she hath no sonne, and her husbände is olde.

15 Then said he, Call her. And he called her, and she stood in the doore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lie vnto thine handmaide.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had sayde vnto her.

18 And when the child was growen, it fell on a day, that hee went out to his father,

The Prophet declared hereby vnto her, that God neuer faileth to provide for his seruants, their wives and children, if they trust in him.

To augment and increase in the vessels.

God here did not onely provide for his seruants, but his wives should be payed, and so kept his doctrine and provision without slander, but also for his wife and children.

Which should be separate from the rest of the house, that he might be more commodiously give himselfe to studie, and prayers.

Thus the seruants of God are not unthankfull for the benedictions they receive.

I am content with that that God hath sent me, and can want nothing that one can be for another.

Which then was a reproch and therefore he would that his matter should pay to God for her that he might be fruitful.

Gen. 18. 10.

† Ebr. to gird himselfe with a girdle.

o The sovereyn top of the wicked is but a preparation to their destruction, which is at hand.

p Speaking, they followed them into the townes.

q Which was one of the principal cities of the Moabites, wherein they left nothing, but the walles, r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to be his own sonne whom he offered to his gods to pacifie them, which barbarous cruelty moued the Israelites heartes of pittie to depart.

a Reade Chap. 23.

b And therefore fell not in to derisive imputations of prodigality, but by the hand of the Lord.

c Because I am poore and nor able to pay.

d Thus God sufficeth his many times to be brought to extreme necessity, before he succoure them, that afterward they may the more praise his mercie.



father, and to the reapers.

19 And he saide to his father, <sup>m</sup> Mine head, mine head. who saide to [his] seruant, <sup>n</sup> Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and dyed.

21 Then he went by, and layed him on the bed of the man of God, and shutte [the doore] vpon him, and went out.

22 ¶ Then he called to her husband, and said, <sup>o</sup> Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, <sup>p</sup> Wherefore wilt thou goe to him to day? [it is] neither <sup>q</sup> neilve noone nor Sabbath day. And she answered, <sup>r</sup> All shalbe well.

24 Then she laden an ass, and saide to her seruant, <sup>s</sup> Drive, & go forward: stay not for me to get by, except I bid thee.

25 ¶ So she went, and came vnto the man of God to moist Carmel. And when the man of God saue her [ouer against him], he saide to Gehazi his seruant, <sup>t</sup> Beholde, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, <sup>u</sup> Art thou in health: is thine husbände in health: [and] is the childe in health: And she answered, <sup>v</sup> We are in health.

27 And when she came to the man of God vnto the mountaine, he taught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, <sup>w</sup> Let her alone: for her soule is bared within her, and the Lorde hath hid it from me, and hath not tolde it me.

28 ¶ Then he said, Did I desire a sone of my lord: did I not say, <sup>x</sup> Deceiue me not:

29 Then he said to Gehazi, <sup>y</sup> Gide thy loynes, and take my staffe in thine hand, and go thy way: <sup>z</sup> if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, <sup>a</sup> As the Lord liueth, and as thy soule liueth, I will not leave thee. Therefore he arole, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the childe, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, <sup>b</sup> The childe is not wake.

32 ¶ Then came Elifha into [his] house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went by, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched him selfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked by and downe in the house, & went by and spied him selfe vpon him: then the childe neede [seuen times], and opened his eyes.

36 Then he called Gehazi, and saide, Call this Shunammite. So hee called her, which came in vnto him. And hee said vnto her, <sup>c</sup> Take thy sone.

37 And she came, and fell at his feete, and bowd her selfe to the ground, and tooke by her sone, and went out.

38 Afterward Elifha returned to Silgal, and a famine was in the land, and the children of the prophets dwelt with him. And he saide vnto his seruant, <sup>d</sup> Set on the great pot, and see the pottage for the children of the prophets.

39 And one went out into the field, to gather herbes, and found, [as it were], a wilde vine, and gathered thereof wilde gourds his garment full, and came and thred them into the pot of pottage: for they knew it not.

40 So they potyzed out for the men to eate: and when they did eate of the pottage, they cried out, and said, <sup>e</sup> O thou man of God, death [is] in the pot: and they could not eate [thereof].

41 Then he saide, <sup>f</sup> Bring meale. And he cast it into the pot, and saide, <sup>g</sup> Potyze out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-hathisa, and brought the man of God bread of the first frutes, [even] twentie loaves of barley, and full eares of come in the bushe. And he said, <sup>h</sup> Gide vnto the people, that they may eate.

43 And his seruant answered, <sup>i</sup> Howe should I let this before an hundred men: he saide againe, <sup>j</sup> Gide it vnto the people, that they may eate: for thus saith [the] Lord, They shal eat, and there shal remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie, 16 Elifha refused his gifts, 27 Gehazi is stricken with leprosie, because he tooke money, and rayment of Naaman.

H. iiii.

Row

<sup>m</sup> His head ached sore, and therefore he cryed thus.

<sup>n</sup> For at such times the people were wont to resort to the prophets for doctrine and consolation, <sup>†</sup> Ebr. peace.

<sup>o</sup> Or, farre off.

<sup>p</sup> In token of humilitie and to shew that she had met with him.

<sup>q</sup> Ebr. her soule is in bitterness.

<sup>r</sup> Spake such words that nothing may be there in [the] way, Luke 10.4.

<sup>q</sup> The text did Elifha to the widowes sonne at Shapha, 1. King. 17.21. and 2. Paul Act. 20.10. signifying the care that ought to be in them, that beare the word of God and are bitter-bitters of the spiritual life, <sup>†</sup> Speaking of centimes.

<sup>t</sup> That is, in the land of Israel.

<sup>u</sup> Which the Apotaries call colloquintida, is most vehement and dangerous in purging.

<sup>v</sup> They feared that they were poisoned because of the bitterness.

<sup>x</sup> It is not the quantity of bread that sufficeth, but the blessing that God giveth.



**N**Owe was there one Naaman captain of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had delivered the Aramites. He also was a mightie man [and] valiant, [but] a leper.

2 And the Aramites had gone out by bandes, and had taken a litle mayde of the land of Israel, and she served Naamans wife.

3 And shee sayde vnto her mistres, Would God my lord [were] with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And he went in, and tolde his lord, saying, Thus and thus saith the mayde that is of the land of Israel.

5 And the king of Aram said, Go thy way thither, and I will send a letter vnto the king of Israel. And he departed, and tooke with him ten talents of siluer, and six thousand [pieces] of golde, and ten change of rayments.

6 And brought the letter to the king of Israel to this effect, Now whē this letter is come vnto thee, vnderstand, that I haue sent thee Naamā my seruante, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his clothes, and saide, Am I God, to kill and to giue life, that he doeth send to mee, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrell against me.

8 But when Elifha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know, that there is a Prophet in Israel.

9 Then Naaman came with his hoxes, and with his charers, and stood at the doore of the house of Elifha.

10 And Elifha sent a messenger vnto him, saying, Go and wash thee in Iordan seven times, & thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth, & went away, and saide, Behold, I thought with my selfe, he will surely come out, and stand, and call on the name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel: may I not wash me in

them, and be cleansed: so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it: holde much rather then, when he saith to thee, Wash, and be cleane:

14 Then went he downe, & washed himselfe seven times in Iordan, according to the saying of the mā of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

15 And he turned againe to the man of God, he, and all his companie, and came and stood before him, and said, Beholde, now I knowe that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But he saide, As the Lord liueth (before whome I stand) I will not receive it. And he would haue constrained him to receive it, but he refused.

17 Moreover Naaman saide, Shall there not be giuen to thy seruant two mules load of this earth: for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I do bow downe, [I say,] in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he said, Go in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elifha the mā of God, said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: as the Lord liueth, I will run after him, & take somewhat of him.

21 So Gehazi folowed speedily after Naaman. And when Naaman sawe him running after him, he light downe from the charret to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to mee, euen now from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, & two change of garments.

g This declar-eth that seruants ought to reuerence and loue their masters as children their fathers, and like wise masters toward their seruants must be affectioned as toward their children, Luke 4.27.

† Ebr. blessing,

h So the Lord commandeth that they that receive freely should giue also freely.

i He feelth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgive him, lest others by his example might fall to idolatry: for as for his owne part he confesseth that he will neuer serue asup but the true God.

k The Prophet did not approue his acte, but after the common manner of speech he wiledeth him farewell.

l Declaring thereby what honour and affection be bare to the Prophet his master.

a Here appeareth that among the infidels God hath his, and also that infidels haue them in estimation, which do good to their countrey.

† Ebr. he was before, b speaking, Elifha.

c That is, Naaman tolde to the king of Syria.

d To giue this as a present to the Prophet, † Ebr. in his hand.

e The Prophet rebuketh the king because he did not consider that God was true in his promises, and therefore would not leave his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort, f Spans reason much more, when it considereth only the signes and outward things and hath not regard to the word of God, which is there concerned,



23 And Naaman saide, Wea, take two talents: and he compelled him, and bound two talents of silver in two bags, with two change of garments, & gaue them vnto two of his seruants, that they might beare them before him.

h Or, forresse, or secret place.

24 And when he came to the towre, he tooke them out of their hands, and layed them in the house, and sent away the men: and they departed.

m Naamans seruants,

25 Then he went in, and stood before his master. And Elisha said vnto him, whence comest thou, Gehazi? And hee saide, Thy seruant went no whither.

n Was not I present with thee in spirit, o That is, may be to bye possessions which meaning, that it is desirable in the seruants of God to haue countour minde.

26 But he said vnto him, I went not mine heart with thee: when the man turned againe from his charret to meete thee: Is this a time to take money, and to receive garments, and oliues, and vineyards, and sheepe, and open, & men seruants, and mayd seruants?

p To be an example to all such, as by wholfe countour Gods woide might be slandered,

27 The leprosie therefore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And he went out from his presence a leper [white] as snowe.

#### CHAP. VI.

6 Elisha maketh yon to swimme about the water. 8 Hee closeth the king of Syriass counsell to the king of Israel, 13 Elisha sending certaine to take him, were kept fast in Samaria, 24 Samaria is besieged and endureth extreme famine.

**A**ND the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

a D a piece of wood fit to build with,

2 Let vs now go to Iordan, that we may take thence euery man a beame, and make vs a place to dwell in. And he answered, Go.

3 And one said, Vouchsafe, I pray thee, to go with thy seruants, and he answered, I will go.

4 So he went with them, & when they came to Iordan, they cut downe wood.

h Or, the axe head.

5 And as one was felling of a tree, the yron fell into the water: then he cried, and said, Alas master, it was but bozowed.

b God wrought this miraculously to confirme the au thoritie of Elisha, to whom he had giuen such abundance of his Spirit,

6 And the man of God saide, where fell it: And he shewed him the place. Then he cut downe [a piece] of wood, and cast in thither, and he caused the yron to swimme.

c Speaking, that he would lie in ambush and take the Israelites at vniuerses,

7 Then he said, Take it vp to thee. And he stretched out his hand, & tooke it.

8 Then the king of Aram warred against Israel and tooke counsell with his seruants, and sayd, In such & such a place [shalt] my campe.

9 Therefore the man of God sent vnto

the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, and saved himselfe from thence, not once, nor twise.

d The wicked conspire no thing to crafslye, but God can reuel it to his seruants and cause their counsell to be distilled,

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants & saide vnto them, will ye not shewe me, which of vs be warieth our counsell [to the king of Israel]?

12 Then one of his seruants saide, None, my lord, & King, but Elisha the Prophet that is in Israel, & taught the king of Israel, [euen] the wordes that thou speakest in thy priue chamber.

e There is no thing so secret that thou canst go about, but he knoweth it, and discouereth it vnto his king.

13 And he said, Go, and espie where he is, that I may send and fetch him. And one told him, saying, Beholde, [he is] in Dothan.

f Though it had bene no thing in mans iudgement to haue taken to Elisha, yet the wicked cure doubt: I thinke they are neuer able to prepare power enough though it be but against one, or a fewe, g For he was assured of Gods helpe, and that mil lions of Angels camped about the godly to deliuer them.

14 So he sent thither horses, & charrets, & a nightie hoste: and they came by night, and compassed the cite.

15 And when the seruant of the man of God arose early to go out, behold, an hoste compassed the cite with horses and charrets. Then his seruant saide vnto him, Alas master, how shall we do?

16 And he answered, Feare not: for they that be with vs, are more then they that be with them.

17 Then Elisha prayed, & said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the seruant, and he looked, & beholde, the mountaine was full of horses and charrets of fire round about Elisha.

h That he may beholde howe thou hast prepared an arme to rescue vs.

18 So they came downe to him, but Elisha prayed vnto the Lord, and saide, Smite this people, I pray thee, with blindness. And he smote the with blindness, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the cite: folowe me, and I will leade you to the man whom ye seeke. But he led them to Samaria.

i Speaking, the Syrians his enemies, which came downe, thinking themselves sure of him.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saide, and beholde, [they were] in the mids of Samaria.

k Thus he did bring led by the Spirit of God & not because he thought his owne reuenge, amer, but only to see forth the glory of God.

21 And the king of Israel said vnto Elisha when he saide them, My father, shall I smite them, shall I smite them?

l The wicked be reuerent & graue wordes towarde the seruants of Gods, when they thinke to haue any clemencie by them, though in their heart they can not abide them,

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, & with



With thy bolue: [but] set bread and water before them, that they may eate and drinke and go to their master.

23 And he made great preparation for them: and when they had eaten & drunken, he sent them away: and they went to their master. So the bands of Aram came <sup>m</sup> no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, & went by, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it untill an asses head was at fourescore [pieces] of siluer, and the fourth part of a kab of dooues <sup>n</sup> doung at five [pieces] of siluer.

26 And as <sup>p</sup> king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And he saide, [Seeing] the Lorde doeth not succour thee, howe should I helpe thee with the <sup>o</sup> barne, or with the wine presse?

28 Also the king said vnto her, what ayleth thee? And she answered, This woman said vnto me, Gue thy sonne, that we may eate him to day, & we will eate my sonne to morow.

29 <sup>\*</sup> So we sod my sonne, and did eate him: and I saide to her the day after, Gue thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the wordes of the womā, he rent his clothes, (and as he went vpon the wall, the people looked, and behold, he had lackecloth <sup>||</sup> withim <sup>||</sup> vpon his flesh.)

31 And he saide, God do so to me and more also, if the head of Elisba the sonne of Shaphat shall stand on him this day.

32 (Now Elisba sate in his house, and the Elders sate with him) And <sup>p</sup> king sent a man before him: [but] before the messenger came to him, he saide to <sup>p</sup> Elders, See ye not how this <sup>q</sup> murderers sone hath sent to take away mine head: take heede when the messenger cometh, [and] shut the doore and handle him roughly at the doore: is not the sound of his masters fete behind him?

33 While he yet talked with them, behold, the messenger came downe vnto him, and saide, Beholde, this euill cometh of the Lord: should I attend on the Lord any longer?

#### CHAP. VII.

1 Elisba prophesieth plentie of vitale and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleue the wordes of Elisba is troden to death.



hen Elisba said, heare ye the word of the Lord: thus saith the Lord, <sup>a</sup> To morowe this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king <sup>b</sup> leaned, answered <sup>p</sup> man of God, and saide, Though the Lorde would make windowes in the heauen, coulde this thing come to passe? And he saide, Behold, thou shalt see it with thine eyes, but thou shalt not <sup>d</sup> eate thereof.

3 Nowe there were foure leprose men at the <sup>e</sup> entering in of the gate: and they saide one to another, why sit we here vntill we dye?

4 If we say, We will enter into the citie, the famine is in the citie, & we shall dye there: and if we sit here, we dye also. Nowe therfore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noyle of charrets and a noyle of horses, [and] a noyle of a great armie, so that they saide one to another, Beholde, <sup>p</sup> king of Israel hath hired against vs the kings of <sup>p</sup> hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents & their horses, and their asses, [euen] the campe as it was, and <sup>e</sup> fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, & raiment, and went & hid it: after they returned, and entred into another tent, and caried thence [also], and went and hid it.

9 Then saide one to another, We do not well: this day is a day of good tidings, and we hold our peace, if we tary till day light, some <sup>i</sup> mischief will come vpon vs. Now therfore come, let vs go, and tell the kings household.

10 So they came, and called vnto the porters of the citie, & tolde them, saying, We came to the campe of the Aramites, and lo, there was no man there, neither voyce

<sup>m</sup> For this gentle increase and the miracle wrought by <sup>p</sup> prophet, did more preuaile for common quietnes, then if they had bene overcome in battell: for they returned no more at that time to fight against Israel, or in that Kings dayes.  
<sup>n</sup> The Chynges wyse, y they burned it in the sieg for lacke of wooen, speaking, any kinde of vitale, as comys & wine, &c.

Deut. 28. 53, 57.

<sup>||</sup> Or, vnder his clothes.  
<sup>p</sup> Thus hypocrites, when they seele gods iudgements, thinke to please him with outward ceremonies, whorin in prosperitie they will not knowe.  
<sup>q</sup> Speaking, Beholam A-habs sonne, whoe killeth the Propheters and caused A-hab to be stoned.

<sup>r</sup> So he wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

<sup>a</sup> The godly are euer assured of Gods helpe in their necessities, but the times and houres are only reuelled by Gods spirit.  
<sup>b</sup> To whom <sup>p</sup> king gaue the charge and ouersight of things, as verbe 17.  
<sup>c</sup> He mocketh at <sup>p</sup> Prophets wordes, saying, that if God rained downe come from heauen, yet this could not come to passe.  
<sup>d</sup> The infidelitie that p<sup>r</sup>nted herein, wherby shall see this miracle and yet not be partaker thereof.  
<sup>e</sup> For it was commanded in the lawe that they shoulde dwell apart & not among their brethren, Levit. 13. 46.  
<sup>f</sup> Thus Gods mercie no great preparation to destroy the wicked though they be neuer so many, for he can scatter the with a small noyle or shaking of a leaf.  
<sup>g</sup> The wicked neede no greater enemy then their owne conscience to punish them.

<sup>||</sup> Or, we shalbe punished for our fault.



boyce of man, but hoxes tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruantes, <sup>b</sup> I will shew you now, what the Aramites haue done vnto vs. They knowe that we are assaulted, therefore they are gone out of the campe to hide them selues in the field, saying, when they come out of the citie, we shall catche them aliuie, and get into the citie.

13 And one of his seruants answered, and saide, Let men take nowe siue of the hoxes that remaine, and are left in the citie, behold, they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed, and we will send to seee.

14 So they tooke two charets of hoxes, and the king sent after the hoxes of the Aramites, saying, Go and see.

15 And they went after them vnto Jordan, & lo, al the way was ful of clothes and beffels which the Aramites had cast from them in their haste: and the messengers returned and tolde the king.

16 Then the people went out & spoyled the campe of the Aramites: so a measure of fine flour was at a shekel, & two measures of barley at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came doo vnto him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, & a measure of fine flour shall be at a shekel, to mozo vnto about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make windowes in the heauen, coulde it come so to passe: And he sayde, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, & he dyed.

#### CHAP. VII.

1 Elifha prophesied vnto the Shunammite the deatch of seuen yeres. 2 The prophesie to Hazael that he shal be king of Syria. 3 The reigne after Ben-hadad. 4 Jehozan reigne ouer Iudah. 5 Omri fallen from Iudah. 6 Hazael succedeth Jehozan.

Then spake Elifha vnto the woman, whose sonne he had restored to life, saying, Up, and go, thou, and thine houle, & sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seuen yeres.

2 And the woman arose, and did after the saying of the man of God, & went both she and her household and sojourned in the land of the Philistines seuen yeres.

3 And at the seuen yeres end, the woman returned out of the land of the Philistines, and went out to call vpon the king for her houle and for her land.

4 And the king talked with Gehazi the seruante of the man of God, saying, Tell me, I pray thee, at the great actes, that Elifha hath done.

5 And as he told the king, how he had restored one dead to life, behold, the woman, whose sonne he had rayled to life, called vpon the king for her houle & for her land. Then Gehazi said, My lord, O king, this is the woman, & this is her sonne, whom Elifha restored to life.

6 And when the king asked the woman, she told him: so the king appointed her an Eunuche, saying, Restore thou all that are hers, and all the frutes of her lands since the day she left the land, euen vntill this time.

7 Then Elifha came to Damascus, and Ben-hadad the king of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and go meete the man of God, that thou mayst inquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meete him, and tooke the present in his hand, and of euery good thing of Damascus, (euen the burden of fourtie camels, and came and stood before him, and saide, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elifha said to him, Go, [and] say vnto him, Thou shalt recover: howbeit the Lord hath shewed me that he shall surely dye.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

Cha. 4. 35.

a Where thou canst find a commodious place to dwell, where as is plenty.

b That is, to complaine on them which had taken her possessions while he was absent.

c Gods wonderful promise appeared in this that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widows suite.

d The king caused that to be iustly restored which was wrongfully gotten from her.

e Of all the chiefest and precious things of the countrey.

f Meaning, that he should recover of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdom.

h The mistresse of the prophets words, and therefore could beleue nothing, as they which are more politike then goodly, neuer call more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people. j Or, two hoxes of the charret, which were accustomed to draw in the charret.

k Which he spake by the mouth of Elifha, verse 11.

l As the people meate out of the gate to runne to the Assyrians tents where they had heard was meate, and great spoyle left.



12 And Hazeal saide, why weepeth my lord: And he answered, because I knowe the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, & their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pecies their women with childe.

13 Then Hazeal saide, what: is thy seruant a dog, that I shoulde do this great thing: And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

14 So hee departed from Elisha, & came to his master, who saide to him, what saide Elisha to thee: And hee answered, he tolde me that thou shouldest recouer.

15 And on y morow he tooke a thicke cloth and dipt it in water, and spred it on his face, and he dyed: and Hazeal reigned in his stead.

16 Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Jehoahaphat king of Iudah, Iehoram the sonne of Jehoahaphat king of Iudah began to reigne.

17 He was two and thirtie yeere olde, when he began to reigne: and hee reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, & he did euill in the sight of the lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light [and] to his children for euer.

20 In those dayes Edom rebelled from vnder the hand of Iudah, & made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his charrets with him, and he arose by night, and smote the Edonites which were about him with the captaines of the charrets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah:

24 And Ioram slept with his fathers, and was buried with his fathers in the cite of Dauid. And Ahaziah his sonne reigned in his stead.

25 In the twelth yeere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Ioram & sonne of Ahab to warre against Hazeal king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izeel of y woundes which the Aramites had giue him at Ramah, when hee fought against Hazeal king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went doo vnto see Ioram the sonne of Ahab in Izeel, because he was sicke.

#### CHAP. IX.

Iehu is made king of Israel, 24 And killed Iehoram the king thereof, 27 And Ahaziah, otherwise called Ocheziah, the king of Iudah, 33 And caused Izebel to be cast downe out of a window, and the dogges too care her.

Then Elisha y Prophet called one of the children of the Prophets, and saide vnto him, **S**ir thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Jehoahaphat, the sonne of Nimshi, and go, and make him arise by from among his brethren, and leade him to a secreete chamber.

3 Then take the boxe of oyle, & polvyze it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel, then open the dooze, and flee without any taryng.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs: And hee answered, To thee, O captaine.

6 And hee arose, & went into y house, and he polvyzed the oyle on his head, and saide vnto him, Thus saith the Lord God of Israel, I haue anoynted thee

o Which is to be vnderstand, that hee was made king, when his father reigned, but after his fathers death he was continued king, whyle he was fourtie two yeere old, as 2. Chro. 22.2.

p Which was a cite in the tribe of Gad beyond Iordan.

q This is a cite belonging to the tribe of Issachar.

1. King. 19. 16. 17.

a Prepare thy selfe to go willingly about thy business: for in those countries they vsed long garments, which they tuckt vp, when they went about earnest business.

b Ebr. from chamber to chamber.

b This anoynting was for kings, which were all figures of Christ, in whom these three officers were accomplished, [for] priest,

g That Iehoram be with out all humane and pittie.

h Under presence to refresh, or ease him, he stifled him with this cloth. 2. Chro. 21.4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdom after his fathers death.

l The holy Ghost sheweth hereby what danger it is to toyne with infidels. 2. Sam. 7. 13.

m Which had bin subiect to Dauids time vntill this time of Iehoram.

n This was a cite in Iudah giuen to the Leuites, Josh. 21. 13, and after turned fro king Iehoram because of his idolatrie. 2. Chro. 22. 1.



for Izing ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord \* of the hand of Izebel.

8 For the whole house of Ahab shall be destroyed: and \* I wil cut off from Ahab, him that maketh water against the wall, as wel him that is shut vp, as him that is left in Israel.

9 And I wil make the house of Ahab like the house \* of Ieroboam the sonne of Nebat, and like the house \* of Baasha the sonne of Ahniah.

10 And the dogs shall eate Izebel in the felde of Izreel, and there shall be none to burie her, And he opened the doore, and fled.

11 ¶ Then Jehu came out to the seruants of his lord. And one sayd vnto him, Is all well: wherefore came this mad fellowe to thee: And he sayd vnto them, We know the man, and what his talke was.

12 And they sayd, It is false, tell vs it now. Then he sayd, Thus and thus spake he to me, saying, Thus saith the Lord, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, & blew the trumpet, saying, Jehu is King.

14 So Jehu the sonne of Jehoshaphat the sonne of Nimshi conspired against Ioram (Nowe Ioram kept Ramoth Gilead, he and all Israel because of hazael king of Aram).

15 And \* king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with hazael king of Aram) and Jehu sayd, If it be your nimbres, let no man depart and escape out of the citie, to go and tell in Izreel.

16 So Jehu gate vp into a charet, and went to Izreel: for Ioram lay there, and Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the towre in Izreel, spied the compaignie of Jehu as he came, and sayd, I see a compaignie, And Jehoram sayd, Take a horseman and send to meete them, that he may say, Is it peace:

18 So there went one on horsebacke to meete him, and sayd, Thus saith the

King, Is it peace: And Jehu sayde, What hast thou to do with peace: turne behinde me. And the watchman tolde, saying, The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, which came to them, and sayd, Thus saith the King, Is it peace: And Jehu answered, What hast thou to doe with peace: turne behinde me.

20 And the watchman tolde, saying, He came to them [also,] but cometh not againe, and the marching is like the marching of Jehu & sonne of Nimshi: for he marcheth <sup>f</sup> furtiously.

21 ¶ Then Jehoram sayde, Take ready: and his charet was made ready, And Jehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Jehu, & met him in the field of Naboth the Izeelite.

22 And when Jehoram saue Jehu, he sayd, Is it peace, Jehu: And he answered, What peace, whyles the whoredomes of thy mother Izebel, and her witchcraftes are yet in great number:

23 Then Jehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, there is treason.

24 But Jehu tooke a bow in his hand, and smote Jehoram betwene the shoulders, that the arrowe went through his heart: and he fell downe in his charet.

25 Then said Jehu to Ziskar a captaine, Take [and] cast him in some place of the field of Naboth the Izeelite: for I remember that when I and thou rode together after Ahab his father, the Lord layde this burden vpon him.

26 \* Surely I haue seene yesterday the blood of Naboth, and the blood of his sonnes, sayd the Lord, & I will render it thee in this felde, saith the Lord: now therefore take [and] cast him in the field, according to the worde of the Lord.

27 But when Ahaziah the king of Iudah saue this, he fled by the way of the garden house: and Jehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Hegiddo, and there dyed.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the <sup>k</sup> eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

¶ I. i.

30 And

Or, followe me,

f As one that went earnestly about his enterprise,

g Meaning, that forasmuch as God is their enemy because of their sinnes, that he will euer strive vpon some to reuenge his cause,

h Or, spake this propheticall against him.

i King. 21. 29. h By this place it is evident, that Izebel caused both Naboth and his sonnes to be put to death: that Izebel might enuie more quietly for els his children might haue claimed possession.

i After that he was wounded in Samaria he fled to Hegiddo, which was a citie of Iudah.

k That is, eleven whole yeres for chap. 8. 25. before, when he sayd, that he began to reigne the twelfth yere of Ioram, he taketh part of the yere for the whole.

1. King. 21. 5, 11.

1. King. 14. 10. and 21. 21.

1. King. 14. 10. and 21. 22. 1. King. 16. 3, 11.

c That is, the rest of his name, whom he called before, his birth, &c. d In this estimation the world hath the ministers of God: notwithstanding for as much as the two, both euil standers & the children of God (vnto them called) sonne of God & a reuerer, & said he had the reuill therefore they ought not to be discouered.

Chap. 8. 29.

e God had this ordinaed, as is read, 2. Ch. 12. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Top, then to obey the will of God, should perish with him, by whose means he thought to haue bene stronger.



1 Being of an  
haute & cruel  
nature, she  
would not re-  
ceive her  
pynnerly state  
and dignitie.  
m As though  
she would say,  
Can any traitor  
or any that ris-  
eth against  
his superiour,  
haue good suc-  
cesse? reade,  
1. King. 1. 6. 10.  
1 Or, chiefele  
seruantes.

n This he did  
by the motion  
of the spirit  
of God, that  
her blood shoul-  
de shed, he had  
shew the blood  
of innocents,  
to be a specta-  
cle & a remem-  
brance of Gods  
iudgements to all  
eyntes.  
o To wit, of  
king of Iordan.  
1. King. 1. 6. 31.  
1 Ebr. by the  
hand of.  
1. King. 21. 23.  
p Thus Gods  
iudgements  
appeare euen  
in this world  
against them  
that suppre-  
sse his voyce and  
persecute his  
seruantes.

2 The Scrip-  
ture teacheth  
to call this sonnes  
which are ei-  
ther children,  
or nephewes,

3 He wrote  
this to proue  
them whether  
they would  
take his part  
or no.

30 And when Iehu was come to Ize-  
reel, Iezebel heard of it, and painted her  
face, and tired her head, and looked out  
at a window.

31 And as Iehu entred at the gate, she  
sayd, Had<sup>m</sup> Zimri peace, which slewe  
his master:

32 And he lift vp his eyes to the win-  
dowe, and said, Who is on my side, who?  
Then two or three of her || Eunuches  
looked vnto him.

33 And he sayd, Cast her downe: and  
they cast her downe, <sup>n</sup> and he sprinkled  
of her blood vpon the wall, and vpon  
the horses, and he trode her vnder foote.

34 And when he was come in, he did  
eate and drinke, and sayd, Visite no-  
wyder cursed woman, and burie her:  
for she is a kings daughter.

35 And they went to bury her, but they  
found no moze of her then the skull and  
the feete, and the palmes of her hands.

36 Wherefore they came againe and  
tolde him. And he sayde, This is the  
woorde of the Lorde, which he spake<sup>p</sup> by  
his seruant Eliah the Tishbite, saying,  
\* In the field of Izezel shall the dogs  
eate the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe  
as dung vpon the ground in the field  
of Izezel, so that none shall say, <sup>p</sup> This  
is Iezebel.

#### CHAP. X.

6 Iehu causeth the fouentie sonnes of Ahab to be slaine, 14  
And after that fourtie and two of Ahaziahs brethren, 25 He  
killed also all the pyetts of Baal. 35 After his deathe his  
sonne reigne in his stead.

**A**hab had now leuentie sonnes  
in Samaria. And Iehu  
wrote letters, and sent to Sa-  
maria vnto the rulers of Ize-  
reel, and to the Elders, and to the brin-  
gers vp of Ahabs children, to this effect,

2 Nowe when this letter cometh  
to you, (for ye haue with you your  
masters sonnes, ye haue with you both cha-  
rets and horses, and a defended citie, and  
armour)

3 Consider therefore which of your  
masters sonnes is best and most meete,  
and <sup>b</sup> let him on his fathers thron, and  
fight for your masters house.

4 But they were exceedingly afrayd,  
and sayd, Scholde, two kings could not  
stand before him, howe shall we then  
stand:

5 And he that was gouernour of A-  
habs house, and he that ruled the citie,  
and the Elders, and the bringers vp of  
the children sent to Iehu, saying, we are

thy seruants, and will doe all that thou  
shalt bid vs: we will make no King: doe  
what seemeth good to thee.

6 **T**hen he wrote another letter to  
them, saying, If ye be mine, & will obey  
my voyce, <sup>c</sup> take the heads of the men  
[that are your masters sonnes, & come  
to me to Izezel by to morowe this tyme.  
(Now the kings sonnes, [euene] leuentie  
persons [were] with the great men of  
the citie, which brought them by)

7 And when the letter came to them,  
they tooke the kings sonnes, and slewe  
the leuentie persons, and layde their  
heads in baskets, and sent them vnto  
him to Izezel.

8 **T**hen there came a messenger  
& tolde him, saying, They haue brought  
the heads of your kings sonnes. And he said,  
Let them lay the on two heapes at the  
entring in of the gate vntil the morning.

9 And when it was day, he went out,  
and stoode and sayd to all the people, Be  
ye righteous: beholde, I conspired a-  
gainst my master, and slewe him: but  
who slewe all these?

10 Know nothe that there shall fall  
vnto the earth nothing of the worde of  
the Lorde, which the Lorde spake con-  
cerning the house of Ahab: for the Lorde  
hath brought to passe the things that he  
spake<sup>p</sup> by his seruant Eliah.

11 So Iehu slewe all that remained  
of the house of Ahab in Izezel, and all  
that were great with him, and his fami-  
liars, and his <sup>c</sup> pyetts, so that he let none  
of his remaine.

12 **A**nd he arose, and departed and  
came to Samaria. And as Iehu was  
in the way by an house where the shep-  
heards did there,

13 He met with the brethren of Ahazi-  
ah king of Iudah, and said, who are ye:  
And they answered, we are the brethren  
of Ahaziah, and go downe to salute the  
children of the king and the children of  
the Queene.

14 And he sayde, Take them aline.  
And they tooke them aline, & slew them  
at the well beside the house where the  
sheepe are shorne, [euene] two and four-  
tie men, and he<sup>d</sup> left not one of them.

15 **A**nd when hee was departed  
thence, he met with Jehonadab sonne  
of Rechab comming to meete him, and  
he<sup>e</sup> blessed him, and sayde to him, Is  
thine heart vpright, as mine heart is to-  
warde thine? And Jehonadab answer-  
ed, yea doubtles. Then Ioue me thine  
hand,

c God by a iust  
iudge will  
reue the vic-  
tories of  
wicked pers-  
ons, and  
fourth ge-  
neration.

d He can not  
suffre condene  
me for kings  
death, seeing ye  
haue done the  
like to his po-  
teraire: for the  
Lords commands  
me, & I must  
doe you to ex-  
cute this his  
iudgement.  
1 Ebr. by the  
hand of.

e Spreading,  
which were  
the idolatrous  
pyetts.

f Thus Gods  
vengeance is  
vpon them that  
haue any part  
of familiaritie  
with wickednes.  
g For hee  
reioysed God & la-  
mented the  
wickednes of those  
times: there-  
fore Iehu was  
glad to ioyne  
with him: of  
Rechab reade  
Jeremie 35. 7.  
[Or, prayd  
God for him.



hand. And when he had giuen him his hand, he tooke him vp to him into the charret.

16 And he sayd, Come with me, and see the scale that I haue for the Lorde: so they made him ride in his charret.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the worde of the Lorde, which he spake to Eliah.

18 Then Jehu assembled all the people, and layd vnto them, Ahab serued Baal a little, but Jehu shall serue him much more.

19 Nowe therefore call vnto me all the prophets of Baal, all his seruants, and all his priestes, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Jehu did it by a subtiltie to destroy the seruants of Baal.

20 And Jehu sayd, <sup>†</sup>Proclaime a solemne assemblee for Baal. And they proclaimed it.

21 So Jehu sent vnto all Israel, & all the seruants of Baal came, & there was not a man left that came not. And they came into the house of Baal, & the house of Baal was full from ende to ende.

22 Then he layd vnto him that had the charge of the vestre, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Jehu went, and Jehonadab the sonne of Rechab into <sup>†</sup>house of Baal, he sayde vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lorde, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Jehu appointed fourscore men without, and sayd, If any of the men whome I haue brought into your hands, escape, [his soule] shalbe for his soule.

25 And when he had made an end of the burnt offering, Jehu sayde to the garde, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde, and the captaines cast them out, & went vnto the <sup>†</sup>city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, & theyd downe the house of Baal,

and made a lakes of it vnto this day.

28 So Jehu destroyed Baal out of Israel.

29 But from the sinnes of Jeroboam the sonne of Nebat which made Israel to sinne, Jehu departed not from them, [neither from] the golden calves that were in Beth-el and that were in Dan.

30 And the Lord sayd vnto Jehu, Because thou hast diligently executed that which was right in mine eyes, [†] hast done vnto the house of Ahab according to all things that were in mine heart, [therefore] shall thy <sup>†</sup>sonnes vnto the fourth [generation] sit on the throne of Israel.

31 But Jehu regarded not to walke in the Law of the Lorde God of Israel with all his heart: [for] he departed not from the sinnes of Jeroboam, which made Israel to sinne.

32 In those dayes the Lord began to lothe Israel, and hazael smote them in all the coastes of Israel,

33 From Jordan Eastward, [euē] all the land of Gilead, the Gadites, and the Reubenites, and them that were of Danasseh, from Arzer (which is by the river Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Jehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel:

35 And Jehu slept with his fathers, and they buried him in Samaria, & Jehoahaz his sonne reigned in his stead.

36 And the time that Jehu reigned ouer Israel in Samaria is eight and twentie yeeres.

#### CHAP. XI.

1 Athaliah purrcth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed King. 15 Jehoahaz causeth Athaliah to be slaine. 17 He maketh a covenant betwene God and the people. 18 Baal and his priestes are destroyed.

**W**hen Athaliah the mother of Ahaziah when she sawe that her sonne was dead, she arose, and destroyed all the Kings seede.

2 But Jehocheba the daughter of King Joazam, [and] sister to Ahaziah, tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should be slaine, both him and his nourse, [keeping them] in the bed cham-

b The Lorde promiser to mainteine the familie of David and not to quench the light thereof: therefore he moued the heart of Jehocheba to preserue him, c Where the Priestes did lye.

h Here Baal is taken for Altaroth the idole of the Sidonians, which Isebel caused to be worshipped, as it is also to be seen, 1 King. 16. 32, and 22. 32.

†Ebr. sanctifie.

i Thus God would haue his seruants preserved, and idolaters destroyed: as in his lawe he giueth expresse commandement. Deu. 13. †Or, he shall die for him.

k Which cite was nere to Samaria.

l Thus God appointeth and rewardeth his seale, in executing Gods judgement, albeit his wickednes was ascertained piously.

†Or, to cut them off.

2 Chro. 22. 10.

a Meaning all the posterity of Jehochebat, to whom the kingdome appertained: thus God used the clemencie of this woman to destroy the whole familie of Ahab.



ber, and they hid him from Athaliah, ſo that he was not ſlaime.

3 And he was with her hid in <sup>h</sup> houſe of the Lord ſix yeere: and Athaliah did reigne ouer the land.

4 <sup>c</sup> And the ſeventh yeere <sup>d</sup> Jehoiada ſent and tooke the captaines ouer hundreths, with <sup>e</sup> other captaines and them of the gard, & cauſed them to come vnto him into the houſe of the Lord, and made a couenant with them, & tooke an othe of them in the houſe of the Lord, and ſhelew them the Kings ſonne.

5 And he commanded them, ſaying, This is it that ye muſt doe, The thirde part of <sup>f</sup> you, that cometh on the Sabbath, ſhal <sup>g</sup> ward toward <sup>h</sup> kings houſe.

6 And another third part in <sup>i</sup> gate of <sup>j</sup> Sur: & another third part in the gate behinde them of the garde: and ye ſhall keepe watch in the houſe of Maſſah.

7 And two partes of you, [that is,] all that <sup>k</sup> goe out on the Sabbath day, ſhall keepe the watch of the houſe of the Lord about the King.

8 And ye ſhall compaſſe the King round about, euery man with his weapon in his hand, and whoſeuer cometh within the ranges, let him be ſlaime: be you with the King, as he goeth out and in.

9 <sup>l</sup> And the captaines of the hundreths did according to all that Jehoiada the Prieſt commanded, & they tooke euery man his men that entred in [to their charge] on <sup>m</sup> Sabbath with them that went out [of it] on the Sabbath, and came to Jehoiada the Prieſt.

10 <sup>n</sup> And the Prieſt gaue to the captaines of hundreths the ſpeares and the ſhields that were king Dauids, & were in the houſe of the Lord.

11 And the garde ſtoode, euery man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar & about the houſe, round about the King.

12 Then he brought out <sup>o</sup> the Kings ſonne, and put the crowne vpon him, and [gaue him] <sup>p</sup> the Teſtimonie, and they made him King: alſo they anointed him, and clapt their hands, and ſaid, God ſaue the King.

13 <sup>q</sup> And when Athaliah heard the noyſe of <sup>r</sup> running of <sup>s</sup> people, ſhe came in to the people in the houſe of the Lord.

14 And when ſhe looked, behold, the King ſtoode by a <sup>t</sup> pillar, as the maner was, and the princes and the trumpeters

by the King and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Jehoiada the Prieſt commanded the captaines of the hundreths that had the rule of the hoſte, and ſayd vnto them, Haue her <sup>u</sup> forth of the ranges, and he that <sup>v</sup> followeth her, let him dye by the ſworde: for the Prieſt had ſayd, Let her not be ſlaime in the houſe of <sup>w</sup> the Lord.

16 Then they layed hands on her, and ſhe went by the way, by the which the hoſes go to the houſe of the King, and there was ſhe ſlaime.

17 And Jehoiada made a couenant betweene the Lord and <sup>x</sup> the King, and the people, that they ſhould be <sup>y</sup> Lords people: likewiſe betweene the <sup>z</sup> King and the people.

18 Then all the people of the land went into the houſe of Baal, & deſtroyed it with his altars, and his images brake they downe courageouſly, and ſlew Matan the Prieſt of Baal before the altars: and the Prieſt ſet a gard ouer the houſe of the Lord.

19 Then he tooke <sup>aa</sup> the captaines of hundreths, and the <sup>ab</sup> other captaines, & the garde, and all the people of the land: and they brought the king from the houſe of the Lord, & came by the way of the gate of the garde to <sup>ac</sup> kings houſe: and he ſate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: for they had ſlaime Athaliah with <sup>ad</sup> ſworde beſide the Kings houſe.

21 Seven yeere olde was Jehoahſh when he began to reigne.

#### CHAP. XII.

6 Jehoahſh maketh piousſon for the repairing of the Temple.  
16 He ſlayeth the king of Syria by a piousſent from coming againſt Ieruſalem. 20 He is killed by two of his ſeruaunts.

**I**N the ſeventh yeere of Jehu Jehoahſh began to reigne, and reigned fourtie yeeres in Ieruſalem, & his mothers name was Zibiah of Beer ſheba.

2 And Jehoahſh did that which was good in the ſight of the Lord all his time that <sup>ae</sup> Jehoiada the Prieſt taught him.

3 But <sup>af</sup> the hie places were not taken away: for the people offered yet & burnt incenſe in the hie places.

4 <sup>ag</sup> And Jehoahſh ſaid to the Prieſts, All the ſiluer of dedicate things that he brought to the houſe of <sup>ah</sup> the Lord [that is,] the money of them that are vnder the count, <sup>ai</sup> So,

2.Chro.23.

1.7.

1 The chiefe Prieſt Jehoiada had his band,

e Of the Levites, which had charge of the keeping of the Temple & kept watch by courſe.

f That none ſhould come vpon them, while they were crowning the King.

g Called the Eaſt gate of the Temple.

2.Chro.23.5. Or, that none breake his order.

h Whoſe charge is entred,

i Rade verſe 5, and 7.

k To wit, Jehoahſh,

l That is, Joah, which had him kept ſeuer ſix yeeres.

m Speaking, the Lawe of God, which is his chiefe charge, and whereof only his throne is eſtabliſhed.

n Where the Kings place was in the Temple.

l Or, out of the Temple.

o To take her part.

p That both the king and the people ſhould maintaine the true worſhip of God & deſtroy all idols.

q That he ſhould govern and they obey in the feare of God.

r Even in the place where he had blaſphemed God and thought to haue bin holpe by his idols, there God powred his vengeance vpon him.

s To wit, Jehoahſh.

t Which by her crueltie & perſecution had bereft the whole land before.

2.Chro.24.1.

a So long as rulers giue eare to true minifters of God, they proſper.

b So hard a thing it is for them, that are in authoritie to be brought to the perſe obedience of God.



<sup>c</sup> That is, the money of redemption, <sup>e</sup> Rod. 20. 12: also the money which the Priest valued the women at, <sup>f</sup> Levit. 27. 2. and their free liberalitie, <sup>d</sup> For the Temple which was built an hundred fiftie and five peres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickedness of the idolaters, <sup>e</sup> He taketh from them the offering of the money because of their negligence,

<sup>f</sup> That is, on the South side.

|| Or, vessel.

<sup>g</sup> For the king had appointed other which were meete for that purpose, <sup>e</sup> Chap. 22. 5.

<sup>h</sup> For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused them afterwards to be made, <sup>2</sup> Chro. 24. 14.

count, the money that every man is set at, [and] all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaie the broken places of the house, wheresoever any decay is found.

6 Yet in the three and twentieth yeere of king Jehoah the Priests had not mended that which was decayed in the Temple.

7 Then king Jehoah called for Jehoiaada the Priest, & the other Priests, and said unto them, Why repaie ye not the ruines of the Temple: nothe therefore receive no more money of your acquaintance, except ye deliver it to [repaie] the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaie the decayed places of the Temple.

9 Then Jehoiaada the Priest tooke a chest and bored an hole in the lid of it, and set it beside the altar, on the right side, as every man cometh into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they sawe there was much money in the chest, the kings secretarie came vp and the hie Priest, and put it by after that they had toide the money that was found in the house of the Lord.

11 And they gaue the money made ready into the handes of them, that undertooke the worke, [and] that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

12 And to the masons and helvers of stone, and to bye timber & helved stone, to repaie that was decayed in the house of the Lord, and for all that which was layd out for the reparation of the Temple.

13 Holbbeit there was not made for the house of the Lord bolbies of siluer, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Howouer, they reckoned not with the men, into whose handes they delivered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering and the money of the sinne offerings was not brought into the house of the Lord: [for] it was the Priests.

17 Then came by hazael king of Aram, and fought against Gath and tooke it, and hazael set his face to go by to Jerusalem.

18 And Jehoah king of Judah tooke all the halowed things that Jehoahaphat, and Jehoazam, and Ahaziah his fathers kings of Judah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the kings house, and sent it to hazael king of Aram, & he departed from Jerusalem.

19 Concerning the rest of the actes of Joah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Judah:

20 And his seruantes arose and wrought treas, and New Joah in the house of Hillo, when hee came doivne to Silla:

21 Euen Jozachar the sonne of Shtmeath, & Jehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the cite of Dauid. And Amaziah his sonne reigned in his steade.

#### CHAP. XII.

3 Jehoahaz the sonne of Jehu is delivered into the handes of the Syrians. 4 He prayeth vnto God and is delivered, 5 Joah his sonne reigneth in his steade, 20 Elshaphath, 24 Hazael dyeth.

**I**N the three and twentieth yeere of Joah the sonne of Jehoahaz king of Judah, Jehoahaz the sonne of Jehu began to reigne ouer Israel in Samaria, [and he reigned] seuentee yere.

2 And hee did euill in the sight of the Lord, & followed the finnes of Jeroboam the sonne of Nebat, which made Israel to sinne, [and departed] not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of hazael king of Aram, and into the hand of Ben-hadad the sonne of hazael, all [his] dayes.

4 And Jehoahaz besought the Lord, and the Lord heard him: for hee sawe the trouble of Israel, wherewith the king of Aram troubled them.

5 And the Lord gaue Israel a deliverer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tentes as before time.

1 After the death of Jehoahaz Joah fell to idolatry: therefore God reiecteth him, and striketh by his enemye against him, whome he pacified with the treasures of the Temple: for God would not be serued with these gifts, seeing the kings heart was wicked. 2 Because he had put Zacharie the sonne of Jehoahaz to death, 2 Chro. 24. 25. 1 Reade, 2 Sam. 5. 9. || Or, Iozabab.

2 By twohinge ping p calues, which Jeroboam did erect in Israel.

b While Jehoahaz liued.

c To wit, Joah the sonne of Jehoahaz. d Safely and without danger. e Hee as yesterday and before yesterday.



6 Neuerthelesse they departed not from the finnes of the house of Ieroboam which made Israel sinne, [but] walked in therein, euen the groue also remained still in Samaria)

7 For he had left of the people to Jehoahaz but fiftie hozlmen, & ten charrets, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Jehoahaz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel:

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sone reigned in his stead.

10 ¶ In the seuen and thirtieth yere of Joash king of Iudah began Jehoash the sonne of Jehoahaz to reigne ouer Israel in Samaria, [and reigned] sixtene yere,

11 And did euill in the sight of <sup>h</sup> Lord: [for] he departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.

12 Concerning the rest of the actes of Joash and all that hee did, and his valiant deedes, [and] how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel:

13 And Joash slept with his fathers, and Ieroboam late vpon his seate: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Elifha fell sicke of his sickness whereof he died, Joash the king of Israel came downe vnto him, and wept vpon his face, and saide, <sup>b</sup> O my father, my father, the charret of Israel, and the hozlmen of the same.

15 Then Elifha laid vnto him, Take a bowle and arrowes. And he tooke vnto him bowle and arrowes.

16 And he saide to the king of Israel, Put thine hand vpon the bowle. And he put his hand vpon it. And Elifha put his handes vpon the kings handes,

17 And said, Open the window: Eastward. And when he had opened it, Elifha saide, Shoot. And he shot. And he said, Beholde [the arrowe of the Lords deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And he tooke them. And he laid vnto the king of Israel, Smite the ground. And he smote thise, and ceased.

19 Then the man of God was <sup>k</sup> angrie with him, and said, Thou shouldest haue smitten five or sixe times, so thou shouldest haue smitten Aram, till thou haddest consumed it, where nolwe thou shalt smite Aram but thise.

20 ¶ So Elifha died, and they buried him. And [certaine] bandes of the Hoabites came into the land that yere.

21 And as they were burying a man, beholde, they salve the souldiers: therefore they cast the man into the sepulchre of Elifha. And when the ma was down, and touched the bones of Elifha, he reuiued and stood vpon his feete.

22 ¶ But Hazael king of Aram beread Israel all the dayes of Jehoahaz.

23 Therefore the Lord had mercy on them and pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them from him as <sup>m</sup> yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his steade.

25 Therefore Jehoash the sonne of Jehoahaz returned, & tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Jehoahaz his father: for three times did Joash beate him, and restored the cities vnto Israel.

#### CHAP. XIII.

<sup>1</sup> Amaziah the king of Iudah putteth to death them that serue his father, <sup>7</sup> And after smiteth Edom, <sup>15</sup> Joash weeth, and Ieroboam his sonne succedeth him, <sup>29</sup> And after him reigneth Zachariah.



The second yere of Joash sone of Jehoahaz king of Israel reigned <sup>a</sup> Amaziah the sonne of Joash king of Iudah.

2 He was five and twentie yere olde when hee began to reigne, and reigned nine and twetie yere in Ierusalem, and his mothers name [was] Jehoabian of Ierusalem.

3 And hee did <sup>b</sup> brightly in the sight of the Lord, yet not like Dauid his father, [but] did according to all that Joash his father had done.

4 Notwithstanding the hie places were not taken away: [for] as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when <sup>c</sup> kingdome was confirmed

<sup>e</sup> wherein they did continue their doctryne, & whiche the Lord had commanded to be destroyed, <sup>2</sup> Dunt. 1.6.21, <sup>3</sup> I Chas. 1.10, <sup>4</sup> I Chas. 1.10, <sup>5</sup> I Chas. 1.10, <sup>6</sup> I Chas. 1.10, <sup>7</sup> I Chas. 1.10, <sup>8</sup> I Chas. 1.10, <sup>9</sup> I Chas. 1.10, <sup>10</sup> I Chas. 1.10, <sup>11</sup> I Chas. 1.10, <sup>12</sup> I Chas. 1.10, <sup>13</sup> I Chas. 1.10, <sup>14</sup> I Chas. 1.10, <sup>15</sup> I Chas. 1.10, <sup>16</sup> I Chas. 1.10, <sup>17</sup> I Chas. 1.10, <sup>18</sup> I Chas. 1.10, <sup>19</sup> I Chas. 1.10, <sup>20</sup> I Chas. 1.10, <sup>21</sup> I Chas. 1.10, <sup>22</sup> I Chas. 1.10, <sup>23</sup> I Chas. 1.10, <sup>24</sup> I Chas. 1.10, <sup>25</sup> I Chas. 1.10, <sup>26</sup> I Chas. 1.10, <sup>27</sup> I Chas. 1.10, <sup>28</sup> I Chas. 1.10, <sup>29</sup> I Chas. 1.10, <sup>30</sup> I Chas. 1.10, <sup>31</sup> I Chas. 1.10, <sup>32</sup> I Chas. 1.10, <sup>33</sup> I Chas. 1.10, 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Chap. 21. 20.

b Because they  
neither con-  
fessed nor were  
partakers with  
their fathers in  
their act.  
Deut. 24. 16.  
ezek. 18. 20.

c For the Iou-  
means, whom  
David had  
brought to sub-  
jection, did re-  
bel in the time  
of Ieroboam  
sonne of Jeho-  
shaphat.

|| Or, the tow-  
er, or, rocke,  
2. Chr. 25. 12.  
d Let vs fight  
hand to hand  
and try it by  
battel, and not  
betray one an-  
others cities.

e By this pa-  
rable Iehoash  
compareth  
himselfe to a  
rebeare tree be-  
cause of his  
greene king-  
dome ouer ten  
citties, and A-  
maziah to a  
thistle, because  
he ruled but o-  
uer two tribes,  
and the wilde  
beastes are Je-  
hoashs counte-  
ners that spoyle  
the cities of  
Judah.

f Vagage of  
the viciouſe, so  
that thou car-  
st at home and  
annoy me not.

g That is,  
which the Is-  
raelites had gi-  
uen to them of  
Judah for an  
assurance of  
peace.

|| Or, brought  
him.

firmen in his hand, he slew his seruants  
which had killed the king his father.

6 But the children of those that did  
slay him, he slew not, according vnto  
that that is written in the booke of the  
Law of Moses, wherein the Lord com-  
maunded, saying, \* The fathers shall  
not be put to death for the children, nor  
the children put to death for the fathers:  
but every man shall be put to death for  
his owne sinne.

7 He slew also of Edom in the bal-  
ley of salt ten thousand, and tooke the  
citie of Seia by warre, and called the  
name thereof Joktheel vnto this day.

8 Then Amaziah sent messengers  
to Jehoash the sonne of Jehoahaz, sonne  
of Jehu king of Israel, saying, Come,  
let vs see one another in the face.

9 Then Jehoash the king of Israel  
sent to Amaziah king of Judah, saying,  
The thistle that is in Lebanon, sent to the  
cedar that is in Lebanon, saying,  
Giue thy daughter to my sonne to wife:  
and the wilde beast that was in Leb-  
anon, went and trode downe the thistle.

10 [Because] thou hast smitten E-  
dom, thine heart hath made thee proud:  
bragge of glorie, and tarp at home. Why  
doest thou prouoke to thine hurt, that  
thou shouldst fall, & Judah with thee?

11 But Amaziah would not heare:  
therefore Jehoash king of Israel went  
vp: and he and Amaziah king of Judah  
saw one another in the face at Beth-  
hemeth which is in Judah.

12 And Judah was put to the worke  
before Israel, and they slew euery man  
to their tents.

13 But Jehoash king of Israel tooke  
Amaziah king of Judah, the sonne of  
Jehoash the sonne of Amaziah, at Beth-  
hemeth, and came to Ierusalem, and  
broke downe the wall of Ierusalem  
from the gate of Ephraim to the corner  
gate, foure hundred cubites.

14 And he tooke all the golde and sil-  
uer, and all the vessels that were founde  
in the house of the Lord, and in the trea-  
sures of the kings house, and the children  
that were in hostage, and returned to  
Samaria.

15 Concerning the rest of the actes of  
Jehoash which hee did and his valiant  
deeds, and how he fought with Ama-  
ziah king of Judah, are they not writ-  
ten in the booke of the Chronicles of the  
kings of Israel:

16 And Jehoash slept with his fa-

thers, and was buried at Samaria a-  
mong the kings of Israel: and Ierobo-  
am his sonne reigned in his steade.

17 And Amaziah the sonne of Jo-  
ash king of Judah, liued after the death  
of Jehoash sonne of Jehoahaz king of  
Israel fiftene yere.

18 Concerning the rest of the actes of  
Amaziah, are they not written in the  
booke of the Chronicles of the kings of  
Judah?

19 But they wrought treason against  
him in Ierusalem, and hee fled to La-  
chish, but they sent after him to Lachish,  
and slew him there.

20 And they brought him on horses,  
and hee was buried at Ierusalem with  
his fathers in the citie of Dauid.

21 Then all the people of Judah tooke  
Azariah, which was sennene yere olde, &  
made him king for his father Amaziah.

22 He built Elath, and restored it to  
Judah, after that the king slept with  
his fathers.

23 In the fiftenth yere of Amaziah  
the sonne of Joash king of Judah, was  
Ieroboam the sonne of Joash, made  
king ouer Israel in Samaria, & reig-  
ned one and fourtie yere.

24 And hee did euill in the sight of the  
Lord: for he departed not from all the  
sunnies of Ieroboam the sonne of Ne-  
bat, which made Israel to sinne.

25 He restored the coast of Israel, from  
the entering of Hamath, vnto the Sea of  
the wilderness, according to the word of  
the Lord God of Israel, which he spake  
by his seruant Jonah the sonne of A-  
mittai the Prophet, which was of Gath  
hepher.

26 For the Lord saide the exceeding  
bitter affliction of Israel, so that there  
was none that vt vp, nor any left, neither  
yet any that could helpe Israel.

27 Yet the Lord had not decreed to  
put out the name of Israel from vnder  
the heauen: therefore hee preferred them  
by the hande of Ieroboam the sonne  
of Joash.

28 Concerning the rest of the actes of  
Ieroboam, and all that hee did, and his  
valiant deeds, and how he fought, and  
how he restored Damascus, and how he  
marched to Judah in Israel, are they not  
written in the booke of the Chronicles of  
the kings of Israel:

29 So Ieroboam slept with his fa-  
thers, (euen with the kings of Israel, and  
Zachariah his sonne reigned in his stead.)

Jl. iiii.

CHAP.

2. Chr. 25. 27.

|| Which cite  
Ieroboam built  
in Judah for a  
fortresse, 2.  
Chro. 11. 9.

|| Which is also  
called Elath,  
2. Chro. 26. 11.  
|| Which is also  
called Elath,  
non of Elath.

|| Because this  
Isaiah was  
so vile and al-  
most incredi-  
ble, that men  
should forsake  
the living God  
to worship  
calues, the  
worke of mans  
handes, there-  
fore the Scrip-  
ture doth oft  
times repeat it  
in the reproche  
of all idolaters,  
† Ebr. by the  
hand of,  
m. Reade, 1.  
King. 14. 10.  
† Ebr. had not  
spoken.

|| Which was  
also called An-  
tiocchia of Sy-  
ria, or Babilon.



## C H A P. XV.

1 Azariah the king of Judah becometh a leper. 5 Of Shallum, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Azariah, 32 Jotham, 38 And Ahaz.

4 Ebr. in the twentieth yere and seuench yere.

**I**n the <sup>4</sup> seuen & twentieth yere of Jeroboam king of Israel, began Azariah, sonne of Amaziah king of Judah to reigne.

2 Sixteen yere olde was he, when he was made king, and he reigned two and fiftie yere in Jerusalem: & his mothers name was Jerholiah of Jerusalem.

a So long as he gaue care to Zachariah the Prophet,

3 And he did <sup>a</sup> uprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the hie places.

b His father and grandfather were slaine by their subiects and seruaunts, and he, because he would vsurpe the Priestes office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie. 2. Chro. 26. 21.

5 And the Lord <sup>b</sup> smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Jotham the kings sonne gouerned the house, [and] iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah:

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of David, & Jotham his sonne reigned in his steade.

c As vicerep, or depu tie to his father.

8 **I**n the eight and thirtieth yere of Azariah king of Judah did Zachariah the sonne of Jeroboam reigne ouer Israel in Samaria fixe monethes.

d He was the fourth in descent from Jeroboam, who reigned according to Gods promises, but in him God began to execute his wrath against the house of Israel.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and killed him, and reigned in his steade.

e Zachariah was the last in Israel, that had the kingdome by succession, sine onely Pekahiah the sonne of Menahem who reigned but two yeres. Chap. 10. 30.

11 Concerning the rest of the actes of Zachariah, beholde, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the <sup>a</sup> word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the thron of Israel vnto the fourth [generation] after thee. And it came so to passe.

13 **I**n Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Uzziah king of Judah: & he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went by from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slewe him,

and reigned in his steade.

15 Concerning the rest of the actes of Shallum, and the treason which hee wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

16 **T**he Menahem destroyed Tiph-sah, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

f Which was a cite of Israel that would not reueile him to be king.

17 The nine and thirtieth yere of Azariah king of Judah, began Menahem the sonne of Gadi to reigne ouer Israel, [and reigned] ten yeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 **T**hen pul the king of Assur came against the land: and Menahem gaue pul a thousand <sup>b</sup> talents of silver, that his hande might be with him, and establish the kingdome in his hand.

g That is, of Israel. h In steade of seeking help of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and pul soon after-ward brake promises, & dropt his countrey, and led his people away captive.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assur fiftie shekels of silver a piece: so the king of Assur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel:

22 And Menahem slept with his fathers, & Pekahiah his sonne did reigne in his steade.

23 **I**n the fiftieth yere of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, [and reigned] two yere.

24 And he did euill in the sight of the Lord: for hee departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with Argob and Arieih, and with him fiftie men of the Gileadites: so he killed him, and reigned in his steade.

i Which were of the same conspiracie.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

27 **I**n the two & fiftieth yere of Azariah king of Judah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, [and reigned] twetic yere.

28 And



28 And he did euill in the sight of the Lord: for hee departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In y dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Sion, and Abel, Bethmaachah, & Jandah, and Kedesh, and Hazor, and Gilead, and Galilah, [and] all the land of Naphtali, & caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and sloute him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Uzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

32 \* In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Uzziah king of Iudah to reigne.

33 Five and thentie yeere old was he, when he began to reigne, and he reigned sixteene yeere in Ierusalem: & his mothers name was Ierusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lord: he did accordyng to al that his father Uzziah had done.

35 But the hie places were not put away: for the people yet offred & burnt incense in y hie places: he built the hiest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and al that he did, are they not written in the booke of the Chronicles of the kings of Iudah:

37 In those dayes the Lord began to send against Iudah Rezin the king of Aram, & Pekah y sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of Dauid his father, and Ahaz his sonne reigned in his steade.

#### CHAP. XVI.

3 Ahaz king of Iudah offered his sonne in fire, y Ierusalem is besieged, y Damascus is taken & Rezin slaine, 12 Iudalatrie, 19 The death of Ahaz, 20 Hezekiah succeedeth him,

**T**he leuententh yere of Pekah the sonne of Remaliah, Ahaz y sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when he began to reigne, and hee reigned sixteene yeere in Ierusalem: & hee reigned after the maner of the kings of Israel, which had made Israel to sinne.

teene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, & made his sonne to go thorow the fire, after the abominations of the heathen, who the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places and on the hilles, and vnder euery greene tree.

5 Then Rezin king of Aram & Pekah sonne of Remaliah king of Israel came vnto Ierusalem to fight: and they besieged Ahaz, but could not ouercome him.

6 At the same time Rezin king of Aram restored Elah to Aram, and droue the Iewes from Elah: so y Aramites came to Elah, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant & thy sonne: come vnto me, and deliuer me out of y hand of the king of Aram, and out of the hand of the king of Israel, which rise vnto against me.

8 And Ahaz tooke the siluer and the gold that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vnto him, and when he had taken it, hee caried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: and when king Ahaz saue the altar that was at Damascus, he sent to Uzziah the Priest the paterne of the altar, and the sacion of it, and all the worke-manship thereof.

11 And Uzziah the Priest made an altar in al pointes like to that which king Ahaz had sent from Damascus, so did Uzziah y Priest against king Ahaz come from Damascus.

12 So when the king was come from Damascus, the king saue the altar: and the king dwelt neere to the altar and offred thereon.

13 And he burnt his burnt offering, and his meate offering, & polished his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And [set it] by y brazen altar which was before the Lord, and brought it in farther before the house betwene the altar

b That is, of  
fret him to  
speech, 7  
made him to  
pass betwene  
two fires, as  
the maner of  
the Gentiles  
was, 1. Eui,  
18. 31, deut,  
18. 10,  
1. 11. 7. 1.

c For the Lord  
preferred the  
cite and his  
people for his  
pious sake  
made to Da  
uid,

d Which cite  
Ahaziah had  
taken from the  
Aramites and  
fortified it,  
chap. 14. 22.

e Contrary to  
the admoniti  
on of the Pro  
phet Iai,  
Iai 7. 4.

f Thus hee  
shared not to  
spole the  
Temple of  
God to haue

succour of  
men, & would  
not once list  
his heart to  
ward God to  
desire his

helpe, nor yet  
heare his Pro  
phets counsel.

g Hee see that  
there is no  
pynce to wit  
hed, but hee  
shall finde fla  
terers and  
false ministers  
to serue his  
curse.

h Either of  
things for  
peace or pros  
peritie, or of  
thanksgiv  
ing, as Le  
uit. 3. 1. or  
of the  
mourning and  
mourning and  
mourning of  
singing, 1. 10.

i 28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,  
28. 3. north,

hee continued  
the meates  
and the altar  
which God  
had commande  
d by Salom  
on, to serue  
God after his  
owne fantasie.

k For God  
struck by Iul  
and Tiglath  
Pileser against  
Israel for their  
finnes, 1. Ch.  
5. 26.

a Chro. 27. 1.

Or, Azariah.

l He thewe  
that his vpr  
rightnes was  
not such, but  
that he had ma  
up and great  
fantes,

m After the  
death of Jo  
tham,  
n Which slau  
of Iudah in  
one day sle  
one thousand  
fighting men,  
2. Chro. 28. 6.  
because the  
had forsaken  
the true God,

a This was a  
wicked sonne  
of a godly father,  
as of him a  
gaine goyle  
zekiah, of him  
wicked op  
nally, saue that  
God in the ende  
showed mercy,  
thus we see howe  
vicerame it  
is to depend on  
the dignitie of our  
fathers,



i That is, at the right hand as men went into the Temple.

altar and the house of the Lorde, and set it on the North side of the altar.

15 And king Ahaz commanded Uriah the Priest and said, Upon the great altar set on fire in the morning the burnt offering, & in the euen the meate offering, and the kings burnt offering & his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: & pollve thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shalbe for me to inquire [of God].

16 And Uriah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bales, and tooke the caldrons from off them, and tooke downe the sea from the brasen oven that were under it, and put it vpon a pavement of stones.

18 And the hallowe for the Sabbath (that they had made in the house) & the kings entrie without turned he to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of Dauid, and Hezekiah his sonne reigned in his stead.

#### CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie, 25 Lyons destroy the Assyrians that dwelt in Samaria, 29 Eury one worshippeth the god of his nation, 35 Contrary to the commandement of God.

**I**n the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, [and reigned] nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came by against him, & Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as he had done yeerely: therefore the king of Asshur shut him vp, & put him in prisoe.

5 Then the king of Asshur came by throughout all the land, and went against Samaria, and besieged it three yeere.

6 In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and carried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Sozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and [after the maners] of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lord their God, & thoroughout all their cities had built hie places, [both] from the towne of the watch, to the defended cite,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and brought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had said vnto them, We shall do no such thing,

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the prophets, and by all the Seers, saying, Turne from your euill wayes, & keepe my commandements, and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless they would not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his covenant, that hee made with their fathers, and his testimonies (where-with he witnessed vnto them) and they followed bannite, and became baine, and followed the heathen that were rounde about them: concerning whom the Lord had charged them, that they should not do like them.

16 Finally they left all the commandements of the Lord their God, and made them molten images, [cut] two calves, and made a groue, and worshipped all the

Chap. 18. 10.

c For at this time the Syrians and Ierussalims were subject to the Assyrians, d He set forth at length the cause of this great plague and perpetual captiuitie, in as much as all people and nations to cleane to the Lord God, and onely worship him for feare of like iudgement,

e Speaking, throughout all their borders,

f Ebr. by the hand of, Iere. 18. 17. & 25. 5. & 35. 15.

Deut. 31. 27. f So that to allege the authority of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

Exod. 32. 8. 1. king. 12. 28.

k Here he establisheth by commandment his owne wicked proceedings, & doeth aboile the commandment of God.

l Or tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, who he should thus see him change the ordinance of God, or els that the Temple might be a refuge for him if the king should suddenly assault his house.

a Though he intended no idolatrie, or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

b For he had paid tribute for the space of eight yeeres.



g That is, the  
tune, the  
moone and the  
stars, Deut.  
4. 19.  
h Reader chap.  
16. 3.  
i Reader of this  
psalm, 1. king.  
21. 10. & 25.

k No whole  
tribe was left  
but Judah: &  
they of Benia-  
min and Leui,  
which remain-  
ed, were  
counted with  
Judah.

l Out of the  
land where he  
showed the  
greatest to-  
kens of his  
presence and  
favour.  
m That is,  
God cut off the  
ten tribes, 1.  
King, 12. 16.  
20.

n Ebr. By the  
hand of.  
Iere. 25. 9.

n Of these peo-  
ples were the  
Samaritans,  
whereof men-  
tion is so much  
made in the  
Gospel, and  
with whom  
the Jews  
would have  
nothing to do,  
John 4. 9.

o That is, they  
served him  
not: therefore,  
least they  
should blas-  
pheme him, as  
though there  
were no God,  
because he cha-  
stised the Isra-  
elites, he shew-  
eth his mightie  
power among  
them by this  
strange pu-  
nishment.

p That is, how  
to worship  
him: thus the  
wicked, rather  
then to lose  
their commu-  
nities, will  
change to all  
religions.

the hoste of heauen, and serued Baal.

17 And they made their sonnes and  
their daughters<sup>h</sup> passe through the fire,  
and bled witchcraft and enchantments,  
yea, sold themselves, to do euill in the  
sight of the Lord, to anger him.

18 Therefore the Lord was excee-  
ding wroth with Israel, and put them  
out of his sight, [and] none was left but  
the tribe of Judah<sup>i</sup> onely.

19 Yet Judah kept not the comman-  
dements of the Lord their God, but  
walked according to the faction of Israel,  
which they bled.

20 Therefore the Lord cast off al the  
seede of Israel, and afflicted them, and  
deliuered them into the handes of spoy-  
lers, vntill hee had cast them out of his<sup>j</sup>  
sight.

21<sup>m</sup> For hee cut off Israel from the  
house of Dauid, and they made Jerobo-  
am the sonne of Nebat king: and Jeroboam  
driue Israel away from follo-  
wing the Lord, and made them sinne a  
great sinne.

22 For the children of Israel walked  
in all the finnes of Jeroboam, which he  
did, [and] departed not therefrom.

23 Vntill the Lord put Israel away  
out of his sight, as he had said<sup>n</sup> by all his  
seruants the<sup>o</sup> Prophets, and caried Is-  
rael away out of their land to Asshur  
unto this day.

24 And the king of Asshur brought  
folke from Babel, and from<sup>p</sup> Cuthah,  
and from Aua, and from Hamath, and  
from Sepharuaim, and placed them  
in the cities of Samaria in steade of the  
children of Israel: so they possessed Sa-  
maria, and dwelt in the cities thereof.

25 And at the beginning of their  
dwelling there, they feared not<sup>q</sup> the Lord:  
therefore the Lord sent Lyons among  
them, which slew them.

26 Wherefore they spake to the king  
of Asshur, saying, The nations which  
thou hast remoued, and placed in the ci-  
ties of Samaria, know not the maner  
of the God of the land: therefore he hath  
sent Lyons among them, & beholde, they  
slay them, because they know not<sup>r</sup> the ma-  
ner of the God of the land.

27 Then<sup>s</sup> the king of Asshur comman-  
ded, saying, Carie thither one of the  
Priests, whom ye brought thence, and  
let him go and dwell there, & teach them  
the maner of the God<sup>t</sup> of the country.

28 So one of the Priests, which they  
had caried from Samaria, came and

dwelt in Beth-el, and taught them how  
they should feare the Lord.

29 Howbeit euery nation made their  
gods, and put them in the houses of the  
hie places, which the Samaritans had  
made, euery nation in their cities, where-  
in they dwelt.

30 For the men of Babel made<sup>u</sup> Sine-  
coth Benoth: and<sup>v</sup> men of Cuth made  
Nergal, and the men of Hamath made  
Ashima.

31 And the Auiims made Ribhas, and  
Tartak: and the Sepharuims burnt  
their children in the fire to Adammelech,  
and Anammelech the gods of Se-  
pharuaim.

32 Thus they feared the Lord, and  
appointed out Priests out of them selues  
for the hie places, who prepared for  
them [sacrifices] in the houses of the hie  
places.

33<sup>w</sup> They feared the Lord, but ser-  
ued their gods after the maner of the na-  
tions whom they caried thence.

34 Vnto this day they do after the  
olde maner: they neither feare God, nei-  
ther do after<sup>x</sup> their ordinances, nor after  
their customes, nor after the Lawe, nor  
after the commandement, which the  
Lord commanded the children of Isaac,  
whom he named Israel,

35 And with whom the Lord had  
made couenant, and charged them, say-  
ing, Feare none other gods, nor bowe  
your selues to them, nor serue them, nor  
sacrifice to them:

36 But feare<sup>y</sup> the Lord, which brought  
you out of the land of Egypt with great  
powder, and a stretched out arme: him  
feare ye, and worship him, and sacrifice  
to him.

37 Also keepe ye diligently<sup>z</sup> the statutes  
and the ordinances, and the Lawe, and  
the commandement, which he wrote for  
you, that ye do them continually, & feare  
not other gods.

38 And forget not the couenant that  
I haue made with you, neither feare ye  
other gods,

39 But feare the Lord your God, and  
he will deliuer you out of the hands of  
all your enemies.

40 Howbeit they obeyed not, but did  
after their olde custome.

41 So these nations feared<sup>aa</sup> the Lord,  
and serued their images [also]: so [did]  
their children, and their childrens chil-  
dren: as did their fathers, [so] do they  
vnto this day.

q Speaking,  
that euery  
country ser-  
ued that idle,  
which was  
most esteemed  
in that place  
whence they  
came.

Ezek. 20. 39.  
zeplia. 1. 5.  
That is, they  
had a certaine  
knowledge of  
God, and ser-  
ued him, be-  
cause of the  
punishment,  
but they conti-  
nued still do-  
lators, as do  
the Papists,  
which worship  
both God and  
idols: but this  
is not to feare  
God, as appea-  
reth verse 34.  
The meane  
this by the Is-  
raelites, to  
whom God  
had giuen his  
commande-  
ments.  
Gene. 32. 28.  
1. king. 18. 31.  
Iudg. 6. 10.  
Iere. 10. 3.

t That is,  
these stran-  
gers, which  
were sent into  
Samaria by  
the Assyrians.



## C H A P. XVIII.

4 Hezekiah king of Iudah ſucceded domine the braſen ſerpent, and deſtroyed the ſnales, 7 And poſpereth. 11 Iſrael is carried away captive, 30 The blaſphemie of Saneherib.

a. Chro. 28.  
27. & 29. 1.

**N**OW in the third yere of Hoſhea, ſonne of Elah king of Iſrael, Hezekiah the ſonne of Abaz king of Iudah began to reigne.

2 He was ſixe and twentie yeece olde when hee began to reigne, and reigned nine & twentie yeece in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah,

3 And he did vprightly in the ſight of the Lord, according to al that Dauid his father had done.

4 He tooke alway ſ his places, & brake the images, & cut downe the groves, and brake in pieces the braſen ſerpent that Hoſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it Nehuſthan.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the kings of Iudah, neither were there any ſuch before him.

6 For he claue to the Lord, and departed not from him, but kept his commandements, which the Lord had commanded Hoſes.

7 So the Lord was with him, and he prospered in all things, which hee tooke in hand: alſo he rebelled againſt the king of Aſſhur, and ſerued him not. 8 He ſmote the Philiftins vnto Azzah, and the coaſtes thereof, from the watch towre vnto the defended citie.

9 And in the fourth yeece of king Hezekiah (which was the ſeventh yeece of Hoſhea ſonne of Elah king of Iſrael) Salmeneſer king of Aſſhur came by againſt Samaria, and beſieged it.

10 And after three yeres they tooke it, [even] in the ſixt yeece of Hezekiah: that is, the ninth yeece of Hoſhea king of Iſrael was Samaria taken.

11 Then the king of Aſſhur did carie away Iſrael vnto Aſſhur, and put them in Halah and in Habor, [by] the river of Gozan, and in the cities of the Medes.

12 Becauſe they wouid not obey the voyce of the Lord their God, but tranſgreſſed his covenant: that is, al Hoſes the ſervant of the Lord had commanded, and would neither obey nor do them.

13 Moreover, in the fourteenth yeece of king Hezekiah, Saneherib king of Aſſhur came by againſt all the ſtrong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah ſet vnto the king of Aſſhur to Lachiſh, ſaying, I have offended: depart from me, and what thou layeſt vpon me, I will beare it. And the king of Aſſhur appointed vnto Hezekiah king of Iudah three hundred talents of ſiluer, and thirtie talents of gold.

15 Therefore Hezekiah gaue al the ſiluer that was found in the houſe of the Lord, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off the plates of the doores of the Temple of the Lord, & the pillars (which the ſaid Hezekiah king of Iudah had covered ouer) and gaue them to the king of Aſſhur.

17 And the king of Aſſhur ſent Tartan, and Rab ſaris, & Rabſhakeh from Lachiſh to king Hezekiah with a great hoſte againſt Ieruſalem. And they went by, & came to Ieruſalem, & when they were come by, they ſtood by the cunibite of the vpper poole, which is by the path of the fullers ſeldie,

18 And called to the King. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebna the chanceller, and Joah the ſonne of Elaph the recorder.

19 And Rabſhakeh ſaide vnto them, Tell ye Hezekiah, I pray you, Thus ſaith ye great king, euen the great king of Aſſhur, what conſiderer is this wher in thou truſteſt:

20 Thou thinkeſt, Surely I have eloquence, [but] counſell and ſtrength [are] for the warre. On who then doeſt thou truſt, thou rebelleſt againſt me:

21 Lo, thou truſteſt now in this broken ſtaffe of reede, [to] wit, on Egypt, on which if a man leane, it will go into his hand, and pearce it: ſo [is] Pharaoh king of Egypt vnto al that truſt on him.

22 But if ye ſay vnto me, We truſt in the Lord our God, is not that he whole his places, and whole altars Hezekiah hath taken away, and hath ſaid to Iudah and Ieruſalem, We ſhall worſhip before this altar in Ieruſalem:

23 Now he therefore giue hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able to ſet riders vpon them.

24 For howe canſt thou deſpiſe any captaine of the leaſt of my maſters ſervants, and put thy truſt on Egypt for charrets and horſemen:

d. As he ſcale was beſore praſes, fo his weakens in here ſet forth that none ſhould glory in him ſelfe.

e. After certaine yeeres when Hezekiah ab ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and arme againſt him.

[Or, writer of Chronicles, or ſecretarie.

f. Ebr. talke of the lippes.

g. Thou thinkeſt thy wordes will ſerue to perſuade thy people or to moue my maſter.

h. Egypt ſhall not onely be able not to ſuccour thee, but ſhall be hurt vnto thee. Thus the idolaters think that Gods religion is deſtroyed, when ſuperſtition and idolatrie are reformed.

i. ſpaining, that it was beſt for him to peeble to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes,

a. Although they of Iudah were given to idolatrie and impietie, as they of Iſrael were, yet God for his promiſe ſake was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other, provoked them to repentance.

Nom. 21. 8. 9.

b. That is, a piece of blaſphemie he calleth the ſerpent by contempt, which notwithstanding was ſet up by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatrie, this good thing deſtroyed it, not thinking it worſhip to be called a ſerpent, but a piece of blaſphemie.

c. Reade chap. 17. 9.

Chap. 17. 3.

Chap. 17. 6.

a. Chro. 32. 1. ifa. 36. 1. eccleſiaſ. 48. 18. 29.



25 **A**n I wolbe come by without the  
Lorde to this place, to destroy it: the  
Lorde sayde to me, Go vp against this  
land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Joah said vnto Rabshakeh, **S**peake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, hath my master sent mee to thy master and to thee to speake these wordes, and not to the men which sit on the wal, that they may eat their owne drouing, & drinke their owne pisse with you?

28 So Rabshakeh stood and cried with a loude voyce in the Iewes language, & spake, saying, heare the wordes of the great King, of the king of Asshur.

29 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this cite shall not be giuen ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the King of Asshur, Iake appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, [euen] a lande of wheate and wine, a land of bread and vineyards, a land of oliues, oyle and home, that yee may liue and not die: and obey not Hezekiah, for he deceiuethe you, saying, The Lord wil deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of hamath, and of Arpad: where is the god of Sepharuaim, Hena and Iuah: how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hande, that the Lord shoulde deliuer Ierusalem out of mine hande?

36 But the people helde their peace, and answered not him a word: for the Kings commaundement was, saying, Answer ye him not.

37 Then Eliakim, sonne of Hilkiah which was steward of the house, and Shebnah the chanceller, and Joah the sonne of Alaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

## CHAP. XIX.

God promifeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourescore and thre thousand men of the Assyrians, 37 Sennacherib is killeth of his owne sonnes.

**A**d when King Hezekiah heard it, he rent his clothes and put on sackcloth, & came into the house of the Lord.

2 And lent Eliakim which was the steward of the house, and Shebnah the chanceller, and the Elders of the Priests clothed in sackcloth to Iſaiah the Prophet the sonne of Amos.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so bee the Lorde thy God hath heard all the wordes of Rabshakeh, who the King of Asshur his master hath sent to raile on the liuing God, & to report him with wordes which the Lorde thy God hath heard, then lift thou up [thy] prayer for the remnant that are left.

5 So the seruants of king Hezekiah came to Iſaiah.

6 And Iſaiah said vnto the, So shal ye say to your master, Thus saith y Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Beholde, I will send a blast vpon him, & he shal heare a noyse, and retorne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned, and found y king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, hee is come out to fight against thee: he therefore departed & sent [other] messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whou thou trustest, saying, Ierusalem shal not be deliuered into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all landes, how they haue destroyed the: and shalt thou

Iſa. 37. 1.

a To heare some newe prophesie and to haue comfort of him,

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our felowes, no more then a woman in her travail.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

d The Lord can with one blast blowe away all the strength of man & turne it into dust.

e That is, Sennacherib, for blacke Mores. f For the Kings of Ethiopia and Egypt ioynt together against the king of Assiria because of his opprellion of other countreys. g The more nere that the wicked are to their destruction, the more they blaspheme

k The wicked alwayes in their prosperitie flatter them selves, that God doth fauour them. Thus he speakech to feare Hezekiah that by resisting him, he should resist God. l Or, Syrians.

† Eb, the water of their feere,

l Or, by his hand,

† Eb, blessing: meaning the condicions of peace.

l He maketh him selfe so sure, that he will not grant them truce, except they render them selves to him to be lea and captiues.

m This is an execrable blasphemie against the true God, to make him equal with y doles of other nations: therefore God did most sharply punish it.

R. h. i.

thou



thou be deliuered :

12. Haue the gods of the heathen deliuered them which my fathers haue destroyed: as <sup>h</sup>Gozan, and <sup>h</sup>haran, and <sup>h</sup>Re-  
zeph, and the children of Eden, which were in <sup>h</sup>Chelafar :

13. Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah :

14. <sup>h</sup>So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spied it before the <sup>h</sup>Lord.

15. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene <sup>h</sup>Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16. Lord, <sup>h</sup>holly do thou care, and heare: Lord open thine eyes and behold, & heare the wordes of Saneherib, who hath sent to blaspheme the <sup>h</sup>living God.

17. Truth it is, Lord, that the Kings of Asshur haue destroyed the nations and their lands,

18. And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood & stone: therefore they destroyed them.

19. Now therefore, O Lord our God, <sup>h</sup>defence thee, saue thou vs out of his hande, that all the <sup>h</sup>kingdomes of the earth may knowe, that thou, O Lord, art only God.

20. <sup>h</sup>Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib King of Asshur.

21. This is the worde that the Lord hath spoken agaynst him, O <sup>h</sup>Virgine, daughter of Zion, he hath despised thee, [and] laughed thee to scorne: O daughter of Jerusalem, hee hath taken his head at thee.

22. Whom hast thou rayled on: & who hast thou blasphemed: and agaynst whom hast thou exalted thy voyce, and lifted vp thine eyes on him: euen <sup>h</sup>against the holy one of Israel.

23. By thy messengers thou hast rayled on the Lord, & said, By the multitude of my charrets I am come vp to the top of the mountains, by <sup>h</sup> sides of Lebanon, and will cut downe the tree cedars thereof, and the faire fire trees thereof, and I will go into the lodging of his boz-

ders, and into the forest of <sup>h</sup>his Carmel.

24. I haue digged, & drunke the waters of others, and with the plant of my feete haue I dried all the <sup>h</sup>floods close in.

25. Hast thou not heard, how I haue of old time made it, and haue formed it long ago: and should I now bring it, that it should be destroyed, [and] laid on ruinous heapes, [as] cities defenced:

26. whose inhabitants haue small powder, [and] are afrayed, and confounded: they are like the grasse of the field, & greene herbe, [or] grasse on <sup>h</sup> house tops, or as corne blasted before it be growen.

27. I know thy dwelling, yea, thy going out, and thy coming in, and thyurie agaynst me.

28. And because thou ragest agaynst me, and thy tumult is come vp to mine eares, I will put mine <sup>h</sup>ooke in thy nostrils, and my badle in thy lippes, and will bring thee darke againe the same way thou camest.

29. And this shalbe a <sup>h</sup>signe vnto thee, <sup>h</sup>O Hezekiah, I thou shalt eat this yere such things as grow of themselves, and the next yere such as growe without sowing, and the third yere sowe ye and reape, and plant vineyards, and eate the fruites thereof.

30. And the remnant that is escaped of the house of Iudah, shall againe take roote downewarde, and beare fruit bpward.

31. For out of Jerusalem shall go a remnant, and some that shall escape out of mount Zion: the <sup>h</sup>seale of the Lord of hostes shall do this.

32. Wherefore thus saith the Lord, concerning the King of Asshur, he shall not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount agaynst it:

33. [But] he shall returne the way he came, and shall not come into this citie, sayth the Lord.

34. For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35. <sup>h</sup> And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred foure score and foue thousand: so when they rose early in the morning, behold, they were all dead corpses.

36. So Saneherib King of Asshur departed, and went his way, and returned, and dwelt in Samueh.

37. And as he was in the Temple worshipping

[O]r, pleasant country,

[O]r, the waters of cities besieged,

q He declarerth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it utterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the which, which for a time flourish, and afterwards fade and decay like flowers.

s I will hidde thy rage and rue thee to & fro as pleaseth me.

t God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiplie in great number that small remnant of Iudah that is escaped.

x The loue that God beareth toward his church shall ouercome the counsels and enterprises of men.

Isa. 37. 36. tob. 1. 21. eccles. 48. 24. 1. mac. 7. 41. 2. mac. 8. 19.

h Before the Arke of the couenant.

i He therewith is true refuge & secure refuge in all dangers, to wit, to flee to the Lord by earnest prayer.

k Whom by effect that thou wilt not suffer thy name to be blasphemed, l By this title he differeth God from all false gods.

m He the which for what end hee faithfully desire of God so be deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Jerusalem had not bene taken by the enemy, therefore hee calleth her virgine.

o God counsell that injury done to him, & will reuenge it, which is done to any of his Saints. p Concerning Jerusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.



Shipping Nisroch his god, Adramelech and Shazrezer his sonnes: & he beweept him with the word: and they escaped into the land of Ararat, and Elarhaddon his sonne reigned in his steade.

before that time, whom he preferred to the living God, & by them, by whom he ought by nature to have bene defended,

CHAP. XX.

1 Hezekiah is sicke, and receiveth the signe of his health. 12 He receiveth rewards of Berodach, 13 He sheweth his treasures, and is reprehended of Iſaiah. 22 He dieth, and Phanath his sonne reigneth in his steade.

2 Chro. 32. 24  
Iſa. 38. 1.

**A**BOUT that time \* Was Hezekiah sicke vnto death: and the Prophet Iſaiah ſonne of Amoz came to him, and ſaid vnto him, Thus ſayeth the Lorde, Put thine house in an order: for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

4 And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus ſayeth the Lorde God of Dauid thy father, I haue heard thy prayer, [and] ſeene thy teares: behold, I haue healed thee, [ & ] the third day thou shalt go vp to the house of the Lord,

6 And I will adde vnto thy dayes fiftene yeere, and will deliuer thee and this citie out of the hand of the king of Aſſhur, and will defend this citie for mine owne ſake, and for Dauid my seruants ſake.

7 Then Iſaiah ſaid, Take a lump of drie figs. And they tooke it, and layd it on the boyle, and he recovered.

8 For Hezekiah had ſaid vnto Iſaiah, what shall be the ſigne that the Lord will heale me, and that I shall go vp into the house of the Lord the third day?

9 And Iſaiah answered, This ſigne shalt thou haue of the Lorde, that the Lord will do that he hath ſpoken, wilit thou that the ſhadowe go forward ten

degrees, or \*go backe ten degrees?

10 And Hezekiah answered, It is a light thing for the ſhadowe to paſſe forward ten degrees: not ſo [then], but let the ſhadowe go backe ten degrees.

11 And Iſaiah the prophet called vnto the Lord, and he brought againe the ſhadowe ten degrees backe by the de-

grees wherby it had gone downe in the dial of Ahas.

12 \* The ſame ſeaſon Berodach Baladan the ſonne of Saladan King of Babel, ſent letters and a preſent to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and ſhewed them all his treasure houſe, [to] wit, the ſilver, and the gold, & the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treasures: there was nothing in his houſe, and in all his realme, that Hezekiah ſhewed them not.

14 Then Iſaiah the prophet came vnto king Hezekiah, and ſaid vnto him, What ſaid theſe men: and from whence came they to thee? And Hezekiah ſaide, They be come fro a farre country, [cut] from Babel.

15 Then ſaid he, what haue they ſcene in thine houſe? And Hezekiah answered, All that is in mine houſe haue they ſcene: there is nothing among my treasures, that I haue not ſhewed them.

16 And Iſaiah ſaide vnto Hezekiah, Heare the word of the Lord.

17 Behold, the daies come, that al that is in thine houſe, and whatſoever thy fathers haue layd vp in ſtoze vnto this day, shall be caried into Babel: Nothing shall be left, ſayeth the Lord.

18 And of thy ſonnes, that shall proceed out of thee, [ & ] which thou shalt beget, shall they take away, & they shall be eunuchs in the palace of the king of Babel.

19 Then Hezekiah ſaid vnto Iſaiah, The word of the Lord which thou haſt ſpoken, is good: for ſayd he, Shall it not be good, [if] \*peace and truth be in my dayes?

20 Concerning the reſt of the actes of Hezekiah, and al his balliant deedes, and how he made a poole and a dundee, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah ſlept with his fathers: and Phanath his ſonne reigned in his ſteade.

CHAP. XXI.

3 King Phanath reſtozeth Iſrael, 16 And bleſt great crucitie, 18 He dieth, and Amon his ſonne ſucceedeth, 23 Aſſur is killed of his owne ſeruants, 26 After him reigned Joſiah.

**M**ANASSE \* Was twelue yeere old when he began to reigne, and reigned ſittie & ſiue yeere in Ieruſalem: his mothers name alſo was Hephzi-bah.

2 And

h Which dall was ſet in the top of the ſpices that Ahas had made, Iſa. 39. 1. I ſpoken with the ſauour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelfe enemy to Sennacherib his enemy which was now deſtroyed, & being moued with ambition & vaine glory, and alſo becauſe he ſeemed to reioyce in the friendſhip of him that was Gods enemy and an inuol,

Chap. 24. 13. and 25. 13. iere. 27. 19. I acknowledge Iſaiah to be the true Prophet of God, and therefore humbleth himſelfe to his word. m Seeing that God hath ſhewed me this fauor, to grant me quierne during my liſe: for he was a ſtrayd left the enemy ſhould haue had occaſion to reioyce, if the Church had decayed in his time, becauſe he had reſtozed religion.

2 Chro. 33. 1.

g Let the ſunne go to manne degrees backe that 9 houres may be to man the ſeuer in the Kings diall,



Deut. 18. 9.

Chap. 18. 4.

Iere. 32. 34.

2. Sam. 7. 13.

a Read chap.  
16. 3.1. King. 8. 29.  
and 9. 3.  
chap. 23. 27.b Therefore  
seeing they o-  
beyed not the  
commandment  
of God, they  
were iustly cast  
forth of this  
lande which  
they had but  
on condition.

Iere. 15. 4.

1. Sam. 3. 11.  
c Speaking,  
that who soe-  
uer shall heare  
of this great  
plague, shalbe  
astonished.  
d As I haue  
destroyed Sa-  
maria and the  
house of Ahab,  
so will I de-  
stroy Iudah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the high places, which Hezekiah his father had destroyed: and he erected by altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the host of heauen and serued them.

4 Also hee built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my Name.

5 And he built altars for all the host of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and sorcery, and vsed them that had familiar spirits & were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee set the image of the groue, that he had made, in the house, whereof the Lord had sayd to Dauid and to Salomon his sonne, In this house, and in Jerusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel moue any more out of the lande, which I gaue their fathers: so that they will observe and doe all that I haue commanded them, and according to all the Lawe that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to do more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, & hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Jerusalem & Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, which hee wipeth, and turneth it upside downe.

14 And I will forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, & they shall be robbed & spoiled of all their aduersaries.

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Whereouer Manasseh shed innocent blood exceeding much, till hee replenished Jerusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, & to do euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his olbne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 Amon was two & twenty yeere olde, when hee began to reigne, and hee reigned two yeere in Jerusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slewe the King in his olbne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaired the Temple, & Iosiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Uzza sendeth to Iudab the prophetesse to inquire the Lords will.

**I**osiah was eight yeere olde when hee began to reigne, & he reigned one & thirty yeere in Jerusalem. His mothers name also was Jedibah the daughter of Adaiah

Speaking, Iudab & Beniamin, which were onely left of the rest of the tribes.

The Cherubim, which were onely left of the rest of the tribes.

2. Chro. 33. 20

11.

g That is, according to his commandment.

2. Chro. 34. 1.



Abiaiah of Bozath.

2 And he did byrightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth yere of king Josiah, the King sent Shaphan the sonne of Azaliah the sonne of Bethulaim the chanceller to the house of the Lord, saying,

4 Go vp to Hilkiah the hie Priest, that hee may summe the silver which was brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

5 And let them deliuer it into the had of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to reparaire the decayed places of the house:

6 [To wit,] vnto the artificers & carpenters and masons, and to bie timber, and helued stone to reparaire the house.

7 Howbeit let no reckoning be made with the of the money, that is deliuered into their had: for they deale faithfully.

8 And Hilkiah the hie Priest said vnto Shaphan the chanceller, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the King, and brought him word againe, and said, Thy seruants haue gathered the money, that was found in the house, & haue deliuered it into the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chanceller shewed the King, saying, Hilkiah the priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Mechiaiah, & Shaphan the chanceller, and Azaliah the Kings seruant, saying,

13 Go ye, and inquire of the Lord for me, & for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled agaynst vs, because our fathers haue not obeyed the words of this booke, to do according vnto all that which is written therein for vs.

14 So Hilkiah the Priest and Ahikam, & Achbor & Shaphan, & Azaliah went vnto Iudah the Propheteesse the wife of Shallum, the sonne of Tanuah, the sonne of Harhas keeper of the wardrobe: (and the diwelt in Ierusalem the scolledge) and they continued with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the workes of their hands: my wrath also shall be kindled against this place, & shall not be quenched:

18 But to the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the Lord, whē thou heardest what I spake against this place, & against the inhabitants of the same, [to wit,] that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt bee put in thy graue in peace, & thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

#### CHAP. XXIII.

2 Josiah reade the Lawe before the people. 3 He maketh a covenant with the Lord. 4 He putteth downe the idoles, after he had killed the Priests. 12 He keepeth Passouer. 24 He destroyed the corners. 29 He was killed in spoils. 30 And his sonne Jehoahaz reigned in his stead.

31 After he was killd, his sonne Jehoahaz was made king, and he reigned in Ierusalem.

2 And the king wet by into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests & Prophets, & all the people both small and great: and he read in their eares all the wordes of the booke of the covenant, which was found in the house of the Lord.

3 And the king stood by the pillar, made a covenant before the Lord, that they should walke after the Lord,

g Of the house of doctrine which was neere to the Temple, and where the learned assembled to entreate the Scriptures, & the doctrine of the Prophets.

h The workes of mans hand here signifie all that man imagineth beside the word of God, which are abominable in Gods seruice.

i Appearing, that he did repent, as they that do not repent, are said to harden their heart, Psal. 95, 8.

k Whereupon we may gather that the anger of God is reaped vpon against the wicked, when God taketh his seruants out of this world.

l 2 Chron. 34: 30 A Decale he saue the great plagues of God that were threatened, he knew no more speeche was to atchieve them, then to turne to God by repentance, which can not come but of feare, & faith by hearing of the word of God.

m Where the king had his place, Chap. 11, 14. c As Josias did, 2 Chron. 24, 25, 26.



and keepe his commandements, and his testimonies, and his statutes with all their heart, & with all their soule, that they might accomplishe the wordes of this covenant written in this booke. And all the people stood to the covenant.

4 Then the King commanded Hilkiah the hie priest and the priests of the seconde order, and the keepers of the doore, to bring out of the Temple of the Lorde all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Jerusalem in the fields of Bedon, and caried the polwder of them into Beth-el.

5 And hee put downe the Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, [and] in the cities of Iudah, and about Jerusalem, & also them that burne incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the groue from the Temple of the Lorde without Jerusalem vnto the balley Bedon, and burnt it in the balley Bedon, and stampit it to powder, & cast the dust thereof vpon the graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lorde, where the women boue hangings for the groue.

8 Also he brought all the priests out of the cities of Iudah, and defiled the hie places where the priests had burnt incense, euen from Geba to Beer-sheba, & destroyed the hie places of the gates, that were in the entering in of the gate of Joshua the gouernour of the city which was at the left hand of the gate of the cite.

9 Neuerthelesse the priests of the hie places came not vpon to the altar of the Lorde in Jerusalem, saue onely they did eate of the beleauened bread among their brethren.

10 Hee defiled also Topheth, which was in the balley of the children of Hinnom, that no man should make his sone or his daughter passe through the fire to Molech.

11 He put downe also the houses that the Kings of Iudah had giuen to the sunne at the entering in of the house of the Lorde, by the chamber of Netan-me-

lech the eunuch, which was ruler of the suburbs, and burnt the charetes of the sunne with fire.

12 And the altars that were on the top of the chaber of Ahaz, which the Kings of Iudah had made, & the altars which Hanasseh had made in the two courtes of the house of the Lorde, did he king brake downe, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Moreover the King defiled the hie places that were before Jerusalem and on the right hand of the mount of corruption, which Salomon the King of Israel had built for Achtozeth the mole of the Zidonians, and for Chemosh the mole of the Moabites, & king for Milchom the abomination of the children of Ammon.

14 And he brake the images in peeces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-el, [and] the hie place made by Jeroboam the sonne of Nebat, which made Israel to sinne, both this altar & also the hie place brake hee downe, and burnt the hie place, [and] stampit it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the moit, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lorde that the man of God proclaimed which cried the same wordes.

17 Then he saide, what title is that which I see? And the men of the cite said vnto him, [It is] the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then saide he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosiah also tooke away all houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lorde, & did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the priestes of the hie places, that were there vpon the altars, and burnt mens bones vpon the, and returned to Jerusalem.

21 C Then the King commanded all the people, saying, Keepe ye Passouer vnto the Lorde your God, \* as it is written in

[Or, valley.

That was the mount of olives, so called because it was full of idoles, 1. King. 11. 7.

Which Jeroboam had built in Israel, 1. King. 12, 28, 29.

According to the prophesie of Iosiah, King, 13. 2.

Meaning, the Prophet which came after him, and caused him to cate contrary to the commandement of the Lorde, which were both two buried in one groue. 1. King. 13. 31.

2. Chron. 35. 1. 1. Id. 1. 1. Exod. 12. 3. deu. 16. 2.

d Meaning, them which were next in dignitie to the hie priest. e In contempt of that altar, which Jeroboam had there built to sacrifice to his calves.

f Meaning, the priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He removed the groue which idolaters for deuotion had planted were vnto the Temple, contrary to the commandement of the Lorde, deu. 16. 21.

h As some read the similitude of a groue which was hanged in the Temple.

i Beth in contempt of the idoles, and reproch of them which had way shipped them in their lines.

k Because that those that had forsaken the Lorde to serue idoles, were not meete to minister in the seruice of the Lorde for the instruction of others.

l Which was a balley nere to Jerusalem, and signifieth a tabet, because they smote on the tabet while their children were forning, that their eare should not be heard, 1. Id. 18. 21, where after Iosiah commanded carions to be call in contempt thereof. 1 The idolatrous Kings had deuote holies and charetes to the sunne either to carie the image thereof about as he then do, or els to sacrifice them, as a sacrifice most agreeable.



ten in the booke of this couenant.

q. 8. of mul-  
titude & scale  
of the people  
with the great  
preparation.

22 And there was no Passeouer hol-  
den like that fro the dayes of the Iu-  
dges that iudged Israel, nor in all the  
dayes of the Kings of Israel, and of the  
Kings of Iudah.

23 And in the eighteenth yeere of king  
Iosiah was this Passeouer celebrated  
to the Lord in Ierusalem.

24 Iosiah also tooke away the that  
had familiar spirites, & the southlayers,  
and the images, and the idoles, and all  
the abominations that were esied in the  
lande of Iudah & in Ierusalem, to per-  
forme the wordes of the <sup>1</sup> Lawe, which  
were written in the booke that Hilkiah  
the priest found in the house of the Lord.

25 Like vnto him was there no king  
before him, that turned to the Lord  
with all his heart, and with all his soule,  
and with all his might, according to all  
the Lawe of Moses, neyther after him  
arose there any like him.

26 Notwithstanding the Lord turned  
not from the fiercenesse of his great  
wrath wherewith hee was angrie a-  
gainst Iudah, because of all the prouo-  
cations wherewith Phanaashe had pro-  
uoked him.

27 Therefore the Lord said, I wil put  
Iudah also out of my sight, as I haue  
put away Israel, and will cast off this  
cite Ierusalem, which I haue chosen,  
and the house wherof I sayde, <sup>2</sup> My  
name shall be there.

28 Concerning the rest of the actes of  
Iosiah, and all that hee did, are they not  
written in the booke of the Chronicles of  
the kings of Iudah.

29 In his daies Pharaoh Nechoh  
king of Egypt went by against the king  
of Asshur to the riuer Perath. And king  
Iosiah went against him, whome  
when Pharaoh sawe, he slew him at  
Megiddo.

30 The his seruants caried him dead  
from Megiddo, & brought him to Ierusa-  
lem, & buried him in his owne sepul-  
chre. And the people of the land tooke Jeho-  
ahaz the sonne of Iosiah, & anointed him,  
and made him king in his fathers stead.

31 Jehoahaz was three & twentie  
yeere olde when he began to reigne, and  
reigned three moneths in Ierusalem. His  
mothers name also was Hamutal the  
daughter of Jeremiah of Libnah.

32 And hee did euill in the sight of the  
Lord, according to all that his fathers  
had done.

33 And Pharaoh Nechoh put him in  
bondes at Riblah in the lande of Ha-  
math, while he reigned in Ierusalem,  
and put the lande to a tribute of an hun-  
dred talents of siluer, & a talent of gold.

34 And Pharaoh Nechoh made Eli-  
akim the sonne of Iosiah king in stead of  
Iosiah his father, and turned his name  
to Iehoiakim, & took Iehoaahaz away,  
which while he came to Egypt died there.

35 And Iehoiakim gaue the siluer  
and the gold to Pharaoh, and tared the  
land to giue the money, according to the  
commandement of Pharaoh: he leuyed  
of euery man of the people of the lande,  
according to his value, siluer and golde  
to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twentie  
yeere olde, when he began to reigne, and  
he reigned eleuen yeeres in Ierusalem.  
His mothers name also was Zebudah  
the daughter of Bedaiah of Rimah.

37 And hee did euill in the sight of the  
Lord, according to all that his fathers  
had done.

#### CHAP. XXIIII.

1 Iehoiakim made subject to Nebuchad-nezzar, rebelled, 3  
The cause of his ruine and all Iudahs. 6 Iehoiachin reig-  
neth. 15 He and his people are caried vnto Babylon. 17  
Zeebiah is made King.

**I**n his <sup>1</sup> dayes came Nebu-  
chad-nezzar King of Babel  
vp, & Iehoiakim became his  
seruant three yere: after ward  
he turned, and rebelled against him.

2 And the Lord sent against him  
bands of the Caldees, and bands of the  
Aramites, and bands of the Moabites,  
and bands of the Ammonites, & he sent  
them against Iudah, to destroy it, <sup>2</sup> ac-  
cording to the worde of the Lord, which  
he spake by his seruants the Prophets.

3 Surely by the commandement  
of the Lord came this vpon Iudah, that  
he might put them out of his sight for  
the times of Phanaashe, according to all  
that hee did.

4 And for the innocent blood that he  
shedde, (for hee filled Ierusalem with in-  
nocent blood) therefore the Lord would  
not pardon it.

5 Concerning the rest of the actes of  
Iehoiakim, and all that hee did, are they  
not written in the booke of the Chroni-  
cles of the kings of Iudah.

6 So Iehoiakim slept with his fa-  
thers, and Iehoiachin his sonne reig-  
ned in his steade.

7 And the king of Egypt came no  
more out of his land: for the king of Babel  
had

u. Which was  
Antiochia in  
Syria, called  
also Damath,  
[Or] that he  
should not  
reigne.

1. 1. 1. 1.

1. 1. 1. 1.

a. In the ende  
of the thirde  
yeere of his  
reigne, and in  
the beginning  
of the fourth,  
Dan. 1. 1.

Chap. 20. 17.  
and 23. 27.

b. Though  
God like these  
wicked ex-  
pects to cre-  
ate his iust  
iudgements,  
yet they are  
not to be ex-  
cused, because  
they proceeded  
of ambition  
and malice.

c. That he  
was buried  
with his fa-  
thers, but he  
died in the  
way, as they  
led him pri-  
soner to Babel.  
Babylon: read  
Iere. 22. 19.

Leuit. 20. 27.  
deut. 18. 11.

r. Because of  
the wicked  
heart of the  
people, which  
would not  
not turne vnto  
him by repen-  
tance.

1. King. 8. 29.  
& 9. 3. chap.  
21. 7.

2. Chro. 35. 20.

f. Because he  
passed through  
his country,  
he feared lest  
he would haue  
done him  
harme, and  
therefore would  
haue slayed  
him, yet he es-  
caped not with  
the Lord, and  
therefore was  
slaine.  
2. Chro. 36.  
1. 24.

g. Speaking the  
wicked kings  
before.



[Or, Euphrates.

had taken from the river of Egypt, vnto the river **Perath**, all that perteyned to the King of Egypt.

8 **C** **Iehoiachin** [was] eightene yere olde, when he began to reigne, and reigned in **Jerusalem** thre moneths. His mothers name also [was] **Nebuchta**, the daughter of **Elnathan** of **Jerusalem**.

9 And hee dyd euill in the sight of the **Lorde**, according to all that his father had done.

10 **In** that time came the seruantes of **Nebuchad-nezzar** King of **Babel** by agaynst **Jerusalem**: so the cite was besieged.

11 And **Nebuchad-nezzar** King of **Babel** came against the cite, and his seruantes did besiege it.

12 Then **Iehoiachin** the king of **Judah** came out against the king of **Babel**, he, & his mother, and his seruantes, and his princes, and his Eunuches: and the king of **Babel** tooke him in the eight yere of his reigne.

13 **And** hee caried out thence all the treasures of the house of the **Lorde**, and the treasures of the kings house, & brake all the vessels of golde, which **Salomon** king of **Israel** had made in the Temple of the **Lord**, as the **Lord** had laide.

14 And hee caried away al **Jerusalem**, and all the princes, and all the strong me of warre, [euē] ten thousande into captiuitie, and all the woodemen, and cunning men: so none remained sauing the poore people of the lande.

15 **And** hee caried away **Iehoiachin** into **Babel**, and the kings mother, and the kings wiues, and his Eunuches, and the mightie me of **land** caried he away into captiuitie from **Jerusalem** to **Babel**.

16 And all the men of warre, [euē] seven thousand, and carpenters, & locksmithes a thousand: al that were strong and apt for warre, did the king of **Babel** bring to **Babel** captiues.

17 **C** **And** the king of **Babel** made **Battaniah** his vncle king in his steade, and chaunged his name to **Zedekiah**.

18 **Zedekiah** was one & twentie yere olde, when he began to reigne, & he reigned eleuen yeres in **Jerusalem**. His mothers name also was **Hamutal** & daughter of **Jeremiah** of **Libnah**.

19 And he dyd euill in the sight of the **Lorde**, according to all that **Iehoiachin** had done.

20 Therefore certainly the wyath of the **Lorde** was against **Jerusalem** and

**Judah** vntill hee cast them out of his sight. And **Zedekiah** rebelled against the King of **Babel**.

CHAP. XXV.

1 **Jerusalem** is besieged of **Nebuchad-nezzar**, and taken. 7 The sonnes of **Zedekiah** are slaine before his eyes, and after are his owne eyes put out. 21 **Judah** is brought to **Babylon**. 25 **Gedaliah** is slaine. 27 **Iehoiachin** is craled.

**A**ND **in** the ninth yere of his reigne, **in** the tenth moneth, and tenth day of **moneth**, **Nebuchad-nezzar** King of **Babel** came, he, and al his hoste against **Jerusalem**, & pitched against it, and they built fortres against it round about it.

2 So the cite was besieged vnto the eleuenth yere of king **Zedekiah**.

3 And **in** the ninth day of the moneth the famine was fore in the city, so that there was no bread for the people of the land.

4 Then the cite was broken by, and all the men of warre [fled] by night, by the way of **gate**, [which is] betwene two walles that was by the kings garden: nolwe the **Caldees** were by the cite rounde about: [and the King] went by the way of the wilderness.

5 But the armie of the **Caldees** pursued after the king, and tooke him in the deserts of **Jericho**, and al his hoste was scattered from him.

6 Then they tooke the king, & caried him by to the king of **Babel** to **Biblah**, where they gaue iudgement vpon him.

7 And they slewe the sonnes of **Zedekiah** before his eyes, and put out the eyes of **Zedekiah**, and bounde him in chaynes, and caried him to **Babel**.

8 **C** **And** in the fift moneth, [and] the nineteenth day of the moneth, which was the nineteenth yere of king **Nebuchad-nezzar** king of **Babel**, came **Nebozadadan** chiefe steward, [and] seruant of the king of **Babel**, to **Jerusalem**.

9 And burnt the house of the **Lorde**, and the kings house, and all the houses of **Jerusalem**, and all the great houses burnt he with fire.

10 And all the armie of the **Caldees** that were with the chiefe steward, brake downe the walles of **Jerusalem** rounde about.

11 And the rest of the people that were left in the city, and those that were fled & fallen to the king of **Babel**, with the remnant of the multitude, did **Nebozadadan** chiefe steward carry away captiue.

12 But the chiefe steward left of the poore of the land to dress the vines, and to till the lande.

f Out of **Jerusalem** and **Judah** into **Babylon**.

lere. 39.1.

and 52.4.

a That is, of

**Zedekiah**.

b Which the

**Caldees** call

**Tiber**, and it

cometh part

of December

and part of

**January**.

[Or, a mount,

c In so much

that the mo-

thers did eat

their children,

Lament. 4.10.

d Which was

a postern

doore of some

secret gate to

issue out.

Dan. 1.1.

d That is, yel-  
ded him selfe  
vnto him by  
the counsell of  
**Jeremie**.

e In **his** reigne  
of the King of  
**Babylon**,  
Chap. 10. 17.  
isa. 39. 6.

2. Chro. 36. 10.  
eith. 2. 6.

Jerem. 37. 1. &  
52. 1.

f **Jeremie** wyl-  
lith Chap. 52.  
12. the tenth  
day, because  
the fire contin-  
ued from the  
seventy day, to  
the end.  
[Or, Captaine  
of the garde.

g While the  
siege endured.



Chap. 20. 17.  
Iere. 27. 42.

13 \*Also y<sup>e</sup> pillars of brasle that were in the houle of the Lord, and the bales, and the brasen Sea that was in y<sup>e</sup> houle of the Lord, did the Caldees breake, and caried the brasle of them to Babel.

h Of these  
read Ezo. 7. 23

14 The pots<sup>h</sup> also and the besomes, and the instruments of musike, and the incense dishes, & all the vessels of brasle that they ministred in, tooke they away.

15 And the ashe pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bales, which Salomo had made for the houle of the Lord: the brasle of all these vessels was without weight.

1. King. 7. 15.  
Iere. 52. 21.  
2. Chro. 3. 15.

17 \*The height of the one pillar was eightene cubites, & the chapter thereon was brasle, and y<sup>e</sup> height of the chapter was with networke three cubites, & pomegranates vpon the chapter round about, all of brasle: and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

i That is, one appointed to succede in the hie priests roome, if he were like of els other wise lected.  
k Jeremie maketh mention of seven, but here he speaketh of them that were the chiefest.

19 And out of y<sup>e</sup> cite he tooke an Eunuche that had the oversight of the men of warre, & a hie men of them that were in y<sup>e</sup> Kings presence, which were founde in the cite, and Sopher captaine of the hoste, who ministred the people of the land, and three troe men of the people of the land, y<sup>e</sup> were found in the cite.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote the, and slew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his own land.

Iere. 40. 5. 9.

22 \*Howbeit there remained people in the lade of Iudah whom Nebuchad-

nezzar King of Babel left, & made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and their men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Netaniam, and Iohanan the sonne of Kareah, and Seraiah y<sup>e</sup> sonne of Tanhumeth the Netophathite, & Jaasaniah y<sup>e</sup> sonne of Maachathi, they & their men.

24 And Gedaliah swore to them, & to their men, and said vnto them, Feare not to bee the seruants of the Caldees: dwell in the land, and serue the King of Babel, and ye shall be well.

25 \*But in the seuenth moneth Ishmael the sonne of Netaniam the sonne of Elthama of the Kings seede, came, & ten men with him, and smote Gedaliah, and he died, and so did hee the Jewes, and the Caldees that were with him at Mizpah.

26 Then all the people both smal and great, and the captaines of the armie arose, and came to y<sup>e</sup> Egypt: for they were afrade of the Caldees.

27 Notwithstanding in the seuen & thirtieth yere after y<sup>e</sup> Jehoiachin King of Iudah was caried away, in y<sup>e</sup> twelfth moneth [and] the seuen and twentieth [day] of the moneth, Evil-merodach King of Babel in the yere that hee began to reigne, did lift vp the head of Jehoiachin king of Iudah out of y<sup>e</sup> prison.

28 And spake kindly to him, and let his throne aboue the throne of the kings that were with him in Babel.

29 And changed his prison garments, and he did continually eate bread before him, all the dayes of his life.

30 And his portion was a continual portion giuen him by y<sup>e</sup> King, euery day a certaine, all the dayes of his life.

l That is, he did exhort the in the name of the Lord, according to y<sup>e</sup> remies counsel, to submit them selues to Nebuchad-nezzar, seeing it was the reuelled will of the Lord.  
Iere. 41. 1.

m Contrary to Jeremies counsel, Iere. 40. 41. and 42. 43. chapter, n Thus long was he, his wife, & his child, y<sup>e</sup> in Babylon, whom Nebuchad-nezzar sonne, after his fathers death preferred to honour vnto y<sup>e</sup> Gods providence y<sup>e</sup> seene of Dauid was referred euen vnto Christ.

o Speaking y<sup>e</sup> he had an ophicleid in y<sup>e</sup> court.

\* Ebr. words of  
dayes,

l Or, of things  
omitted, to  
wit, in the  
bookes of the  
Kings.

## The first booke of the \*Chronicles,

or || Paralipomenon.

### THE ARGUMENT.

THE Jewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the hystories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Jewes write, after their returne from Babylon. This first booke conteyneth a briefe reherfall of the children of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyeth, and giueth thanks to the Lord.

CHAP.



Chap. 20. 17.  
Iere. 27. 42.

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h Of these  
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15 And the ashe pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bales, which Salomō had made for the houle of the Lord: the brasle of all these vessels was without weight.

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### THE ARGUMENT.

THE Jewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the hystories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Jewes write, after their returne from Babylon. This first booke conteyneth a briefe reherfall of the children of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyeth, and giueth thanks to the Lord.

CHAP.



## CHAP. I.

1 The genealogie of Adam & Noah untill Abraham, 27 And from Abraham to Esau. 35 His children, 43 Kings and dukes came of him.



a Speaking, that Sheth was Adams sonne and Enosh Sheths sonne,

b It had bene sufficient to have named Shem, of whome came Abahā and David, but because his worth was reflected by chiefe thiers, mention is also made of Ham and Japheth.

c Who first did lift up himselfe above others,

d Or, Riphath.

e Or, Rodanim.

2 Dam, <sup>a</sup> Sheth, Enosh, 3 Kenan, Mahalaleel, Jered, 4 Henoch, Methuselah, Lamech, 5 Noah, <sup>b</sup> Shem, <sup>c</sup> Ham, and Japheth.

6 The sonnes of Japheth were Gomer, & Magog, & Madai, & Javan, and Tubal, and Bethsheh, and Tiras.

7 And the sonnes of Gomer, Ashkenaz, and Japheth and Togarmah.

8 The sonnes of Ham were Cush & Mizraim, Put and Canaan.

9 And the sonnes of Cush, Seba and Havilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begat Nimrod, who began to be mightie in the earth.

11 And Mizraim begat Ludim and Ananiam, Lehabim and Naphtuhim:

12 Pathumim also, and Casluhim, of whom came the Philistims, & Caphtozim.

13 Also Canaan begat Sidon his first borne, and Heth.

14 And the Jebusite, & the Amorite, and the Girgashite,

15 And the Hivvite, and the Arkite and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The sonnes of Shem were Elam and Asshur, and Arpachshad, & Lud, and <sup>d</sup> Aram, and Uz, and Hul, and Gether, and Bethsheh.

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth divided: & his brothers name was Joktan.

20 Then Joktan begate Almodad & Sheleph, & Hazernauth, and Jerah, & Hadozani, and Uzal & Diklah, & Ebal, & Abimael, and Sheba, & Ophir, and Havilah & Jobab: all these were the sonnes of Joktan.

21 And Shem, & Arpachshad, Shelah, Eber, Peleg, Rehu,

22 Serug, Nahor, Terah,

23 Abim, which is Abraham.

24 The sonnes of Abraham were Ishak, and Ishmael.

29 These are their generacions. \* The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Jisbiam, 30 Mitsina, and Dumah, & Massa, & Hadad, and Tema, 31 Jetur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 And Keturah Abrahams concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, & Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephaph, & Ephar, & Henoch, & Abida, & Eldaah: all these are the sonnes of Keturah.

34 \* And Abraham begat Ishak: the sonnes of Ishak, Esau, and Israel.

35 The sonnes of Esau were Eliphaz, Reuel, & Jeush, & Jaala, & Korah, 36 The sonnes of Eliphaz, Teman, and Omar, & Zephi, and Gatam, & Kenaz, and Timna, and Amalet.

37 The sonnes of Reuel, Rahath, Zerah, Shammah and Ozzah.

38 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.

39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Aelian, and Manahath, and Ebal, Shephit, and Dnam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon, and the sonnes of Dishon, Amran, and Elhan, and Ithyan, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaavan, and Jaakan. The sonnes of Dishon were Uz, and Aran.

43 And these were the Kings that reigned in the lande of Edom, before a king reigned over the childe of Israel, [to wit, Bela the sonne of Beor, and the name of his city was Dinhabah.

44 The Bela died, & Jobab the sonne of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, & the name of his cite was Avith.

47 So Hadad died, and Samlah of Hathereah reigned in his stead.

48 And Samlah died, & Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.

50 And

Gen. 25. 13.

[Or, Hadar.

h Reade Gen.

25. 4.

Gen. 25. 4.

Gen. 21. 2.

i These were

borne of these

daughters, reade

Gen. 36. 4.

Gen. 36. 9.

[Or, Zephro,

k Eliphaz con-

cubine: read

Gen. 36. 12.

l He is also cal-

led Seir the

Heite, which

inhabited most

of Seir, Gen. 36.

20.

Gen. 10. 22. & 11. 10.

m Of whom came the Syrians, & therefore they are called Syrians throughout all the Scripture.

n Othim came the Ethiopians which were afterwards called Ethiopians of Israel, which was Iakob, and Teme, and Teme, because of the excellency of that tribe, & he repeatedly Shem againe, because hee would come to the stocke of Abraham.

o Who came of Shem, and of Shem Shalah Gen. 11. 26. & 17. 5. & 11. 2.

m He maketh

mention of the

kingdomes of

Edom, before

a king reigned

over the childe

of Israel, [to

wit, Bela the

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dead, Husham

of the land of

the Temanites

reigned in his

stead.

46 And when

Husham was

dead, Hadad

the sonne of



50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was **Pat**, and his wifes name **Behetabel** the daughter of **Hatred** the daughter of **Hezahab**.

51 Hadad died also, and there were dukes in Edom, duke **Tinna**, duke **Athah**, duke **Jether**,

52 Duke **Aholibamah**, duke **Elah**, duke **Pinon**,

53 Duke **Kenaz**, duke **Teman**, duke **Obzar**,

54 Duke **Haggiel**, duke **Jram**: these were the dukes of Edom.

## CHAP. II.

2 The genealogie of Iudah unto **Isai** the father of **Dauid**.

**I** these are **Isai** sonnes of **Israhel**, **Reuben**, **Simeon**, **Leui** & **Judah**, **Jishachar**, and **Zebulun**,

2 **Dan**, **Joseph**, & **Beniamin**, **Raphaiah**, **Sad**, and **Ather**.

3 \* The sonnes of **Judah**, **Er**, and **Onan**, and **Shelah**. These three were borne to him of the daughter of **Shua** the Canaanite: but **Er** the eldest sonne of **Judah** was evil in sight of the Lord, and he slew him.

4 \* And **Tamar** his daughter in law bare him **Pharez**, and **Zerah**: so all the sonnes of **Judah** were five.

5 \* The sonnes of **Pharez**, **Hezron** and **Hamul**.

6 The sonnes also of **Zerah** were **Zunri**, & **Ethan**, & **Heman**, & **Calcol**, & **Dara**, which were five in all.

7 And the sonne of **Carmi**, \* **Achar** that troubled **Israell**, transgressing in the thing ercommunicate.

8 The sonne also of **Ethan**, **Azariah**.

9 And **Isai** sonnes of **Hezron** that were borne unto him, **Jerahmeel**, and **Ram** and **Chelubai**.

10 And **Ram** begat **Aminadab**, and **Aminadab** begat **Nahshon** prince of **Judah**, children of **Judah**,

11 And **Nahshon** begat **Salma**, and **Salma** begat **Boaz**,

12 And **Boaz** begat **Obed**, and **Obed** begat **Jishai**,

13 \* And **Jishai** begat his eldest sonne **Eliah**, and **Aminadab** the seconde, and **Shimma** the third,

14 **Nathaneel** the fourth, **Raddai** the fifth,

15 **Ozem** the sixth, & **Dauid** the seventh,

16 Whose sisters were **Zeruiah** and **Abigail**. And the sonnes of **Zeruiah**, **Abishai**, and **Joab**, and **Asahel**.

17 And **Abigail** bare **Amasa**: & **Isai** father

of **Amasa** was **Jether** an **Israhelite**.

18 And **Caleb** the sonne of **Hezron** begat **Jerihoth** of **Azubah** [his] wife, & her sonnes are these, **Jether**, and **Shobab**, and **Ardon**.

19 And when **Azubah** was dead, **Caleb** took unto him **Ephrath**, which bare him **Ihur**.

20 \* And **Ihur** begat **Uri**, and **Uri** begat **Bezaleel**.

21 And afterwarde came **Hezron** to the daughter of **Phachir** the father of **Gilead**, & took her when he was three score yere old, & she bare him **Segub**.

22 And **Segub** begat **Jair**, which had three and twentie cities in the lande of **Gilead**.

23 And **Geshur** with **Aram** took the townes of **Jair** & from them, [and] **Kenath** and the townes thereof, even three score cities. All these were **Israhel** sonnes of **Phachir**, the father of **Gilead**.

24 And after that **Hezron** was dead at **Caleb** **Ephrathah**, the **Abiah** **Hezron** wife bare him also **Ashur** the father of **Tekoa**.

25 And **Isai** sonnes of **Jerahmeel** the eldest sonne of **Hezron** were **Ram** the eldest, then **Sumah**, & **Ozen** & **Ozen** and **Ahiath**.

26 Also **Jerahmeel** had another wife named **Atarah**, which was the mother of **Onam**.

27 And the sonnes of **Ram** the eldest sonne of **Jerahmeel** were **Maaz**, & **Jamin** and **Ekar**.

28 And the sonnes of **Onam** were **Shammnai** and **Jada**. And the sonnes of **Shammnai**, **Madab** and **Abithur**.

29 And the name of the wife of **Abithur** was **Abiahil**, and she bare him **Aghan** and **Holid**.

30 The sonnes also of **Madab** were **Seled** & **Appaim**: but **Seled** died without children.

31 And the sonne of **Appaim** was **Jishi**, and the sonne of **Jishi**, **Shechan**, and the sonne of **Shechan**, **Athai**.

32 And the sonnes of **Jada** the brother of **Shammnai** were **Jether** & **Jonathab**: but **Jether** died without childre.

33 And **Isai** sonnes of **Jonathab** were **Pelet** & **Zaza**. These were the sonnes of **Jerahmeel**.

34 And **Shechan** had no sonnes, but daughters. And **Shechan** had a servant that was an Egyptian named **Jarha**.

35 And **Shechan** gave his daughter to **Jarha** his servant to wife, and she bare him **Athai**.

c Who was called Chelubai, the sonne of Hezron, ver. 9.

Exod. 31. 2.

f Who was prince of moise Gilead, read Rom. 3. 24. 0.

g That is, the Geshurites & Syrians took the townes from Jairs children.

h Which was a town named of the husband and wife, called also Beth-lehem Ephrath, speaking the chief & prince.

k Who dyed whilst his father was alive, and therefore it is said, ver. 34, that Shechan had no sonnes.







lam, & Hananiah, and Shelomith their sister,

20 And Hashubah, and Shel, & Berechiah, and Hazabiah, [and] Jushabhesed, five [in number].

21 And the sonnes of Hananiah [were] Pelatiah, and Jesaiiah: the sonnes of Rephaiah, the sonnes of Arna, & sonnes of Obadiah, the sonnes of Shechemiah.

22 And the sonne of Shechemiah, [was] Shemaiah: and the sonnes of Shemaiah [were] Hattuth, & Igael, & Saraiah, and Peariah and Shaphat, & five.

23 And the sonnes of Peariah [were] Elionai, and Hezekiah, and Azrikani, three.

24 And the sonnes of Elionai [were] Hodaiah, and Eliashib, & Delaiah, and Akub, and Johanan, and Delaiah and Anani, seven.

#### CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Jabez and his prayer, 11 Of Shelub, 24 And Simeon: their habitations, 38 And conquests.

**T**he sonnes of Iudah [were] Pharez, Hezron, & Carmi, and Hur, and Shobai.

2 And Beaiiah the sonne of Shobai begat Jahath, and Jahath begat Ahumai, & Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Jisrael, and Jihna and Jodah: & the name of their sister [was] Hazeleponi.

4 And Penuel [was] the father of Gedoz, & Ezer the father of Hithah: these are the sonnes of Hur the eldest sonne of Ephraiah, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wives, Heleah, and Raarah.

6 And Raarah bare him Ahuzam, and Hopher, and Temem and Haashtrai: these were the sonnes of Raarah.

7 And the sonnes of Heleah [were] Zereth, Jesohar and Ethnan.

8 Also Coz begate Anub, and Zobeab, and the families of Ahaziel the sonne of Hartan.

9 But Jabez was more honourable then his brethren: and his mother called his name Jabez, saying, Because I bare him in sorrow.

10 And Jabez called on the God of Israel, saying, If thou wilt bless me in decree, and enlarge my coastes, and [if] thine hand be with mee, and thou wilt cause me to be delivered from evil, that I bee not hurt. And God graunted the thing that he asked.

11 Of Shelub & brother of Shuah

begate Hethur, which was the father of Elhton.

12 And Elhton begate, Beth-rapha, and Paieah, and Tethumah the father of the cite of Rahath: these are the men of Rehah.

13 And the sonnes of Kenaz [were] Othniel and Zerahiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Joab the father of the valley of craftsmen: for they were craftsmen.

15 And the sonnes of Caleb the sonne of Jephunnah [were] Jiru, & Esrah, and Paani. And the sonne of Esrah [was] Kenaz.

16 And the sonnes of Jehaleel [were] Ziph, and Ziphah, Tiria, and Asarel.

17 And the sonnes of Esrah [were] Jether & Mered, and Ephraim, and he begate Meriam, and Shammai, and Jihah the father of Eshemoa.

18 Also his wife Jehudiah bare Mered the father of Gedoz, and Heber the father of Socho, and Jekuthiel the father of Zanoah: & these are the sonnes of Bithiah the daughter of Pharaoh [which] Mered took.

19 And the sonnes of the wife of Hodaiah, the sister of Raham the father of Esrah [were] the Garmites, and Eshemoa the Naachathite.

20 And the sonnes of Shimon [were] Amnon and Rimmah, Ben-hanan and Tilon. And the sonnes of Jithi [were] Zoheth, and Ben-zoheth.

21 The sonnes of Shelah, the sonne of Judah [were] Er the father of Lerah, & Laadah the father of Harathah, and the families of the households of them that wrought fine linen in the house of Ahbea.

22 And Jokim & the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, and Jathubi Lehem. [These] also are ancient things.

23 These were potters, and dwelt among plantes and hedges: & there they dwelt with the King for his worke.

24 The sonnes of Simeon [were] Penuel, and Jamin, Jarib, Zerah, and Shaul.

25 Whose sonne [was] Shallum, [and] his sonne, Hishlam, & his sonne, Hishma.

26 And the sonnes of Hishma, Hamuel [was] his sonne, Zachur his sonne, [and] Shimei his sonne.

L. i.

27 And

The toppe of that valley where the artificers dwelt.

Called also Esron.

Or, she bare, meaning, the second wife of Esrah.

Or, of whom he had Mered.

Gen. 38. 1, 2, 3.

Or, of the inhabitants of Lehem.

They were king Davids gardeners and served him in his works.

Gen. 46. 10, exod. 6. 19.

His sonne Shad is here omitted.

So & Shemai was Shechemiah's natural sonne, & the other five his nephews, and in all were six.

Speaking, they came of Iudah, as nephews and kinsmen: only Pharez was his natural sonne. Gen. 38. 29, and 46. 12, chap. 2. 4.

The first borne of his mother, and not the eldest sonne of his father.

Otherwise called Hithiel, Judg. 1. 13.

It is to be understood, that then he would be accomplished his hope, which he made.



## CHAP. V.

27 And Shimei had sixtene sonnes, and six daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at Beer-sheba, & at Holadah, and at Hazar Shual,

29 And at Zibah, and at Esem, and at Tolad,

30 And at Bethuel, and at Hor-mah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Sufin, at Beth-birei, & at Shara-ram. these were their cities vnto the reign of David.

32 And their towynes [were] Etam, and Ain Rimmon, and Tochen, and Ahan, five cities.

33 And all their towynes that were rounde about these cities vnto Baal. These are their habitations and the declaration of their genealogie,

34 And Jeshobab & Jamlech, and Josuah the sonne of Amathiah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Aziel,

36 And Elionai, and Jaakobah, and Jeshobah, and Alaiah, and Adiel and Jesimiel and Benaiah,

37 And Ziza the sonne of Shipheth, the sonne of Allon, the sonne of Jedayah, the sonne of Shimi, the sonne of Shemaiah.

38 These were famous princes in their families, & increased greatly their fathers houses.

39 And they<sup>1</sup> went to the entering in of Gedor, euen vnto the East side of the valley to seeke pasture for their sheepe.

40 And they founde fat pasture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the daies of Hezekiah king of Judah, and smote their tentes, and the inhabitants that were founde there, & destroyed the utterly vnto this day, and dwelt in their rounne, because there was pasture there for their sheepe.

42 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, [and] Neariah, and Kophai, & Uzziel<sup>2</sup> sonnes of Jithai [were] their captaines,

43 And they smote the rest of Amalek that had<sup>3</sup> escaped, and they dwelt there vnto this day.

<sup>1</sup> The birthright taken from Reuben and giuen to the sonnes of Joseph. <sup>2</sup> The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Simeon.

**R**euben the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bedde, [therefore] his birthright was giuen vnto the sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Judah prevailed about his brethren, and of him [came] the prince, but the birthright [was] Josephs.

3 The sonnes of Reuben the eldest sonne of Israel, [were] Hanoch & Palu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, [and] Shimei his sonne,

5 Bichah his sonne, Reaiah his sonne, [and] Baal his sonne,

6 Beerah his sonne: Whom Tilgath Pilnezer king of Ashur caried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel & Zechariah [were] the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, sonne of Joel, which dwelt in<sup>4</sup> Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastwarde he inhabited vnto the entering in of the wilderness from the river<sup>5</sup> Perath: for they had much cattel in the lande of Gilead.

10 And in<sup>6</sup> dayes of Saul they warred with the Hagariths, which fell by their hands: & they dwelt in their tentes in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against the in the lande of Bashan, vnto Salchah.

12 Joel [was] the chiefe, and Shapham the second, but Jaanai and Shaphat [were] in Bashan.

13 And their brethren of the house of their fathers [were] Michael, and Meshullam, and Sheba, & Sorai, and Jakan and Zia, and Eber, seven.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jacobah, the sonne of Gilead, the sonne of Michahel, the sonne of Jethithai, the sonne of Jahdo, the sonne of Izur.

15 Alti the sonne of Abdiel, the sonne of Guni [was] chiefe of the householde of their fathers.

Gene. 35. 22. & 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefe of all the tribes according to Iacobes prophesie, Gen. 49. 8. because Esau should come of him.

c Gen. 46. 9. exod. 6. 14. nom. 26. 3.

c To wit, in the time of Esau king of Israel, 2. king. 15. 29.

d These places were beyond Jordan towards the East in the land giuen to the Reubenites.

e Or, Euphrates. The Romans call it Euphrates. The Romans call it Euphrates. The Romans call it Euphrates.

i These cities belonged to the tribe of Judah, Josh. 19. 1. and were giuen to the tribe of Simeon.

k Then David called them to the tribe of Judah.

l For the tribe of Simeon was so great in number, that in the time of Esau king of Israel, he sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul & David.



f Both the whole countrey and one particular citie were called by this name  
Bathan,

16 And they dwelt in Gilead in <sup>f</sup> Bathan, & in the towines thereof, & in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham King of Iudah, and in the dayes of Jeroboam <sup>g</sup> of Israel.

18 <sup>g</sup> The sonnes of Reuben and of Gad, & of halfe the tribe of Manasseh of those <sup>h</sup> were valliant men, able to beare shield, and sword, and to draw a bow, exercised in warre, were foure and foure thousande, leuen hundredeth and threescore, that went out to the warre.

19 And they made warre with thee Hagarims, with <sup>i</sup> Jetur, and Raphish, and Rodab.

20 And they were <sup>h</sup> holpen against them, and the Hagarims were deliuered into their hande, and all that were with them: for they tryed to God in the battell, and he heard them, because they trusted in him.

21 And they ledde away their cattell, [euen] their camels fiftie thousande, and two hundredeth, & fiftie thousande sheepe, and two thousand asses, and of <sup>j</sup> persons an hundredeth thousand.

22 For many fel dolbne wounded, because the warre was of God. And they dwelt in their steades vntil <sup>k</sup> captiuitie.

23 And the childre of the halfe tribe of Manasseh dwelt in the lande, from Bathan vnto <sup>l</sup> Baal Hermon, and Senu, and vnto mount Hermon: [for] they increased.

24 And these were the heads of the householdes of their fathers, euen Ephraim, and Ithi, and Eliel, & Azriel, and Jeremias, and Hodanah, & Jahdiel, strong men, valliant [and] famous heads of the householdes of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whom God had destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Asshur, and the spirit of Tiglath pileser King of Asshur, and hee caried them away: [euen] the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them vnto <sup>m</sup> Halah and Habor, and Hara, and to the river Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their order in the ministrie of the Tabernacle, 49 Aaron and his sonnes Priests, 54-57 Their habitations.

**T**he sonnes of Leui [were] Gerthom, Kohath, and Merari.

2 <sup>n</sup> And <sup>o</sup> sonnes of Kohath, Amram, Jshar, and Hebzon & Uzziel,

3 And the childre of Amram, Aaron, and Moses and Miriam. And <sup>p</sup> sonnes of Aaron, <sup>q</sup> Nadab, and Abihu, and <sup>r</sup> Eleazar, and Jthamar.

4 Eleazar begate Phinehas. Phinehas begate Abithua,

5 And Abithua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate <sup>s</sup> Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was <sup>t</sup> Priest in <sup>u</sup> house that Salomon built in Ierusalem)

11 And Azariah begat Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Jehozadak,

15 And <sup>v</sup> Jehozadak departed when the Lorde caried away into captiuitie Iudah and Ierusalem by the hande of Nebuchad-nezzar.

16 <sup>w</sup> The sonnes of Leui [were] Gerthom, Kohath, and Merari.

17 And these be the names of <sup>x</sup> sonnes of Gerthom, Libni, and Shimai.

18 And the sonnes of Kohath [were] Amram, & Jshar, & Hebzon & Uzziel.

19 The sonnes of Merari, Mahli and Gushi: and these are the families of Leui concerning their fathers.

20 Of Gerthom, Libni his sonne, Jashah his sonne, Zimnah his sonne,

21 Joah his sonne, Jddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, <sup>y</sup> Ammadab his sonne, <sup>z</sup> Kohath his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiaph his sonne, and Assir his sonne,

24 Tabath his sonne, Uriel his sonne, Uziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahinoth.

Li.ii.

26 Elkanah,

Gene.46.11.  
Exod.6.16.  
chap.23.12.

Leuit.10.1.  
Nomb.20.25.

a Which was his priest after that Abinath was deposed, according to the prophesie of Eli & Heli, 1 Sam.2.37.

b And did valiantly resist king Uzziel, who would haue blisped the Priests of Ase, 2 Chron. 26.17,18.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2 King. 25.18.

d Who seemeth to be called Jshar, Ex. 6.21.

Nomb.16.1.

g These remain were <sup>h</sup> sonnes of Ithimael, Gen.25.15.  
h To wit, by the Lorde, that gaue them the victorie,

i Ebr. foules of men.

j Opening, the captivity of the ten tribes vnder Tiglath pileser, k Otherwise called, Baal-gad,

l This God stirred up the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice & ambition, 2 King. 18.11.



26 Elkanah, the sonnes of Elkanah, Zophai his sonne, & Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest: Gashm, then Abiah.

29 ¶ The sonnes of Merari [were] Bahli, Libni his sonne, Shimei his sonne, Uziah his sonne,

30 Shimea his sonne, Haggiah his sonne, Afsiah his sonne.

31 And these be they whom David set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministered before the Tabernacle, even the Tabernacle of the Congregation with singing, until Solomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custome.

33 And these ministered with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, & sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, & sonne of Nahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Asariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Asir, the sonne of Ebiasaph, the sonne of Kohath,

38 The sonne of Issar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.

39 And his brother Asaph stood on his right hand: [and] Asaph was & sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baasiah, the sonne of Galchiah,

41 The sonne of Ethni, the sonne of Zerach, the sonne of Adaiab,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Jahath, the sonne of Gerthom, the sonne of Levi.

44 And their brethren the sonnes of Merari [were] on the left hande, [even] Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, & sonne of Amasiah, the sonne of Hilkiah,

46 The sonne of Ansi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Bahli, the sonne of

Hushi, the sonne of Merari, the sonne of Levi.

48 ¶ And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God,

49 But Aaron and his sonnes burnt incense upon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 These are also & sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abisua his sonne,

51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,

52 Merarioth his sonne, Amariah his sonne, Abitub his sonne,

53 Zadok his sonne, [and] Ahimaaz his sonne.

54 ¶ And these are the dwelling places of the throughout their townes and coastes, [even] of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.

55 So they gave them Hebron in the land of Judah & the suburbs thereof round about it.

56 But the fieldes of the citie, and the villages thereof they gave to Eleb the sonne of Zephunneh.

57 And to the sonnes of Aaron they gave the cities [of Judah] for refuge, [even] Hebron and Libna with their suburbs, & Jattir and Esthemoa with their suburbs,

58 And Hebron with her suburbs, [and] Debir with her suburbs,

59 And Ashan and her suburbs, & Beth-Emeth and her suburbs:

60 ¶ And of the tribe of Benjamin, Gaba and her suburbs, and Almeth with her suburbs, and Anathoth with her suburbs: all their cities [were] thirtene cities by their families.

61 And unto the sonnes of Kohath the remnant of the familie of the tribe, [even] of the halfe tribe of the halfe of Manasseh, by lot ten cities.

62 And to the sonnes of Gerthom according to their families out of the tribe of Issachar, & out of the tribe of Acher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtene cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, & out of the tribe of Gad, and

<sup>i</sup> The Levites are called the singers brethren because they came of the same stocke, k Read Rom. 4.4.

<sup>e</sup> Who is also called Joel, 1. Sam. 8.2. and the 37. verse of this chapter.

<sup>f</sup> After it was brought to that place where the Temple should be built, and was no more carried to and fro. g Read Eccl. 27.21.

<sup>h</sup> Or, nephew.

<sup>h</sup> Or, cousin. h Sheming, the cousin of Heman, verse 33.

<sup>i</sup> Cities which were given to the Levites.

<sup>m</sup> They were first appointed, and prepared for.

<sup>n</sup> Which was also called Kirjath-arba, Gene. 23.2. Josh. 21.11.

<sup>o</sup> That he that had killed a man might flee thence unto his sanctuary till his cause were tried, Deu. 19.2. p Which Joshua called Hebron, Josh. 15.5. & 21.15

<sup>q</sup> D, Almon, Josh. 21.18.

<sup>r</sup> That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh and out of Ephraim, vers. 66.

out



out of the tribe of Zebulun, by lotte twelve cities.

64 Thus the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by [their] names.

66 And they of the families of s<sup>onnes</sup> of <sup>2</sup> <sup>hath</sup>, had cities [and] their coasts out of the tribe of Ephraim.

67 \* And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Jokmeam also and her suburbs, and Beth-hozon with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasse, Aner and her suburbs, and Beileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of <sup>1</sup> Serthom out of the family of the halfe tribe of Manasse, Golan in Baschan, and her suburbs, and Astaroth with her suburbs,

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath & her suburbs,

73 Ramoth also & her suburbs, and Anem with her suburbs,

74 And out of the tribe of Asher, Baschal and her suburbs, and Abdon and her suburbs,

75 And Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Bedesh in Galilee and her suburbs, and Hannun & her suburbs, & Kiriat-haim and her suburbs,

77 Vnto the rest of the childre<sup>n</sup> of Zebulun, [were] giuen out of the tribe of Zebulun, Rimmon and her suburbs, & Laboz and her suburbs,

78 And on the other side Jordan [by] Jericho, euen on the East side of Jordan, out of the tribe of Reuben, \* Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 And Kedemoth with her suburbs, and Sephaath with her suburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Bahanaim with her suburbs,

81 And Bethbon with her suburbs, & Jaazer with her suburbs.

## CHAP. VII.

1 The genealogie of Issachar, Benjamin, 13 Naphtali  
14 Manasse, 20 Ephraim, 30 And Asher.



And the sonnes of Issachar were Tola & Puah, Ja-  
Hub, and Shimron, foure.

2 And the sonnes of Tola, Uzzi, and Rephaiah, & Jerial, and Jahmai, and Jibsam, & Simeuel, heads in the households of their fathers. Of Tola [were] valiant men of warre in their generations. <sup>b</sup> Whole number [was] in the dayes of Dauid two & twenty thousand, and six hundred.

3 And the sonne of Uzzi [was] Issachariah, & the sonnes of Issachariah, Michahel, and Obadiah, and Joel, and Issachiah, fise men all princes.

4 And with them in their generations after s<sup>on</sup> household of their fathers [were] bandes of men of warre for battell, six & thirty thousand: for they had many wines and children.

5 And their brethren among all the families of Issachar [were] valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.

6 The sonnes of Benjamin [were] Zela, and Becher, and Jediael, three.

7 And the sonnes of Zela, Ezbon, & Uzzi, and Uzziel, and Jerimoth, and Jir, fise heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Joash, and Eliezer, and Elieonai, and Omri, and Jerimoth, & Abiah, and Anathoth, and Alnatheth: all these were the sonnes of Becher.

9 And they were nombred by their genealogies according to their generations, and the chief of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.

10 And the sonne of Jediael [was] Bilhan, & the sonnes of Bilhan, Jeush, and Benjamin, and Ehud, and Chenanah, and Zethan, and Tharshish, and Ahithabar.

11 All these were s<sup>onnes</sup> of Jediael, chief of s<sup>onnes</sup> fathers, valiant men of warre, seuentene thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim, & Huppim [were] the sonnes of Jir, [but] Hushim [was] the sonne of another.

13 The sonnes of Naphtali, Jahziel, and

<sup>a</sup> Or, Phuah, a city also is called Job, Gen. 46. 13.

<sup>b</sup> That is, their number was founde thus great, viz. Dauid nombred the people 2 Sam. 24. 1.

<sup>c</sup> Speaking, the foure sonnes & the father.

<sup>d</sup> Or, kinsmen,

<sup>e</sup> Called also Abiel, Gen. 46. 21. Item, 26. 38.

<sup>f</sup> Which were the chiefest of them there were seuen in all, as appeareth, Gen. 46. 21.

Iosh. 21. 25.

<sup>g</sup> Or, Tanach, Iosh. 21. 25.

<sup>h</sup> Or, Gath-rimmon.

<sup>i</sup> City in the first verse is called also Serthom.

<sup>j</sup> Or, Beethreah, Iosh. 21. 27.

<sup>k</sup> Or, Kithon, Iosh. 21. 28.

<sup>l</sup> Or, Ramoth, Iosh. 21. 29.

<sup>m</sup> Or, Engannim, Iosh. 21. 29.

<sup>n</sup> Or, Helkai, Iosh. 21. 31.

<sup>o</sup> Or, Am-moth-dor, Iosh. 21. 32.

<sup>p</sup> Or, Kartah, Iosh. 21. 32.

<sup>q</sup> Or, Jokmeam, Iosh. 21. 34.

<sup>r</sup> Or, Kartah, Iosh. 21. 34.

Iosh. 20. 8, and 21. 36.

<sup>s</sup> Or, Iri, speaking, he was not the sonne of Benjamin, but of Dan, Gen. 46. 23.

<sup>t</sup> Or, of Asher.



¶ Or, Shulem,  
Gen. 46. 24.  
g These came  
of Dan and  
Naphtali,  
which were  
the sonnes of  
Bilhah, Gen.  
46. 23, 24, 25.  
No. 23, 24, 31.  
ioth, 17. 1.

and Guni, and Jezer, and Shallum of the sonnes of Bilhah.

14 The sonne of Manasseh [was] Achiel whom the bare vnto him, but his concubine of Aram bare Bakhir the father of Gilead.

15 And Bakhir tooke to wife [his sister] of Huppim & Shuppim, and the name of their sister was Paachah. And the name of the seconde [sonne] was Zelophehad, and Zelophehad had daughters.

16 And Paachah the wife of Bakhir bare a sonne, and called his name Hebereth, and the name of his brother was Shereeth: and his sonnes [were] Uliam and Bakem.

17 And the sonne of Uliam [was] Bedan. These were [his] sonnes of Gilead the sonne of Bakhir, the sonne of Manasseh.

18 And his sister Holeceth bare Jethod, and Abiezer, and Bahalah.

19 And the sonnes of Shenuba [were] Abian, and Sherchem, and Lethi, and Aniam.

20 ¶ The sonnes also of Ephraim [were] Shuthelah, and Zered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his daughter [was] Sherah, which built Beth-horon the nether, and the upper, and Gizon Sherah.

25 And Rephah [was] his sonne, and Reheph, and Teliab his sonne, and Tahan his sonne,

26 Laadan his sonne, Anumthud his sonne, Elithama his sonne,

27 Non his sonne, Jehoehua his sonne.

28 And their possessions and their habitations [were] Beth-el, and the villages thereof, and Eastwarde Naaran, and westwarde Geser with the villages thereof, Shechem also and the villages thereof, vnto [Azzah], and the villages thereof,

29 And by the places of the children of Manasseh, Beth-shean and her vil-

lages, Taanach and her villages, Migdo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

30 ¶ The sonnes of Ather [were] Innah, and Ihuah, and Ihuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Balchiel, which is the father of Birzaith.

32 And Heber begate Japhlet, and Shomer, and Notham, and Shuah their sister.

33 And the sonnes of Japhlet [were] Balach, and Rimbal, and Ashuath: these were the children of Japhlet.

34 And the sonnes of Shamer, Ahi, and Rohgab, Jethubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Jimna, & Sheleth and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Jimrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ichban, and Beera.

38 And the sonnes of Jether, Jephumeh, and Jispa and Ara.

39 And the sonnes of Ulla, Harah, & Haniel, and Rizia.

40 All these were the children of Ather, the heads of their fathers houses, noble men, valiant men of warre [and] chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of sixe and twenty thousand men.

# CHAP. VIII.

1 The sonnes of Benjamin, 33 And race of Saul,

**B**eniamin also begate Bela his eldest sonne, Ashbel the second, and Aharah the third, 2 Rohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abithua, & Raaman & Ahoah, 5 And Gera, and Shephuphan, and Huram.

6 And these are [his] sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were carried away captiues to Donathah,

7 And Raaman, and Ahiash, & Gera, he carried them away captiues: and he begate Uzza, and Abihud.

8 And Shabaraim begate [certaine] in [his] countrey of Moab, after he had sent away Hushim and Saara his wiues,

Gen. 46. 17.

¶ Or, Kigbal.

h Meaning,  
the sister of Elead,

i Which was  
one of the five  
principall ci-  
ties of the tri-  
butim, sicut  
the Ephra-  
mites,  
¶ Or, kinfolk.

¶ Or, neccc.

k To wit, of  
Ephraim.

¶ Or, Adaiab.

a He continu-  
eth in the de-  
scription of the  
tribe of Benja-  
min, because  
his purpose is  
to set forth the  
genealogie of  
Saul,

b Meaning, [his]  
inhabitants of  
the citie Geba.

c To wit, E-  
hud.

d After he had  
put away his  
two wiues.



9 He begat, I say, of Hodeh his wife, Jobab & Zibia, & Hetha, & Halthani,  
10 And Jeziz and Shachia, and Pirma: these were his sonnes [and] chiefe fathers.

11 And of Hushim hee begate Ahitub and Elpaal.

12 And 5 sonnes of Elpaal [were] Eber, & Hitham & Shamed (which built Ono, and Lod, and the villages thereof)

13 And Seriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)

14 And Ahio, Shashak & Jerimoth,

15 And Sebadiah, & Arad, and Ader,

16 And Michael, and Jshaph, and Jo-  
ha, the sonnes of Seriah,

17 And Zebadiah, and Hethullam, and Hiski, and Heber,

18 And Jshmerai and Jshiah, and Jobab, the sonnes of Elpaal,

19 Jakim also, & Zichri, and Saddi,

20 And Elenai, & Zillethai, & Eliel,

21 And Abaiah, & Bereaiah, and Shimirath the sonnes of Shimei,

22 And Jshpan, and Eber, and Eliel,

23 And Abdon, & Zichri, and Hanan,

24 And Hanamah, and Elam, and Antothiah,

25 Jphedeiah & Penuel the sonnes of Shashak,

26 And Shamsherai, and Sheharah, and Achaliah,

27 And Jaarethiah, and Eliah, and Zichri, the sonnes of Jeroham.

28 These were the chiefe fathers according to their generations, [euē] princes, which dwelt in Jerusalem.

29 And at \* Gibeon dwelt the father of Gibeon, & the name of his wife [was] Paachah.

30 And his eldest sonne [was] Abdon, then Zur, & Kish, & Baal, and Nadab,

31 And Gidoy, and Ahio, & Zacher.

32 And Hithloth begate Shimeah: these also dwelt with their brethren in Jerusalem, [euē] by their brethren.

33 And 6 Per begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Hachishua, and Abinadab, and 8 Echaal.

34 And 7 sonnes of Jonathan [was] Merib-baal, and Merib-baal begate Pirath.

35 And the sonnes of Micah [were] Pithon, and Helech, & Tarea & Ahaz.

36 And Ahaz begate Jehoahaz, and Jehoahaz begate Alemeth, and Azma-

ueh, & Zimri, and Zimri begate Moza,  
37 And Moza begate Bineah, whose sonne [was] Raphah, [and] his sonne Elealah, [and] his sonne Azel.

38 And Azel had five sonnes, whose names are these, Azrikam, Bocheru & Jshmael, and Sheariah, & Obadiah, & Hanan: all these were 5 sonnes of Azel.

39 And the sonnes of Eshai his brother [were] Alam his eldest sonne, Jehush 5 second, and Eliphelet the third.

40 And the sonnes of Alam [were] valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundredth and fiftie: all these were of the sonnes of Benjamin.

## CHAP. IX.

1 All Israel and Iudah nombred, 10 Of the priests, and Levites, 11, 18 And of their officers.

**T**HUS all Israel were nombred by their genealogies: and behold, they are written in the booke of the kings of Israel & of Iudah, [ & they were ] carried away to Babel for their transgressiō.

2 And the chiefe inhabitants that dwelt in their own possessions, [and] in their own cities, [euē] Israel, 5 priests, the Levites, and the 5 Reubenites.

3 And in Jerusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 That the sonne of Amihud the sonne of Omri, the sonne of Zimri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shilomi, Aiaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Jenei, & their brethren six hundredth and ninetie.

7 And of 5 sonnes of Benjamin, Salu, the sonne of Hethullam, the sonne of Hodaiah, the sonne of Halaiah.

8 And Ibneiah the sonne of Jeroham, and Elah the sonne of Uzzi, the sonne of Hichri, and Hethullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Jbmiah.

9 And their brethren according to their generations nine hundredth, fiftie and six: all these men were chiefe fathers in the householde of their fathers.

10 And of the priests, Jedatiah, and Jchoarib, and Jachin,

11 And Asariah the sonne of Hilkiah, the sonne of Hethullam, the sonne of Zadok, the sonne of Heraloth, 5 sonne of Ahitub the chief of the house of God.

12 And

[Or, Arahah.

e The chiefe of the tribe of Benjamin that dwelt in Jerusalem, Chap. 9. 35.

f Who is the 1. Sam. 9. 1. is called Abiel.

g He is also named Jshobab, 2. Sam. 2. 8.

h He is likewise called Jephthab, 2. Sam. 9. 6.

a Hitherto he hath described their genealogies before they went into captivity, & now he describeth their history after their returne, b spanning, the Gibonites, which served in the Temple, readde Josh. 9. 23.

[Or, chiefe of the families,

c That is, he was the chiefe priest.



12 And Abiaiah the sonne of Jeroham, the sonne of Balthur, the sonne of Balchiah, and Baasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Beshullam, the sonne of Beshillemuth, the sonne of Zimner.

13 And their brethren the chiefe of the households of their fathers a thousande, seven hundredz and threescore valiant men, for the <sup>d</sup> worke of the seruice of the house of God.

14 And of the Leuites, Shemaiah the sonne of Balthub, the sonne of Azrikam, the sonne of Balthabiah of <sup>e</sup> sonnes of Herari,

15 And Bakkakhar, Hereth & Salal, and Bathaniah the sonne of Bicha, the sonne of Zichri, the sonne of Alaph,

16 And Obadiah <sup>f</sup> sonne of Shemaiah, the sonne of Salal, the sonne of Jeduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Bethphathites.

17 And <sup>g</sup> porters were Shallum, & Akkub, & Talmon, and Ahiman, & their brethren: Shallum [was] the chiefe.

18 For they were porters to this time by copanies of the children of Leui vnto the kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebialaph the sonne of Korah, and his brethren the Korathites (of the house of their father) [were] ouer the worke, [and] office to keepe the gates of the <sup>h</sup> Tabernacle: so their families [were] ouer the hoste of the Lorde, keeping the entrie.

20 And Bshineas the sonne of Eleazar was their guide, & the Lord [was] with him.

21 Zechariah the sonne of Beshelemiah [was] the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredz and twelue, which were nombred according to their genealogies by their tolunes. Dauid established these and Samuel the Seer [in] their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastwarde, westwarde, Northwarde, and Southwarde.

25 And their brethren, [which were] in their tolunes, came at <sup>i</sup> seven dayes from time to time with them.

26 For these foure chief porters were in perpetual office, and were of the Leuites and had charge of the chambers, & of the treasures in the house of God.

27 And they lay rounde about the house of God, because the charge [was] theirs, and they tauled it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the <sup>j</sup> floure, and the wine, and the oyle, and the incense, and the swete odours.

30 And certaine of the sonnes of the Priestes made ointmentes of swete odours.

31 And Mattithiah one of <sup>k</sup> Leuites which was the eldest sone of Shallum the Korhite, had the charge of <sup>l</sup> thinges that were made in the fying pan.

32 And other of their brethren <sup>m</sup> sonnes of Korah had <sup>n</sup> ouersight of the new bread to prepare it euery Sabbath.

33 And these are the fingers, the chief fathers of the Leuites, [which dwelt] in the chambers, and had none other charge: for they had to doe in that busynesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 And in Gibeon dwelt the father of Gibeon, Jeiel, and the name of his wife [was] Maachah.

36 And his eldest sonne [was] Abdon, then Zur, and Bish, and Baal, and Mer, and Nadab,

37 And Gedoz, and Ahio, and Zechariah, and Hikoeth.

38 And Hikoeth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And <sup>o</sup> Mer begate Bish, and Bish begate Saul, and Saul begate Jonathan and Balchithua, and Abmadab and Eshbaal.

40 And the sonne of Jonathan [was] Merib-baal: and Merib-baal begate Pichah.

41 And the sonnes of Pichah [were] Pithon, and Seleth and Tahrea.

42 And Abaz begate <sup>p</sup> Jarah, and Jarah begate Alemeth, and Azmaueh and Zimri, and Zimri begate Hosa.

43 And

<sup>d</sup> To serue in the Temple, & every one according to his office.

<sup>e</sup> So called, because <sup>q</sup> king came into the Temple thereby, and not the common people.

<sup>f</sup> Their charge was, that none should enter into these places, which were onely appointed for <sup>r</sup> priests to minister in.

<sup>g</sup> Or, for their fidelitie,

<sup>h</sup> They serued weekly, as Ezek. 4. 10.

<sup>i</sup> Or, opening of the doores.

<sup>j</sup> Whereof the meate offering was made, Leuit. 2. 1.

<sup>k</sup> Exod. 25. 30.

<sup>l</sup> But were continually occupied in singing psalms to God.

<sup>m</sup> Chap. 8. 29. <sup>n</sup> Or, Abigibon.

<sup>o</sup> 1. Sam. 14. 51. chap. 8. 33.

<sup>p</sup> Who was also called Jarah, chap. 8. 36.



43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne [was] Eleajah, and his sonne Azel.

44 And Azel had five sonnes, whose names are these, Asrikani, Bocheru, & Imnai, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

## CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dyeth, 5 And his sonnes also, 13 The cause of Sauls death.

2 Sam. 31. 1.



When \*the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, & Abinadab, and Malchithua the sonnes of Saul.

† Ebr. found.

3 And the battell was fore against Saul, and the archers \* hit him, and he was wounded of the archers.

4 Then saide Saul to his armour bearer, Draw out thy sword, and thrust me through therewith, least these vncircumcised come and mocke at me: but his armour bearer woulde not, for he was fore afrayde: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon the sword, and dyed.

6 So Saul died, and his three sonnes, and all his house, they dyed together.

7 And when all the men of Israel that were in the valley, sawe howe they fledde, and that Saul and his sonnes were dead, they forooke their cities, & fled away, and the Philistims came, and dwelt in them.

† Ebr. fallen.

8 And on the morowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes \* lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the lande of the Philistims rounde about, to publish it vnto their idoles, and to the people.

10 And they layde vp his armour in the house of their god, and set vp his head in the house of \* Dagon.

a Which was the stole of the Philistims, & from the bellic downwarde had the forme of a ffly, and vprwarde of a man,

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodyes of his sonnes, and brought them to Iabesh, and buryed the bones

of them vnder an oke in Iabesh, and safed seuen dayes.

13 So Saul dyed for his transgression, & he comitted against the Lord, \* & he comitted against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a \* familiar spirit,

|| Or, witch, & sorceresse. 1 Sam. 28. 8.

14 And asked not of the Lord: therefore he slewe him, and turned the king: dome vnto Dauid the sonne of Ishai.

## CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron, 5 The Jebusites rebel against Dauid, from whence he taketh the towne of Zion, 6 Ioab is made captaine, 10 His valiant men.



When \* all Israel \* gathered them selues to Dauid vnto Hebron, saying, Beholde, we are thy bones and thy flesh.

2 Sam. 5. 1. a This was after the death of Ithoboth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeres & six monthes in Hebron, 2 Sam. 5. 5.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid King ouer Israel, \* according to the word of \* the Lord by the hand of Samuel.

1 Sam. 16. 13.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the towne of Zion, which is the citie of Dauid.

2 Sam. 5. 8.

6 And Dauid said, \* Whosoever smiteth the Jebusites first, shall be the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, & was captaine.

7 And Dauid dwelt in the towne: therefore they called it the citie of Dauid.

2 Sam. 5. 9.

8 \* And he built the citie on euery side, from Billo euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered, and grewe: for the Lord of hostes [was] with him.

2 Sam. 23. 8.

10 ¶ These also are the chiefe of the valiant me that were with Dauid, and ioyned their force to him in his kingdom vnto al Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant me whom Dauid had, Iashebeam the sonne of Achymon, the \* chiefe among thirtie: he lift vp his speare against thre hundred, whom he slew at one time.

b Opening, the most excellent and best esteemed for his valiantnes: some read, the chiefe of the princes,

12 And



12 And after him [was] Eleazar the  
|| Or, his vncle. sonne of Dodo the Aholite, which was  
 one of the three valiant men.

13 He was w<sup>th</sup> Dauid at Bat-danun,  
 and there the Philistins were gathered  
 together to battell: and there was a par-  
 cel of ground full of barley, and the people  
 fled before the Philistins.

14 And they stood in the mids of the  
 fieelde, and saued it, and slew the Phil-  
 istins: so the Lord gaue a great victorie.

15 And three of <sup>¶</sup> thirtie captaines  
 went to a rocke to Dauid, into the caue  
 of Adullam. And the armie of the Phil-  
 istins camped in the valley of Rephaim.

16 And when Dauid [was] in <sup>¶</sup> hold, <sup>¶</sup>  
 Philistins garison [was] at Beth-lehem.

17 And Dauid longed, and said, \*Oh,  
 that one woulde giue me to drinke of the  
 water of the well of Beth-lehem that is  
 at the gate.

18 Then these three brake thorow the  
 hoste of the Philistins, and drew water  
 out of the well of Beth-lehem that was  
 by the gate, and tooke it and brought it  
 to Dauid: but Dauid would not drinke  
 of it, but powred it [for an oblation] to  
 the Lord.

19 And saide, Let not my God suffer  
 me to do this: should I drinke <sup>¶</sup> blood  
 of these mes lues: for they haue brought  
 it with the teopardie of their lues:  
 therefore he would not drinke it: these  
 things did these three nightie men.

20 And Abishai <sup>¶</sup> brother of Joab,  
 he was chiefe of the three, & he lift vp his  
 speare against three hundred, & [¶] slewe  
 them, & had the name among the three.

21 Among the three he was more ho-  
 norable then the two, and he was their  
 captaine: \*but he attained not vnto the  
 [first] three.

22 Benaiah the sonne of Jehoiada  
 (the sonne of a valiant man) which had  
 done many acts, [and was] of Kabzeel,  
 he slewe two strong men of Joab: he  
 went downe also and slewe a lion in the  
 muddes of a pit in time of snowe.

23 And he slewe an Egyptian, a man  
 of great stature, [even] five cubites long,  
 & in the Egyptians hand [was] a speare  
 like a weauers beame: and he went  
 downe to him with a staffe, and plucked  
 the speare out of the Egyptians hande,  
 and slewe him with his owne speare.

24 These things did Benaiah the  
 sonne of Jehoiada, and had the name  
 among the three worthies.

25 Beholde, he was honourable a-

mong thirtie, but he attained not vnto  
 the [first] three. \*And Dauid made  
 him of his counsell.

26 These also were valiant me of  
 warre, Alabel the brother of Joab, El-  
 hanan the sonne of Dodo of Beth-lehem,

27 Shammoth the Harodite, He-  
 lez the Pelonite,

28 Ira the sonne of Ikkezh the Te-  
 koite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Itai the  
 Aholite,

30 Baharai <sup>¶</sup> Netophathite, Heled  
 the sonne of Baanah the Netophathite,

31 Ittai the sonne of Ribai of Gibeah  
 of the children of Beniamin, Benaiah  
 the Ierathonite,

32 Hurai of the riuers of Gaath, A-  
 biel the Arbathite,

33 Ammameh the Baharumite, El-  
 haba the Shaalbomite,

34 The sonnes of Hashem the Gizo-  
 nite, Jonathan the sonne of Shageh  
 the Harite,

35 Ahiam the sonne of Sacar the Ha-  
 rarite, Eliphal the sonne of Ur,

36 Hopher the Netzerathite, Ahiah  
 the Pelonite,

37 Hezo the Carmelite, Naarai the  
 sonne of Ezbai,

38 Joel the brother of Nathan, Ma-  
 har the sonne of Maggeri,

39 Zelek the Ammonite, Nahrai the  
 Berothite, the armour bearer of Joab,  
 the sonne of Zeruiah,

40 Ira the Ithite, Gadi <sup>¶</sup> Ithite,

41 Uriah the Hittite, Zabab the  
 sonne of Ahlai,

42 Adina the sonne of Shiza the  
 Reubenite, a captaine of the Reube-  
 nites, and thirtie with him,

43 Hanan the sonne of Maachah, and  
 Ithaphat the Gishthite,

44 Azia the Netzerathite, Shama <sup>¶</sup>  
 Jeiel the sonnes of Othan the Aroerite,

45 Jedaiel the sonne of Shimri, and  
 Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai  
 and Joshauiah the sonnes of Elnaam,  
 and Ichmah the Moabite,

47 Eliel and Obed, and Jaasiel the  
 Melosathite.

CHAP. XII.

1 \*Who they were that went with Dauid when he fled from  
 Saul, 14 Their balliantie, 23 They that came vnto  
 him vnto Hebron out of euery tribe to make him King.

**T**hese also are they that came  
 to Dauid to Ziklag, while  
 hee was yet kept close, be-  
 cause of Saul the sonne of  
 Kish:

c This act is  
 referred to  
 2 Sam. 23.

21. which seer-  
 met was the  
 chiefest of  
 thirtie.

d That is, El-  
 leazar and his  
 two compa-  
 nions.

2 Sam. 23. 15.

e That is, this  
 water, for the  
 which they  
 ventured their  
 blood,

2 Sam. 23. 19.

|| Or, lions.

a To take his  
 part against  
 Saul, who  
 persecuted  
 him.

f Opening,  
 those three  
 which brought  
 the water to  
 Dauid,

2 Sam. 23. 23.

g Called also  
 Shemmoah,

2 Sam. 23. 15.

h He is also  
 called Spe-  
 numai, 2,

2 Sam. 23. 27.



Isai: and they were among the valiant and helpers of the battell.

2 They were weaponed w<sup>th</sup> bowes, and coule use the right and the left hande w<sup>th</sup> stones and w<sup>th</sup> arrowes [and] w<sup>th</sup> bowes, [and] were of Sauls brethren, euen of Benjamin.

3 The chief were Ahieser, & Joash the sonnes of Shemaah a Gibeathite, & Jeziel, and Pelet the sonnes of Asinaueth, Berachah and Jehu p<sup>r</sup> Antothite, 4 And Jthmaiah p<sup>r</sup> Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Jeremiaah, & Jehaziel, & Jothanan, and Jothabad the Gederathite.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jthiah, and Azariel, and Joezer, Jashobeam of Hakorehim,

7 And Joelah, and Zebadiah, the sonnes of Jeroham of Gedoz,

8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wilderness, valiant men of warre, [and] men of armes, [and] apt for battell, which coude handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah p<sup>r</sup> second, Eliab the third,

10 Jthmaniah the fourth, Jeremiah the fift,

11 Attai the sixt, Eliel the seuenth,

12 Johanan p<sup>r</sup> eight, Esabab p<sup>r</sup> ninth,

13 Jeremiah the tenth, Nabannai the eleuenth.

14 These were the sonnes of Gad, captaynes of the hoste: one of the least [could resist] an hundreth, and the greatest a thousande.

15 These are they that went ouer Jordan in the first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered and sayd vnto the, If ye be come peaceably vnto me, to helpe me, mine heart shall be knit vnto you, but if you [come] to betray mee to mine aduersaries, [seeing] there is no wickednesse in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the spirit came vpon Anna-

lai, which was the chiefe of thirtie, [and] he sayde, Thine [are we], Dauid, and with thee, O sonne of Jthai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaynes of the garrison.

19 And of Manasseh [some] fell to Dauid, when he came with the Philistines against Saul to battell, but they helped them not: for the princes of the Philistines by aduiseinent sent him away, saying, he will fall to his master Saul for our heades.

20 As he went to Ziklag, there fel to him of Manasseh, Adnah, & Jozabad, & Jedaiel, and Michael, and Jozabad, and Elisu, and Zittai, heades of the thousandes that were of Manasseh.

21 And they helped Dauid against that bande: for they were all valiant men and were captaynes in the hoste.

22 For at that time day by day there came to Dauid to help him, vntil it was a great hoste, like the hoste of God.

23 And these are the nombers of the captaynes that were armed to battell, [and] came to Dauid to hebron to turne the kingdome of Saul to him, according to the worde of the Lorde.

24 The children of Judah that bare shielde and speare, were six thousand and eight hundreth armed to warre.

25 Of the children of Simeon valiant men of warre, seuen thousande and an hundreth.

26 Of the children of Levi foure thousande and sixe hundreth.

27 And Jehoiada [was] the chiefe of them of Aaron: and with him thre thousande and seuen hundreth.

28 And Zadok a yong man very valiant, & of his fathers housholde [came] two and twentie captaynes.

29 And of the children of Benjamin the brethren of Saul thre thousande: for a great part of them vnto that time kept the warde of the house of Saul.

30 And of the children of Ephraim twentie thousande, and eight hundreth valiant men [and] famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasseh eightene thousande, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men p<sup>r</sup> had vnderstanding of the times, to knowe what Israel ought

They came onely to helpe Dauid and not to succour the Philistines, which were enemies to their country. 1 Sam. 29. 4. Or, on the occapitie of our heades.

To wit, of the Amalekites which had burned the cite Ziklag. 1 Sam. 27. 1. 9.

h. Spaining, mightie of strong: for the Hebrewes say a thing is of Gad, when it is excellent.

Or, buckler.

i. Of the Levites which came by descent of Aaron.

k. That is, the greatest nombre hee rooke Sauls part.

l. Men of good experience, which knewe at all times what was to be done.

b That is, of the tribe of Benjamin, whereof Saul was, & where in were excellent thowets w<sup>th</sup> slings, 1 King. 20. 16.

Or, Geduz.

Or, buckler.

h. Spaining, fierce and terrible.

Or, Mashmannah.

d. Which the Hebrewes call Iordan, containing halfe sparck and halfe Apollon, when Jordan was wont to overflow his banks, reade 1 Job. 3. 15.

e. The spirit of boldnesse and courage moued him to speake thus.



ought to do: the heades of them [were] two hundredeth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battle, expert in warre, [and] in all instruments of warre, a like thousand [which] could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them with shilde and speare seven and thirtie thousande.

35 And of Dan expert in battell, eight and twentie thousand, and six hundredeth.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, & of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundredeth and twentie thousande.

38 All these men of warre [I] could lead an armie, came with byright heart to hebron to make Dauid King over all Israel: and all the rest of Israel [was] of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Whereouer they that were neere them until Issachar, and Zebulun, and Naphtali brought bread upon asses, and on camels, and on mules, and on oxen, [even] meate, flour, figges, and raisins, and wine and oyle, and beemes and sheepe abundantly: for there was loye in Israel.

CHAP. XIII.

7 The Arke is brought againe fro Kiriath-icarim to Ierusalem. 9 Uzza dyeth because he touched it.

**A**ND Dauid counseled with the captaines of thousandes and of hundredeths, [and] with all the governours.

2 And Dauid sayde to all the Congregation of Israel. If it seeme good to you, [and] that it p[ro]ceedeth of the Lorde our God, we will send to and see vnto our brethren, that are left in all the lande of Israel (for with them are the Priestes and the Levites in the cities, and [their] suburbs) that they may assemble themselves vnto vs.

3 And he wil bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 So Dauid gathered all Israel together from Shihor in Egypt, euen vnto y<sup>e</sup> entering of Hamath, to bring the Arke of God from Kiriath-icarim.

6 And Dauid went vp and al Israel to Baalath, in Kiriath-icarim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caryed the Arke of God in a newe cart out of the house of Abinadab: and Uzza & Ahio guided the cart.

8 And Dauid and all Israel played before God with al [their] might, both with songs and with harpes, and with violles, and with timbrels and with cymbales and with trumpets.

9 And when they came vnto the threshing floore of Chidon, Uzza put forth his hande to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lorde was kindled against Uzza, and hee smote him, because he layed his hand vpon the Arke: so he dyed there before God.

11 And Dauid was angrie, because the Lorde had made a breach in Uzza, and he called the name of that place Perez-uzza vnto this day.

12 And Dauid feared God that day, saying, Howe shall I bring in to me the Arke of God:

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, [euen] in his house three moneths: and the Lorde blessed the house of Obed Edom, and al that he had.

CHAP. XIII.

1 Hiram tenderly wooed and workmen to Dauid. 4 The names of his children. 8, 14 By the counsel of God he goeth against the Philistines, and ouercometh them. 15 God fighteth for him.

**W**HEN sent Hiram the King of Tyre messengers to Dauid, and cedar trees, with masons and carpenters to builde him an house.

2 Therefore Dauid knelwe that the Lorde had confirmed him King ouer Israel, [and] that his kingdom was lift vp on his, because of his people Israel.

3 Also Dauid tooke mo viues at Ierusalem, and Dauid begat mo sonnes and daughters.

4 And these are the names of the children

2 Sam. 6. 2.

Or Nilus.

b That is, from Gibeon, where the inhabitants of Kiriath-icarim had placed it in the house of Abinadab.

2 Sam. 6. 3.

Or Baal, read

2 Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke where God dwelleth: so that the signe is taken for the thing signified which is common to all sacraments

both in the olde and newe testament.

e Called also Achion, 2.

2 Sam. 6. 6.

f Before the Arke for burning that which did not appertaine to his vocation: for this charge was giuen to the Priests,

Num. 4. 15. so that here all good men are condemned, except they be commanded by the word of God.

g Uzza was called Gittite, because he had dwelt at Gath.

h Because of Gods promise made to the people of Israel.

Or, set them selues in aray.

Eb. heart and heart.

m So that his whole hoste were three hundredth ewentie and two thousande, two hundredth ewentie and two.

Or, fight in their aray.

Or, with a good courage.

n The rest of the Israelites.

a His first care was to restore religion, which had in Dauids dayes bene corrupted and neglected.



children which he had at Jerusalem, Shamunna, and Shobab, Nathan, and Salomon,

b Elpalet and Rogah are not mentioned, 2 Sam. 5. 14. for there are here eleven and here thirteen, 1 Or, Eliada.

5 And Jibhar, and Elishua, and <sup>b</sup> Elpalet,

6 And Rogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Elphalet.

8 But when the Philistims heard that David was anointed King over Israel, all the Philistims came by to seeke David. And when David heard, he went out against them.

9 And the Philistims came, and spied them selves in the valley of Rephaim.

10 Then David asked counsel at God, saying, Shal I go by against the Philistims, and wilt thou deliver them into mine hand: And the Lord sayde unto him, Go by: for I will deliver them into thine hand.

11 So they came by to Baal-perazim and David smote them there: and David sayde, God hath devided mine enemies with mine hand, as waters are devided: therefore they called the name of that place, Baal-perazim.

c That is, the valley of divisions, because the enemies were disperced there like waters.

12 And there they had left their gods: and David said, Let them even be burnt with fire.

13 Again the Philistims came and spied them selves in the valley.

14 And when David asked againe counsel at God, God sayd to him, Thou shalt not go by after them, but turne away from them, that thou mayest come upon them over against the mulverie trees.

15 And when thou hearest the noyse of one going in the tops of the mulverie trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon even to Gezer.

17 And the fame of David went out into all lands and the Lord brought the feare of him upon all nations.

#### CHAP. XV.

1 David prepareth an house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 25 They sing againe the Arke with joy. 29 David dauncing before it is despised of his wife Achishai.

**A**ND David made him houses in the citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2 Sam. 5. 7.

2 Then David sayd, \*None ought to carie the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister unto him for ever.

Nom. 4. 2. 20.

3 And David gathered all Israel together to Jerusalem to bring by the Arke of the Lord unto his place, which he had ordeined for it.

b From the house of David Edom, 2 Sam. 6. 10. 12.

4 And David assembled the sonnes of Aaron, and the Levites.

5 Of the sonnes of Kobath Uriel the chiefe, and his brethren five score.

1 Or, kinmen.

6 Of the sonnes of Merari, Alaiah the chiefe, and his brethren two hundredeth and twentie.

7 Of the sonnes of Gerthom, Joel the chiefe, and his brethren an hundredeth and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundredeth.

c Who was the sonne of Uzziel, the fourth sonne of Kobath, Exo. 6. 18. 22. g nomib. 3. 30.

9 Of the sonnes of <sup>d</sup>Hebron, Eliel the chiefe, and his brethren four score.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundredeth and threlue.

d The third sonne of Kobath, Exod. 6. 18.

11 And David called Zadok and Abiathar the priests, & of the Levites, Uriel, Alaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he sayd unto them, Be are the chiefe fathers of the Levites: sanctifie your selves, and your brethren, and bring by the Arke of the Lord God of Israel unto the place that I have prepared for it.

e Prepare your selves, & be pure, absterne from all things where by ye might be polluted, & so not able to come to the Tabernacle, Chap. 13. 70.

13 For \*because ye were not there at the first, & Lord our God made a breach [due] order.

14 So the priests and the Levites sanctified them selves to bring by the Arke of the Lord God of Israel.

f According as he hath appointed in the Law.

15 And the sonnes of the Levites bare the Arke of God upon their shoulders with the barres, as Moses had commanded, \*according to the worde of the Lord.

Exod. 25. 14. 15.

16 And David spake to the chiefe of the Levites, that they should appoint [certaine] of their brethren to sing with instruments of musike, with viols and harpes, and cymbales, that they might make a sound, and lift by their voyce with toye.

g These instruments and other ceremonies, which they observed, were instructions of their conscience, which continued to the committing of sin.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the

Am. l.

sonnes



## CHAP. XVI.

sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, & Jehiel, and Umi, Eliab, & Benaiah, and Haafiah, and Mattithiah, and Elipheiah, and Hkneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Alaph and Ethan [were] singers to make a sound with cymbales of brass,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Umi, and Eliab, and Haafiah, and Benaiah with viols on Alamoth,

21 And Mattithiah, and Elipheiah, and Hkneah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon Shemimith Jemasseah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah & Elkanah were porters for the Arke.

24 And Shecaniah and Jehoshaphat and Bethaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the priests did blowe with trumpets before the Arke of God, and Obed Edom and Jeiah [were] porters for the Arke.

25 \* So Dauid and the Elders of Israel & the captaynes of thousands went to bring by the Arke of the covenant of the Lorde from the house of Obed Edom with ioye.

26 And because that God helped the Levites that bare the Arke of the covenant of the Lorde, they offered seven bullocks and seven rammes.

27 And Dauid had on him a linnen garment, as all the Levites that bare the Arke, and the singers & Chenaniah that had the chiefe charge of the singers: and vpon Dauid [was] a linnen Ephod.

28 Thus all Israel brought by the Arke of the Lords covenant with shouting and sound of cornet and with trumpets, & with cymbales, making a sound with viols and with harpes.

29 And when the Arke of the covenant of the Lorde came into the cite of Dauid, Michal the daughter of Saul looked out at a window, and sawe king Dauid dancing and playing, and she despised him in her heart.

1 The Arke being placed, they offer sacrifices. 4 Dauid excheimeth Alaph and his brethren to minister before the Lorde. 8 He appointeth a notable Psalm to be sung in praise of the Lorde.



So they brought in the Arke of God, and set it in the mids of the Tabernacle that Dauid had pitched for it, & they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering & the peace offerings, he blessed the people in the Name of the Lorde.

3 And he dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottel of wine.

4 And he appointed certaine of the Levites to minister before the Arke of the Lorde, and to rehearse & to thanke and prayse the Lord God of Israel.

5 Alaph the chiefe, & next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, even Jeiel with instruments, viols and harpes, and Alaph to make a sound with cymbales,

6 [And] Benaiah & Jahaziel Priests, with trumpets continually before the Arke of the covenant of God.

7 Then at that time Dauid did appoint at the beginning to give thanks to the Lorde by the hand of Alaph and his brethren.

8 \* Prayse the Lorde [and] call vpon his Name: declare his workes among the people.

9 Sing vnto him, sing prayse vnto him, [and] talke of all his wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lorde reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marvellous workes that he hath done, his wonders, and the iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iakob his chosen.

14 He is the Lord our God: his iudgements are throughout all the earth.

15 Remember his covenant for ever, [and] the word, which he commaunded to a thousand generations:

16 \* which he made with Abraham, and his othe to Izhak:

2 Sam.

a He called vpon the Name of God blessing him to bless the people, and give good success to their beginnings,

b To wit, Gods benedictions towards his people,

c Dauid gaue them this Psalm to praise the Lord, signifying that in all our enterprises the Name of God ought to be prayes and called vpon, Psal. 105. 1. Isa. 12. 4. d Whereof this is the chiefe that he hath chosen him self a Church to call vpon his Name.

e Who of his wonderful providence hath chosen a few of the stock of Abraham to be his children. f An overcoming Paradox, which iudgements were declared by Gods mouth to his Apostles. g Meaning hereby that the promises of adoption arely apprehended to the Church, Gen. 22. 16, 17, 18. Luke 17.

i Which were inferior in dignitie,

j This was an instrument of musike, or a certaine tune, whereunto they accustomed to sing Psalms. k Which was the eight tune, ouer the which he that was most excellent had charge. l To wit, to appoint Psalms, and songs to them that sung.

m Which Zechariah & Elkanah, vers. 1, 2. Sam. 6. 12.

n That is, gaue them strength to execute their office. o Besides the bullocke and the fat beest, which Dauid offered at every first sacrifice, 2. Sam. 6. 13.

p Reade, 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords covenant made with them. 2. Sam. 6. 16.



17 And hath confirmed it to Iakob for a Lawe, [and] to Israel for an everlasting covenant,

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were fewe in number, yea, a very fewe, and strangers therein,

20 And walked about from nation to nation, and from [one] kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked Kings for their fakes, saying,

22 Touch not mine anointed, and doe my Prophets no harme.

23 \* Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, & his wonderfull workes among all people.

25 For the Lord [is] great and much to be prayled, and he is to be feared above all gods.

26 For all the gods of the people [are] fooles, but the Lord made þe heauens.

27 Playe and glozy [are] before him: powber and beautie [are] in his place.

28 Give vnto the Lord, ye families of the people: give vnto the Lord glorie and powber.

29 Give vnto the Lord the glorie of his Name: bring an offering and come before him, [and] worship the Lord in the glorious Sanctuarie.

30 Tremble ye before him, all the earth: surely the worlde shall be stable [and] not mooue.

31 Let the heauens reioyce, & let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the Sea roare, and all that therein is: let the helde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for he commeth to iudge the earth.

34 Prayle the Lord, for he is good, for his mercie endureth [for] euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may prayle thine holy Name, and glorie in thy prayle.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, So be it, and prayle the Lord.

37 ¶ Then he left there before the Arke of the Lords covenant Asaph and

his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obed Edom & his brethren, three score and eight: and Obed Edom the sonne of Jeduthun, & Hosah [were] porters.

39 And Zadok the Priest and his brethren the Priests [were] before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them [were] Heman, and Jeduthun, & the rest that were chosen [which were appointed by names] to prayle the Lord, because his mercie endureth [for] euer.

42 Euen with them [were] Heman and Jeduthun, to make a sound with the cornets and with the cymbales, with excellent instruments of musike: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, every man to his house: and Dauid returned to blesse his house.

#### CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord, 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 And prayeth vnto God.

**N**OWE afterward when Dauid dwelt in his house, hee said to Nathan the prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords covenant remaineth vnder curtains.

2 Then Nathan sayd to Dauid, Doe all that is in thine heart: for God is with thee.

3 And the same night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus sayth the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bin from tent to tent, and from habitation [to habitation.]

6 Wherefoeuer I haue walked with all Israel, spake I one worde to any of the iudges of Israel [whom I commanded to feede my people] saying, Why haue ye not built me an house of cedar trees:

¶ Which Zadok and the rest of the Priests.

¶ Declaring þe after our duty to God who are his bound to our owne house, for the which as for all other things, we ought to pray vnto God and instruct our families to prayle his Name.

2 Sam. 7. 2.

¶ Well built and faire.

¶ That is, in tentes covered with skinned.

¶ As yet God had not reuelled to the prophet what he purposed concerning Dauid: therefore seeing God saued Dauid, he spake what he thought.

¶ After that Nathan had spoken to Dauid.

¶ That is, in a tent which was removed to and fro.

¶ Speaking, wherefoeuer his Arke was, which was a signe of his presence.

¶ Ebr. coarde, whereby parcels of lands were measured.

h Speaking, from the time that Abraham entered, vnto þe time that Iakob went into Egypt for famine.

i As Pharaoh & Abimelech, k Spine elect people & them whom I haue sanctified.

l To whome God declared his voyce, and they declared it to their posteritie.

¶ Psal. 95. 1.

m His strong faith appeareth herein þe though all the worlde would followe doles, yet he would cleane to the living God.

n Humble your selves vnder þe mightie hand of God.

o He expecteth the dum creatures to reioice with him in considering þe graces of the grace of God.

p To restore all things to their estate.

q Hee esteemeth this to be the chiefe felicitie of man.

r He willeth all the people both in heart and mouth to consent to these prayles.



7 **W**illve therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoat <sup>8</sup> [and] from following the sheepe, that thou shouldst be a prince ouer my people Israel.

8 And I haue bene with thee whither soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 **A**lso I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and none no more: neither shall the wicked people vex them any more, as at the beginning,

10 And since the time that I commanded iudges ouer my people Israel And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and he shall be my sonne, and I wil not take my mercie away from him, as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be stablished for euer.

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 **A**nd Dauid the King went in and laye before the Lord and sayd, who am I, O Lord God, and what is mine house, that thou hast brought me hither to?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of <sup>9</sup> his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant: for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, nei-

ther [is there] any God besides thee, according to all that we haue heard with our eares.

21 **W**hereouer what one nation in the earth is like thy people Israel, whose God went to redeeme them [to be] his people, and to make thy selfe a Name, [and to doe] great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypt:

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant & concerning his house, be confirmed for euer, and doe as thou hast sayd,

24 And let thy Name be stable & magnified for euer, that it may be sayd, The Lord of hostes, God of Israel, is the God of Israel, & let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast reuelled vnto me of thy seruant, that thou wilt build him an house: therefore thy seruant hath bin bolde to pray before thee.

26 Therefore now be Lord, [for] thou art God, and hast spoken thy goodness vnto thy seruant)

27 **W**illve therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

#### CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Hachish, 3 Zohab, 5 Aram, 12 And Edom.

**A**fter this Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruantes, and brought giftes.

3 **A**nd Dauid smote Hadadzer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer Perath.

4 And Dauid tooke from him a thousand charrets, and seven thousand horsemen, & twentie thousand footemen, and destroyed all the charrets, but he reserved of them an hundred charrets.

5 **T**hen came the Aramites of Damascus to succour Hadadzer King of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And

g Of a shepheard of thesee I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace. Or, gotten thee fame.

h Spake them sure that they shall not remoue. Ebr. sonnes of iniquitie. Or, consume.

i Will giue thee great posterie.

k That is, vnto the coming of Christ: for then these figures should cease. l Which was Saul.

m He went in to the tent where hee was, shewing what we ought to doe when we receive any benedictions of the Lord. Or, remained. n speaking, to this kings estate. o Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceede of my p. Freely, & according to the purpose of thy will, without any deserving.

q That is, hee sheweth him self in decree to be their God, by deliuering them from distresses, & preserving them. r Thou hast declared vnto me by Nathan the Prophet, Ebr. hath found. s And remitt not his benedictions.

t Which, 2 Sam. 8. 1. is called the hyde of baggage, because it was a strong towne, and kept the country round about in subjection. Or, payed tribute. Or, Hadadzer. Or, Euphrates. 2 Sam. 8. 4.



¶ Or, Darnick.

b That is, in all things that he enterprised,

c Which, 2. Sam. 8. 8. are called Bethah and Berorhai, 1. King. 7. 23. iere. 52. 20.

d Called also Toam, 2. Sa. 8. 10.

e Because the Edomites and the Syrians toynded their power together, it is said, 2. Sam. 8. 12. that the Aramites were spoiled, f Which is vnderstand that Joab slew rwelue thousand, as is in the title of the cherecone plat, and Abithai the rest,

¶ Or, Scraiah, 2. Sam. 8. 17. 18. g Reade, 2. Sam. 8. 18.

2. Sam. 10. 2. a Because Nahash reuered Dauid and his company, wher Saul persecuted him, he would not shew pleasure to his sonne for the same,

6 And Dauid put a garison in Aram of Damascus, & the Aramites became Dauids seruants, and brought giftes: and the Lord preferred Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from Tibhath, & from Chun (cities of Hadarezer) brought Dauid exceeding much brasle, wherewith Salomon made the brasen Sea, and the pillars and the vessels of brasle.

9 ¶ Then Tou king of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent Hadoram his sonne to king Dauid, to salute him, & to reioyce with him, because he had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer and brasle.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from Edom, and from Hoab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 ¶ And Abithai the sonne of Zeruiah kinote of Edom in the salt valley: eightene thousand,

13 And he put a garison in Edom, and all the Edonites became Dauids seruants: and the Lorde preferred Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Joab the sonne of Zeruiah was ouer the hoste, and Jehohaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priestes, and Shauitha the Scribe.

17 ¶ And Benaiah the sonne of Jehotada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the king.

CHAP. XIX.

¶ Hanun king of the children of Ammon both great iniuries to the seruants of Dauid, & he prepareth an armie against Dauid, 1. And is ouercome,

¶ After this also Nahash the king of the children of Ammon died, and his sonne reigned in his steade.

2 And Dauid said, I will shew kindness vnto Hanun the sonne of Nahash, because his father shewed kindness vnto mee.

And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon saide to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spy out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttockes, and sent them away.

5 And there went certaine land to Dauid concerning the men: and he sent to meeke them (for the men were exceedingly ashamed) and the king said, Take it at Jericho, vntill your bearded be growen: then returne.

6 ¶ When the children of Ammon saw that they stank in the sight of Dauid, then sent Hanun and the children of Ammon a thousande talents of siluer to hyre them chariots and horsemen out of Aram Naharaim & out of Aram Baachah, and out of Zobah.

7 And they hired them two and thirtie thousande chariots, and the king of Baachah and his people, which came and pitched before Medeba: and the childre of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Joab and all the hoste of the valiant men.

9 And the children of Ammon came out, and let their battell in aray at the gate of the cite. And the kings that were come, were by themselves in the filde.

10 When Joab saide that the front of the battell was against him before and behind, then he chose out of all the chosse of Israel, and let him selfe in aray to meeke the Aramites.

11 And the rest of the people he deliuered vnto the hande of Abithai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the childre of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe ourselves valiant for our people, and for the cities of our God, and let the Lorde do that which is good in his owne sight.

14 So Joab and the people that was

b Thus the malicious euer interprete the purpose of the goodly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10. 4. d To put them to shame and vilany, where as the embassadours ought to haue bene honoured: and because the Jewes used to wear shag garments and beards, they thus vilified them to make them odious to others.

¶ Or, had made themselves to be abhorred of Dauid.

2. Sam. 10. 6, 8. e Calues were fine in all.

f Which was a cite of the tribe of Ruben beyonde Jordan.

g He declared that where the cause is iust, the courage can not be valiant, & that in good causes men ought to be courageous and commit the success to God.

¶ In. iii.

With God,



with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abisai his brother, and entered into the cite: so Joab came to Jerusalem.

16 And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the river: and Shophach the captaine of the hoste of Hadarezer [went] before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Jordan, and came vnto them, and put him selfe in aray against them: And when Dauid had put him selfe in battell away to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seven thousand charrets, and fourtie thousand footemen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peare with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

#### CHAP. XX.

1 Rabbah destroyed, 3 The Ammonites toymented, 4 The Philistines are thise ouercome with their gyants.

**A**ND when the yeere was expired, in the time that kings go out [a warfare,] Joab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Jerusalem) and Joab smote Rabbah and destroyed it.

2 Then Dauid tooke the crowne of their king from off his head, and founde it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoile of the cite exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yon, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Jerusalem.

4 And after this also there arose warre at Gazer with the Philistines:

then Sibberchai the Iushathite slew Sippai, of the children of Haraphah, and they were subdued.

5 And there was yet [another] battell with the Philistines: and Echanan the sonne of Jair slew Lahmi, the brother of Goliath the Gittite, whose speare [was] like a weavers beame.

6 And yet againe there was a battell at Gath, where there was a man of a great stature, and his fingers [were] as firs, [euen] foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid: and by the handes of his seruants.

#### CHAP. XXI.

1 Dauid causeth the people to be nombred, 14 And there die seuentie thousand men of the pestilence.



AND Satan stood by against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid saide to Joab, and to the rulers of the people, Go, [and] number Israel from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Joab answered, The Lord increase his people an hundred times to many as they be. My lord the king: are they not all my lords seruants: wherefore doeth my lord require this thing: why should he be a cause of trespass to Israel?

4 Neuertheless the kings word prevailed against Joab. And Joab departed and went through all Israel, and returned to Jerusalem.

5 And Joab gaue the number [and] summe of the people vnto Dauid: and all Israel were eleven hundredth thousand men that drew wood: and Judah was foure hundredth and seuentie thousand men that drew wood.

6 But the Leuites & Benjamin counted hee not among them: for the kings word was abominable to Joab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids Seer, laying,

Or, Saph.  
Or, Raphaim,  
or, the gyants.

c Reade,  
2 Sam. 21.  
19.

d Meaning,  
that he had like  
a pice on  
hands & fette.

a He tempered  
Dauid in fer-  
ring before his  
eyes his exel-  
lencie and glo-  
rie his power  
and victories  
reade, 2 Sam.  
24.1.

b That is,  
from South  
to North.

c It was a  
thing indis-  
crent and vsual  
to number the  
people, but he  
cause hee did it,  
of an ambitio-  
ous minde, as  
though his  
strength stood  
in his people,  
God punished  
him.

d Joab partly  
for griefe and  
partly through  
negligence, ga-  
thered not the  
whole summe  
as it is here de-  
clared.

e In Samuel  
is mention of  
thirtie thou-  
sand more:  
which was  
ther by ig-  
norance to them  
some of the  
Beniamites,  
which were  
mixed with  
Judah, as the  
Scriptures  
write, here the  
chiese and hy-  
mes are left  
out.

Or, Prophet.

h That is, Cu-  
phtates.

i For this  
place reade,  
2 Sam. 10.  
18.

a Sam. 11.1.

a Which was  
the chiefe cite  
of the Ammo-  
nites,

2 Sam. 12.29,  
30.

b Which  
mountain  
about the value  
of seven thou-  
sand and seuen-  
tie countnes  
which is about  
threescore pos-  
sible weight.

2 Sam. 21.18.  
Or, Gob,  
2 Sam. 21.18.



10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to Dauid, and said unto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, & the sword of thine enemies || to take [ thee, ] or els the sword of the Lord & pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coastes of Israel: nowe therefore aduise thee. What word I shal bring againe to him that sent me.

13 And Dauid saide vnto Gad, I am in a wonderfull strait: let me now fall into the hand of the Lord: for his mercies [ are ] exceeding great, and let me not fall into the hand of man.

14 So the Lorde sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 And God sent the Angel into Jerusalem to destroy it. And as he was destroying, the Lord behelde, and repented of the euill and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ormans the Iebusite.

16 And Dauid lift by his eyes, & saue the Angel of the Lorde stand betwene the earth and the heauen with his sword dialwen in his hand, [ and ] stretched out towarde Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid saide vnto God, Is it not I that commaunded to number the people? It is euen I that haue sinned and haue committed euill, but these theepes what haue they done? O Lord my God, I beseech thee, let thine hand be on mee and on my fathers house, and not on thy people for their destruction.

18 Then the Angel of the Lorde commaunded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord in the threshing floore of Ormans the Iebusite.

19 So Dauid went by according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Orman turned about, and saue the Angel, and his foure sonnes [ that were ] with him, hid themselves, and Orman threshed wheate.

21 And as Dauid came to Orman, Orman looked and saue Dauid, and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid saide to Orman, Giue mee the place of [ thy ] threshing floore, that I may builde an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Orman saide vnto Dauid, Take it to thee, & let my lord the king do that which seemeth him good: lo, I giue thee bullockes for burnt offrings, and threshing instruments for wood, and wheate for meate offering. I giue it all.

24 And king Dauid saide to Orman, Not so: but I will bye it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Orman for that place <sup>m</sup> sixe hundred shekels of golde by weight.

26 And Dauid builde there an altar vnto the Lord, and offered burnt offrings, and peace offrings, and called vpon the Lord, & he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lorde had spoken to the Angel, he put by his sword againe into his sheath.

28 At that time whe Dauid saw that the Lorde had heard him in the threshing floore of Orman the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, & the altar of burnt offering [ were ] at that season in the hie place at Gibeon.)

30 And Dauid coulde not go before it to aske counsel at God: for he was afraid of the sword of the Angel of the Lord.)

#### CHAP. XXII.

1 Dauid prepareth things necessarye for the building of the Temple. 2 He commaunded his sonne Salomon to builde the Temple of the Lord, which thing he himselfe was forbidden to do. 3 Under the figure of Salomon Christ is promissed.

And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commaunded to gather together the strangers that were in the lande of Israel, and hee set mai sons to hebe and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doozes [ & ] of the gates.

¶ M. iii.

and

¶ Or, smite thee,

f Reade, 2, Sam. 24, 16,

g When God draweth backe his plagues, he seemeth to repent. Reade Gen. 6, 6. ¶ Or, Araunah.

h Thus he hath sheweth a true repentance and a faithfully care toward his people, which beseecheth God to spare them and to punish him and his. i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he doth by the cōmāndement of God, as ver. 18, for els it had bene abominable, except he had either Gods way, or reuerence. l That is, as much as it is worth: for doing enough of his owne and yet to haue taken of another mans goods to offer vnto the Lorde. he had bene chiefe and not acceptable to God. m Reade, 2, Sam. 24, 24. n God declarer that hee heard his request in that he sent downe fire from heauen: for els they might haue no fire in sacrifice, but of that which was reserved still vpon the altar. Leuit. 6, 13, and came downe from heauen. Leuit. 9, 24, as appeared by the punishment of Azaiah and Abihu. Leuit. 10, 1.

a That is, the place wherein he will be worshipped. b Speaking, cunning men of other nations which dwell among the heathen. c To wit, which weigheth sixe shekels of golde. d Tho. 3, 9.



and for the topnings, and abundance of  
brasse passing weight,

4 And cedar trees without number :  
for the Zidonians and they of Tyus  
brought much cedar wood to Dauid.

5 And Dauid sayde, Salomon my  
sonne is yong and tender, and we must  
build an house for the Lord, magnificall,  
excellent and of great fame and dignitie  
throughout all countries. I will there-  
fore now prepare for him. So Dauid  
prepared very much before his death.

6 Then he called Salomon his sonne,  
and charged him to build an house for  
the Lord God of Israel.

7 And Dauid said to Salomon, \* My  
sonne, I purposed with my selfe to build  
an house to the Name of the Lord my  
God,

8 But the word of the Lord came to  
me, saying, \* d Thou hast shed much  
blood, and hast made great battels: thou  
shalt not build an house vnto my Name:  
for thou hast shed much blood vpon the  
earth in thy sight.

9 Beholde, a sonne is borne to thee,  
which shall be a man of rest, for: I will  
give him rest fro all his enemies rounde  
about: therefore his name is Salomon:  
and I will send peace and quietnes vpon  
Israel in thy dayes.

10 \* He shall build an house for my  
Name, and he shall be my sonne, and I  
will be his father, and I will establish  
the throne of his kingdome vpon Israel  
for euer.

11 Now therefore my sonne, the Lord  
shalbe with thee, and thou shalt prosper,  
and thou shalt build an house to the  
Lord thy God, as he hath spoke of thee.

12 Onely the Lord giue thee wisdom  
and vnderstanding, and giue thee charge  
ouer Israel, euen to keepe the  
Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou  
take heed to obserue the statutes and the  
iudgements which the Lord commanded  
Moses for Israel: be strong and of good  
courage: feare not, neither be afrade.

14 For beholde, according to my po-  
uertie haue I prepared for the house of  
the Lord an hundred thousand talents  
of golde, & a thousand thousand talents  
of siluer, and of brasse and of yron pas-  
sing weight: for there was abundance:  
I haue also prepared timber and stone,  
and thou mayest prouide more thereto.

15 Moreover thou hast workemen  
with thee ynough, helvers of stone, and

workemen for timber, and all men ex-  
pert in euery worke.

16 Of golde, of siluer, [and] of brasse,  
and of yron there is no number: \* Up  
[therefore] and be doing, and the Lord  
will be with thee.

17 Dauid also commaunded all the  
princes of Israel to helpe Salomon his  
sonne, [saying,]

18 Is not the Lord your God with  
you, and hath giuen you rest on euery  
side: for he hath giuen the inhabitants  
of the land into mine hand, and the land  
is subdued before the Lord and before  
his people.

19 Nowe let \* your heartes and your  
soules to seeke the Lord your God, and  
arise, and build the Sanctuarie of the  
Lord God to bring the Arke of the cove-  
nant of the Lord, and the holy vessels of  
God into the house built for the Name  
of the Lord.

#### CHAP. XXIII.

1 Dauid being olde, ordeined Salomon King. 2 Hee caused  
the Leuites to be nombred. 3 And assigneth them to their  
offices. 13 Aaron and his sonnes are for the big Priest. 14  
The sonnes of Aholas.

**S** When Dauid was old and  
full of dayes, \* he made Sa-  
lomon his sonne King ouer  
Israel.

2 And hee gathered toge-  
ther all the princes of Israel with the  
Priestes and the Leuites.

3 And the Leuites were nombred  
from the age of thirtie yere & about, and  
their number according to their summe  
was eight and thirtie thousand men.

4 Of these foure and twentie thou-  
sand [were set] to aduance the worke  
of the house of the Lord, and sixe thou-  
sand were ouerseers and iudges.

5 And foure thousand [were] porters,  
and foure thousande praised the Lord  
with instruments which \* hee made to  
praise [the Lord].

6 \* So Dauid deuinded offices vnto  
them, [to wit,] to the sonnes of Levi, to  
\* Gerthon, Kohath, and Merari.

7 Of the Gerthonites [were] Laa-  
dan and Shimei.

8 The sonnes of Laadan, the thiefe  
[was] Jehiel, & Zetham & Joel, three.

9 The sonnes of Shimei, Shelomith,  
and Haziel, and Haran, three: these  
were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei [were]  
Jahath, Zina, Jeshu, and Beriah: these  
four were the sonnes of Shimei.

11 And Jahath was the chiefe, and  
Zizah

a. Sam. 7. 13.

Chap. 28. 3.  
d This declar-  
eth howe  
greatly God  
directeth the  
shedding of  
blood, seeing  
Dauid for this  
cause is slayd  
to build the  
Temple of the  
Lord, albeit he  
enterpised no  
warre, but by  
Gods commaun-  
demēt and a-  
gainst his ene-  
mies.  
2. Sam. 7. 13.  
2. king. 5. 5.

e He sheweth  
that there can  
be no prosperi-  
tie, but when  
the Lord is  
loved by,  
f There are on-  
ly the meanes  
wherby kings  
gouerne their  
subiectes ar-  
right, & where-  
by the realmes  
do prosper and  
flourish.

g For Dauid  
was poore in  
respect of Sa-  
lomon.

h Or, masons,  
and carpenters.

h That is, go  
about it quick-  
lie.

i The nations  
round about.

k For els he  
knoweth that God  
would plague  
them, and not  
prosper their  
labours except  
they sought  
with all their  
heartes to ser-  
uise his glory.

1. King. 1. 30.

l Or, to haue  
care ouer.

m Ebr. I made,  
meaning Da-  
uid.  
Chap. 6. 1.

Exod. 6. 17.

n Or, Libni,  
Chap. 6. 17.



Or, Zina.

11 Zisab the second, but Ienth and Beriah had not many sonnes: therefore they were in the families of [their] father, counted but as one.

12 ¶ The sonnes of Rohath [were] Amram, Ishar, hebō & Elziel, foure.

13 \* The sonnes of Amram, Aaron and Moyses: and Aaron was separated to sanctifie the most holie place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moyses also the man of God, [ & ] his children were named with the tribe of Leui.

15 The sonnes of Moyses [were] Gershom, and Eliezer,

16 Of the sonnes of \* Gershom [was] Shebuel the chiefe.

17 And ¶ sonne of Eliezer [was] Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Ishar [was] Shelo-mith the chiefe.

19 The sonnes of hebzon [were] Jeriah the first, Amariah ¶ second, Jahaziel the third, & Jehaniam the fourth.

20 The sonnes of Elziel [were] Meshach the first, and Meshiah the second.

21 ¶ The sonnes of Merari [were] Mahli & Mushi. The sonnes of Mahli, Eleazar and Kishi.

22 And Eleazar dyed, and had no sonnes, but daughters, and their brethren the sonnes of Kishi tooke them.

23 The sonnes of Mushi [were] Mahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, [euen] ¶ chiefe fathers according to their offices, according to ¶ number of names [and] their summe that did the worke for the seruice of the house of the Lord from the age of twentie yeres & aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shal no more beare the Tabernacle and al the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, ¶ Leuites were nombred from twentie yere and aboue,

28 And their office [was] vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in ¶ courts, and chambers, & in the ¶ purifying of all

holie things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the vileauened cakes, & for the fryed things, and for that which was roasted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to praye the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in ¶ Sabbaths, in the moneths, & at ¶ appointed times, according to the number [and] according to their custome continually before the Lord,

32 And that they shoulde keepe the charge of the Tabernacle of ¶ Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

## CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

¶ These are also the \* diuisions of the sonnes of Aaron, The sonnes of Aaron [were] Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu dyed \* be- fore their father, and had no children: therefore Eleazar and Ithamar executed the priests office.

3 And Dauid distributed them, euen Zadok of ¶ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were founde mo of the sonnes of Eleazar by the \* number of men, then of ¶ sonnes of Ithamar, and they deuided them, [to wit,] among the sonnes of Eleazar, fiftene heads, according to the householde of their fathers, and among the sonnes of Ithamar, according to the householde of their fathers, eyght.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers [of the house] of God [were] of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah ¶ sonne of Netaneel ¶ scribe of the Leuites, wrote them before the king & the princes, & Zadok the priest, and Ahimelech the sonne of Abiathar, and [before] the chiefe fathers of the priests and of the Leuites, one familie being referred for Eleazar, and another referred for Ithamar.

7 And

Exod. 2.2. &amp;c 6.10. hebr.

5.4.5.

a That is, to serue in the most holy place and to consecrate the holy things.

b They were but of the order of the Leuites and not of the priests, as Aarons sonnes.

Exo. 2.21. &amp;c 18.3.

c The Scripture vnto to call chiefe of the first borne, although he be alone and there be none borne after, Gen. 1.1.

25.

d Spanning, their cousins,

e Dauid did chuse the Leuites twise, first at the age of chirie, as ver. 3, and againe afterward at 20, as the necessity of the office did require: at the beginning they had no charge in the Temple because they were fine and twentie yeres olde, and had none after fiftie,

Rom. 4.3.

f In washing and cleansing at the holy vessels,

Leuit. 10.4, 6 nom. 3.4. &amp;c 26.60.

a Whiles their father yet liued.

Or, cousins.

Ebr. heads.



<sup>b</sup> This lot was ordeined to take away all occasion of envie or grudging of one against another,

<sup>c</sup> Zacharie the father of Iohn Baptist was of this courte of lot of Abia, Luke 1.5.

<sup>d</sup> By the dignitie that God gaue to Aaron,

<sup>e</sup> Which was the seconde sonne of Soperari,

7 And the first lot fell to Jehoiarib, and the second to Jedaiab,  
 8 The third to Harim, the fourth to Seozim,  
 9 The fifth to Balchiah, the sixt to Hiamin,  
 10 The seventh to Hakkoz, the eight to Abiah,  
 11 The ninth to Ieshua, the tenth to Shecaniah,  
 12 The eleventh to Eliashib, & twelfth to Jakin,  
 13 The thirteenth to Suppa, the fourteenth to Iesseabab,  
 14 The fifteenth to Bdgah, the sixteenth to Immer,  
 15 The seventeenth to Hezir, the eighteenth to Haphizer,  
 16 The nineteenth to Bethahiah, the twentieth to Jechezkel,  
 17 The one and twentieth to Jachin, the two and twentieth to Samui,  
 18 The three and twentieth to Deliah, the foure and twentieth to Haaziah.  
 19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.  
 20 And of the sonnes of Levi that remained of sonnes of Amram, [was] Shubael, of the sonnes of Shubael, Jedaiab,  
 21 Of Rehabiah, [euē] of sonnes of Rehabiah, the first Jishiah,  
 22 Of Ishari, Shelomoth, of the sonnes of Shelomoth, Jahath,  
 23 And his sonnes Teriah [the first], Amariah the second, Jahaziel the third, [and] Jekamean the fourth,  
 24 The sonne of Uzziel [was] Michah, & sonne of Michah [was] Shamir,  
 25 The brother of Michah [was] Jishiah, & sonne of Jishiah, Zechariah,  
 26 The sonnes of Merari [were] Bahli and Buzhi, the sonne of Jaaziah [was] Beno,  
 27 The sonnes of Merari, of Jahaziah [were] Beno, and Shoham, & Zaccur and Ithri.  
 28 Of Bahli [came] Eleazar, which had no sonnes,  
 29 Of Buzhi, the sonne of Buzhi [was] Jerahmeel,  
 30 And the sonnes of Buzhi [were] Bahli, and Eder, and Jerimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast lottes with their brethren the sonnes of Aaron before king Dauid, and Zadok and Abimelech & the chiefe fathers of Priests, and of the Levites, [euē] the chiefe of families against their yonger brethren.

# CHAP. XXV.

The singers are appointed with their places and lots.

**S** Dauid and the captaines of the armie separated for the ministerie the sonnes of Alaph, and Heman, and Jeduthun, who shoulde sing propheties with harpes, with viols, and with cymbales, and their number was [euē] of the men for the office of their ministerie, [to wit].

2 Of the sonnes of Alaph, Zaccur, and Joseph, and Bethaniah, and Ashareliah the sonnes of Alaph [were] vnder the hand of Alaph, [which sang] propheties by the commission of the king.

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Jeshaiiah, Alhabiah, and Mattithiah, [were] vnder the hands of their father: Jeduthun [sang] propheties with an harpe, for to give thanks & to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekathah, Mallathi, Hothir [and] Bahazimuth.

5 All these were the sonnes of Heman the kings leuer in the wordes of God to lift vp the home: and God gaue to Heman fourteene sonnes and thre daughters.

6 All these were vnder the hand of their father, singing in the house of the Lord with cymbales, viols & harpes, for the seruice of the house of God, and Alaph, and Jeduthun, & Heman [were] at the kings commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, [euē] of all that were running, two hundred foure score and eight.

8 And they cast lots, charge against charge, as well small as great, the running man as the scholer.

9 And the first lot fell to Joseph, which was of Alaph, the second to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, [he.] his sonnes and his brethren [were] twelue.

11 The fourth, to Ithri, [he.] his sonnes

<sup>f</sup> That is, euery one had that dignitie, which fell vnto him by lot.

<sup>a</sup> The singers were deuoted into 24. courses so that euery course of order contened twelue, and in all there were 288, as verse 7.

<sup>g</sup> Ebr. hands.

<sup>b</sup> Whereof one is not here nombred,  
<sup>c</sup> Speaking, Psalms and songs to praise God.

<sup>h</sup> Or, Prophet.  
<sup>i</sup> Or, power, meaning of the king.

<sup>j</sup> Or, gouernement.

<sup>k</sup> Ebr. hand,

<sup>d</sup> Which shoulde be in euery company and course.

<sup>e</sup> Without respect to age or running.

<sup>f</sup> So that he seruice in the first turne, and the rest euery one as his turne foloweth oother.



sonnes and his brethren twelue.

12 The sixt, to Nethaniah, [he,] his sonnes and his brethren twelue.

13 The sevt, to Zukkiah, [he,] his sonnes and his brethren twelue.

14 The seuenth, to Jeshareiah, [he,] his sonnes and his brethren twelue.

15 The eight, to Jeshaiab, [he,] his sonnes and his brethren twelue.

16 The ninth, to Pattaniah, [he,] his sonnes and his brethren twelue.

17 The tenth, to Shimei, [he,] his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, [he,] his sonnes and his brethren twelue.

19 The twelfth, to Ashabiah, [he,] his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, [he,] his sonnes and his brethren twelue.

21 The fourteenth, to Mattithiah, [he,] his sonnes & his brethren twelue.

22 The fiftenth, to Jerimoth, [he,] his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, [he,] his sonnes and his brethren twelue.

24 The seuenteenth, to Joshebassah, [he,] his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, [he,] his sonnes and his brethren twelue.

26 The nineteenth, to Balthoth, [he,] his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, [he,] his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, [he,] his sonnes & his brethren twelue.

29 The two and twentieth, to Gidalti, [he,] his sonnes and his brethren twelue.

30 The three and twentieth, to Gahazoth, [he,] his sonnes & his brethren twelue.

31 The foure and twentieth to Rozemaiti-zer, [he,] his sonnes and his brethren twelue.

#### CHAP. XXVI.

1 The porters of the Temple are ordeined, every man to the gate, which he should keepe. 20 And ouer the treasure.

**O**uerneing the || diuisions of the porters, of the Kohites, of the Bezheleemiah the sonne of Boze of y sonnes of <sup>a</sup> Alaph.

2 And the sonnes of Bezheleemiah, Zechariah the eldest, Jedaiel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fift, Jehohanan the sixt, [and] Elehoenai the seuenth.

4 And of the sonnes of Obed Edom,

Shemaiah the eldest, Jehosabad the second, Joah the third, and Sazar the fourth, and Bethaneel the fift,

5 Ammiel the sixt, Jethar the seuenth, Beulthai the eight: for God had blessed him.

6 And to Shemaiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah [were] Othni, and Rephael, and Obed, Elzabad [and] his brethren strong men: Elhu also, and Semachiah.

8 All these were of the || sonnes of Obed Edom, they and their sonnes & their brethren mightie and strong to serue, [euén] three score & two of Obed Edom.

9 And of Bezheleemiah sonnes and brethren, eightene mightie men.

10 And of Hoshai of the sonnes of Herari, the sonnes [were] Shuri the chiefe, and [though he was not the eldest, yet his father made him the chiefe]

11 Belkiah the second, Tebaliah the third, [and] Zechariah the fourth: all the || sonnes and the brethren of Hoshai [were] thirtene.

12 Of these [were] the || diuisions of the porters of the chiefe men, [hauing] the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to || Shelemiah: then they cast lottes for Zechariah his sonne: a wise counseler, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Ashuppim:

16 To Shuppim and to Hoshai westward with the gate <sup>b</sup> of Shalleheth by the paued streete that goeth bywarde, warde ouer against warde.

17 Eastward [were] six Leuites, <sup>c</sup> Northward foure a day, [and] Southward foure a day, and toward Ashuppim two and two.

18 In <sup>d</sup> Parbar toward the west [were] foure by the paued streete, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Boze, and of the sonnes of Herari.

20 <sup>e</sup> And of the Leuites. Ashuah [was] ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

<sup>b</sup> In giuing him many chyl-  
dren.

<sup>c</sup> Or, like their  
fathers house,  
meaning, wo-  
thy men, and  
valiant.

<sup>d</sup> Or, ne-  
phewes.

<sup>e</sup> And merce  
to serue in the  
office of the  
papership.

<sup>f</sup> Or, cousins.

<sup>g</sup> Or, courses.

<sup>h</sup> According  
to their turnes,  
at well the one  
as the other.

<sup>i</sup> Or, Meshele-  
emiah.

<sup>j</sup> One expert  
and merce to  
keepe that  
gate.

<sup>k</sup> This was  
an house,  
where they so-  
led to resort to  
consule of  
things concer-  
ning the Tem-  
ple, as a Com-  
municat house.

<sup>l</sup> Wherest  
they bid to  
cast out the  
filth of y citie.

<sup>m</sup> Speaking,  
two one day &  
two another.

<sup>n</sup> Which was  
anywhere where  
in they kept  
the instruments  
of the Tem-  
ple.

|| Or, courses  
and turnes.

<sup>a</sup> This Alaph  
was not the  
notable musi-  
cion, but ano-  
ther of that  
name called  
also Eliafaph,  
Chap. 6. 23,  
37. & 9. 19. &  
also Balaah.



21 Of the sonnes of Laadan & sonnes of the Gerthunmites [defending of Laadan, & chiefe fathers of Laadan] were Gerthunmi [and] Jehieli.

22 The sonnes of Jehieli were Zethan and Joel his brother, [appointed] ouer the treasures of the house of the Lorde.

23 Of the Amramites, of the Isharites, of the Hebronites [and] of the Shelunites.

24 And Shebuel the sonne of Gershon, the sonne of Moyses, a ruler ouer the treasures.

25 And of his brethren [which came] of Eliezer, was Behabiah his sonne, and Jethaiah his sonne, and Joaz his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, & captaines ouer thousands, and hundredeths, and the captaines of the armie had <sup>m</sup> dedicated.

27 [For] of the battels & of spoiles they did dedicate to mainetaine & house of the Lorde

28 And all that Samuel the Seer had dedicated, and Saul the sonne of Kish and Abner the sonne of Nier, and Joab the sonne of Zeruiah, [and] whoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Isharites [was] Chenaniah & his sonnes, for the busines <sup>n</sup> with out ouer Israel, for officers and for iudges.

30 Of the Hebronites, Athabiah and his brethren, men of actiuite, a thousand, and seuen hundredeth were officers for Israel beyond Jordan westward, in all the busines of the Lorde, and for the seruice <sup>o</sup> of the king.

31 Among the Hebronites [was] Jedidiah the chiefe, euen the Hebronites by his generations according to the families. And in the fortieth yeece of the reigne of Dauid they were sought for: and there were found among them men of actiuite at Jazer in Gilead.

32 And his brethren men of actiuite, two thousand and seue hundredeth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter [pertaining] to <sup>q</sup> God, and for the kings busines.

Of the princes and rulers that ministered vnto the King.

**T**he children of Israel also after their number, [euen] the chiefe fathers and captaines, and their officers that serued the king by diuers <sup>r</sup> courses, which came in and went out, moneth by moneth thorough out all the moneths of the yeece: in euery course [were] foure and twentie thousande.

2 Ouer the first course for the first moneth [was] Jathobeam the sonne of Zabdai: and in his course [were] foure and twentie thousand.

3 Of the sonnes of Perez [was] the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dabai, an Ahohite, & [this was] his course, and Philoth [was] <sup>b</sup> a captaine, and in his course [were] foure and twentie thousand.

5 The captaine of the third hoste for the third moneth [was] Benaiah the sonne of Jehoiada the chiefe Priest: and in his course [were] foure and twentie thousand.

6 This Benaiah was mightie among <sup>a</sup> thirtie and aboue the thirtie, and in his course [was] Amisabad his sonne.

7 The fourth for the fourth moneth [was] Ahabel the brother of Joab, and Zebadiah his sonne after him: and in his course [were] foure and twentie thousand.

8 The fift for the fift moneth [was] prince Shammuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth [was] Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth [was] Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for <sup>i</sup> eight moneth [was] Sibbecai the Iushathite of Zarithes: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth [was] Abieser the Anethothite of the sonnes of Ephraim: and in his course foure and twentie thousand.

13 The tenth for the tenth moneth [was] Baharai, <sup>i</sup> Netophathite of the Zarithes: and in his course foure and twentie

<sup>l</sup> These also had charge ouer the treasures.

<sup>j</sup> Or, cousins.

<sup>m</sup> According as the Lorde commanded, 2 Sam. 3: 1, 28.

<sup>n</sup> Meaning, of things that were out of the citie.

<sup>o</sup> That is, for the kings house.

<sup>p</sup> To wit, the cousins of Jedidiah.

<sup>q</sup> Both in spiritual & temporal things.

<sup>r</sup> Ebr. diuisions, or bands.  
<sup>a</sup> Which executed their charge and office, which is ment by coming in and going out.

<sup>b</sup> That is, Dabai's lieutenant.

<sup>a</sup> 2 Sam. 23: 10, 22, 23.

<sup>i</sup> Or, Benjamin.



twentie thousand.

14 The eleuenth for the eleuenth moneth [was] Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth [was] Heibai the Petophathite, of Asher: and in his course foure and twentie thousand.

16 Horouner [the rulers] ouer the tribes of Israel [were these:] ouer the Reubenites [was] ruler, Eliezer f sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Balthabiah the sonne of Benuel: ouer [them] of Asher, [and] Zadok:

18 Ouer Judah, Elihu of the brethren of Dauid: ouer Issachar, Onri the sonne of Michael:

19 Ouer Zebulun, Ishmahah f sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hosea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedatah:

21 Ouer the [other] halfe of Manasseh in Gilead, Idoo the sonne of Zechariah: ouer Benjamin, Jaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Jeroham. these are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yere olde and vnder, because the Lorde had sayd that hee would increase Israel like vnto the starres of the heauens.

24 And Joab the sonne of Zeruah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put in to the Chronicles of King Dauid.

25 And ouer the Kings treasures [was] Asnaueh the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towres [was] Jehonathan the sonne of Uzziyah:

26 And ouer the workemen in the fieldes that tilled the ground, [was] Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, [was] Shimeï the Ramathite: and ouer that which appertained to the vines, & ouer the store of the wine [was] Sabdi the Shiphnite:

28 And ouer the olive trees and mul-

berie trees that were in f ballies, [was] Baal Hanan the Gederite: and ouer the store of the oyle [was] Joash:

29 And ouer the oren that fed in Sharon, [was] Sherai the Sharonite: and ouer the oren in the bailles, [was] Shephat the sonne of Adlai:

30 And ouer the camels [was] Obil the Ishmaelite: and ouer f asses [was] Jehdeiah the Peronothite:

31 And ouer the sheepe [was] Jaziz the Hagrite: all these were the rulers of the substance that was King Dauids.

32 And Jehonathan Dauids vncle a man of counsell and of vnderstanding (for he was a scribe) & Jehiel the sonne of Bachmoni [were] with the Kings sonnes.

33 And Ahitophel [was] the Kings counsellor, and Hushai the Archite the Kings friend.

34 And after Ahitophel [was] Jehoiada the sonne of Benaiah and Abiathar: and captain of the Kings armie [was] Joab.

#### CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he buildeth Salomon and the people to performe it, 8 Enioying him to feare the Lorde.

**N**Owe Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, & the captaines of thousands & the captaines of hundredeths, and the rulers of all the substance and possession of the King, and of his sonnes, with the eunuches, and the mightie, and all the men of powber, vnto Ierusalem.

2 And King Dauid stood by vpon his seate, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lorde, and for a footstool of our God, and haue made ready for the building,

3 But God said vnto me, Thou shalt not builde an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lorde God of Israel chose me before all the house of my father, to be king ouer Israel for ever (for in Judah would he chuse a prince, and of the house of Judah is the house of my father, and among the sonnes of my father hee delited in me to make me king ouer all Israel)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath

And I. euen

c Speaking, besides these chiefe captaines,

g That is, a man learned in the worde of God,

h. To be their schoolmasters and teachers, i After that Ahitophel had wronged himself, 2 Sam. 17. 23 Jehoiada was made counsellor.

d Which is beyond Jordan in respect of Iudabatho one captaine was ouer the Reubenites & the Gadites,

Chap. 21. 7.

e And the commendement of the King was a hominable to Joab, Chap. 21. 6.

f The Chronicles make both these bookes of Chronicles but one, and at this verse take the mids of the booke, as touching the number of verses,

l Or, chiefe seruants, Gen. 37. 36.

2 Where the Archpriests remaine and remove no more to and fro, Psal. 99. 5. 2. Sam. 7. 1. 3. chap. 22. 8.

b According to the prophesie of Ieremias, Gen. 49. 8.

Wild. 9. 7.



euē chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he said vnto me, Salomon thy sonne, he shall build mine house and my courtes: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he iudicour himselfe to doe my commaundements, & my iudgements, as this day.

8 Nowe therefore in the sight of all Israel the Congregation of the Lowe, and in the audience of our God, keepe and seeke for all the commaundements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfit heart, & with a willing minde: For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heede nowe, for the Lord hath chosen thee to build the house of the Sanctuarie: be strong [therefore,] and doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercieseat,

12 And the paterne of all that he had in his minde for the courtes of the house of the Lowe, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courtes of the priests, and of the Leuites and for all the worke for the seruice of the house of the Lowe, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue [of golde by weight, for] the vessels [of golde, for all the vessels of all manner of seruice, [and] all the vessels of siluer by weight, for all manner of vessels of all manner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lampes, with the weight for euery candlesticke, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lampes there-

of, according to the vse of euery candlesticke,

16 And the weight of the golde for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the fleshhooks, and the bolles, and plates, and for basens, golde in weight for euery basen, and for siluer basens, by weight for euery basen,

18 And for the altar of incense, pure golde by weight, and golde for the paterne of the charret of the Cherubs that spred them selues, and couered the Arke of the conuenant of the Lord:

19 All [sayd he,] by writing [sent] to me by the hand of the Lowe, [which] made me vnderstand all the workmanship of the paterne.

20 And Dauid sayd to Salomon his sonne, Be strong & of a valiant courage and doe it: feare not, nor be afraid: for the Lord God, [euē] my God [is] with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lowe.

21 Behold also, the companies of the priests and the Leuites for all the seruice of the house of God, euē they shall be with thee for the whole worke, with euery free heart that is skilfull in any manner of seruice. The princes also and all the people [will be] wholly at thy commaundement.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord, 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his stead.

Dauid and King layd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke [is] great: for this house [is] not for man, but for the Lord God.

2 Nowe I haue prepared with all my power for the house of my God, gold for vessels [of gold and siluer for them] of siluer, and brasse for things [of brasse, yron for things] of yron, and wood for things [of wood, and onir stones, and stones to be set, and carbuncle stones] of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreover, because I haue desired in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside that

[Or, couersings]

i Opening, of the mercieseat which couered the Arke, which was called the charret because the Lord declared himselfe there.

k For all this was left in writing in the booke of the Lawe, Cron. 25. 22. which booke the King was bound to vnderstand in execution, Deut. 17. 19.

l That is, euery one will be ready to helpe thee with those gifts which God hath giuen him. m Euer at all thy wordes.

e If he continue to keepe my Law and depart not therefrom, as he doeth his thereto.

d To wit, of Canaan.

e He declarereth that nothing can separate them from the commandment of this land both for themselves & their posteritie, but their finnes and iniquitie.

f Sam. 16. 7. psal. 7. 9. Jer. 11. 20. & 17. 10. & 20.

g Opening, for his Arke, h But it is in execution,

i Euer, that were in his spirit with him.

h That is, the ten candlesticks, 1 Kings. 7. 49.

n And therefore it ought to be excellent in all points.

o This great temple was made by the father of the Temple made him to spare his expenses, but to bestow his owne peculiar treasure.



that I haue prepared for the house of the Sanctuarie,

<sup>c</sup> He sheweth what he had of his owne store for the Lords house.

4 Euen three thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to overlay the walles of the houses.

5 The golde for the things of golde, and the siluer for the things of siluer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

<sup>d</sup> He was not onely liberrall himselfe, but prouoked others to the worke of God, Or, to offer.

6 So the princes of the families, and the princes of the tribes of Israel, and the capitaines of thousands and of hundreds, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eightene thousand talents of brasle, and one hundred thousand talents of yron.

8 And they with whome [precious] stones were found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gerhunnite.

<sup>e</sup> Speaking, them that had any.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a perfit heart. And Dauid the king also reioyced with great ioy.

<sup>f</sup> That is, with a good courage and with our hypocrites. Psa. 122.1.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed be thou O Lord God, of Israel our father, for ever and ever.

<sup>g</sup> Which doeth reuerie the selfe to our father Iakob.

11 Thine O Lord, is greatnes and power, and glorie, and victorie & prayse: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to give strength vnto all.

13 Now therefore our God, we thanke thee, and praye thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes [are] like the shadowe vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of

thine hand and all [is] thine.

17 I know also, my God, that thou triest the heart, and hast pleasure in righteousnes: I haue offered willingly in the brightness of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

1 Sam. 16.7, chap. 28.9.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for ever in thy purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

<sup>k</sup> Continue them in this good minde, that they may serue thee willingly.

19 And giue vnto Salomon my sonne a perfit heart to keepe thy commandments, thy testimonies, & thy statutes, and to doe all things, and to build the house which I haue prepared.

20 And Dauid layd to all the Congregation, Nowe blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, & bowed downe their heads, and worshipped the Lord and the King.

<sup>l</sup> That is, with reuerence to the King.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, [euen] a thousand yong bullocks, a thousand rammes, [and] a thousand sheepe, with their drinke offerings, and sacrifices in abundance for all Israel.

<sup>m</sup> Speaking, all kinde of sacrifice which they mingled with their sacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anointed him prince before the Lord, and Zadok for the high priest.

23 So Salomon sat on the throne of the Lord, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.

<sup>n</sup> This declarerth that the Kings of Iuda were figures of Christ, who was the true anointed, and to whom God gaue the chief government of all things, & Ebr. gaue the hand.

24 And all the princes and men of power, and all the sonnes of King Dauid submitted them selues vnder King Salomon.

25 And the Lord magnified Salomon in dignity, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 Thus Dauid the sonne of Ithai reigned ouer all Israel.

1 King. 2.11.

27 And the space that he reigned ouer Israel, was fourtie yeere: seuen yeere reigned he in hebron, and thre and thirtie yeere reigned he in Ierusalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King

Psall.



King first and last, beholde, they are written in 7 booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer, the earth.

o The bookes of Nathan and Gad are thought to haue bin lost in the captiuitie.

p Speaking, the troubles and griefes,

## The second booke of the Chronicles.

### THE ARGUMENT.

His second booke containeth briefly in effect that which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, depofed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two & thirtieth yere of Darius, and containe in the whole, three thousand, siue hundred three score and eightene yeres, and fixe moneths.

#### CHAP. I.

6 The offering of Salomon at Gibeon, 8 He prayeth vnto God to giue him wisdome: 11 Which he giueth him and more, 14 The number of his charrets and horses, 15 And of his riches.

¶ Or, established, and strong, reade 1. King. 2. 46.



Hen Salomon 7 sonne of Dauid was confirmed in his kingdome: and the Lorde his God was with him, & magnified him highly.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be as the same.

2 And Salomon spake vnto all Israel to the captaines of thousands, and of hundredths and to the iudges, and to all the gouernours in all Israel, [euen] the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moyses the seruant of the Lorde had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-earim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

d Which was for the burnt offerings, Exo. 27. 1. Exod. 38. 1, 2.

5 Moreover the brazen altar that Bezaleel the sonne of Uri, the sonne of Iur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lorde vpon the brazen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

1. King. 3. 4.

7 The same night did God ap-

peare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

8 And Salomon sayde vnto God; Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his stead.

9 Nowe therefore, O Lorde God, let thy promises vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

e Performe thy promise made to my father concerning me.

10 Giue me nowe wisdome & knowledge, that I may go out and go in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1. Chro. 27. 1. & 1. King. 3. 7.

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honoz, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome & knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

g That is, to be reuerenced on thine enemies.

12 Wisdome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, & reigned ouer Israel.

14 And Salomon gathered the charrets and horsemen: & he had a thousand, and foure hundred charrets, & twelve thousand horsemen, whom he placed in the

1. King. 10. 26.



King first and last, beholde, they are written in 7 booke of Samuel the Seer, and 2 times that went ouer him, & ouer and in the booke of Nathan the Prophet, and in the booke of Gad the Seer, the earth.

o The booke of Nathan and Gad are thought to haue bin lost in the captiuitie.

p Speaking, the troubles and griefes,

## The second booke of the Chronicles.

### THE ARGUMENT.

His second booke containeth briefly in effect that which is comprehended in the two booke of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, depofed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two & thirtieth yere of Darius, and containe in the whole, three thousand, siue hundred three score and eightene yeres, and fixe moneths.

#### CHAP. I.

6 The offering of Salomon at Gibeon, 8 He prayeth vnto God to giue him wisdome: 11 Which he giueth him and more. 14 The number of his charrets and horses, 15 And of his riches.

¶ Or established, and strong, reade 1. King. 2. 46.



Then Salomon 7 sonne of Dauid was confirmed in his kingdome: and the Lorde his God was with him, & magnified him highly.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be as the same.

2 And Salomon spake vnto all Israel to the captaynes of thousands, and of hundredths and to the iudges, and to all the gouernours in all Israel, [euen] the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moyses the seruant of the Lorde had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-earim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

d Which was for the burnt offerings, Exo. 27. 1. Exod. 38. 1, 2.

5 Moreover the brazen altar that Bezaleel the sonne of Uri, the sonne of Iur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lorde vpon the brazen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

1. King. 3. 4.

7 The same night did God ap-

peare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

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e Performe thy promise made to my father concerning me.

10 Giue me nowe wisdome & knowledge, that I may go out and go in before this people: for who can iudge this thy great people?

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g That is, to be reuerenced on thine enemies.

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1. King. 10. 26.



h Which were  
cuttes appan-  
red to keepe  
and mainteine  
the charetes.  
i He caused  
great plenty  
that it was no  
more euen  
then stones.  
lla. 19.9.  
eck. 27.7.  
k Reade,  
1. king. 10.28.

the charet cities, and with the king at Ierusalem.

15 And the king gaue siluer and golde at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linen: the kings marchants receiued the fine linnen for a price.

17 They came by also and brought out of Egypt [some] charet, [worth] siue hundredeth [shekels] of siluer, that is an hoxe for an hundredth and fiftie: and thus they brought [horses] to all the kings of the hittites, and to the kings of Aram by their meanes.

† Ebr. hands.

#### CHAP. II.

2 The number of Salomons workemen to builde the Temple. 3 Salomon sendeth to Huram the king of Tyrus for wood and workmen.

† Or, Palace.

**W**hen Salomō determined to builde an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon tolde out seuentie thousande that bare burdens, and foure score thousand men to helpe [stones] in the mountaine, and three thousand and siue hundred to ouersee them.

a Which is to  
be vnderstande  
of all sort of of-  
ficers & ouer-  
seers: for els  
the chiefe offi-  
cers were but  
3500. as 1. kin.  
5.16.  
† Or, Hiram.  
2. Sam. 5.11.

3 And Salomon sent to Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and diddest sende him cedar trees to builde him an house to dwell in, [so do to me.]

4 Beholde, I buid an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shev- bread, and for the burnt offerings of the morning and euening, on the Sabbath dayes, and in the new monethes, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I builde, [is] great: for great [is] our God aboue all gods.

6 Who is he then that can be able to builde him an house, when the heauen, and the heauen of heauens cannot containe him: who am I then that I should builde him an house: but [I do it] to burne incense before him.

b That is, to  
do the seruice  
which bee hath  
commanded,  
signifying that  
none is able to  
honour and  
serue God in  
that perfection  
as his maiestie  
deseruet.  
† Or, Galet.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in baffe, and in yron, and in purple, and in crimosin & blewe silke, and that can graue in grauen worke with the cunning men that are with mee in Iudah and in Ierusalem, whome Dauid my

father hath prepared.

8 Send mee also cedar trees, siue trees and Aluminim trees from Lebanon: for I knowe that thy seruants can skill to helpe timber in Lebanon: and behold, my seruants [shalbe] with thee,

c Some take  
it for byssell, of  
the wood cal-  
led Ebenum,  
others for  
cassall.  
† Or, Almu-  
gim.

9 That they may prepare me timber in abundance: for the house which I do builde, [is] great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the heluers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand bathes of wine, and twentie thousand baths of oyle.

† Ebr. Cofim.

11 The Huram king of Tyrus answered in writing which he sent to Salomō, Because the Lord hath loued his people, he hath made thee king ouer them.

12 Huram said moreover, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid thy king a wife some, that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, [and] of vnderstanding of my father Hurams,

14 The sone of a woman of thy daughters of Dan: and his father was a man of Tyrus, & he can skill to worke in gold, in siluer, in baffe, in yron, in stone, and in timber, in purple, in blewe silke, and in fine linen and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, & with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, & wil bring it to thee in raftes by the sea to Japho, so thou mayest cary them to Ierusalem.

17 And Salomon nombed all the strangers that were in the lande of Israel, after the nombing that his father Dauid had nombed them: and they were found an hundredth and three and fiftie thousand, and siue hundredth.

18 And he set seuentie thousande of them to the burden, and fourescore thousand to helpe [stones] in the mountaine, and three thousande and siue hundredth ouerscers to cause the people to worke.

Rn. iii.

CHAP.



## CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

1. King. 6. 1.

a Which is the mountain where Abaham thought to have sacrificed his sonne, Gen. 22. 2.  
2. Sam. 24. 16, 21.

**S**alomon began to build the house of the Lord in Jerusalem, in mount <sup>a</sup> Moziab which had bene declared by David his father, in the place that David prepared in the thieling floore of <sup>b</sup> Oman the Jebulite.

2 And he began to build in the second moneth [ & ] the second day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first <sup>b</sup> measure [ was ] threefore cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front of the breadth [ was ] twentie cubites, and the height [ was ] an hundredeth and twentie, and hee overlaid it within with pure golde.

5 And the greater house he felled with firre tree which he overlaid with good golde, and graued thereon palme trees and chaines.

6 And hee overlaid the house with precious stone for beautie: and the golde was golde of <sup>a</sup> Paraiim.

7 The house, I say, the beames, postes, and walles thereof [ & ] the doozes thereof overlaid hee with golde, and graued Cherubins upon the walles.

8 He made also the house of the most holy place: the length thereof [ was ] in the front of <sup>b</sup> breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he overlaid <sup>c</sup> with the best golde, of five hundredeth talents.

9 And the weight of the nailes [ was ] fiftie shekels of golde, and he overlaid the chambers with golde.

10 And in the house of the most holy place he made two Cherubins wrought like children, and overlaid them with golde.

11 And the wings of the Cherubins [ were ] twentie cubites long: the one wing [ was ] five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites joining to the wing of the other Cherub.

13 The winges of these Cherubins

were spread abroad twentie cubites: they stood on their feet, and their faces [ were ] toward the house.

14 He made also <sup>f</sup> the base of blew like and purple, and crimson, and fine linen, and wrought Cherubins thereon.

15 And hee made before the house two pillars <sup>g</sup> of fine and thirtie cubites he: and the chapter that was upon the top of [ each ] of them, [ was ] five cubites.

16 He made also chaines for the oracle, and put them on <sup>h</sup> heades of the pillars, and made an <sup>i</sup> hundredeth pomegranates, and put them among the chaines.

17 And he set by the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Jachim, and that on the left hand Boaz.

## CHAP. IIII.

1 The altar of braise, 2 The molten Sea, 6 The caldrons, 7 The candlesticks, &c.

**A**nd hee made an altar of braise twentie cubites long, and twentie cubites broad, and ten cubites he.

2 And he made a molten <sup>a</sup> Sea of ten cubites from brim to brim, round in compass, and five cubites he: and a line of thirtie cubites did compass it about.

3 And under <sup>b</sup> it was <sup>c</sup> facion of oxen, which did compass it round about, <sup>d</sup> ten in a cubite compassing the Sea about: two robes of oxen were cast when it was molten.

4 It stood upon twelve oxen: three looked toward <sup>e</sup> North, & three looked toward the West, and three looked toward the South, and three looked toward the East, & the Sea [ stood ] about upon them, and all their hinder parts were inward.

5 And the thickenesse thereof [ was ] an hande breadth, and the brim thereof [ was ] like the booke of the brim of a cup, with floures of lilies: it contained <sup>f</sup> three thousand baths.

6 Hee made also ten caldrons, and put five on the right hande, and five on the left, to wash in them, [ and ] to cleanse in them that which appertained to the burnt offerings: but the Sea [ was ] for the Priestes to wash in.

7 And he made ten candlesticks of golde, according to their sonne, and put them in the Temple, five on the right hand, and five on the left.

8 And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an

<sup>f</sup> Which separates the Temple from the most holy place.

<sup>g</sup> Every one was righteene cubites long, but the base cubite could not be seene: for it was fit in the roundnes of the chapter, & therefore hee giueth to every one but 17, and an halfe. <sup>h</sup> For every pillar an hundredeth, reade 1. King. 7. 20.

<sup>a</sup> A great vessel of braise, so called because of the great quantitie of water, which it contained. 1. King. 7. 23.  
<sup>b</sup> Spreading, under the brim of the vessel. 1. King. 7. 24.  
<sup>c</sup> In the top of every cubite were ten heads of oxen which in all are 300.

<sup>f</sup> Or, floure delices.

<sup>d</sup> In the first booke of Kings Chap. 7. 26.

mention is only made of two cherubim: but the lesse number was taken there, and here according as the measures spoken afterward is declared. <sup>e</sup> When as they should be made.

b According to the whole length of the Temple, comprehending the most holy place with the rest.  
c It concerned as much as did the breadth of the Temple. 1. King. 6. 3.  
d From the foundation to the top: for in the booke of Kings mention is made, from the foundation to the first stage.  
e Some think it is that place which is called Pentecost.

1. King. 6. 24.



an hundredth balens of golde.

f Called also the porche of Salomon, Act. 7. 1. It is also taken for the Temple where Christ preached, Mat. 21. 23. Or Calatrans,

9 And he made p court of the Priests, and the great f court and doozes for the court, and overlaid the doozes thereof with brasle.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made pottes and besomes and balens, and Huram finished the worke that he should make for king Salomon for the house of God,

12 [To wit,] two pillars, and the bolbles and the chapters on the top of the two pillars, and two grates to couer the two bolbles of the chapters which were vpon the topp of the pillars:

13 And four hundred pomegranates for the two grates, two robes of pomegranates for every grate to couer the two bolbles of the chapters, that were vpon the pillars.

14 He made also bates, and made caldrons vpon the bates:

15 [And] a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and fleshy hooks, and all these besels made Huram s his father, to king Salomon for the house of the Lord, of shining brasle.

17 In the plaine of Iordan did the king cast them in clay besidene Succoth and Zeredathaj,

18 And Salomon made all these besels in great abundance: for the weight of brasle could not be reckoned.

19 And Salomon made all the besels that were for the house of God: the golden altar also and the tables, whereon the shewbread stode.

20 Whereouer the candlestickes, with their lampes to burne them after the manner, before the oracle, of pure golde.

21 And the floures & the lampes, & the snuffers of golde, which was fine golde.

22 And the pottes, and the balens, and the spones, & the ashpanses of pure golde: the entrie also of the house [and doozes thereof within, euen] of the most holy place: and the doozes of the house, [to wit,] of the Temple [were] of golde.

#### CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

**S** Was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in p things that Dauid his father had dedicated, with the siluer and the golde, and all the ves-

sels, [and] put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the childe of Israel vnto Jerusalem to bring vp the Arke of the couenant of the Lord from the cite of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the b feast: it was in the seuenth moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp p Arke and the Tabernacle of the Congregation: and all the holy besels that were in the Tabernacle, those did the Priests [and] Leuites bring vp.

6 And king Salomon & all the Congregation of Israel that were assembled vnto him, [were] before the Arke, offering sheepe & bullockes, which could not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of p house, into the most holy place, [euen] vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing [was] in the Arke, save the two Tables, which Moyses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie for all the Priests that were present, were sanctified [and] did not waite by course.

12 And the Leuites the fingers of all sortes, [as] of Asaph, of Heman, of Jeduthun and of their sonnes and of their brethren, being clad in fine linen, stode with cymbales, and with vials and harpes at the East end of the altar, and with them an hundredth and twentie Priests blowing with trumpets:

13 And they were f as one, blowing trumpets, and singing, & made one sound to be heard in praising and thanking the Lord, and when they lift vp their voice with trumpets and with cymbales, and

R n.iii.

With

a Reede, 2 Sam. 6. 12.

b When the things were dedicate and brought into the Temple.

c Called in Hebrew Ethanim, conceiuing part of September & part of October, 1 King. 8.

2, which moneth the Iewes called the first moneth, because they say, that the worlde was created in that moneth, and after they came from Egypt they began at Horeb: but because this opinion is vncertaine, we make search euer the first, as best writers doe.

Or, without the Oracle.

d For Aaron and his sons were taken thence before he was brought to this place.

e Where prepared to serue the Lord.

g Whom Salomon reuerenced for the gifts that God had given him: as a father: he had the same name also that Huram the king of Tyne had, his mother was a Jewesse and his father a Tyrian. Some reade, for his father, the surname of this worke.

h In Hebrew, the beane of the fower, because they were set before p Arke, where the Lord shewed his presence. Or, instruments of Musike.

i That is, couered with plates of golde.

j King. 7. 51. and 8. 1.

f They agreed in one tune.



g This was  
the effect of  
their songs,  
Psal. 118, 1,  
and psal. 5, 6, 7.

With instruments of musike, and when they praised the Lord, [singing] For he is good, because his mercie [lasteth] for ever then the house, [even] the house of the Lord was filled with a cloude,

14 So that the Priestes coulde not stande to minister, because of the cloude: for the glorie of the Lord had filled the house of God.

## CHAP. VI.

3 Salomon blessed the people. 4 He praifeth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

2. King. 8. 12.

a After that he  
had seene the  
glorie of the  
Lord in the  
cloude.

**W**hen Salomon saide, The Lord hath saide he would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the king turned his face, and blessed all the congregation of Israel (for all the Congregation of Israel stood [there].)

4 And he said, Blessed [be] the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an house, that my Name might bee there, neither chose I any man to be a ruler ouer my people Israel:

Or, Temple.

6 But I haue chosen Ierusalem, that my Name might be there, & haue chosen Dauid to be ouer my people Israel.

1. Sam. 7. 5.

7 And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

8 But the Lord said to Dauid my father, where as it was in thine heart to builde an house vnto my Name, thou diddest well, that thou wast so minded.

4 Ebr. that it  
was in thine  
heart.

9 Notwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, hee shall builde an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the rounne of Dauid my father, & am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the covenant of the Lord, that he made with the childre of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his handes,

b Speaking,  
the two Ta-  
bles, wherein  
is contayned  
the effect of the  
covenant that  
God made  
with our fa-  
thers.

c On a scale  
saide that was  
made for that  
purpose, that  
he praying for  
the whole peo-  
ple might be  
heard of all, as  
1. King. 8. 22.

13 (For Salomon had made a brasen skafolde and let it in the middes of the court, of five cubites long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled dovne vpon his knees before all the Congregation of Israel, and stretched out his handes toward heauen)

d Both to  
give thanks  
for the great  
benefices of  
God bestowed  
vpon him, and  
also to pray for  
the perseve-  
rance and pro-  
spectie of his  
people,  
2. Mac. 2. 8.

14 And said, O Lord God of Israel, there [is] no God like thee in heauen nor in earth, which keepest covenant, and mercy vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as [appeareth] this day.

Or, in effe, 3,  
or, by thy  
power.

16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my fight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

2 Ebr. a man  
shall not be  
cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 [Is it true in deede that God will dwell with man on earth: beholde, the heavens, and the heavens of heauens are not able to containe thee: how much more [unable] is this house, which I haue built:]

1. King. 8. 27.

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, [euē] toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayst hearken vnto my prayer, which thy seruant prayeth in this place.

e That thou  
mayest declare  
in effect, that  
thou hast a con-  
tinuall care o-  
uer this place.

21 heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, [euē] in heauen, and when thou hearest, be mercifull.

1. King. 8. 31.  
f By exten-  
ding any thing  
from him, or  
this by denying  
that which he  
hath left him to  
keepe, or doe  
him any  
wrong.

22 When a man shall sime against his neighbour, and hee lay vpon him an othe to cause him to sweare, and the swearer shal come before thine altar in this house,

23 Then heare thou in heauen, & do, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head,

g Ebr. othe.  
h Speaking,  
to giue him  
that which hee  
hath desired.



head, and in iustifying the righteous, to give him according to his righteousness.

[Or, praye,

24 ¶ And when thy people Israel shalbe ouerthrowne before the enemye, because they haue sinned against thee, and turne againe, & confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

[Or, toward this place,

26 When heauen shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, & I turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them y good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

Chap. 20.9.

28 ¶ When there shalbe famine in the lande, when there shalbe pestilence, blasting, or murther, when there shalbe greathopper, or caterpillar, when their enemye shall besiege them in the cities of their land, or any plague or any sickness,

#Ebr. in the land of their gates,

29 [Then] what prayer [and] supplication to euer shalbe made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne diseale, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, & giue euery man according vnto al his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men)

h He declares that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfeigned faith and in true repeniance,

31 That they may feare thee, & walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers.

32 Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, & thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

i He sheweth that before God there is no acceptance of person, but all people that feareth him and worketh righteousness, is accepted, Act. 10.35.

33 Heare thou in heauen thy dwelling place, & do according to all that the stranger calleth for vnto thee, that al the people of the earth may know thy Name, and feare thee like thy people Israel,

and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall go out to battell against their enemies, by the way that thou shalt send them, & they pray to thee, in the way toward this cite, which thou hast chosen, euē toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (\*for there is no man that sinneeth not) & thou be angrie with them and deliuer them vnto the enemies, & they take them and carie them alway captiue vnto a lande farre or neere,

37 If they turne againe to their heart in y lande whither they be caried in captiues, and turne & pray vnto thee in the land of their captiuitie, saying, we haue sinned, we haue transgressed, and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitatio their prayer and their supplication, & I iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer [that is made] in this place.

41 ¶ Nowe therefore arise, O Lorde God, [to come] into thy rest, thou, and the Arke of thy strength: O Lorde God, let thy priests be clothed with saluatiō, & let thy Saints reioyce in goodness.

42 O Lorde God, refuse not the face of thine anointed: remember the mercies [promised] to Dauid thy seruant.

#### CHAP. VII.

i The fire consumed the sacrifices. 2 The gloie of the Lorde filled the Temple. 12 Hee beareth his prayer, 17 And promisseth to exalt him and his choyce.

¶ Ad \* When Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the gloie of the Lorde filled the house,

k Speaking, that none ought to enterpise any warre, but at the Lords commandement, that is, which is latfull by his voyce, [Or, according to the manner of this cite.] 1. King. 8. 46. ecclies. 7. 12. 1. iohn. 1. 8.

[Or, repen.

[Or, mainteine their right.

Psal. 132. 8. 1 That is, into the Temple,

m Let them be preserved by thy power and made vertuous and holy. n Heare my prayer, which am thine anointed king.

2. Mac. 2. 10. a Herchly God declared that he was pleased with Salomons prayer.



2 So that the Priestes could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come down upon the house, they bowed themselves with [their] faces to the earth upon the pavement, & worshipped and praised the Lord, saying, For he is good, because his mercie [lasteth] for ever.

4 \* Then the king and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of tivo and twentie thousand bullocks, and an hundred and twentie thousand sheepe, to the king and all the people dedicated the house of God.

6 And the Priestes waited on their offices, and the Levites with the instruments of musike of the Lord, which king David had made to praise the Lord. Because his mercie [lasteth] for ever: when David prayed [God] by them, the Priestes also blew trumpets over against them: and all they of Israel stood by.

7 Moreover Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receive the burnt offering, and the meate offering, and the fat.

8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they made a solemne assemblie: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the thirde and twentieth day of the seventh moneth, he sent the people away into their tentes, ioyous and with glad heart, because of the goodness that the Lord had done for David and for Salomon, and for Israel his people.

11 \* So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night and said to him, I have heard thy prayer, & have chose this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be

no raine, or if I command the grashopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called upon, do humble themselves, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, & be mercifull to their sinne, & will heale their land:

15 Then mine eyes shall be open and mine eares attent unto prayer [made] in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to do according unto all that I have commanded thee, and shalt observe my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, \* Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them,

20 Then will I plucke them by out of my land, which I have given them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a proverb and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to every one that passeth by it, so that he shall say, why hath the Lord done thus to this land, and to this house:

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken holde on other gods, and have worshipped them, and served them, therefore hath hee brought all this euill upon them.

#### CHAP. VIII.

The cities that Salomon built, 7 People that were made tributary unto him, 12 His sacrifices, 17 He sendeth to Ophir.

And after a twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Hiram gaue to Salomon, and caused

pleased him not: & therefore called the Cabul, & is, dire of sitch,

e I will cause the pestilence to scale and destroy the bestes that haue & fructes of the earth, & send raine in due season.

Chap. 6. 16.

f Which thing declareth that God had more respect to their saluation, then to the advancement of his owne glory: and where as men abuse those things, which God hath appointed to set forth his praise, hee will withdraw his grace thence,

1. King. 8. 62, 63.

i Ebr. by their hands.

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seven dayes in the booths of Tabernacles, d They had leave to depart the next day, 1. King. 8. 66, but they tarry till the next day, 1. King. 9. 1.

Nom. 12. 6.

2. King. 9. 10.

a Signifying that hee was wise: ie peere in building them, b That is, which Hiram gaue againe to Salomon because they

1. King. 9. 13.

sitch



the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

5 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and euery pleasant place that Salomon had a mind to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion.

7 [And] all the people that were left of the Hittites, and the Amorites, & Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 [But] of their children which were left after them in the lande, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruantes for his worke: for they were men of warre, and his chiefe princes, and the captaynes of his charrets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundred & fiftie bare rule ouer the people.

11 Then Salomon brought by the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: for he saide, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came into it.

12 Then Salomon offered burnt offrings vnto the Lord, on the altar of the Lord which he had built before porch.

13 To offer according to the commandement of Moses euery day, in Sabbathes, and in the new moones, and in the Iohelme feastes, three times in the yere, [that is,] in the feast of the Unleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to prayse and minister before the Priests euery day, and the porters by their courses, at euery gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 Now Salomon had made prouision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished: [so] the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Elath by the seaside in the land of Edom.

18 And Hiram sent him by the hands of his seruants, Chippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence foure hundredeth and fiftie talents of gold, & brought them to king Salomon.

#### CHAP. IX.

The Queene of Sheba cometh to see Salomon and bringeth gifts. 13 His percell reuenues. 30 The time of his reigne. 31 His death.

And when the Queene of Sheba heard of the fame of Salomon, she came to proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared al her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, & the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparell, and his butlers, and their apparell, and his burnt offrings which he offered in the house of the Lord, and she was greatly allomied.

5 And she said to the king, [It was] a true word which I heard in mine owne land of thy sayings, & of thy wisdom: Holibet I beleueed not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not tolde me: [for] thou exceedest the fame that I heard.

7 Happy are thy men, & happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as king,

Both for the matter and also for the workman-ship.

Meaning, the red sea, k. Elath, Summe is thought to amount to thre millions & fice hundred thousand crownes: for here is mention made of thirtie m, the are spoken of, 1. King. 9. 28.

1. King. 10. 1. mat. 12. 32. Luke 11. 32. a To knowe whether his wisdom were so great as the report was,

b There was no question fa hard that he did not seue,

[Or] galleries whereby hee went vp. #Ebr. there was no more spirit in her.

c Meaning, that the Israellites were good people, & that kings are the licutenants of God, which ought to grant into him the superiouritie, and minister iustice to all,

c Meaning of munitions and treasures for the warre. d That is, he repaired and fortified them: for they were built long before by Shalrah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68. & 7. 24. e Reade 1. King. 7. 2.

f Ebr. to come vp to tribute.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

Chap. 4. 1.

Exod. 29. 39. [Or] after the manner of euery day. g Reade 1. Chro. 23.

1. Chro. 24. 1.



king, in the stead of the Lorde thy God: becaule thy God loueth Israel, to establish it for ever, therefore hath he made thee king ouer them, to execute iudgement and iustice.

9 Then they gaue the king sixe score talents of gold, and of sweete odours exceeding much and precious stones: neither was there such sweete odours [since,] as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought Agammun wood and precious stones.

11 And the king made of the Agammun wood ° staires in the house of the Lorde, and in the kings house, & harpes and viols for singers: and there was no such scene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba every pleasant thing that she asked, ° besides for that which she had brought vnto the king: so he returned and went to her owne countrey, [both] she, and her seruants.

13 [Allo the weight of gold that came to Salomon in one yeere, was sixe hundredeth three score and sixe talents of gold,

14 Besides that which chapmen and marchants brought: and all the kings of Arabia, and ° princes of the countrey brought gold and siluer to Salomon.

15 And king Salomo made two hundredeth targets of beaten gold, [and] ° sixe hundredeth [shekels] of beaten gold went to one target,

16 And three hundredeth shields of beaten gold: three hundredeth ° [shekels] of gold went to one shilde, & the king put them in ° house of the wood of Lebanon.

17 And the king made a great throne of yuorie and overlaid it with pure gold.

18 And the throne had sixe steps, with a footstool of golde ° fastened to the throne, and staires on either side on the place of the seate, and two lions standing by the ° staires.

19 And twelue lions stood there on the sixe staires on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels [were] of gold, and all the vessels of the house of the wood of Lebanon [were] of pure gold: [for] siluer was nothing esteemed in ° dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, every three yeere once came the shippes of

1 Tarshish, and brought gold, and siluer, yuorie, and apes, and pectokes.

22 So king Salomon excelled all the kings of the earth in riches & wisdom.

23 And all the kings of ° earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought every man his present, vessels of siluer, & vessels of gold, and rayment, armour, & sweete odours, horses, and mules, from yeere to yeere.

25 And Salomon had ° foure thousand stables of horses, and charrets, and twelue thousand horsemen, whom he bestowed in the charret cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the ° Riuer euen vnto the land of the Philistines, & to the border of Egypt.

27 And the king gaue siluer in Ierusalem, ° as stones, and gaue cedar trees as the wilde figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first & last, are they not written in the booke of Nathan ° Prophet, and in the prophetic of Ahijah the Silonite, & in the visions of ° Jeroboam Seer ° against Jeroboam ° sonne of Nebat.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon ° slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

## CHAP. X.

4, 14 The rigour of Rehoboam, 13 Her followeth leude counsell, 16 The people rebel.

**R**ehoboam went to Shechem: for to Shechem came all Israel to make him king.

2 And when Jeroboam the sonne of Nebat heard it, [which] was in Egypt, whither he had fled fro ° presence of Salomon ° king he returned out of Egypt.

3 And they sent & called him: so came Jeroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father ° made our yoke grievous: now therefore make thou ° grievous seruitude of thy father, & his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he saide to them, [Depart] yet three dayes, then come againe vnto me. And the people departed,

1 Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 22.

m That is, ten horses in every stable, which in all mount to foure thousand, as 1. King. 4. 26. Or, Euphrates.

n The abundance of these temporal treasures in Salomons kingdome is a figure of the spiritual treasure, which the elect shall enjoy in the heauenly under the true Salomon Christ.

o Or, Idols. ° That is, which prophesied against him, 1. King. 11. 41. 42.

1. King. 12. 1. a After the death of Salomon.

b That is, handled vs unkindly. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

d Read Chap. 2. 8. & 1. King. 10. 21.

e Pillars: meaning, the garnishing & trimming of the staires of pillars.

f That is, which ° king gaue her for recompence of that treasure which she brought.

g Which summe mounteth to 2400, crowns of the summe, Badius de alle.

h O, pounds, called minas, whereof every one seemed to make an hundredeth shekels, i That is, the staires and the footstool were fastened to the throne, k Upon the pommels of knops.



6 And King Rehoboam tooke counsell with the olde men that had stand before Salomon his father, while he yet liued, saying, what counsell giue ye that I may answer these people?

7 And they spake vnto him, saying, If thou be kinde to this people, & pleate them, and speake louing words to them, they will be thy seruants for ever.

8 But he left the counsell of the ancient men that they had giue him, & tooke counsell of the yong men that were brought by with him, and waited on him.

9 And he said vnto them, what counsell giue ye, that wee may answer this people, which haue spoken to mee, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men were brought by with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shal be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 Then Jeroboam and al the people came to Rehoboam the third day, as the King had appoynted, saying, Come againe to me the third day.

13 And the King answered the sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Jeroboam the sonne of Nebat.

16 So when all Israel sawe that the King would not heare them, the people answered the King, saying, what portion haue we in Dauid: for we haue none inheritance in the sonne of Ithai. O Israel, euery man to your tents: now we see to thine owne house, Dauid. So all Israel departed to their tents.

17 Nowbeit Rehoboam reigned ouer the children of Israel, that dwelt in the

cities of Iudah.

18 Then King Rehoboam sent Hazadon that was ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam made speede to get him by to his charret, to flee to Jerusalem.

19 And Israel rebelled agaynst the house of Dauid vnto this day.

#### CHAP. XI.

4 Rehoboam is forbidden to fight against Jeroboam, 5 Cities which he built. 21 He hath eighteen townes, and thre score concubines, and by them eight and twentie sonnes, and thre score daughters.

And when Rehoboam was come to Jerusalem, he gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight agaynst Israel, and to bring the kingdome againe to Rehoboam.

2 But the worde of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israel that are in Iudah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go by, nor fight agaynst your brethren: retorne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going agaynst Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built strong cities in Iudah.

6 He built also Beth-lehem, & Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, & Ziph,

9 And Adoram, & Lachish, & Azekah,

10 And Zozah, and Alalon, & Hebron,

which were in Iudah and Benjamin, strong cities.

11 And he repaired the strong holds

and put captaines in them, and store of bitade, and oyle and wine.

12 And in all cities he put shields and speares, & made them exceeding strong:

so Iudah and Benjamin were his.

13 And the Priests and the Leuites

that were in all Israel, resorted vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, & came to Iudah, and to Jerusalem:

for Jeroboam and his sonnes had cast them out from ministering in the Priests office vnto the Lord.

15 And he ordeined him Priests for the hie places, and for the deuils and for

Or, receiuer

Eb strengthened himselfe.

1 King. 12. 20, 21.

That is, the halfe tribe of Benjamin: for the other halfe was gone after Jeroboam. d speaking, the ten tribes which rebelled.

c D, repaired them and made them strong, as be more able to resist Jeroboam.

Or, strengthened.

Ebr. stood.

Chap. 13. 9.

1 King. 12. 31. d speaking, soles, reade Isa. 44. 15.

Doi.

the

c D, that stood by him, that is, which bare of the counsell and secrets.

d D, little finger: meaning that he was of farre greater power then was his father.

Or, scorpions.

e Gods will impoeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet man will worketh as of itselfe, so that it can not be crucien in doing euill, by allowing that it is Gods ordinance.

f Ebr. by the hand. 1 King. 12. 16.



the talues which he had made.

16 And after the Leuites there came to Jerusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, & made Rehoboam the sonne of Salomon mightie, three yere long: for three yere they walked in the way of Dauid and Salomon.

18 And Rehoboam tooke him Phalahai the daughter of Jerimoth the sonne of Dauid to wife, [and] Abihai the daughter of Eliab the sonne of Ithai,

19 which bare him sonnes, Ierub, and Shemariah, and Zabai.

20 And after her he tooke Baakah the daughter of Abshalom which bare him Abihai, and Arthai, and Ziza, and Shelomith.

21 And Rehoboam loued Baakah the daughter of Abshalom aboue all his wiues and his concubines: for he tooke eightene wiues, and thre score concubines, & begate eight and twentie sonnes, and thre score daughters.

22 And Rehoboam made Abihai the sonne of Baakah the chief ruler among his brethren: [for] hee thought to make him King.

23 And he taught him: and disperled all his sonnes throughout all the countries of Iudah and Benjamin vnto euery strong cite: & he gaue them abundaunce of bitade, and begate many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shishak. 2 Shemaiab repproueth him. 3 He humbled himself. 4 God senteth him succour. 5 Shishak taketh his treasures. 6 His reign and death. 7 Abihai his sonne succedeth him.

And when Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and all Israel with him.

2 Therefore in the fifth yere of King Rehoboam, Shishak the king of Egypt came by against Ierusalem (because they had transgressed against the Lord)

3 with thre hundred charrets, and thre score thousande horsemen, and the people were without number, that came with him fro Egypt, eue the Libians, Suthians, and the Ethiopians.

4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 Then came Shemaiab the prophet to Rehoboam, and to the princes of

Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus sayth the Lord, We haue forsaken me, therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselves, and sayde, The Lord is iust.

7 And when the Lord saw that they humbled themselves, the woide of the Lord came to Shemaiab, saying, They haue humbled themselves, therefore I will not destroy them, but I will sende them deliuerance shortly, and my wrath shall not be poyzed out vpon Ierusalem by the hand of Shishak.

8 Neuertheles they shalbe his seruants: so shall they know my seruice, and the seruice of the kingdomes of the earth.

9 Then Shishak King of Egypt came by against Ierusalem, and tooke the treasures of the house of the Lord, & the treasures of kings house: he tooke euen al, and he caried away the shields of gold, which Salomon had made.

10 In stead whereof King Rehoboam made shields of bras, and committed them to the hands of the chiefe of the garde, that wayted at the doore of the Kings house.

11 And when the king entred into the house of the Lord, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because he humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah things prospered.

13 So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one & fourtie yere olde when he beganne to reigne, and reigned & seuen teene yeres in Ierusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And hee did euill: for he prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first & last, are they not written in the booke of Shemaiab the prophet, and Ido the Seer, in rehearing the genealogie: and there was warre alway betwene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the cite of Dauid, and Abihai his sonne reigned in his steade.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and let forth his word, they prospered.

g Called also Abihai, who begat three yere, 1. King, 15, 2.

h He gaue him selfe to haue many wiues.

i Or, when the Lord had established Rehoboams kingdome,

a For such is the inconstancie of the people, that for most part they follow the wies of their gouernours,

b Which were a people of African called the Ethiopians, because they dwelled in helles. Or, blacke Mores.

c Signifying that no calamitie can come vnto vs except we forsake God, & that he neuer leaueh vs till we haue cast him off. d And therefore both iustly punish you for your sinnes.

e Ebr. drop downe.

f He sheweth that Gods punishments are not to destroy his werry, but to chastise the, bying them to the knowledge of themselves and to knowe howe much better it is to serue God then tyants, Chap. 9, 15, 16

g Which declareth that God seeketh not the death of a sinner, but his conuersion. Ezech. 18, 2, 3, 11 1. King. 14, 21.

h That is, twelue yeres after that he had bene our come by Shishak, verse 2.

i Ebr. sayinge.

j Or, Abihai.



CHAP. XIII.

1 Abiah maketh warre against Ieroboam. 4 He sterueth the occasion. 12 He trusteth in the Lorde and ouercometh Ieroboam. 21 He his wiues and children.

**I**n the eighteenth yere of king Ieroboam began Abiah to reigne ouer Iudah.

2 He reigned thre yere in Ierusalem: (his mothers name also was Michaiah the daughter of Chiel of Gibeia) & there was warre betweene Abiah and Ieroboam.

3 And Abiah set the battell in aray with the army of valiant men of warre, [euen] foure hundred thousand cholen men. Ieroboam also set the battell in aray agaynst him with eight hundred thousand cholen me which were strong [and] valiant.

4 And Abiah stood by vpon mount Zemeraim, which is in mount Ephraim, and saide, O Ieroboam, and all Israel, heare you me,

5 Dought you not to knowle that the Lord God of Israel hath giuen I kingdome ouer Israel to Dauid for euer. [euen] to him and to his sonnes by a couenant of salt:

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled agaynst his lord:

7 And there are gathered to him vaine men and wicked, & made themselves strong agaynst Rehoboam the sonne of Salomon: for Rehoboam was [but] a childe and [tender] hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist agaynst the kingdome of the Lord, which is in the hands of fones of Dauid, and ye be a great multitude, and the golden calves [are] with you which Ieroboam made you for gods.

9 Haue ye not diuied away the priests of the Lorde the sonnes of Aaron and the Leuites, and haue made you priests like the people of [other] countreys: whosoeuer cometh to consecrate with a yong bullocke and seuen rams, the same may bee a Priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the priests the sonnes of Aaron minister vnto the Lord, & the Leuites in their office.

11 And they burne vnto the Lorde euerie morning and euery euening burnt offerings and sweete incense, and the breade is set in order vpon the pure table, and the candlesticke of golde with the lampes thereof, to burne euerie euening: for we keepe watch of the Lorde our God: but ye haue forsaken him.

12 And behold, this God [is] with vs as a captaine, and his priests with the sounding trumpets, to crie an alarme agaynst you. O ye children of Israel, fight not agaynst the Lorde God of your fathers: for ye shall not prosper.

13 But Ieroboam caused an ambushment to compasse, [and] come behind them, when they were before Iudah, and the ambushment behind them.

14 Then Iudah looked, and beheld, the battell was before & behinde them, and they cried vnto the Lorde, and the priests blew with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God [smote] Ieroboam and all so Israel before Abiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abiah and his people slew a great slaughter of them, so that there fell downe wounded of Israel nine hundred thousand cholen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuayled, because they stayed vpon the Lord God of their fathers.

19 And Abiah pursued after Ieroboam, and tooke cities from him, [euen] Beth-el, and the villages thereof, and Bethanah with her villages, & Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiah, but the Lord plagued him, and he died.

21 So Abiah waxed mightie, & married fouertene wiues, and begat tivo and twentie sonnes, and fiftene daughters.

22 The rest of the acts of Abiah and his maners and his sayings are written in the storie of the prophet Iddo.

CHAP. XIII.

3 Asa bestropt idolatry, and commaunded his people to serue the true God. 11 He prayeth vnto God when he should go to fight. 12 He ouercometh the victorie.

**A**s Asa slept with his fathers, and they buried him in the cite of Dauid, & Asa his sonne reigned in his stead: in whose dayes the lande was quiet ten yeres.

1 Because their cause was good and approved by the Lorde, they doubled not of the successe and victorie.

2 Commending the good cause for which came of the Spirit of God, hee thought to haue our come by accept.

3 Or, gaue him the ouerthrow

4 He sterueth that the stay of all kingdomes & assistance depend vpon one trust and confidence in the Lord. 5 Ed. daughters

1. King. 15. 8.



2 And Asa did that was good & right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange [gods] and the high places, and brake downe the images, and cut downe the grooves,

4 And commanded Judah to seeke the Lord God of their fathers, and to do [according] to the Lawe and the commandement.

5 And hee tooke away out of all the cities of Judah the high places, and the images: therefore the kingdome was quiet before him.

6 He built also strong cities in Judah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore he said to Judah, Let vs build these cities & make walles about, and towres, gates, and barres, whyles the land is: before vs: because we haue sought the Lord our God, wee haue sought him, and he hath giuen vs rest on every side: so they built and prospered.

8 And Asa had an armie of Judah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 And there came out against them Zerah of Ethiopia with an host of ten hundred thousand, and three hundred chariots, and came vnto Marehah.

10 Then Asa went out before him, & they set the battell in aray in the valley of Zephathah beside Marehah.

11 And Asa cryed vnto the Lord his God, and sayde, Lord, it is nothing with thee to helpe [with] many, or [with] no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, [let] not man preuaile agaynst thee.

12 [So] the Lord before the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was overthrowen, [so that] there was no life in them: for they were destroyed before the Lord and before his host: and they carried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoyled all

the cities: for there was exceeding much spoyle in them.

15 And they smote the tents of cat-tell, & carried away pientie of sheepe and camels, and returned to Ierusalem.

## CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

**A**then the Spirit of God came vpon Azariah the sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Judah, and Benjamin, heare ye me. The Lord [is] with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bin without the true God, and without Priest to teach and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him, that did go out and go in: but great troubles [were] to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your worke shall haue a rewarde.

8 And when Asa heard these words, and the prophetic of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the lande of Judah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, and hee renued the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Judah and Benjamin, and the strangers with them out of Ephraim, and Danasseh, and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him.

10 So they assembled to Ierusalem in the third moneth, in the fiftenth yere of the reigne of Asa.

11 And they offered vnto the Lord the same time of spoile, [which] they had brought, [even] seue hundred bullocks, and seuen thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all

a Which were planted ebra-ric to the lawe, Deut. 16. 21.

b Hee sheweth that the rest & quietness of kingdomes standeth in abolishing ido-latrie, and ad-uauncing true religion.

c Whyles we haue the full government thereof,

d The King of Ethiopia of Egypt.

e Which was a cite in Ju-dah, Josh. 15. 44: Where spehath the Prophet was borne.

f Sam. 1. 4. 6.

g Or, against many, without power.

h Thus the children of God neither trust in their owne power of poli-tie, neither feare strength and subtiltie of their enemies, but consider the cause and free-ly their enterprise to Gods glorie, & there-upon assure themselves of the victorie by him, which is onely almighty, & can turne all flesh into dust with the hea-ty of his mouth.

i The Lord had striken the mighty feare.

a Who was called Obed, as his father was, ver. 8.

b For the space of twelue yeres vnder Achobolam, and three yeres vnder Asa, religion was neglected and idolatrie planted.

c He sheweth, that notwithstanding the wickedness of tyrants & their rage, yet God hath his, whom hee heareth in their tribulation, as hee deli-uered him from Zerah King of the Ethiopians, Ch. 14. 9, 12.

d And out of all other dangers, when they called vpon the Lord.

e Your confidence and trust in god hath not be frustrate.

f Called Shilun, containing part of Issachar & part of Zane. Which they had taken of the Canaanites.



g These were  
the wordes of  
their covenant  
which coman-  
ded all idola-  
ters to be put  
to death accor-  
ding to <sup>the</sup> Law  
of God, Deut.  
13. 5. 9. 15.  
h So long as  
they serued  
him aright, so  
long did hee  
preserue and  
prosper them.  
1. King. 15. 13.  
i <sup>the</sup> grandma-  
ster

all their heart, and with all their soule.  
13 And<sup>s</sup> Whosoever Will not seeke the  
Lorde God of Israel, shall bee slaine,  
Whether he were small or great, man or  
woman.

14 And they shware vnto the Lorde  
With a loud voyce, & With shouting and  
With trumpets, and With cornets.

15 And al Iudah reioiced at the othe :  
for they had sborne vnto the Lord with  
all their hart, & sought him with a whole  
desire, and he was<sup>h</sup> found of them. And  
the Lord gaue them rest round about.

16 And King Asa depofed\* Maachah [his] mother from her regencie, becaufe ſhe had made an idol in a groue: and Asa brake downe her idol, & flamped it, & burnt it at the brooke Kidron.

17 But the hie places were not taken away out of Israel: yet the heart of Asa was<sup>m</sup> perſite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, silver, and gold, and vessels.

19 And there was no warre vnto the  
fue & thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a covenant  
with Benhadad king of Aram. 7 He is repoued by the Pro-  
phet, 10 Whom he putteth in prison, 12 He putteth his  
trust in the Whispirations, 13 His death.

**I**n the six & thirtieth yeere of  
his reigne of Asa came <sup>a</sup> Ba-  
sha King of Israel by a-  
gainst Iudah, & built <sup>b</sup> Ra-  
mah to let none passe out o: go in to Asa  
King of Iudah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the Kings houſe, and ſent to Benhadad King of Aram that dwelt at || Damafcus ſaying,

3 There [is] a covenant betwene me & thee, & betwene my father & thy father: behold, I haue sent thee silver and gold: come, breake thy league with Baasha king of Israel: he may depart from me.

4 And Benhadad hearkened vnto King Aſa, and ſent the captaynes of the armies which he had, againſt the cities of Iſrael. And they ſiote Tſion, and Dan, and Abel-maim, and al the ſtoze cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, & let his work cease.

6 Then Asa the king tooke all Judah, and caried away the stones of Baamah and the timber therof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 And at that same time Hanani the Seer came to Ala King of Judah, and saide vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hande.

8 \* The Ethiopians & the Lubims,  
were they not a great hoste with cha-  
rets and horsemen, exceeding manie: yet  
because thou diddest rest vpo the Lord,  
he deliuered them into thine hand.

9 \* For the eyes of the Lord beholde  
all the earth to shewe him selfe strong  
With them that are of perfitte heart to-  
ward him: thou hast then done foolishly  
in this: therefore from here forth thou  
shalt haue warres.

10 Then Asa was wroth with the  
Seer, and put him into a<sup>+</sup> prison: for he  
was<sup>d</sup> displeased with him, because of  
this thing. And Asa oppressed [certaine]  
of the people at the same time.

ii And behold, the actes of Asa first  
and last, lo, they are written in the booke  
of the kings of Iudah and Israel.

12 And Aſa in the nine & thirtieth  
yeere of his reigne was || diseased in his  
feete, [and] his disease was || extre-  
me: yet he sought not ¶ Lozde in his disease,  
but to the phisicians.

13 So Asa slept w<sup>th</sup> his fathers, & died  
in the one & fourtieth yere of his reigne.

14 And they buried him in <sup>one</sup> of his sepulchres, which he had made for him selfe in the citie of Dauid, and layde him in the bedde, which they had filled with sweete odours and diuers kindes [ of spices, ] made by the art of the apothecarie: & they burnt [ odours ] for him with an exceeding great fire.

## CHAP. XVII.

5 Jeholshaphat trusting in the Lord, prospereth in riches and  
honor, 6 He abolisheth idolatrie, 7 And causeth the people  
to be taught, 11 He receiveth tribute of strangers, 13 His  
munitions, and men of warre.

**A**ND Jehoshaphat his sonne  
reigned in his stead, and pre-  
uailed against Israel.

2 And he put garrisons in all the strong cities of Judah, and set bandes in the land of Judah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehothaphat

Or, Prophet,

Chap. 14.9.  
2. Mac. 9.5.8  
13. 22

†Ebr. prison  
house

God by repentance he dissi-

tance, he buldai  
ned the admo  
nition of the

Prophet, & pur

nished him, as  
the wicked dog

when they be  
told of their

faultes.  
|| Or, goutie, or

a Who reigned after Nadab the sonne of Jeroboam.  
1. King. 15. 17.  
b He fortified it with walles & ditches: it was a citie in Benjamin neere to Gibeon.

[Or, Darnesek]

c He thought  
to repulse his  
aduersarie by  
an unlawfull  
meanes, that  
is, by seeking  
help of infidels  
as they y<sup>e</sup> seeke  
the Turkes a  
mitie, thinking  
therby to make  
themselves  
more strong.



a That is, his  
vertues: mea-  
ning, before he  
had committed  
with Bath-  
sheba & against  
Gedaiah.  
b Thought not  
help at strange  
gods.  
c Ebr. worke.

phat, because hee walked in the <sup>a</sup> first  
wayes of his father Dauid, and sought  
not <sup>b</sup> Baalim,

4 But sought the Lorde God of his  
father, & walked in his commandments,  
and not after the <sup>c</sup> trade of Israel.

5 Therefore the Lorde stablished the  
kingdome in his hande, and all Iudah  
brought presents to Jehoshaphat, so <sup>d</sup> he  
had of riches & honour in abundance.

6 And hee left by his heart into the  
wayes of the Lord, and hee tooke alway  
moreouer the hie places and the groues  
out of Iudah.

7 And in the third yere of his reigne  
he sent his princes, Ben-had, and Oba-  
diah, and Zechariah, and Bethaneel,  
and Michaiiah, that they should <sup>e</sup> teach  
in the cities of Iudah,

8 And with the Leuites, Shemaiah,  
and Bethaniah, & Zebadiah, & Afahel,  
and Shemiramoth, and Jehonathan,  
and Adoniah, and Tobiah, and Tob-  
adoniah, Leuites, and with them Eli-  
shama and Jehoram Priests.

9 And they taught in Iudah, and had  
the booke of the Law of the Lord with  
them, and went about throughout all the  
cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon  
all the kingdoms of the lands that were  
round about Iudah, and they <sup>f</sup> fought  
not agaynst Jehoshaphat.

11 Also [some] of <sup>g</sup> Philistims brought  
Jehoshaphat giftes and tribute silver,  
and the Arabians brought him flockes,  
seuen thousand & seuen hundred rams,  
and seuen thousand and seuen hundred  
hee goates.

12 So Jehoshaphat prospered and  
grew vpon hie: and hee built in Iudah  
palaces and cities of store.

13 And he had great works in the ci-  
ties of Iudah, and men of warre, [and]  
bailiant men in Ierusalem.

14 And these are the numbers of the  
after the house of their fathers. In Ju-  
dah were captaynes of thousands, Ada-  
nah the captaine, and <sup>h</sup> with him of bail-  
iant men three hundred thousand.

15 And at his hand Jehohanan a cap-  
taine, and with him two hundred and  
four score thousand.

16 And at his hand Amasiah <sup>i</sup> sonne of  
Zichri, which willingly offred himselfe  
vnto the Lord, and with him two hun-  
dred thousand bailiant men.

17 And of Beniamin, Eliada a bail-  
iant man, and with him armed me with

bolue & shield two hundred thousand.

18 And at his hand Jehozabad, and  
with him an hundred and foure score  
thousand armed to the warre.

19 These waited on the king, besides  
those which the king put in the strong ci-  
ties throughout all Iudah.

## CHAP. XVIII.

1 Jehoshaphat maketh affinitie with Ahab. 10 Foure hun-  
dred Prophets counsel Ahab to go to warre. 16 Elishah  
is against them. 25 Zidkiah smiteth him. 26 The king put-  
teth him in prison. 29 The effect of his prophetic.

**A**ND <sup>j</sup> Jehoshaphat had ri-  
ches & honour in abundance,  
but he was toynd in <sup>k</sup> affini-  
tie with Ahab.

2 And after certaine <sup>l</sup> yeres he went  
downe to Ahab to Samaria: and Ahab  
selue sheepe and oxen for him in great  
number, and for the people that hee had  
with him, and entiled him to go by vnto  
Ramoth Gilead.

3 And Ahab king of Israel said vnto  
Jehoshaphat King of Iudah, wait  
thou go with mee to Ramoth Gilead:  
And he answered him, I am as thou  
art, and my people as thy people, & wee  
will ioyne with thee in the warre.

4 And Jehoshaphat said vnto <sup>m</sup> king  
of Israel, Aske counsel. I pray thee, at  
the <sup>n</sup> word of the Lord this day.

5 Therefore the king of Israel ga-  
thered of <sup>o</sup> prophets foure hundred me,  
and said vnto them, Shall we go to Ra-  
moth Gilead to battell, or shall I reas-  
der? and they said, Go by: for God shall de-  
liver it into the Kings hand.

6 But Jehoshaphat saide, Is there  
here neuer a prophet more of the Lord  
that we might inquire of him?

7 And the king of Israel said vnto  
Jehoshaphat, There is yet one man, by  
whome we may aske counsel of <sup>p</sup> Lord,  
but I hate him: for he doeth not pro-  
phetic good vnto me, but alway euill: it  
is Michaiiah <sup>q</sup> sonne of Imia. The Je-  
hoshaphat said, Let not the king lay so.

8 And the king of Israel called an  
eunuche, & said, Cal quickly Michaiiah  
the sonne of Imia.

9 And the king of Israel, and Je-  
hoshaphat king of Iudah sate either of  
them on his throne clothed in <sup>r</sup> their  
h apparel: they sate euen in the threshing  
floore at the entering in of <sup>s</sup> gate of Sa-  
maria: and all the Prophets propheticd  
before them.

10 And Zidkiah <sup>t</sup> sonne of Chena-  
nah made him homes of yron, and said,  
Thus saith the Lorde, with these  
thait

g That is, they  
were as his or-  
dinarie garde.

1. King, 22, 30.

a For Toiem  
Jehoshaphats  
sonne maries  
Ahabs daugh-  
ter.

b That is, the  
third yere,  
1. King, 22, 2.

c To reconer  
it out of the  
hands of the  
Syrians.

d Heare the  
accuse of some  
prophet, to  
know whether  
it be gods will.  
e Which were  
the prophets of  
Baal, signifi-  
ying that the  
wicked esteeme  
not but false-  
ness & such as  
will beare with  
their inordinat  
affections.

f See the true  
ministers of  
God ought not  
to cease to doe  
their dutie,  
though <sup>g</sup> wicked  
magistrates can  
not obide them to  
speak <sup>h</sup> truth.

g Speaking,  
that hee ought  
not to refuse to  
beare any that  
were of Gods,  
h That is, in  
their manly &  
copall apparel,

i Read, 1. Kin.  
22, 11.

c He gaue him  
selfe wholly to  
serue the Lord.

d He knew it  
was in vain to  
professe religio,  
except such  
were appointe-  
ments which  
could instruct  
the people in <sup>e</sup>  
same, and had  
authoritie to  
put atwape all  
molatrie.

e Thus God  
prospereth all  
such that with  
a pure heart  
seeke his glory,  
g hee keepeth their  
enemies in  
feare that they  
cannot be able  
to execute their  
rage against  
them.

f Ebr. in his  
hand.

g Next to  
him.

f Speaking,  
which was a  
haricte,  
Rom. 6.



thalt thou puth the Aramites vntill thou hast consumed them.

11 And al the Prophets propheticd so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, 6 words of the Prophets [declare] good to the king with one accord: let thy worde therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah saide, As the Lord liueth, whatsoeuer my God sayth, that will I speake.

k Thinking, & whereas foure hundred Prophets had agreed in one thing, that he being but one man, & in least estimation durst not gain say it.

l He spake this by deuotion of the false prophets, as the King well perceived.

14 ¶ So he came to the king, and the king saide vnto him, Michaiah, shall we go to Ramoth Gilead to battell, or shall I leaue off? And he sayde, 1 Goe ye vp, and prosper, and they shall be deliuered into your hand.

15 And the King saide to him, Howe oft shall I charge thee, that thou tel me nothing but the trueth in the Name of the Lord?

16 Then he said, I saw at Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord saide, 1n These haue no master: let the returne euery man to his house in peace.

m He propheticd howe the people shoulde be disperfed & Ahab slaine.

17 And 6 king of Israel said to Jehoshaphat, Did I not tell thee, 6 he would not propheticke good vnto me, but euill?

18 Again he saide, Therefore heare ye the worde of the Lord: I sawe the Lord sit vpon his throne, & all the 6 host of heauen standing at his right hande, and at his left.

n Hearing, his Angels.

19 And the Lord said, who shall persuade Ahab king of Israel, that he may go vp and fall at Ramoth Gilead? And one spake and sayde thus, and another sayde that.

10 & deceiue.

o That is, the Lord.

p To the that will not beleue 6 trueth, God sendeth strong delusion, that they shoulde beleue lyes, 2. Thel. 2. 10.

q By this cruetie his ambition & hypocrisie was discovered: thus the hypocrites heart of 6 Spirit which they haue none, and declare their malice against them, in whom they are.

20 Then there came forth a spirit and stood before the Lord, and sayde, I will persuade him. And the Lord saide vnto him, wherein?

21 And he said, I will go out, and be a false spirit in 6 mouth of al his prophets. And he said, Thou shalt persuade, and shalt also preuaile: go forth and do so.

22 Now therefore behold, the Lord hath put a 6 false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zedibiah the sonne of Cheanaiah came neere, and smote Michaiah vpon the cheeke, and said, Why went the Spirit of the Lord from

me, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and carry him to Amon the gouernour of the cite, and to Joash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, & feede him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah saide, If thou returne in peace, the Lord hath not spoke by me. And he said, heare, all ye people.

28 So the King of Israel and Jehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Jehoshaphat, I will change my selfe, & enter into the battell: but put 6 on thine apparel. So the king of Israel changed him selfe, and they went into the battell.

30 And the king of Aram had commaunded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets sawe Jehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat cryed, and the Lord helped him and moued them [to depart] from him.

32 For when the captaines of the charrets sawe that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bow mightily, and smote the king of Israel betweene the ioyntes [of his brigandine]: therefore he laid to his charretman, Turne thine hand, and carry me out of the hoste: for I am hurt.

34 And the battell increased that day: and the King of Israel 6 stode still in his charret against the Aramites vntill euening, and dyed at the time of the sunne going downe.

r Keepe him strictly in prison and let him feele hunger and thirst.

10 & Michaiah

s Thus the wicked thinks by their owne subtiltie to escape Gods iudgements, which he threatneth by his worde.

t He cried to 6 Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

u Ebr. in his simplicitie, or ignorantly. Or, betweene the habergeone, he was wounded his hurt, that his soldiers might fight more courageously.

#### CHAP. XIX.

4 After Jehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord, 5 He appointeth iudges & ministers, 9 And rephozeth them to feare God,

¶ And Jehoshaphat the King of Iudah returned 6 safe to his house in Ierusalem.

2 And Jehu the sonne of Hanani 6 Seer went out to meet him, & said to King Jehoshaphat, 2 Wouldest thou helpe the wicked, and loue them rather then not in deede that they are enemies to all such as hate the Lord,

3 Ebr. in peace, a He declared that the wrath and iudgement of God is vpon all such, that support the wicked, and hate the Lord,



that hate <sup>3</sup> Lord: therefore for this thing the wrath <sup>4</sup> of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken awaye the groves out of the land, and hast prepared thine heart to seeke God.

4 So Iehoshaphat dwelt at Ierusalem, and returned & went through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he let iudges in <sup>6</sup> Judah through out all the strong cities of Judah, cite by cite.

6 And said to the iudges, Take heede what ye do: for ye execute not the iudgements of man, but of the Lord, and he will bee with you in the cause [and] iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and do it: for there is no iniquitie with the Lord our God, neither respect of persons, nor receiuing of reward.

8 Moreover in Ierusalem dyd Iehoshaphat set of the Levites, and of the Priests and of the chief of the families of Israel, for the iudgement & cause of the Lord: and they returned to Ierusalem.

9 And he charged the, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfect heart.

10 And in euery cause that shal come to you of your brether that dwell in their cities, betwene blood and blood, betwene lawe & precept, statutes & iudgements, [ye shall iudge them,] and admonish the that they trespasse not against the Lord, that wrath come not vpon you and vpon your brether. Thus shal ye do and trespasse not.

11 And beholde, Amariah the Priest [shall be] the chiefe ouer you in all matters of the Lord, & Zebadiah the sonne of Ithmael, a ruler of the house of Judah, [shall be] for all the kings affaires, and the Levites [shall be] officers before you. Be of courage, and doe it, and the Lord shal be with the good.

## CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord, 22 The marvellous victorie that the Lord gaue him against his enemies. 30 His reigne and actes.

After this also came <sup>1</sup> children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

For the children of Ammon, which were the Amalekites, as may appere by the tenth verse, they were the Ioumeans of mount Seir.

2 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and let him selfe to seeke the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered them selues together to alke counsell of the Lord: they came euen out of all the cities of Judah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Judah and Ierusalem in the house of the Lord before the nelue court,

6 And sayde, O Lord God of our fathers, art not thou God in heauen: and reigneest not thou on all the kingdoms of the heathen: and in thine hand is power and might, and none is able to withstande thee.

7 Diddest not thou our God cast out the inhabitants of this lande before thy people Israel, and gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, saying,

9 \* If euill come vpon vs, [as] the sword of iudgement, or pestilence, or famine, we will stande before this house & in thy presence, for thy Name is in this house, and will cry vnto thee in our tribulation, and thou wilt heare and help.

10 And now beholde, the children of Ammon and Moab, and mount Seir, by whome thou wouldst not let Israel goe, when they came out of the lande of Egypt: but they turned aside from the, and destroyed them not:

11 Behold, I say, they rewarde vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge the: for there is no strength in vs to stand before this multitude that cometh against vs, neither doe we knowe what to doe: but our eyes are toward thee.

13 And all Judah stood before the Lord with their yong ones, their wiues, and their children.

14 And Jahaziel the sonne of Zechariah the sonne of Benaiab, the sonne of Jeiel, the sonne of Pattaniah, a Leuite of the sonnes of Alaph [was there,] by whom came the Spirit of the Lord, in the mids of the Congregation.

15 And he said, hearken ye, al Judah, and

<sup>b</sup> Called the dead sea, where God destroyed the four cities for time.

<sup>c</sup> This declaration vnto the feare of the Lord, which is as a spicke to stirre them to prayer, & to depend on the Lord, where as it moueth the wicked either to seeke after goodly meanes and policies, or else to fall into despayre.

<sup>d</sup> He groundeth his prayer vpon Gods power, where by he is able to helpe, and also on his mercie, which he will continue toward his, for as much as he hath once chosen them & begonne to shew his graces toward them.

<sup>e</sup> King. 8. 37. chap. 6. 28. <sup>f</sup> That is, it is here called vpon, & thou declaredst thy presence and fauour.

<sup>g</sup> Deut. 2. 9. nehem. 13. 1. <sup>h</sup> He onely put our trust in thee and wait for our deliuerance from heauen.

<sup>i</sup> That is, be fore the Arke of the couenant. <sup>j</sup> Which was moued by the Spirit of God to prophesie.





and ye inhabitants of Ierusalem, & thou king Iehoshaphat: thus saith  $\text{Y}$   $\text{L}$ orde vnto you, Feare you not, neither bee afrayde for this great multitude: for the battell is not yours, but Gods.

k They fight against God & not against you: therefore he will fight for you.

16 To morowe go ye downe against them: beholde, they come by by the cleft of  $\text{Z}$ , and ye shall find them at the end of the brooke before the wilderness of Ieruel.

Exo. 14. 13, 14 for deliverance.

17 Ye shall not neede to fight in this battell:  $\text{Y}$  stand still, moue not, & behold the saluation of the  $\text{L}$ orde to ward you:  $\text{O}$  Iudah, and Ierusalem, feare ye not, neither bee afrayde: to morowe got out against the, & the  $\text{L}$ orde [will be] with you.

l Declaring his faith and obedience to the word of the  $\text{L}$ orde, & giving thanks for the deliverance promised,

18 Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the  $\text{L}$ orde, worshipping the  $\text{L}$ orde.

19 And the Leuites of the children of the Kohathites and of the children of  $\text{C}$ ozabites stood vp to praise the  $\text{L}$ orde God of Israel with a loud voyce on hye.

m One credit to their works and doctrine.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stode and said, heare ye me,  $\text{O}$  Iudah, and ye inhabitants of Ierusalem: put your trust in  $\text{Y}$   $\text{L}$ orde your God, and ye shall be assured: beleene his  $\text{P}$ rophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the  $\text{L}$ orde, and them that should prayse [him that is] in the beautifull Sanctuarie, in going forth before  $\text{Y}$  men of armes, and saying,  $\text{P}$ raise ye the  $\text{L}$ orde, for his mercie lasteth for euer.

n This was a psalme of thanksgiving, which they used commonly to sing when they praised  $\text{Y}$   $\text{L}$ orde for his benefits, and was made by David, psal. 136.

22 And when they began to shoute, and to prayse, the  $\text{L}$ orde layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slewe one another.

o Speaking the Ioucnans, which dwell in mount Seir.

23 For the children of Ammon and Moab rose against the inhabitantes of mount Seir, to slay and to destroy [them]: and when they had made an ende of the inhabitantes of Seir, every one helped to destroy another.

p Thus  $\text{Y}$   $\text{L}$ orde according to Iehoshaphats prayer declared his power when he delivered his by causing their enemies to kill one another,

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and beholde, the harknesses were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of

them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for their selues, til they could cary no more: they were thre dayes in gathering of the spoyle: for it was much.

26 And in  $\text{Y}$  fourth day they assembled the selues in  $\text{Y}$  valley of Berachah: for there they blessed the  $\text{L}$ orde: there fore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioy: for the  $\text{L}$ orde had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viroles, and with harpes, & with trumpets, [euen] vnto the house of the  $\text{L}$ orde.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that  $\text{Y}$   $\text{L}$ orde had fought against the enemies of Israel.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 And  $\text{Y}$  Iehoshaphat reigned ouer Iudah, and [was] five & thirtie yere olde, when he began to reigne: and reigned five and twentie yere in Ierusalem, and his mothers name was Azubah  $\text{Y}$  daughter of Shihhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the  $\text{L}$ orde.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold they are writt in the booke of Iehu  $\text{Y}$  sonne of Hanani, which is mentioned in the booke of the Kings of Israel.

35 Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahasiah king of Israel, who was giuen to do euill.

36 And he ioynd with him, to make ships to go to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of Aharerah prophesied against Iehoshaphat, saying, because thou hast ioynd thy selfe with Ahasiah,  $\text{Y}$   $\text{L}$ orde hath broken thy workes, and the ships were broken, that they were not able to go to Tarshish,

q To give thanks to the  $\text{L}$ orde for the victory: and therefore the valley was called Berachah, that is, blessing or thanks giving which was also called the valley of Iehoshaphat, Joel. 2. 20. 12 because the Lord iudgeth  $\text{Y}$  enemies according to Iehoshaphats prayer. We declare hereby, that the works of God bying ever first of deliverance to his, & feare of destruction to his enemies.

r King. 22. 42.

s Speaking, in his benediction and those verses, wherein he soliloqued God,

t If the great care and diligence of this good king was not able utterly to abolish all superstition & idolatry out of this people, but that they would still receive their flesh and idolatrous holme more little are they able to receive euill, which either harte little zeale or not such as he had: though herein he was not to be excused: 1. King. 16. 1. 1. King. 22. 48, 49. u Thus God would not haue his to ioyne in society with idolaters & wicked men,



## CHAP. XXI.

1 Iehoshaphat died. 2 Iehoram succedeth him. 4 Which he lieth his brethren. 6 He was brought to idolatry. 11 And fouereth the people. 16 He is oppressed of the Philistines. 18 His miserable end.

**I**ehoshaphat then slept with his fathers, and was buried with his fathers, in the citie of Dauid : and Iehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Jehiel, & Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram : for he was the eldest.

4 And Iehoram rose vp vpon the kingdom of his father, & made him self strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two & thirtie yeere olde, when he began to reigne, and hee reigned eight yeere in Ierusalem.

6 And he walked in the way of the kinges of Israel, as the house of Ahab had done : for he had the daughter of Ahab to a wife, and he wrought euil in the eyes of the Lord.

7 Holdest the Lord would not destroy the house of Dauid, because of the covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for ever.

8 In his dayes Edom rebelled fro vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charrets with him : & hee rose vp by night, and smote Edom, which had compassed him in, and the captaiues of the charrets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did Abasah rebel at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 Moreover he made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Eliiah the prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the

wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kinges of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slain thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, & thy childre, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil thy bowels fall out for the disease, day by day.

16 So the Lord stirred vp against Iehoram the spirit of the Philistines, & the Arabians that were beside the Ethiopians.

17 And they came vp into Iudah, & brake into it, and carried away all the substance that was found in the kings house, and his sonnes also, & his wiues, so that there was not a sonne left him, saue Jehohas, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in proesse of time, euen after the end of two yeeres, his guttes fell out with his disease : so he died of foure diseases : and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, & liued without being desired : yet they buried him in the citie of Dauid, but not among the sepulchres of the kinges.

## CHAP. XXII.

1 Ahaziah reigned after Iehoram. 2 Teliu King of Israel killed Ahaziah. 10 Ahaziah putteth to death all the kinges lineage. 11 Youth escaped.

**A**nd the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his steade : for the armie came with the Arabians to the campe, had slain the eldest : therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and forty yeere olde was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem, and his mothers name was Athaliah the daughter of Omri.

3 He walked also in the wayes of the house of Ahab : for his mother counselled him to do wickedly.

4 Wherefore he did euill in the sight of the Lord, like the house of Ahab : for they were

a Reade chap. 25. 7. how by Irael is ment Iudah.

a King. 8. 16. b Because the wicked liue euer in feare & also are ambitious, they become cruel, & spare not to murder them whom by nature they ought most to cherish and defend.

c Speaking of Iudah & Benjamin.

d So that we see how it can not be that we should hope with the wicked and serue God.

e Sam. 7. 12. 16. 1. King. 2. 4 & 9. 5. 2. King. 8. 19. chap. 6. 26.

e Reade, 2. King. 8. 22.

f Speaking, idolatry, because that the idolater by such promises with God, as death he doeth the assurance to her.

g Some think that this was Elshaz, so called, because he had the spirit in abundance, as had Eliab,

h See this example daily practised vpon them that fall away fro God, & become idolaters and murderers of their brethren.

i There were other Arabians in Africa & southward toward Egypt k Callen also Ahaziah, as Chap. 22. 11.

l That is, as some write, he was not regarded, but despised for his wickedness & idolatry : so that his sonne reigned 22. yeeres (his father perishing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22. 22.

2. King. 8. 24.

a Speaking of Philistines, b Reade chap. 21. 20.

c That is, after the death of his father. d She was Athas daughter, who was the same of Omri,



e He sheweth, that it must needs followe that the rulers are such as their counsellors be, & that there can not be a good King, & sufficient wisdome counsellors.

where his counsellors after the death of his father, to his destruction.

5 And he walked after their counsel, & went with Jehoram the sonne of Ahab King of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Joram.

6 And he returned to be healed in Tzeel, because of the woundes where with they had wounded him at Ramoth, when hee fought with Hazael King of Aram. Now Ahaziah the sonne of Jehoram King of Judah went downe to see Jehoram the sonne of Ahab at Tzeel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Joram: for when he was come, hee went forth with Jehoram against Iehu the sonne of Hishai, whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Judah & the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, saide they, he is the sonne of Jehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 C Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and destroyed all the Kings seed of the house of Judah.

11 But Jehohazeath daughter of the king tooke Joash the sonne of Ahaziah, & haled him from among the kings sonnes, that should be slaine, & put him and his nurse in the bed chamber: so Jehohazeath the daughter of King Jehoram the wife of Jehoiada the Priest (for hee was the sister of Ahaziah) hid him from Athaliah: so he slew him not.

12 And he was with them hid in the house of God six yerres, whiles Athaliah reigned over the land.

#### CHAP. XXIIII.

1 Joash the sonne of Ahaziah is made king, 15 Athaliah is put to death. 17 The Temple of Baal is destroyed, 19 Jehoiada appointeth ministers in the Temple.

**A**D in the seuenth yere Jehoiada wared boide, & tooke the captaynes of hundredeths, [to wit, Azariah the sonne of Jeroham, and Ishmael the sonne of Jehohanan, and Azariah the sonne of

Obed, & Jaasiah the sonne of Adaiah, and Elthaphat the sonne of Zichri in covenant with him.

2 And they went about in Judah, & gathered the Leuites out of all the cities of Judah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the Congregation made a covenant with the King in the house of God: and he saide vnto them, Beholde, the kings sonne must reigne, as the Lord hath said of the sonnes of David.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests, & the Leuites, shall be porters of the doores.

5 And another third part towarde the Kings house, and another third part at the gate of the foundation, and all the people shall be in the courtes of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the king round about, and every man with his weapon in his hand, & he that entreteth into the house, shall slaine, and be you with the king, wher he cometh in, and when he goeth out.

8 C So the Leuites and all Judah did according to all things that Jehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Jehoiada the Priest did not discharge the courtes.

9 And Jehoiada the Priest deliuered to the captaynes of hundredeths, speares & shieldes, and bucklers which had bene king Dauides, & were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne and [gaue him] the testimonie, and made him king. And Jehoiada & his sonnes anointed him, & said, God saue the king.

12 C But when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And when she looked, behold, the king stood by the pillar at the entering in,

b Speaking of Dauid & Benjamin: reade why they are called Israel, Chap. 15. 17.

2 Sam. 7. 12, 16. 1 King. 2. 4 Chap. 11. 7.

2 King. 1. 8, c Which was the chiefe gate of the Temple toward the East.

d Speaking, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so other part entred to keepe their turne.

f Speaking, I must holy place where the Arke stood.

g That is, the booke of Isten, or as some read, they put vpon him his royal apparel.

h Or, saue the king standing in,

f Hereby we see how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore he causeth all means to serue to his will. 2. King. 9. 7. [Or, tooke vengeance.

g This was a plague of God, because hee is ignored him self with Gods enemies: yet God to declare the worthines of Jehoshaphat his grandfather, moued them to giue him the honoure of burial. 2. King. 11. 1.

h C As the intent of these should be none to make title to a crown, & so the might of the government, speaking in the chamber, where the Priests and Leuites slept, which kept their courses weekly in the Temple. k To wit, of Judah.

2. King. 11. 4. a Of the reigne of Athaliah, after the death of Ahaziah.



in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the singers [were] with instruments of musike, & they that could sing praise: the Athaliah rent her clothes, and said, Treason, treason.

14 Then Jehoiada the Priest brought out the captaines of hundreds that were gouernours of the hoste, and saide vnto them, haue her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laide handes on her: and when shee was come to the entering of the hogsegate by the Kings house, they slew her there.

16 And Jehoiada made a<sup>1</sup> covenant betwene him, and all the people, and the King, that they woulde bee the Lordes people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, and selve<sup>2</sup> Mattan the Priest of Baal before the altars.

18 And Jehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, who Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, \* as it is written in the Lawe of Moyses, with reioycing and singing by the appointment of Dauid.

19 And he let porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And he tooke the captaines of hundreds, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come down out of the house of the Lord, and they went through<sup>3</sup> the hye gate of the Kings house, and let the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, & the cite was quiet, \* after that they had slaine Athaliah with the sword.

#### CHAP. XXIII.

4 Joash repayreth the house of the Lord, 17 After the death of Jehoiada he falleth to idolatrie, 21 He cometh to death Zechariah the Prophet, 25 Joash is killed of his owne seruants, 27 After him reigneth Amasiah.

1 **J**oash<sup>1</sup> was seuen yere olde, when he began to reigne, and he reigned fourtie yere in Jerusalem: & his mothers name was Zibiah of Beer-sheba.

2 And Joash did brightly in sight

of the Lord, all the daies of<sup>2</sup> Jehoiada the Priest.

3 And Jehoiada tooke him two wiues, & he begate sonnes & daughters.

4 And after ward it came into Joash minde, to reuew<sup>3</sup> the house of the Lord.

5 And he assembled the Priests & the Leuites, and said to them, Go out vnto the cities of Iudah, & gather of all<sup>4</sup> Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hastened not.

6 Therefore the king called Jehoiada the chiefe, and saide vnto him, why hast thou not required of the Leuites to bring in out of Iudah and Jerusalem the tate of Moyses the seruant of the Lord, & of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For<sup>5</sup> wicked Athaliah, [and] her children brake by the house of God: and all the things that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

8 Therefore the king commanded, \* and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation through Iudah & Jerusalem, to bring vnto the Lord<sup>6</sup> the tate of Moyses the seruant of God, [said] vpon Israel in the wilderness.

10 And all the princes and all the people reioyced, and brought in, and cast in to the chest, vntill they had finished.

11 And whē it was time, they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saide that there was much siluer, then the Kings Scribe (and one appointed by the hye Priest) came and emptied the chest, and tooke it, & caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King & Jehoiada gaue it to such as did the labour, [and] worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workes of yron and brasle, to repaire the house of the Lord.

13 So the Workemen wrought, and the work<sup>7</sup> amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And whē they had finished it, they brought the rest of the siluer before the King and Jehoiada, & he made thereof vessels for the house of the Lord, [even] vessels to minister, both molts and cuppes, molts,

<sup>1</sup> Atho was a faithful counsellor, and gouerned him by the word of God. <sup>2</sup> Jo, gaue him two wiues.

<sup>3</sup> He meant not the ten tribes, but only the two tribes of Iudah and Benjamin.

<sup>4</sup> For he was the hye Priest.

Exod. 30. 13.

<sup>5</sup> The Scripture saith heretofore, because the was a cruel murderer, and a blasphemous idolatrie.

2, King. 12. 9.

Exod. 30. 13.

<sup>6</sup> Such as were faithful men, whom the King had appointed for that matter.

<sup>7</sup> Signifying, that this thing was done by aduise and counsel, and not by any one mans affection.

<sup>8</sup> Ebra. medicine was vpon the worke, meaning it was repaired.

<sup>9</sup> For the wicked kings his predecessors & Athaliah had destroyed the vessels of the Temple, or turned them to the use of their cuppes, molts,

<sup>1</sup> Declaring her vile impudencie, which hauing vniuersity, and by murdering vnder the colour of religion, would still haue defaced the true possession, & therefore called true obedience, treason.

<sup>2</sup> To ioyne to her partie, and to maintaine her authority, & that they would once serve him and renounce all idolatrie.

<sup>3</sup> According to their covenant made to the Lord. <sup>4</sup> As the Lord commanded in his Lawe both for the persons also the cite, Deut. 13. 9. <sup>5</sup> Or, charge. <sup>6</sup> Nom. 28. 3.

<sup>7</sup> Atho was the principall gate, that the King might be seene of all the people. <sup>8</sup> For where a tyrant and an idolatrie reigneth, there can be no quietnes for the plagues of God are euer among such people.

1, King. 12. 1.



h Signifying, that they could not honour him to much, who had so excellently served in the waye of the Lorde, and in the affaires of the common wealt.

i Ellych were flatterers, and knewe not that the king was destitute of him who did teach ouer him as a father, and therefore brought him to melle idolatrie.

k Theyooke beauen & earth, and all creatures to witness, that except they returned to the Lorde, he would most grievously punish their iniquities and rebellion. Reijg.

g, 26. l In a place about the people, so that they might be heard.

m There is no ease to cruelty as of them whose hearts God hath hardened, and which desire more in superstition and idolatrie, then in the true seruice of God & pure simplicity of his word.

n Revenge my death and requite my blood at your hands: as he speaketh this by propheticall language he knoweth that God would do it. This Zacharie is also called the sonne of Barachie. Spat.

27. 35. because his prognosticours were Iddo, Barachie, Zechariah, Jehoiada, &c.

o That is, reproved & checked him, and handled him rigorously.

p Opening

cuppes, and vessels of gold, and of silver: and they offered burnt offerings in the house of the Lorde continually all the dayes of Jehoiada.

15 ¶ But Jehoiada waxed olde, and was full of dayes & died. An hundred & thirtie yere olde was he when he died.

16 And they buried him in the cite of Dauid with the Kings, because he had done good in Israel, and towarde God and his house.

17 ¶ And after the death of Jehoiada, came the princes of Judah, and did reuerence to the King, & the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Judah & Jerusalem, because of this their trespass.

19 And [God] sent prophets among the, to bring them againe vnto the Lord: and they made protestation among the, but they would not heare.

20 And the spirite of God came vpon Zechariah the sonne of Jehoiada the Priest, which stood aboute the people, and sayde vnto them, Thus saith God, why transgresse ye the commandments of the Lord: surely ye shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the commandment of the King, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindnesse which Jehoiada his father had done to him, but slew his sonne. And when he dyed, he saide, The Lord looke vpon it, and requite it.

23 ¶ And when the yere was out, the hoste of Aram came by against him, and they came against Judah & Jerusalem, and destroyed all the princes of the people, & sent al the spoile of them vnto the king of Damascus.

24 Though the armie of Aram came with a final company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Joash.

25 And when they were departed fro him, (for they left him in great diseases) his olvn seruants conspired against him for the blood of the children of Jehoiada the Priest, and slew him on his bed,

was one of Jehoiadas sonnes and a Prophet of the Lord,

and he died, and they buried him in the cite of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabab the sonne of Shimeath an Ammonitess, and Jehosabab the sonne of Shimeath a Moabitess.

27 But his sonnes, & the summe of the tate gathered by him, & the foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his steade.

# CHAP. XXV.

3 Amaziah puteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He ouercometh the Edomites. 14 He falleth to idolatrie. 17 An Iosh King of Israel ouercometh Amaziah. 27 He is slaine by a conspiracie.

**A**maziah was five & twentie yere olde when he began to reigne, & he reigned nine and twentie yere in Jerusalem: and his mothers name [was] Jehoaddan of Jerusalem.

2 And he did brightly in the eyes of the Lord, but not with a perfitt heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the King his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 ¶ And Amaziah assembled Judah, & made the captaines ouer thousands, & captaines ouer hundredeths, according to the houses of their fathers, throughout al Judah & Beniamin: and he nombred them from twenty yere olde & aboue, & founde among the three hundredth thousand chosen men, to go forth to warre, and to handle speare and shield.

6 He hired also an hundredth thousand ballist men out of Israel for an hundredth talents of siluer.

7 But a ma of God came to him, saying, O King, let not the armie of Israel goe with thee: for the Lord is not with Israel, [neither] with all the house of Ephraim.

8 If not, go thou on, do it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath powder to helpe, and to cast downe.

9 And Amaziah sayde to the man of God, what shall we do then for the hundredth talents, which I haue giuen to

q That is, concerning his sonnes, &c. r That is, the reparation.

a Speaking in respect of his predecessors, albeit he had his imperfections.

2. King. 14. 2.

Deut. 24. 16. 2. King. 14. 6. 1. Chr. 31. 30.

czek. 18. 20. b That is, for that faulte wherefore the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and go to the warre.

d That is, out of ten tribes, which had separated themselves before, both from God and their true King.

e And therefore to shew to haue helpe of them, whom the Lords fauourers not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.



the hoste of Israel: Then the man of God answered, The Lorde is able to give thee more then this.

10 So Amaziah separated them, [to wit,] the armie that was come to him out of Ephraim, to return to their place: Wherefore their wrath was kindled greatly against Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt balley, and smote of the children of Seir, ten thousand.

12 And [other] ten thousande did the children of Judah take alive, and caried them to the toppes of a rocke, & cast them downe from the toppes of the rocke, and they all burst to pices.

13 But the men of the armie, which Amaziah sent away, that they shoulde not go with his people to battel, set upon the cities of Judah from Samaria unto Beth-hozon, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come fro the slaughter of the Edomites, hee brought the gods of the children of Seir, and let the vp to be his gods, and worshipped them, and burned incense unto them.

15 Wherefore the Lorde was wroth with Amaziah, & sent unto him a prophet, which saide unto him, why hast thou sought <sup>g</sup> gods of the people, which were not able to <sup>m</sup> deliuer their owne people out of thine hand?

16 And as hee talked with him, hee said unto him, haue they made thee the Kinges counsellor: cease thou: why shouldest thou <sup>g</sup> smite thee? And the prophet ceased, but said, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah King of Judah tooke counsell, & sent to Joash the sonne of Jehoahaz, the sonne of Jehu King of Israel, saying, Come, & let vs see one another in the face.

18 But Joash King of Israel sent to Amaziah King of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: & the wilde beaust that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: lo, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide nowe at home: why dost

thou prouoke to [thine] hurt, that thou shouldest fall, and Judah with thee?

20 But Amaziah woulde not heare: for it was of God, that hee might deliuer them into [his] hande, because they had sought the gods of Edom.

21 So Joash <sup>g</sup> King of Israel went vp: and he, and Amaziah king of Judah saw one another in the face at Bethshemesh, which is in Judah.

22 And Judah was put to the worse before Israel, & they slew euery man to his tents.

23 But Joash the King of Israel tooke Amaziah king of Judah, & sonne of Joash, & sonne of Jehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto <sup>g</sup> corner gate, foure hundredeth cubites.

24 And [he tooke] all the golde and the siluer, and all the vessels that were founde in the house of God with <sup>g</sup> Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Joash King of Judah liued after the death of Joash <sup>g</sup> sonne of Jehoahaz king of Israel, fiftene yeere.

26 Concerning the rest of the actes of Amaziah first & last, are they not written in the booke of the kings of Judah and Israel:

27 Nowe after the time that Amaziah did turne away from the Lorde, they wrought treason against him in Ierusalem: and when hee was fledde to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Judah.

#### CHAP. XXVI.

1. ¶ Uziah obeying the Lorde, prospereth in his enterprises. 16 He wrothly prouoked and blisped the priests offer. 20 The priests shut him out of the Temple, and exiled him out of the Leuites house. 23 His buriall, and his successor.

**W**hen \* at the people of Judah tooke Uziah, which was sixteen yeere olde, and made him King in the steade of his father Amaziah.

2 He builde <sup>g</sup> cloth, and restored it to Judah after that the King slept with his fathers.

3 \* Sixteene yeere olde [was] Uziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his

¶ Thus God oft times pleagueth by chole meanes, where in men most trust, to teach them to haue their recourse onely to him: and to shew his iuggements, moueth their hearts to follow to that which shall be their destruction.

¶ Meaning the successors of Obed Edom: for the house bare the name of the chief father.

2. King. 14. 19.

2. King. 14. 27.  
a Called also Azariah.

b He prospered it and made it strong: this cite was also called Cloth & Elamon, neere to the red Sea, 2. King. 15. 2.

g He sheweth that if we depend only vpon God, we shall not neede to be troubled with these worldly respects: for he will giue at all times that which shall be necessary, if we obey his word.  
h For the Iudmans whom David had brought to subjection, rebelled vnder Iehoram Iehoshaphats sonne.  
i In p. 1. king.  
14. 7. this rocke is called the cite Seila.  
k That is, the hundredeth thousand of Israel.  
l Thus where he shoulde haue giuen <sup>g</sup> praise to God for his benefites and great victory, hee let fro God, & did most vilely dishonour him.  
m He proueth that whosoever can not tame him selfe, nor his woyshippers, is no good but an idle.  
n Meaning, the King.  
o So hard it is for a carnall man to be admonished of his fault, that hee contenteth, mocketh and sheweth him that warneth him: yea, vniuulsonerly him and putteth him to death, as Chap. 16. 10. 18.  
p 26. 8. 24. 1.  
q That is, let vs try the matter hande to hande: for he was offended, that the armie of Israel, whom he had in wages, and vniuulsonerly by the counsel of the prophet, had destroyed certaine of the cities of Judah.  
2. King. 14. 9.



his mothers name [was] Jeroliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he fought God in the dayes of Zechariyah (which vnderstoode the visions of God) and when as he fought the Lord, God made him to prosper.

6 For he went forth & fought against the Philistines & brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, & built cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue gifts to Uziah, & his name spread to the entering in of Egypt: for he did most valiantly.

9 Moreover Uziah built towres in Ierusalem at the corner gate, and at the balley gate, and at the \* turning, and made them strong.

10 And he built towres in the wilderness, and digged many cisternes: for he had much cattell both in the balleis and plaines, plowmen, and dressers of vines in the mountaines, and in Carmel: for he loued husbandrie.

11 Uziah had also an host of fighting men that went out to warre by bandes, according to the count of their number vnder the hande of Ieriel the scribe, and Daaleiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole number of the chiefe of the families of valiant men [were] two thousand and six hundred.

13 And vnder their hand [was] the armie for warre, three hundred and seuen thousand, and six hundred that fought valiantly to helpe the King against the enemies.

14 And Uziah prepared the thorough out all the host, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very artificial engines in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because [God] did helpe him maruelously, till he was mightie.

16 But when he was strong, his heart was lifted vp to [his] destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the priest went in after him, & with him fourescore priests of the Lord, valiant men.

18 And they withstood Uziah the King, & saide vnto him, \* It pertaineth not to thee, Uziah, to burne incense vnto the Lord, but to the priests the sonnes of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 The Uziah was wroth, and had incense in his hande to burne it: & while he was wroth with the priests, the leprosie rose vpon his forehead before the priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe priest with all the priests looked vpon him, beholde, he was leprous in his forehead: & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 And Uziah the king was a leper vnto the day of his death, & dwelt as a leper in an house apart, because he was cut off from the house of the Lord: & Jotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Uziah, first & last, did Ishaiah the prophet the sonne of Amos write.

23 So Uziah slept with his fathers, and they buried him with his fathers in the field of buriall, which pertained to the kings: for they said, he is a leper. And Jotham his sonne reigned in his stead.

# CHAP. XXVII.

1 Jotham reigned, and ouercometh the Ammonites. 8 His reign and death. 9 Ahoz his sonne reigned in his stead.

**J**otham \* [was] iane & when he began to reigne, & reigned sixteene yere in Ierusalem, and his mothers name [was] Jerushah the daughter of Zadok.

2 And he did vprightly in the sight of the Lord according to all that his father Uziah did, saue that he entered not into the Temple of the Lord, and the people did yet corrupt [their wayes].

3 He built the high gate of the house of the Lord, and he built very much on the wall of the castell.

4 Moreover he built cities in the mountaines of Iudah, and in the forestes hee build palaces and towres.

5 And he fought with the king of the children of Ammon, & preuailed against them.

e This was not that Zechariyah that was the sonne of Iehoiada, but some other prophet of that name. f For God neuer forgeth any that seeketh vnto him and therefore man is the cause of his owne destruction. e That is, they payed tribute in signe of subjection.

Nehc. 3. 19. & 24. f Whereas the wall of the temple turneth, Or, pitter.

g That is, in mount Carmel, or, as the word signifieth, in fruitful field: it is also taken for a greene tere of corn, when it is full, as Leuit. 2. 14. h Of the chiefe officers of the Kings house, or of the captaines and sergeants for warre.

i Ebr. engines by the invention of an inuention man. i Thus propheticall causes men to trust in chemselues, and by forgetting him which is the author thereof, procure their owne perdition.

Nomb. 18. 7.

k Though his zeale seemed to be good and also his intention, yet because they were not governed by the word of God, he did wickedly, and was therefore both iustly rellied and also punished.

2. King. 15. 5.

l According to the commandment of the Lord, Leuit. 24. 6.

m And therefore was buried apart in the same field, but not in the same sepulchre with his predecessors.

2. King. 15. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Jotham.

b They were not cleane purged from idolatry.

c Uziah was first a leper, and was for the bright called Daphnet: it was at the East gate, as mention is made of it, Chap. 3. 4.



them. And the children of Ammon gave him the same yeere an hundred talents of silver, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon give him both in the second yeere and the third.

6 So Iotham became mightie because he directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham, & all his warres & his wayes, loe, they are written in the booke of the Kings of Israel and Judah.

8 Hee was five and twentie yeere old when hee began to reigne, and reigned sixteen yeere in Ierusalem.

9 And Iotham slept to his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

#### CHAP. XXVIII.

1 Ahaz an idolater is given into the hands of the Assyrians, and the King of Israel, & the Prophet reprooveth the Israelites crueltie. 18 Judah is molished with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successeur.

**A**haz was twentie yeere old when hee began to reigne, and reigned sixteen yeere in Ierusalem, and did not rightly in the sight of the Lord, like Dauid his father.

2 But hee walked in the wayes of the kings of Israel and made euen molten images for Baalim.

3 Moreover hee burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, & on hilles, and vnder every greene tree.

5 Wherefore the Lord his God delivered him into the hande of the King of the Aramites, & they smote him, & tooke of his many prisoners, & brought them to Damascus: and he was also delivered into the had of the King of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Remathai slew in Judah six score thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichia a mightie man of Ephraim slew Maasiah the kings sonne, and Azrikam the governour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, & caried away much spoile of them,

and brought the spoyle to Samaria.

9 But there was a prophet of the Lords, whose name was Obed: & he went out before the hoste: & came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Judah, hee hath delivered them into your hande, & yee have slayne them in a rage, that reacheth vp to heauen.

10 And now ye purpose to keepe vnder the children of Judah & Ierusalem, as seruants and handmaidens vnto you: but are not you such, that times are with you before the Lord your God?

11 Now therefore heare me, & deliver the captives againe, which ye have taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Asariah the sonne of Jehohanan, Berechiah the sonne of Nehillemoth, and Jehizkiah the sonne of Shallum, & Amalai the sonne of Hadlai, stood vp against them that came from the warre.

13 And sayde vnto them, Bring not in the captives hither: for [this shall be] a sinne vpon vs [against] the Lord: ye intend to adde more to our sinnes & to our trespasses, though our trespasses be great, and the fierce wrath [of God is] against Israel.

14 So the armie left the captives and the spoyle before the princes and all the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, & arrayed them, and shodde them, and gaue them meate and gaue them drinke, and anointed them, and caried all that were feeble of the ypon asses, and brought them to Jericho the citie of Palme trees to their brethren: so they returned to Samaria.

16 At that time dyd King Ahaz sende vnto the Kings of Asshur, to helpe him.

17 For the Edomites came moeuener, and slewe of Judah, and caried away captives.

18 The Philistins also invaded the cities in the lowe countrey, & toward the South of Judah, & tooke Bethshemesh and Aialon, and Gederoth & Shochoh, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Judah, because

#Ebr. Corim.

#Or, yerely.

d He heareth that all synners erre commeth of God, who neuer faileth, when we put our trust in him.

2 King. 16. 2.

#Or, predeceffour.

a Hee was an idolater, like them.

b As the idolaters have certaine chiefe doles, who are as patrons: (as were these Baalim) so haue they others which are inferiour and do represent great doles.

#Or, made the passe through the fire, as chap. 3. 6. leuit. 18. 21. #Ebra great captiuitie.

c Who was King of Israel.

d Ebr. sonnes of strength.

#Or, tyrant.

d Thus by the iust iudgement of God Israel was destroyed.

c For they thought they had ouercome them by their vaine valiantnes, and did not consider that God had delivered them into their hand, because Judah had offended him.

f I say not God sheweth you for your sinnes, as he hath done these men for theirs, seeing yours are greater: g Which tribe was more grateful, g had most outspies.

h God will not suffer this sinne, which we commit against him, to be unpunished.

i Whose names were reuerberated, as 2.

k Ezechiel their wounds of wearines.

l To them of the tribe of Judah.

m To Edomites, and those Kings that were vnder his dominion, 2. king. 16. 7.



n He meaneth  
Judah, because  
Ahaz forsooke  
the Lord and  
sought helpe of  
the idols,  
read of 2<sup>d</sup> Chron.  
take for Judah  
chap. 15. 17.  
2<sup>d</sup> Chron. 16. 8.

because of Ahaz king of Israel: for hee had brought vengeance vpon Judah and had grievously transgressed against the Lord

20 And Tiglath Pileser king of Assyria came vnto him who troubled him and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord, and out of the Kings house and of the princes, & gaue vnto the King of Assyria: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more agaynst the Lord, (this is king Ahaz)

o As he falsely  
supposeth,

23 For hee sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all Israel.

p Thus the  
wicked mea-  
sure Gods sa-  
uour by pro-  
pheticke and  
adversitie: for  
idolatrous pro-  
phets, they make  
their idols  
gods, not con-  
sidering that  
god punisheth  
them oft times  
whom he so-  
uereth, and gi-  
ueth his ene-  
mies good suc-  
cesse for a time,  
whom after-  
ward he will  
destroy.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of the Lord, and made him altars in euery corner of Jerusalem.

25 And in euery citie of Judah hee made his places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his wayes first and last, behold, they are written in the booke of the Kings of Judah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie of Jerusalem, but brought him not vnto the sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his steade.

CHAP. XXX.

3. 5 Hezekiah repaired the Temple & aduerseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king & his princes sacrifice in the Temple. 25 The Leuites sing psalms, 37 The oblation of the people.

1 Hezekiah beganne to reigne, when he was sixe & twentie yere old, & reigned nine and twentie yere in Jerusalem: and his mothers name was Abiah the daughter of Zechariah.

2 And he did rightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yere, and in the first moneth of his reigne, & repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East street,

5 And saide vnto them, heare me, yee Leuites: sanctifie now your selues, and

sanctifie the house of the Lord God of your fathers, and carry forth the filthines out of the Sanctuarie.

6 For our fathers haue trespassed, & done euill in the eyes of the Lord our God, and haue forsake him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porche, and quenched the lampes, & haue neither burnt incense, nor offered burnt offerings in the Sanctuarie vnto the God of Israel.

8 Wherefore the wrath of the Lord hath bene on Judah & Jerusalem: & he hath made the a<sup>l</sup> scattering, a desolation, and an hissing, as yee see with your eyes.

9 For so, our fathers are fallen by the sword, & our sonnes, & our daughters, and our wiues [are] in captiuitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may turne away his fierce wrath fro vs

11 Now my sonnes, bee not deceived: for the Lord hath chosen you to stande before him, to serue him, & to bee his ministers, and to burne incense.

12 Then the Leuites arose, Shaphan the sonne of Amathai, & Joel the sonne of Saraiah of the sons of the Kohathites: and of the sonnes of Merari, Bithai the sonne of Abdi, and Asariel the sonne of Jehalelei: and of the Gershonites, Joah the sonne of Zimnah, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Shimri, and Jehiel: and of the sonnes of Alaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Jehiel, and Shimei: and of the sonnes of Jeduthun, Shemiaah and Uzziel.

15 And they gathered their brethren and sanctified them selues and came according to the commandement of the Lord, [and] by the wordes of the Lord, for to cleanse the house of the Lord.

16 And the Priests wet into the inner parts of the house of the Lord, to cleanse it, and brought out all the uncleannes that they found in the Temple of the Lord, into the court of the house of the Lord: & the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first [day] of the first moneth to sanctifie it, and the eighth day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, & in the sixth

Speaking, al  
the idoles, al-  
tars, grones &  
whence  
was occupied  
in their seruice,  
and wherewith  
the Temple  
was polluted.

He sheweth  
that the con-  
tempt of reli-  
gion is y<sup>e</sup> cause  
of all Gods  
plagues.  
For, a nodding  
of the head &  
mockerie.

Heb. it is in  
mine heart.  
e De proueth  
by the imge-  
ments of God  
vnto those that  
haue contemned  
his word, that  
there is no way  
to auoide his  
plagues, but by  
conformitye  
clines to his  
will.  
Nom. 18. 6.

For, concerning  
the things  
of the Lord.

f From p<sup>o</sup> poli-  
tations & filth  
that they had  
brought in.

g Which con-  
tained part of  
Sarch & part  
of Aziel.



day of the first moneth they made an ende.

18 ¶ Then they went in to Hezekiah the king, and saide, we haue denied all the house of the Lord, & the altar of burnt offering, with all the vessels thereof, and the shewbread table, in all the vessels thereof.

¶ Or, table where the bread was set in order,

19 And all the vessels which King Ahas had cast aside when he reigned, [and] transgressed, haue we prepared & sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King rose early, and gathered the princes of the citie, & went up to the house of the Lord.

h In this manner of speech the Prophets meant a certain diligence to do a thing, and when there is no delay, Leuit. 4. 14.

21 And they brought seven bullockes, and seven rams, and seven lambs, and seven hee goates, for a sinne offering for the kingdome, and for the sanctuarie, and for Judah. And he commanded the priests the sonnes of Aaron, to offer [them] on the altar of the Lord.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21, & 13. 10.

22 So they slew the bullockes, and the priests receiued the blood, and sprinkled it vpon the altar: they slew also the rams, and sprinkled the blood vpon the altar, and they slew the lambs, & they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation, and they layde their hands vpon them.

k There is, the King & the Elders, as Leuit. 4. 15, for they that offered a sinne offering, must lay their hands vpon it, to signifye that they had deserved that death, and also that they did consecrate it to God to be thereof sanctified, Exod. 29. 10, 1 Chron. 16. 4.

24 And the priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

25 He appointed also the Levites in the house of the Lord with cymbales, with viroles, & with harpes, according to the commandment of Dauid, & Gad the kings Seer, and Nathan the Prophet: for the commandment was by the hand of the Lord, & by the hand of his Prophets.

l This thing has not appointed of men, but it was the commandment of God,

26 And the Levites stood with the instruments of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering began, the song of the Lord began with the trumpets, & the instruments of Dauid king of Israel.

m The Psalm which Dauid had appointed to be sung for thanksgiving, 1. Which Dauid had appointed to praise the Lord with,

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued, untill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king & the princes commanded the Levites to playe the Lord with the ° wordes of Dauid, and of Asaph the Seer. so they praised with ioy, and they bowed them selves, and worshipped.

o Which the psalm whereof mention is made, 1. Chro. 16. 8.

31 And Hezekiah spake, & said, Now ye haue ° consecrate your selves to the Lord: come neere and bring the sacrifices and [offerings] of prayle into the house of the Lord. And the Congregation brought sacrifices, and [offerings] of prayles, and every man that was willing in heart, offered burnt offerings.

° Ebr. filled your hands,

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord.

33 And for sanctification five hundred bullockes, and three thousand sheepe.

° There is, for the bullock offerings,

34 But the priests were to few, and were not able to slay all the burnt offerings: therefore their brethren the Levites did helpe them, till they had ended the worke, and until other priests were sanctified: for the Levites were more vpright in heart to sanctifie them selves, then the priests.

q Speaking, were more zealous to set forward the religion,

35 And also the burnt offerings were many with the fat of the peace offerings, and the drinke offerings for the burnt offering. so the service of the house of the Lord was set in order.

Leuit. 3. 2, 3.

36 ¶ Then Hezekiah reioyced & all the people, that God had made the people so ready: for the thing was done suddenly.

r The worship that religion can not procure, except God touch the heart of the people.

#### CHAP. XXX.

1. 13 The keeping of the passouer by the Kings commandment. 6 He exhorteeth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites bless the people.

¶ And Hezekiah sent to all Israel, and Judah, and also wrote letters to Ephraim & Manasseh, that they should come to the house of the Lord at Jerusalem, to keepe the Passouer into the Lord God of Israel.

a Speaking, al Israel whome Elgath Philistie had not taken away into the captivity, 2. King. 15. 29.

2 And the King and his princes and all the Congregation had taken counsel in Jerusalem to keepe the Passouer in the second moneth.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18, nom. 9. 3. yet if any were not cleane, or els had a tigh troune, they might defer it vnto the second moneth, as Rom. 9. 10, 11.

3 For they could not keepe it at this time, because there were not priests ynowe sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the King, & all the Congregation.

5 And they decreed to make proclamation



c From one  
side of the  
land to the  
other, North &  
South.

d In such sort  
and perfection  
as God had ap-  
pointed.

e He will have  
compassion on  
them, and pro-  
serve them.

f Submit your  
selves to the  
Lord, and rebel  
no more.

g God will not  
only preserve  
you, but thro-  
w your re-  
pentance re-  
store your po-  
sition, which

for their sinnes  
he gave into  
the hands of  
his enemies.

h Though the  
knicker mocks  
at the servants  
of God, by  
whom he cal-  
leth them to  
repentance, as

Gen. 19. 14. per-  
the way cea-  
sest not to tri-  
cise in his heart  
of Gods elect.

i He sweareth  
the cause why  
some obey and  
some mocke at  
Gods calling,  
to wit, because  
his spirit is  
with the one  
saye & moueth  
eith heart, and  
the other are  
left to them-  
selves.

k Which de-  
clareth that  
we must put  
away those  
things where  
with God is  
offended, before  
we can serve  
him aright.

l Seeing their  
owne negli-  
gence (who  
should have  
bene most  
giddy) and the  
readines of  
the people,  
Chap. 29. 36.

tion throughout all Israel from Beer-  
sheba unto Dan, that they should come  
to keep the Passover unto the Lord God  
of Israel at Jerusalem: for they had  
not done it of a great [time,] as it was  
written.

6 ¶ So the postes went with letters  
by the commission of the king, & his prin-  
ces, throughout all Israel & Judah, and  
with the commandement of the king, say-  
ing, Be children of Israel, turne againe  
unto the Lord God of Abraham, Isaac,  
and Israel, and hee will returne to the  
remnant that are escaped of you, out of  
the hands of the Kings of Asshur.

7 And be not ye like your fathers, like  
your brethren, which trespassed against  
the Lord God of their fathers: [and]  
therefore he made the desolate, as ye see.

8 Be not ye now like your  
fathers, [but] give ye hand to the Lord,  
and come into his sanctuary, which he  
hath sanctified for ever, & serve the Lord  
your God, & the fiercenes of his wrath  
shall turne away from you.

9 For if ye returne unto the Lord, your  
brethren & your children shall find mer-  
cy before them that led them captives, &  
they shall returne unto this land: for  
the Lord your God is gracious & mer-  
ciful, and will not turne away his face  
from you, if ye convert unto him.

10 ¶ So the postes went from citie to citie  
through the land of Ephraim & Manasse,  
unto Zebulun: but they laughed  
them to scorn, and mocked them.

11 Fewer theles diuers of Asher, and  
Manasse, and of Zebulun submitted  
themselves, and came to Jerusalem.

12 And the hand of God was in Judah,  
so that he gave the one heart to doe the  
commandement of the king, and of the ru-  
lers, according to the word of the Lord.

13 And there assembled to Jerusalem  
much people, to keepe the feast of the un-  
leavened bread in the seconde month, a  
very great assembly.

14 ¶ And they arose, and tooke away  
the altars that were in Jerusalem: &  
all those for incense tooke they away, and  
cast them into the brooke Kidon.

15 Afterward they slew the Passover  
the fourteenth [day] of the seconde  
month: and the priests and Levites  
were ashamed, & sanctified themselves,  
and brought the burnt offerings into the  
house of the Lord.

16 And they stood in their place after  
their manner, according to the Lawe of

Moses the man of God: [and] the priests  
sprinkled the blood, [received] of the  
handes of the Levites.

17 Because there were many in the  
Congregation that were not sanctified,  
therefore the Levites had the charge of  
the killing of the Passover for al: were  
not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, [even]  
a multitude of Ephraim, & Manasse,  
Issachar and Zebulun had not sanctified  
themselves, yet did eate the Passover,  
[but] not as it was written: wherefore  
Hezekiah prayed for them, saying, The  
good Lord be mercifull towards him,

19 That prepareth his whole heart to  
seek the Lord God, the God of his fathers,  
though he be not [sanctified,] according to  
the purification of the Sanctuary.

20 And the Lord heard Hezekiah,  
and healed the people.

21 And the children of Israel were  
present at Jerusalem, kept the feast of  
the unleavened bread seven dayes with  
great ioy, and the Levites, & the priests

praised the Lord, day by day, singing  
with loud instruments unto the Lord.

22 And Hezekiah spake comforta-  
bly unto all the Levites that had good  
knowledge [to sing] unto the Lord: and  
they did eate in that feast seven dayes, &  
offered peace offerings, and praised the  
Lord God of their fathers.

23 And the whole assembly tooke  
counsell to keepe it other seven dayes.  
So they kept it seven dayes with ioy.

24 For Hezekiah king of Judah had  
given to the Congregation a thousand  
bullocks, & seven thousand sheepe. And  
his princes had given to the Congregation  
a thousand bullocks, and ten thousand  
sheepe: & many priests were sanctified.

25 And all the Congregation of Ju-  
dah reioyced with the priests and the  
Levites, and all the Congregation that  
came out of Israel, and the strangers  
that came out of the land of Israel, and  
that dwelt in Judah.

26 So there was great ioy in Jeru-  
salem: for since the time of Salomon the  
sonne of David king of Israel there  
[was] not the like thing in Jerusalem.

27 Then the priests & the Levites  
arose, and blessed the people, and their  
voice was heard, and their prayer came  
up unto heaven, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth  
priests and Levites, 4 And provideth for their living. 13  
He appointeth overseers to distribute to every one his portion.

m To wit,  
of the lambe  
of the Passover  
outer.

n He knewe,  
that such and  
syncretic of  
heart was  
more agree-  
ble to God,  
then the obser-  
vation of these  
ceremonies, &  
therefore he  
prayed unto  
God to par-  
don this fault  
unto the peo-  
ple, which did  
not offend of  
malice but of  
ignorance.

o That is,  
did accept the  
as purified.  
1 Ebr. spake to  
the heart.

p This great  
liberality de-  
clareth howe  
kinges, prin-  
ces, and all  
cler, to whom  
God hath gi-  
ven where-  
with, ought to  
bestowe it in  
setting forth  
of Gods glory.

q According  
to that which  
is written,  
Joan. 6. 23.  
when they  
should blisse  
the people.

And



a According to the com-  
mandement of the  
Lord, Deut. 7.  
25, 26, 7. 1.  
2. Mac. 12. 40.

b That is, all  
they which  
came to the  
Passouer.

c That is, in  
the Temple  
where they as-  
sembled as in  
a tent.

Nom. 28. 3. 9.

d The tithes  
of first frutes  
for the manne-  
riance of the  
Priests & Le-  
uites.

e That their  
minds might  
not be entan-  
gled with pro-  
uision of want  
of things, but  
that they might  
holily & cheer-  
fully serue the  
Lord.

f Or, published  
f Which they  
had dedicate to  
the Lord by a  
dowry.

g For y<sup>e</sup> reliefe  
of the Priests,  
Leuites, wit-  
dowes, yu-  
pilles, father-  
less, strangers,  
and such as  
were in neces-  
sities.

h They pray-  
ed the Lord, &  
prayed for all  
prosperitie to  
his people.

i He sheweth  
that this pleni-  
tuous liberali-  
tie is expedi-  
ent for y<sup>e</sup> main-  
tenance of the  
ministers, and  
that God there-  
fore prospereth  
his people, and  
increaseth by  
his blessing  
that which is  
gotten.

**A**ND when all these things were finished, all Israel that were founde in the cities of Iudah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars throughout all Iudah and Benjamin, in Ephraim also and Manasse, untill they had made an end: after ward all the children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appoynted the courses of the Priests and Leuites by their turnes, euery man according to his office, [both] Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praye in the gates of the tents of the Lord.

3 (And y<sup>e</sup> Kings portion [was] of his owne substance for the burnt offerings, [euery] for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemne feastes, \* as it is written in y<sup>e</sup> Lawe of the Lord)

4 He commanded also the people that dwelt in Ierusalem, to giue a part to the Priests and Leuites, that they might be encouraged in the Lawe of the Lord.

5 And when the commandement was spread, y<sup>e</sup> children of Israel brought abundance of first frutes, of coze, wine, and oyle, and hony, and of al the increase of the felde, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah y<sup>e</sup> dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and laide them on many heapes.

7 In the thirde moneth they began to lay the foundation of the heapes, and finished them in the seueneth moneth.

8 And when Hezekiah & the princes came, & saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, we haue eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and thus abundance that is left.

11 And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And carped in the first frutes, and the tithes, and the dedicate things faithfully: and ouer them [was] Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Jehiel, and Azariah, and Nathath, and Alafel, and Jeremoth, and Jozabad, and Eliel, and Shmachiah, and Bhabath, and Benaiiah [were] ouerscers by the appointment of Conaniah, & Shimei his brother, and by the com-<sup>† Ebr. by the</sup>

mandement of Hezekiah the king, & of Azariah the chiefe of the house of God.

14 And Boze the sonne of Imnah the Leuite porter toward the East, [was] ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand [were] Eden, and Miniamin, and Jehua, and Shemaiyah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males: fro three yeere olde and aboue, [euery] to al y<sup>e</sup> entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from thentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wines, and their somes and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the somes of Aaron, the Priests, which were in y<sup>e</sup> fields & suburbs of their cities, in euery citie the me that were appointed by names, shoulde giue portions to al y<sup>e</sup> males of y<sup>e</sup> Priests, and to al the generation of the Leuites.

20 And thus did Hezekiah throughout al Iudah, and did wel, and by night ly, and truly before the Lord his God.

21 And in all the workes that he began for the serue of the house of God, both in the Law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

† Ebr. by the  
hande.

k Who had  
also a portion  
and allowance  
in this distri-  
bution.

l Speaking,  
that either by  
the faithful  
distributions  
of the officers,  
euery one had  
their part in  
the things  
that were of-  
fered, or els that  
their wines &  
children were  
relieued, be-  
cause the Le-  
uites were  
faithfull in  
their office, &  
so depended on  
them.



the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanherib blasphemeth God. 10 Hezekiah prayeth. 11 The Angel destroyeth the Assyrians. 12 The king is slain. 13 Hezekiah is not thankfull toward God. 14 His death.

2. King. 18. 13.  
Isa. 37. 36.  
eccus. 48. 18.

†Ebr. breake  
them vp.

†Ebr. face.

†Ebr. he was  
strengthened.

a He made a  
double wall.  
b Beare.  
c Some say.  
d Some say.  
e Some say.  
f Some say.  
g Some say.

2. King. 6. 16.  
d That is.  
the power of man.  
e This declar-  
eth that Heze-  
kiah did euer  
put his trust in  
God. and yet  
made him selfe  
strong and bu-  
ied lawfull  
meanes. least  
he should seem  
to tempe God.  
2. King. 18. 17.  
f While he  
besieged La-  
chish.  
g Thus the  
wiseke put no  
difference be-  
tweene true  
religion and  
false. God and  
idols: for He-  
zekiah onely  
destroyed idola-  
trie and pla-  
ced true religi-  
on. thus the  
wiseke stand  
the ser-  
uants of God:  
for when they  
destroy idola-  
trie they say  
that they abo-  
lish religion.

After these things faithfully described, Sanherib king of Assyrie came and entred into Iudah, and besieged the strong cities, and thought to winne the for him selfe.

2 When Hezekiah sawe that Sanherib was come, and that his purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselves & stopt all the fountaines, & the river ran through the mids of the country, laying, why should the kings of Assyrie come, and finde much water:

5 And he tooke courage, and built all the broken wall, and made by towres, and another wall without, and repaired the wall in the citie of Dauid, and made many bartes and shields.

6 And he set captaines of warre ouer the people and assembled the to him in the boarde place of the gate of the citie, & spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the King of Assyrie, neither for all the multitude that is with him: for there be no with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were comforted by the wordes of Hezekiah king of Iudah.

9 After this, did Sanherib King of Assyrie sende his seruants to Ierusalem (while he was against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanherib the King of Assyrie, wherein do ye trust, & ye will remaine in Ierusalem, during the siege:

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the King of Assyrie:

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Iudah and Ierusalem, saying, Ye shall worshipping before one altar, and burne incense vpon it:

13 Knowe ye not what I and my fathers haue done vnto all the people of other countries: were the gods of the nations of other landes able to deliuer their lande out of mine hande:

14 Who is he of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hande: that your God should be able to deliuer you out of mine hande:

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither deceiue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hande and out of the hande of my fathers: how much lesse shall your gods deliuer you out of mine hande:

16 And his seruants spake yet more against the Lord God, and against his seruants Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of other countries coude not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hande.

18 Then they cryed with a loud voice in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the wordes of mans hands,

20 But Hezekiah the king, and the prophet Ishaiah the sonne of Amos, prayed against this and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and captaines of the hoste of the King of Assyrie: so he returned with shame to his owne lande. And when he was come into the house of his god, they that came forth of his owne bowels, slewe him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sanherib king of Assyrie, and from the hand of all other, and maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was magnified in the sight of all nations from thenceforth.

24 In those dayes Hezekiah was sicke

b This is his  
blasphemie,  
that he will  
compare the  
liuing God to  
idle idoles.

i When men  
bath prosperi-  
ty, he swelleth  
in pride & thin-  
keth him selfe  
able to resist  
and overcome  
euen God him  
selfe.

k Herin we  
see that when  
the wicked  
speake euill of  
the seruants of  
God, they cae  
not to blas-  
pheme God  
himselfe: for if  
they feared  
God, they  
would loue his  
seruants.  
l Their wordes  
are written,  
2. King. 18. 19.

m Which  
were inuented,  
made and au-  
thorized by  
man.

n This shew-  
eth what is the  
best refuge in  
all troubles  
and dangers.  
o The num-  
ber of his hun-  
dred fortie-  
scape and five  
thousand, as  
2. King. 19. 35.  
36.

†Ebr. with  
shame of face,  
p Speaking,  
Amalech, q  
Sanherib him  
sonne.  
l Or, gouerned  
q Thus after  
trouble, God  
sendeth com-  
fort to all them  
that patiently  
wait on him,  
and constantly  
put their trust  
in his mercies,  
2. King 20. 1.  
Isa. 38. 1.



sicke vnto the death, and prayed vnto the Lorde, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not reder according to reuerward bestowed by him: for his heart was lifted vp, & wrath came vpon him, & vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lorde came not vpon the in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gaue him treasures of siluer, and of golde, and of precious stones, & of sweete odours, and of sheldes, and of all pleasant vessels:

28 And of stee houses for increase of wheate and wine and oyle, and stables for all beasts, and robes for the stables.

29 And he made him cities, and [had] possessions of sheepe and oren in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springes of Sihon, and ledde them straight vnderneath towarde the cite of Dauid westwarde. so Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to trie him, [&] to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are writte in the vision of Ichaiah the prophet, the sonne of Amos, in the booke of the Kings of Iudah & Israel.

33 So Hezekiah slept w his fathers, and they buried him in the highest pulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: & Manasseh his sonne reigned in his steade.

#### CHAP. XXXII.

1 Manasseh an idolater. 2 He caused Iudah to erre. 11 He is lea away prisoner into Babilon. 12 He prophesie to the Lorde and is deliuered. 14 He aboliseth idolatrie. 16 And secretly vsue true religion. 20 He dyeth and Amos his sonne succedeth. 24 Whome his owne seruants slay.

**M**anasseh [was] twelue yeere old, \* whē he begā to reigne, and he reigned five and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lorde, like the abominations of the heathen, \* Whome the Lorde had cast out before the childre of Israel.

3 For he went backe and built the hie

places, \* which Hezekiah his father had broken downe: \* and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lorde, wherof the Lorde had said, \* In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lorde.

6 And hee caused his sonnes to passe through the fire in the balley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to sozterie, and he bled them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lorde to anger him.

7 He put also a carued image, which hee had made, in the house of God: wherof God had said to Dauid, & to Salomō his sonne, \* In this house & in Ierusalem which I haue chosen before all the citides of Israel, will I put my Name for euer.

8 Neither will I make the foote of Israel to remoue any more out of the lande which I haue appointed for your fathers, so that they take heede, and doe all that I haue commaunded them, according to the Lawe and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, [and] to doe worse then the heathen, whome the Lorde had destroyed before the children of Israel.

10 And the Lorde spake to Manasseh and to his people, but they would not regarde.

11 Wherefore the Lorde brought vpon them the captaines of the hoste of the king of Assyrie, which tooke Manasseh [and] put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lorde his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and [God] was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manasseh knewe that the Lorde was God.

14 Now after this hee built a wall about the cite of Dauid, on the westside of Sihon in the balley, euē at the entry of the fish gate, & compassed about Ophel, & raised it very high, & put captaines of warre in all the strong cities of Iudah.

15 And

r To confirme his faith in Gods promises, he declared to him by his Prophet that his life should be prolonged thence yeere, s He was lifted vp with the pride of his vicery and creature, and shewed them for an ostentation to the ambassadours of Babilon.

f Oranges, & partitions. f Oracles.

t Which also was called Solon, wherof mention is made, Ista. 8.6. John 9.7.

u Here we see the cause, why the faithfull are tempted, to witte whether they haue faith or no, and that they may feele the presence of God, who susteines them not to be overcome by tentations, but in their weaknesse increase their strength.

2. King. 18.4. Iere. 32.34. 2. King. 17.10.

2. King. 21.4.

a Read 2. Kin. 16.3.

1. King. 8.29. and 9.3. 2. King. 21.7. and 23.27. 2. Sam. 7.10.

b By the charge giuen to Moses.

c Hearing, by his prayers, but their hearts were not touched to beleue and repent, without the which preaching of the word taketh no place.

2. King. 21.1.

Deut. 18.9.

d This affliction giueth vnderstanding: for he that haeth God in his prosperitie, now in his miserie hee seeketh vnto him. c Read Chap. 32.30. f Read Chap. 27.3.



15 And he tooke alway the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the cite.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Judah to serue the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his prayer to holbe God was increased of him, and all his tyme, and his trespass, and the places wherein he built hie places, & let groues and images (before he was humbled) beholde, they are written in the booke of the Seers.

20 So Manasseh slept w his fathers, and they buried him in his owne house: & Amon his sonne reigned in his steade.

21 C Amon [was] two and twentie yere olde, when he began to reigne, and reigned two yere in Jerusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and secured them,

23 And he humbled not him selfe before the Lord, as Manasseh his father had humbled him selfe: but this Amon trespassed more and more.

24 And his seruants conspired against him, and slewe him in his owne house.

25 But the people of the land slew al them that had conspired against king Amon: and the people of the lande made Iosiah his sonne king in his steade.

#### CHAP. XXXIII.

1 Iosiah destroyeth the idoles. 8 And restoreth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Iudah the prophete for counsell. 27 God heareth his prayer. 31 He maketh a covenante with God.

**I**osiah [was] seight yere old when he beganne to reigne, and he reigned in Jerusalem one and thirtie yere.

2 And he did bryghtly in the sight of the Lord, and walked in the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yere of his reigne

(When he was yet a childe) he beganne to seeke after the God of Dauid his father: and in the selfe yere he began to purge Iudah, and Jerusalem from the hie places, and the groues, and the carued images, and molten images:

4 And they brake downe in his sight the altars of Baalim, & he caused to cut downe the images that were on hie by on them: he brake also the groues, and the carued images, and the molten images, and stampd them to powder, and strowed it vpo the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the Priestes vpon their altars, and purged Iudah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their manles [they brake all] rounde about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all ydoles throught out all the lande of Israel, he returned to Jerusalem.

8 Then in the eighteenth yere of his reigne whē he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the cite, and Iosiah the sonne of Iosabab the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in y hands of them that should do the worke [and] had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amende the house.

11 Euen to the workemen and to the builders gaue they it, to bye belued stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

12 And the me did y worke faithfully, and the ouerseers of them were Jahath & Obadiah the Leuites, of the children of Merari, & Zechariah, & Meshulam, of the children of the Kohathites to set it forwarde: and of the Leuites all

h 22<sup>th</sup> he was but streene yere olde, he shewed himselfe zealous of Gods glory & at twenty yere olde he abolished idolatrie & restored the true religion. i 23<sup>th</sup> he sheweth that he would see the reformation with his owne eyes.

2<sup>nd</sup> King 23:16

e This great zeale of this holy king the holy Ghost setteth forth as an example & pattern to o<sup>r</sup>ther kings and rulers, to teach them what God requirith of them. 2<sup>nd</sup> King. 22:3.

l Or, they returned to Jerusalem, meaning, Shaphan, &c.

f For there were many portions and pieces annexed to the Temple & Spawning, that they were in such credite for their fidelitie, that they made none account of that which they received. 2<sup>nd</sup> King 22:7,9.

g Which Amon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped Wood: but it is idolatrie to worship God any o<sup>r</sup>therwise then he hath appointed.

i Which albe it is not conceived in the Chym, yet because it is here mentioned & is written in the Greeke, we haue placed it in the ende of this booke. || Or, Horai.

k Because hee had so heuily offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of y<sup>e</sup> kings house.

1<sup>st</sup> King. 22:3.

a King. 22:1.

a He followed Dauid in all points that he followed the Lord.



all þ could skil of instruments of musike.  
13 And [they were] ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Leuites [were] scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lorde, Hilkiah the Priest founde the booke of the Law of the Lord [giuen] by the hande of Moses.

15 Therefore Hilkiah answered and saide to Shaphan the chauceiler, I haue founde the booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lorde, and haue deliuered it into the hands of the ouerscers, and to þ handes of the workemen.

18 Also Shaphan the chauceiler declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the king had heard the wordes of the Law, he tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chauceiler, and Aiaiah the kings seruant, saying,

21 Goe and enquire of the Lorde for me, & for the rest in Israel & Judah, concerning the wordes of this booke that is found: for great is the wrath of þ Lorde þ is fallen vpon vs, because our fathers haue not kept the word of þ Lorde, to do after all that is written in this booke.

22 Then Hilkiah and they that the king [had appointed], went to Iudah the prophetesse the wife of Shallum, the sonne of Tothath, þ sonne of Harah keeper of the wardrobe (and she dwelt in Jerusalem in the colledge) and they communed herof with her.

23 And he answered them, Thus saith the Lorde God of Israel, Tell yee the man that sent you to me,

24 Thus saith the Lord, Behold, I wil bring euil vpon this place, and vpon the inhabitants thereof, [euen] all þ curses, that are written in the booke which they haue read before þ king of Iudah:

25 Because they haue forsaken me, &

burnt incense vnto other gods, to anger me with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lorde, so shall ye say vnto him, Thus saith the Lorde God of Israel, The wordes which thou hast heard, [shall come to passe].

27 [But] because thine heart did melt, and thou didest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in the graue in peace, and thine eyes shall not see all the euil, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King wordes againe.

29 Then the King sent and gathered all the Elders of Iudah and Jerusalem.

30 And the King went by into the house of the Lorde, and all the men of Iudah, and the inhabitants of Jerusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the couenant that was founde in the house of the Lorde.

31 And the King stood by his pillar, and made a couenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his testimonies, & his statutes, with al his heart, & with al his soule, [and] that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Jerusalem, and Benjamin to stande to it: and the inhabitants of Jerusalem did according to the couenant of God, [eu]en the God of their fathers.

33 So Iofiah tooke away all the abominations out of all the countries that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lorde their God: [so] all his dayes they turned not backe from the Lorde God of their fathers.

#### CHAP. XXXV.

Iofiah keepeth the Passouer. He setteth forth Gods service. He fighteth against the King of Egypt, and dyeth. The people bewaile him.

p This he speaketh in contempt of the idolaters, who contrary to reason and nature make that a god which they haue made, and frame it with their owne hands.  
q This declarereth what is the ende of Gods threatenings, to call his repentance, and to assure the repentant of their destruction.

r It may appere that yere were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

s Iofiah much as neither yong nor old could be exempted from the curses contained therein, if they did resist, he knew it appertained to all, and was his due to suffer it to all fayes, that euery one might learne to auoid those punishments by seruing God aright.

t Because he had charge ouer all & must answer for euery one that perished, he thoughte it his due to see that all should make yofull to receive the wordes of God.



a. King. 23. 21.



**M**oreouer \* Ioſiah kept a Paſſeouer vnto the Lord in Ieruſalem, & they ſlewe the Paſſeouer in the fourteenth day of the firſt moneth.

a The Scripture vſeth in ſundry places to call the lamb the Paſſeouer, which was but the ſigne of the Paſſeouer, becauſe in all ſacraments the ſignes haue the names of the things which are ſignified.

b So that the Leuites charge was not onely to miniſter in the Temple, but alſo to inſtruct the people in the worſhip of God.

c As it was beforſe the Temple was built, therefore your office onely is now to teach the people, and to praye for God.

1. Chro. 23. 24. 35. 26. chapters. || Or the people.

d They ought euerie one to examine themſelues, that they be not unworthy to eate of the paſſeouer. || Ebr. ſonnes of the people.

e So that euerie one, and of all ſorts gaue in that they had a liberall portion to the ſervice of God. f ſpeaking of the lambe, which was called the Paſſeouer: for onely the Priests might ſpinke, and in neceſſitie the Leuites might kill the ſacrifice.

g They referred to the people that which was not expedient to be offered that euerie man might offer peace offerings, and ſo haue his portion,

2 And he appointed the Priests to their charges, and inuouraged them to the ſervice of the houſe of the Lord,

3 And he ſayd vnto the Leuites, that he taught all Iſrael and were ſanctified vnto the Lord, But the holy Arke in the houſe which Salomon the ſonne of Dauid King of Iſrael did build: it ſhall be no more a burden vpon your ſhoulders: ſerue now the Lord your God and his people Iſrael,

4 And prepare your ſelues by the houſes of your fathers according to your courſes, as \* Dauid the King of Iſrael hath written, and according to the writing of Salomon his ſonne,

5 And ſtand in the Sanctuarie according to the diſſion of the families of your brethren the children of the people, and after the diſſion of the familie of the Leuites:

6 So kill the Paſſeouer, and ſanctifie your ſelues, and prepare your brethren that they may doe according to the Word of the Lord by the hand of Moſes.

7 Ioſiah alſo gaue to the people ſheepe, lambs, & kids, all for the Paſſeouer, [euen] to all that were preſent, to the number of thirtie thouſand, & three thouſand bullocks: theſe were of the Kings ſubſtance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gaue vnto the Priests for the Paſſeouer, [euen] two thouſand and ſix hundred [ſheepe] and three hundred bullocks.

9 Conaniah alſo and Shemaiah and Bethaneel his brethren, and haſhabiah and Jeiel, and Joſabad, chiefe of the Leuites gaue vnto the Leuites for the Paſſeouer, five thouſand [ſheepe], and five hundred bullocks.

10 Thus the ſerue was prepared, and the Priests ſtoode in their places, alſo the Leuites in their orders, according to the Kings commandement:

11 And they ſlew the Paſſeouer, & the Priests ſpinkled the blood with their hands, and the Leuites ſlayed them.

12 And they tooke away [from] the burnt offering to giue it according to the diſſions of the families of the children

of the people, to offer vnto the Lord, as it is written in the booke of Moſes, and ſo of the bullocks.

13 And they roſted the Paſſeouer with fire, according to the cuſtome, but the ſanctified things they ſod in pots, pannes, and cauldrons, and diſtributed them quickly to all the people.

14 Afterward alſo they prepared for them ſelues and for the Priests: for the Priests the ſonnes of Aaron were occupied in offering of burnt offerings; and the fat vntill night: therefore the Leuites prepared for them ſelues, and for the Priests the ſonnes of Aaron.

15 And the fingers the ſonnes of Aſaph ſtoode in their ſtanding according to the commandement of Dauid, and Aſaph, and Heman, and Jeduthun the Kings Seer: and the porters at euerie gate, who might not depart from their ſerue: therefore their brethren the Leuites prepared for them.

16 So all the ſerue of the Lord was prepared the ſame day, to keepe the Paſſeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandement of king Ioſiah.

17 And the children of Iſrael that were preſent, kept the Paſſeouer the ſame time, and the feaſt of the vnteaſened bread ſeven dayes.

18 And there was no Paſſeouer kept like that, in Iſrael, from the dayes of Samuel the Prophet: neither did all the Kings of Iſrael keepe ſuch a Paſſeouer as Ioſiah kept, and the Priests and the Leuites, and all Iudah, and Iſrael that were preſent, and the inhabitants of Ieruſalem.

19 This Paſſeouer was kept in the eighteenth yeere of the reigne of Ioſiah.

20 ¶ After all this, when Ioſiah had prepared the Temple, Necho king of Egypt came by to fight againſt \* Carchemiſh by the Perath, and Ioſiah went out againſt him.

21 But hee ſent meſſengers to him, ſaying, What haue I to doe with thee, thou King of Iudah: I come not againſt thee this day, but againſt the houſe of mine enemy, and God commanded me to make baſte: leave off to come againſt God, which is with me, leſt he deſtroy thee.

22 But Ioſiah would not turne his face from him, but changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which

Exod. 12. 8.

1. Chro. 25. 1.

h ſpeaking hereby his prophet, becauſe he appointed the Palmes and prophesies which were to be ſung.

Ebr. ſound.

i Which was in the firſt and twentieth yeere of his age.

2. King. 23. 29. k Which was a cite of the Assyrians, and Ioſiah fearing leaſt he paſſing through Iudah, would haue taken his kingdome, made warre againſt him and conſulted not the Lord.

l Or, Euphrates.

m Ebr. of my battell.

n That is, armed himſelfe, or diſguiſed himſelfe becauſe he might not be knowne.



Were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the king layd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charret, & put him in the second charret which he had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Judah and Ierusalem

mourned for Iosiah.

25 And Jeremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, & made the same for an ordinance vnto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, [doing] as it was written in the Lawe of the Lorde,

27 And his deedes, first and last, beholde, they are written in the booke of the Kings of Israel and Judah.

#### CHAP. XXXVI.

1 After Iosiah reigneth Ichoahaz. 4 After Ichoahaz Jehoiakim. 8 After him Jehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were carped away to Babel, for contemning the admonitions of the Prophets. 22 And were re Ioyce againe the threenty yeere after by King Cypus.

2. King. 23. 30.

**W**hen \* the people of the land tooke Ichoahaz the sonne of Iosiah, & made him King in his fathers stead in Ierusalem.

2 Ichoahaz was threie and twentie yeere olde when he began to reigne, & he reigned threie moneths in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an hundred talents of siluer, and a talent of golde.

4 And the King of Egypt made Eliakim his brother King ouer Judah and Ierusalem, and turned his name to Jehoiakim: and Necho tooke Ichoahaz his brother, & caried him to Egypt.

5 Jehoiakim was iue and twentie yeere olde, when he began to reigne, and he reigned eleuen yeere in Ierusalem, and did euill in the sight of the Lorde his God.

6 Against him came by Nebuchadnezzar King of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchadnezzar also caried of the vessels of the house of the Lorde to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of

Jehoiakim, & his abominations which he did, and that which was found by on him, beholde, they are written in the booke of the Kings of Israel and Judah, and Jehoiachin his sonne reigned in his stead.

9 Jehoiachin [was] eight yeere olde when he began to reigne, and he reigned threie moneths and ten dayes in Ierusalem, and did euill in the sight of the Lorde.

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the pcerious vessels of the house of the Lorde, and he made Zedekiah his brother King ouer Judah and Ierusalem.

11 Zedekiah [was] one and twentie yeere olde, when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 \* And he did euill in the sight of the Lorde his God, and humbled not himselfe before Jeremiah the Prophet at the commandement of the Lorde,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that hee might not returne to the Lorde God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lorde which he had sanctified in Ierusalem.

15 Therefore the Lorde God of their fathers sent to them by his messengers, rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God & despised his wordes, and misused his Prophets, until the wrath of the Lorde arole against his people, and till there was no remedie.

17 For hee brought vpon them the King of the Caldeans, who slew the yong men with the sword in the house of their Sanctuarie, and spared neither yong man, nor virgine, auncient, nor aged, [God] gaue all into his hand,

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lorde, and the treasures of the King, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake down the wall of Ierusalem, and

he meant supersticious markes which were found vpon his body, when he was dead: & when thing declared how decayed idolatrie was rooted in his heart, seeing he bare marks in his flesh.

That is, he began his reign at eight yeere olde, & reigned threie moneths and ten dayes, as his fathers death, which was the eighteenth yeere of his age, he reigned alone threie moneths and ten dayes, [Or, yeele].

2. King. 24. 17. 2. Jer. 5. 2. 2. Eze. by the hand of his. 1. By this phrase scripture meaneth, often times & diligently, as Jer. 1. 17. and 25. 3. & 26. 5. & 32. 3.

3. Call God your suffer no longer could they thinke times but must needs punish them. 4. Caluiter they fled, thin king to haue bene sauer for the holines thereof.

Which is not because god appointeth him which yett hee misused the ministe of his iustice, nor because God would by his iust judgement punish this people: for this King was led with ambition & vaine glorie, whereunto were ioyned furie and cruelty: therefore his woe hee was condemnable, notwithstanding it was iust and holp on Gods part, who vied this wicked instrument to declare his iustice.

m The people so much lamented the loss of this good king, that after when there was any great lamentation, this was spoken of as a pmoerbe, reade Jer. 22. 11. n Caluiter some thinke Jeremiah made wherein he lamenteth the state of the Church after this Kings death,

For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Iudah, & the Prophets forewarned should come vpon Ierusalem. b To pay this as a pcerp tribute.

c Because he, and the people turned not to God by his first plagues, he brought a new vpon him, and at length rowed them out, 2. King. 24. 13.



<sup>k</sup> Calbe Cyrus king of Persia had made the Babylonians subiect, <sup>l</sup> Calbe threatened the vengeance of God and 70. yeeres captivity, which he called the Babylonians of rest of the land, Jer. 25. 11. lere. 25. 13. & 29. 10. 1. eldis 2. 1. in the first yeere that he reigned ouer the Caldeans, Ezra. 1. 1.

and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.]

20 And they that were left by the worde, carryed he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the Persians had rule,

21 To fulfill the worde of the Lorde by the<sup>l</sup> mouth of Jeremiah, vntill the land had her fill of her Sabbaths: [for] all the dayes that the lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 **C** But in the<sup>m</sup> first yeere of Cy-

rus king of Persia (When the worde of the Lord, [spoken] by the mouth of Jeremiah, was finished) the Lord stirred by the spirit of Cyrus king of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath<sup>n</sup> commaunded me to build him an house in Jerusalem, that is in Judah, who is among you of all his people, with whome the Lord his God [is:] let him goe by.

<sup>n</sup> God had forewarned by his Prophet about an hundred yeeres, before Cyrus was born, Isa. 44. 28. that Jerusalem & the Temple should be built againe by Cyrus his anointed: so called, because God used his service for a time to deliuer his Church,

## The prayer of Manasseh King

of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.



Lorde almighty, God of our fathers Abraham, Isaac and Jacob, & of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut by the deepe and sealed it by thy terrible and glorious Name, Whom all doe feare & tremble before thy power: for the maiestie of thy glorie cannot be borne, and thine angrie threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lorde, of great compassion, long suffering, and most merciful, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised<sup>a</sup> repentance and forgiveness to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Jacob, which haue not<sup>b</sup> sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue & nom-

ber of the land of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauens for the multitude of mine vnrightheousnes. I am bolued dole with many yron bands, that I can not lift by mine head, neither haue any release. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set by abominations and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angrie with me for ever by referring euill for me, neither condemne me into the lower partes of the earth. For thou art<sup>c</sup> God, [euen] the God of them that repent: & in me thou wilt shew all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I wil praye thee for ever all<sup>d</sup> dayes of my life, for all the power of<sup>e</sup> heauens praye thee, and thine is the glorie for ever & ever, Amen.

<sup>a</sup> Thou hast promised that repentance shalbe the way for them to returne to thee. <sup>b</sup> He speaketh thus in comparison of himselfe and those holy fathers which haue their commendation in<sup>f</sup> scriptures, for that in respect of himselfe he calleth their sinnes nothing, but attributed vnto them righteousness.

A very

D. q. 11.



# A very profitable declaration for the vnderstan-

ding of the histories of Ezra, Nehemiah, Ester, Daniel, and diuers other places of

Scripture, very darke, by reason of the discorde that is among Historiographers, and among the expo-

sitors of the holy Scriptures, touching the succellue order of the Kings or Monarchies of Babylon and of

Perfia: of the yeeres that the said Monarchies lasted, from the transmigration of the Iewes vnder

Nebuchadnezzar, vntill the Monarchie of the Greekes, and of the confusion that is

in the names of the Kings of Persia.

That which happened to the people of Israel during these Monarchies.	The Monarchie of Babylon.	Of the yeeres that the Monarchies of Persia reigned. Of the difference of authours therein: and of the dissimilitude and confusion of the names of the said Monarchies.
Nebuchadnezzar, the 19. yeere of his reigne destroyed Jerusalem, and led the people captiue. 2. king. 25. 7. and Ieremie 29. 1. 3.	1 Nebuchadnezzar after the captiuitie reigned 26. yeeres.	The difference of authours, as well Historiographers, as expositors of the holy Scriptures, is great, touching the time & yeeres that the two Monarchies of the Babylonians & Persians continued, and also touching the names of the Monarchies herein described, wherein there is great confusion. And therefore all other opinions set apart, we will herein follow Philo Iudeus, and Metasthenes, ancient authours, whose opinions doe neereft agree with the holy Scriptures.
The 25. yeere of his said reigne, he instituted his Monarchie: in the second yeere of the same, hee saue the dreame of the four Monarchies. Daniel 2. 1. to 4. 6.		Cyrus hauing conquered the kingdome of the Medes against Atrages, left the said kingdome to his uncle Darius: by whose ayde he tooke Babylon, and transported the Monarchie of Babylon to the Persians. Two yeeres after, the sayde Darius returned into Medes, and Cyrus reigned alone in Babylon. Then he moued warre against the Scythians, and marched toward them, and in the meane while left Cambyles his sonne, king of the countrey in his absence, according to the custome of the Persians, which was to appoint the neereft of the Kings blood to be king ouer þe countrey, when the King went out to fight against any strange nation. This is the cause why Cambyles was not set in the succellue order of the Monarchies. Neither is there any mention of two brethren that were Magicians, which guiltfully blurred the kingdome: but their guile being knowne, they continued but a few moneths, and Darius sonne to Hythalpis, was chosen King.
The 5. yeere he saue the dreame of the tree betwixt downe. Daniel 4. 1. to 2. 9.	2 Euil-merodach his sonne 30.	Xerxes the sonne of the said Darius succeeded him: but is not here placed in the number of the Monarchies, for that he left his kingdome to Darius Longhand his sonne, (according to the custome of the Persians) when he went to warre against the Grekes. The Greke historiographers not respecting the custome, number the said Xerxes and Cambyles about mentioned, among the said Monarchies successiue in order, which is the cause that they count more yeeres in the sayde Monarchie, that is to say, 226. yeeres.
The 6. yeere he was diuinen among the wild beasts by the space of 7. yeeres. Daniel 4. 20. to 3. 7.	3 Regafar. 3. yeeres.	As touching their confused names, ye shall vnderstand, that among the Persians, Darius signifieth, he that subueth: Ferres, a warrior: Artaxerxes, a great warrior. Also, that this name Xerxes, is diuinen from the Hebrewes, in stead of Artaxerxes. Further, that Artaxerxes was the common name of all Kings of Persia, as Pharaoh was the common name of the Kings of Egypt, and Cesar, of the Romish Emperours. Therefore where ye finde many indifferently named Darius, or Artaxerxes, or both together, that is the cause of the difficultie, howe to vnderstande vnder what King that happened, which is recited in the said bookes of Ezra, Nehemiah, Ester, Daniel, and other places of the holy Scriptures, except ye well marke them, and well vnderstande the contents of this table.
Euil-merodach the 1. yeere of his reigne deliuered Jehoiachin, whom his father had put in prison. 2. king. 25. 27. and Ieremie 52. 31.	4 Labarfadach fixe yeeres.	
The 1. yeere of Belshazzar, Daniel saue the dreame of the four beasts, signifying the four Monarchies. Daniel 7. 1. to the ende.	5 Belshazzar. 5. yeeres.	
From the time that Nebuchadnezzar caried the people into Babylon, vntill the ende of the Monarchie of Belshazzar, it amounteth to 70. yeeres foretold by Ieremie, Iere. 29. 10.	Sume 70. yeeres. The Monarchie of the Persians.	
Cyrus deliuered the people fro captiuitie the same yeere that he tooke Babylon, & gaue them great treasures to build by the Temple of Jerusalem: whither hee sent them vnder the conduct of Zerubbabel. Ezra. 1. to Chap. 4.	1 Cyrus with Darius his vnkle reigned 2. yeeres.	
Artaxerxes his succellor binded the building of the Temple. Ezra. 4. 24.	2 Darius the sonne of Hythalpis, being chosen king, and surnamed Artaxerxes Ahasuerus, reigned 20. yeeres.	
The 2. yeere of Artaxerxes, Haggai and Zechariah prophesied, stirring the people to go forward with the building of the Temple, notwithstanding the vnderstanding. Ezra 5. 1, 2.		
The 3. yeere began the historie of Ester. Ester 2. 16.		
The 7. yeere Ester is brought in to him. Ester. 2. 15, 16.		
The 12. yeere, Haman theathieth the Iewes, Ester 3. 8.		
Darius Longhand the 2. yeere of his reigne, commanded the Temple to be made an ende of. Ezra 6. 1. to 13.	3 Darius Artahastat Longhand. 37.	
The 6. yeere the Temple was ended. Ezra. 6. 15.	4 Darius Nodhus. 19.	
The 7. yeere Ezra went into Iudea. Ezra 7. 7.	5 Artaxerxes Mnemon 55. yeeres.	
The 20. yeere Nehemiah obtayned licence of the King to go into Iudea, to build by the walles of Jerusalem. Nehemiah 2. 1. to 9.	6 Darius Ochus. 26.	
The 32. yeere Nehemiah returned againe to Darius, according to his promise, and obtained leaue of him to returne to Jerusalem for altogether. Nehemiah 13. 6.	7 Arfenes. 4. yeeres.	
	8 Darius Codomanus the last Monarchie reigned 6. yeeres.	
All the time of the Persians Monarchie amounteth to 191. yeeres.	The sume of the yeeres of the Monarchie of the Persians, is 191. & of Nebuchadnezzar, 70.	



## Ezra.

## THE ARGVMENT.

As the Lorde is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes & kept them now in bondage seuentie yeres in a strange countrey among infidels and Idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooned both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should growe into a contempt of Gods great benefite, hee kepeth them still in exercise, and raiseth domestically enemies, which in deuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle till their worke was finished. The author of this booke was Ezra, who was Prielt, and Scribe of the Lawe, as chap. 7.6. He returned to Ierusalem the first yere of Darius, who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great companie, and much treasures, with letters to the Kings officers for all such things as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

## CHAP. I.

1. Cyrus sendeth againe the people that was in captiuitie,  
8 And restoreth them their help vessels.

a.Chro.36.22.  
1.ezras 2.1.  
iere.25.12.  
and 29.10.

a After that  
he and Darius  
had binne  
Babylon.

b. Ezras pro-  
mised them re-  
luerance after  
that 70. yeres  
were past. Je-  
re. 25.11.

c. That is, mo-  
uer him, and  
gaue him  
heart.

d. For hee was  
chiefe spo-  
narche, and had  
many nations  
vnder his do-  
minion, which  
thus beate  
king confesse  
to haue recei-  
ued of the li-  
uing God.

e. If any  
through po-  
uerty were  
not able to re-  
turne, & kings  
communion  
was that he  
should be fur-  
nished with ne-  
cessaries.

f. Which they  
themselves  
should send to-  
ward the re-  
paration of the  
Temple.

g. The Baby-  
lonians and  
Chaldeans  
gaue them  
these presents:  
thus rather  
then the chil-  
dren of God  
should want  
for their neces-  
sities, hee would stirre vp the heart of the very infidels to helpe them.



**N**owe \* in the first yere of Cyrus king of Persia (that the worde of the Lorde, [spoken] by the mouth of Jeremiah, might be accomplished) the Lord stirred by the spirit of Cyrus king of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen me all the kingdomes of the earth, and he hath commaunded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is: let him go by to Ierusalem which is in Iudah, and builde the house of the Lorde God of Israel: hee is the God, which is in Ierusalem.

4 And every one that remaineth in any place (where he sojourneth): let the men of his place relieve him with silver and with golde, and with substance, and with cattell, [and] with a willing offering, for the house of God that is in Ierusalem.

5 When the chiefe fathers of Iudah and Beniamin, and the priests and Leuites rose vp, with all them whose spirit God had raised to goe by, to builde the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their handes with vessels of silver, with golde, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth

the vessels of the house of the Lorde, which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto Shebazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of silver, nine and twentie knives,

10 Thirtie boules of golde, [and] of silver, boules of the second sort, foure hundred and ten, [and] of other vessels, a thousand.

11 All the vessels of golde and silver were foure thousand and foure hundred. Shebazzar brought vp al with them of the captiuitie that came by from Babylon to Ierusalem.

## CHAP. II.

The number of them that returned from the captiuitie.

**T**hese \* also are the sommes of the prouince, that went out of the captiuitie (whome Nebuchadnezzar king of Babylon had caried away vnto Babel) and returned to Ierusalem, and to Iudah, every one vnto his cite,

2 Which came with Zerubbabel, [to wit], Ieshua, Nehemiah, Seraiah, Reclaiah, Mordecai, Bishan, Mishpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel was,

3 The sommes of Parosh, two thousand, an hundred thientie and two:

4 The sommes of Shephathiah, three hundred thientie, and two:

5 The sommes of Arah, seven hundred thientie and foure:

6 The sommes of [Japhath] Moab, of the sommes of Ieshua [and] Joab, two thousand,

2.King.25.13.  
2.Chro.36.7.  
iere.27.19,20.  
dan.1.2.

h. So the Chaldeans called Zeru-  
babel, who  
was the chiefe  
gouernour, so  
that the pre-  
minence still  
remained in  
the house of  
Dauid.

i. Which ser-  
ued to kill the  
heathen that  
were offered in  
sacrifice.

k. Which the  
Iewes that  
had bene kept  
captiues in  
Babylon.

Nehe.7.6.  
1.esdr.5.7.

l. Meaning,  
Iudea, which  
was a prou-  
ince, that is, a  
collecey which  
was in sub-  
iection.

m. Zerubbabel  
was chiefe cap-  
taine, & Ieshua  
the 2d Prielt.  
But Nehemiah  
a man of great  
authority bene  
not here, but  
came after 64.  
yeres.

n. This was  
not that Mor-  
decai which  
was others  
kinsman.

o. Meaning of  
the common  
people.

p. Or, of the  
duke of Moab.



thousand, eight hundredeth and twelue :

7 The sonnes of Elam, a thousand, two hundredeth and foure and fiftie :

8 The sonnes of Zattu, nine hundredeth and fise and fourtie :

9 The sonnes of Zartai, seven hundredeth and threefcore :

10 The sonnes of Sami, five hundredeth and two and fourtie :

11 The sonnes of Zebai, five hundredeth, and three and twentie :

12 The sonnes of Azgad a thousand, two hundredeth and two and twentie :

13 The sonnes of Adonikam, five hundredeth, threefcore and sixe :

14 The sonnes of Bignai, two thousand, and sixe and fiftie :

15 The sonnes of Adin, foure hundredeth and foure and fiftie :

16 The sonnes of Ater of <sup>e</sup> Bishiah, ninetie and eight :

17 The sonnes of Bezai, three hundredeth and three and twentie :

18 The sonnes of Jorah, an hundredeth and twelue :

19 The sonnes of Hashum, two hundredeth and three and twentie :

20 The sonnes of Gibbar, ninetie and fise :

21 <sup>f</sup> The sonnes of Beth-lehem, an hundredeth and three and twentie :

22 The men of Metopah, sixe & fiftie :

23 The men of Anothoth, an hundredeth and eight and twentie :

24 The sonnes of, Azmaueh, two and fourtie :

25 The sonnes of Kiriath-arim, of Chephirah, & Beeroth, seven hundredeth and three and fourtie :

26 The sonnes of Haramah & Gaba, five hundredeth, and one and twentie :

27 The men of Michmas, an hundredeth and two and twentie :

28 The sonnes of Beth-el and Ai, two hundredeth, and three and twentie :

29 The sonnes of Nebo, two & fiftie :

30 The sonnes of Hagabsh, an hundredeth and fise and fiftie :

31 The sonnes of the other Elam, a thousand, and two hundredeth, and foure and fiftie :

32 The sonnes of Harim, three hundredeth and twentie :

33 The sonnes of Lod-hadid, & Ono, seven hundredeth, and fise and twentie :

34 The sonnes of Jericho, three hundredeth and fise and fourtie :

35 The sonnes of Senaah, three thousand, five hundredeth and thirtie.

36 <sup>g</sup> The Priestes: of the sonnes of Jedaiah of the house of Ieshua, nine hundredeth seuentie and three :

37 The sonnes of Immer, a thousand and two and fiftie :

38 The sonnes of Pashur, a thousand, two hundredeth and seven and fourtie :

39 The sonnes of Harim, a thousand and seuentene.

40 <sup>h</sup> The Levites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodanah, seuentie and foure.

41 <sup>i</sup> The Singers: the sonnes of Alaph, an hundredeth and eight & twentie.

42 <sup>j</sup> The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all [were] an hundredeth and nine and thirtie.

43 <sup>k</sup> The Nethinims: the sonnes of Ziha, the sonnes of Hasupha, & sonnes of Tabbaoth.

44 The sonnes of Beres, the sonnes of Siatha, the sonnes of Padon,

45 The sonnes of Lebanah, & sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Besin, the sonnes of Nekoda, the sonnes of Gazzan,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Ahah, the sonnes of Neunim, the sonnes of Mephuisin,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Beihida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Silara, the sonnes of Thamah,

54 The sonnes of Nezhiah, the sonnes of Hatipha,

55 The sonnes of Salomons <sup>l</sup> seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Jochebereth Hazzebaim, the sonnes of Anni,

58 All the Nethinims, & the sonnes of Salomons seruants [were] three hundredeth ninetie and two.

59 And these went by from Tel-melah, and from Telharsha, Cherub, Addan, [and] Immer, but they could not

<sup>g</sup> Before he hath declared the two tribes of Judah and Benjamin, and now cometh to the tribe of Levi and beginneth at the Priests,

<sup>h</sup> The Levites,

<sup>i</sup> The Singers,

<sup>j</sup> The Porters,

<sup>k</sup> So called because they were given to the Temple, to cut wood and bear water for the use of the sacrifices, and came of the Gibeonites which were appointed to this use by Joshua, Josh. 9. 27.

<sup>l</sup> Which came of them that Salomon had appointed for the worke of the Temple,

<sup>e</sup> Which were of the posterie of Bishiah,

<sup>f</sup> That is, inhabitants: for to this word (sonne) signifieth, when it is joined with the names of places,



not discern the their fathers house & their  
seed, whether they were of Israel.

60 The sonnes of Delaiab, the sonnes  
of Tobiah, the sonnes of Pekoda, five  
hundred, and two and fiftie.

61 And of the sonnes of the Priestes,  
the sonnes of Habaiab, & sonnes of Coz,  
the sonnes of Barzilai: which tooke  
of the daughters of Barzilai the Gila-  
dite to wife, and was called after their  
name.

62 These sought their writing of the  
genealogies, but they were not found:  
therefore were they put from the Priest-  
hode.

63 And Tirshathi laide vnto them,  
that they should not eate of the most ho-  
ly thing, all there rose by a Priest with  
Urim and Thummim.

64 The whole Congregation toge-  
ther was two and fourtie thousande,  
three hundred and threescore.

65 Beside their seruants and their  
maids: of whom were seven thousand,  
three hundred and seven and thirtie:  
and among them were two hundred  
singing men and singing women.

66 Their hoxes were seven hun-  
dred, and five and thirtie: their mules,  
two hundred and five and fourtie:

67 Their camels foure hundred, and  
five and thirtie: their asses, five thou-  
sand, seven hundred and twentie.

68 And certaine of the chiefe fathers,  
when they came to the house of the Lord,  
which was in Jerusalem, they offered  
willingly for the house of God, to let it  
be vpon his foundation.

69 They gaue after their abilitie vnto  
the treasure of the worke, euen one and  
threescore thousand & diamannes of golde,  
and five thousand & six hundred & silver,  
and an hundred Priestes garments.

70 So the Priestes and the Leuites,  
and a certaine of the people, and the  
fingers, and the porters, and the Methu-  
nims dwelt in their cities, and all Is-  
rael in their cities.

CHAP. III.

1 They builde the altar of God. 6 They offer to the Lorde.  
7 They prepare for the Temple, 11 And sing vnto the Lorde.

And when the seventh mo-  
neth was come, and the chil-  
dren of Israel were in their  
cities, the people assembled  
themselves as one man vnto Jerusalem.

2 Then floode by Ieshua the sonne  
of Josadak, & his brethren the Priestes,  
and Zerubbabel the sonne of Sheal-

tiel, and his brethren, and builded the al-  
tar of the God of Israel, to offer burnt  
offerings thereon, as it is written in the  
Lawe of Moses the man of God,

3 And they set the altar vpon his bas-  
es, for feare was among them, because  
of the people of those countreys there-  
fore they offered burnt offerings thereon  
vnto the Lord, euen burnt offerings in  
the morning, and at euen.

4 They kept also the feast of the Ta-  
bernacles, as it is written, and the burnt  
offring daily, by number according to  
the custome day by day,

5 And afterwarde the continuall  
burnt offering, both in the new moneths  
and in all the feast dayes that were con-  
secrate vnto the Lord, and in all the ob-  
lations willingly offered vnto the Lord.

6 From the first day of the seventh mo-  
neth began they to offer burnt offerings  
vnto the Lord: but the foundation of the  
Temple of the Lord was not layde.

7 They gaue money also vnto the  
malons, and to the workmen, and meate  
and drinke, and oyle vnto them of Zi-  
don and of Tyrus, to bring them cedar  
wood from Lebanon to the sea vnto Fla-  
pho, according to the graunt that they  
had of Cyrus king of Persia.

8 And in the second yere of their  
comming vnto the house of God in Je-  
rusalem in the second moneth began  
Zerubbabel the sonne of Shealtiel, and  
Ieshua the sonne of Josadak, and the  
remnant of their brethren the Priestes  
and the Leuites, and all they that were  
come out of the captiuitie vnto Jerusa-  
lem, and appointed the Leuites from  
twentie yere olde & aboue, to set forward  
the worke of the house of the Lord.

9 And Ieshua stood with his sonnes,  
and his brethren, and Kadmiel with  
his sonnes, and the sonnes of Judah  
together to set forward the workmen  
in the house of God, and the sonnes of  
Henadab with their sonnes, and their  
brethren the Leuites.

10 And when the builders layde the  
foundation of the Temple of the Lord,  
they appointed the Priestes in their ap-  
parell with trumpets, and the Leuites  
the sonnes of Asaph with cymbales, to  
praise the Lord after the ordinance of  
David king of Israel.

11 Thus they sang when they gaue  
praise, and when they gaue thanks vnto  
the Lorde, For he is good, for his mer-  
cie endureth for ever towards Israel.

And

k Of him is  
made mention,  
2. Sam. 17. 27.  
and 19. 31. and  
because the  
Priests office  
was haim  
contempt, these  
would haue  
changed their  
estate by their  
name, and so  
by Gods iust  
iudgement lost  
both the est-  
imation of the  
world and the  
dignitie of  
their office.  
l This is a  
Chalde name  
and dignified  
him that had  
authoritie ouer  
others.  
m Reade Ex-  
odus 28. 30.  
n Which  
moun to of  
one money  
2. 486. li. 1.  
fil. 4. n. after  
ming & French  
croiue at 6.  
fil. 4. n. for  
the dynamis  
the right part  
of an ounce,  
and the ounce  
the right part  
of a marke.  
o Which are  
called minze,  
and containe a  
piece two  
markes: so  
5000. minae  
make 50000.  
frankes, which  
moun to of  
our money  
6666. li. 13.  
fil. 4. n. so that  
the whole  
summe was  
9447. 3. li. 6.  
fil. 5. n.

c In the place  
where Salomon  
had place  
ed it.

Exod. 23. 16.

d That is, af-  
ter the feast of  
Tabernacles.

|| Or, Ioppe.

c Which mon-  
eths contained  
part of April &  
part of May.  
for in the mean  
season they had  
prouided for  
things necessa-  
rie for the  
worke.

f They gaue  
them exhorta-  
tions and encour-  
rages euery  
man forward  
in the worke.

1. Chr. 16. 7. 8.

1. Eder. 5. 47.  
a Called Es-  
fir which an-  
swereth to part  
of Septem-  
ber, and part of  
October.  
b Spinning,  
nepheue, for he  
was a sonne of  
Benaiab, reade  
1. Chr. 3. 19.





g Because they sawe that it was nothing so glorious as that Temple, which Salomon had built notwithstanding Aggeus comforteth them and propheseth that it shall more beautifull then the first: meaning the spirituall Temple, which are the members of Christs body.

And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priests and the Levites & the chiefe of the fathers, ancient men, which had seene the first house, (when the foundation of this house was layde before their eyes) wept with a loude voyce, and many shouted aloude for ioye,

13 So that the people coulde not discern the sound of the shout for ioy, from the noyle of the weeping of the people: for the people shouted with a loude crye, and the noyle was heard farre off.

## CHAP. III.

2 The building of the Temple is finished and how, 11 Letters to Artaxerxes, and the answer.

**B**Ut the adversaries of Judah & Benjamin heard, that the children of the captivitie builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said unto them, we will builde with you: for we seeke the Lord your God as ye [do], and we have sacrificed unto him since the time of Esar haddon king of Asshur, which brought vs by hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, saide unto them, It is not for you, but for vs to builde the house unto our God: for we our selves together will builde it unto the Lord God of Israel, as King Cyrus the king of Persia hath commaunded vs.

4 Wherefore the people of the lande discouraged the people of Judah, and troubled them in building.

5 And they hyed counsellours against them, to hinder their deilde, all 7 dayes of Cyrus king of Persia, even untill the reigne of Darius king of Persia.

6 And in the reigne of Artaxerxes (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of Artabshasht, Arithedath, Tabeel, & the rest of their companions wrote When it was peace, unto Artabshasht king of Persia, and the writing of the letter was the Aramites writing, and the thing declared [was] in the language of the Aramites.

8 Behum the chancelour, & Shinhai the scribe wrote a letter against Je-

rusalem to Artabshasht the King, in this sort.

9 Then [wrote] Behum the chancelour, and Shinhai the scribe, and their companions: Dinaie, & Apharhachae, Tarpelaie, Apharlate, Archenaie, Babilae, Shuthanehaie, Dehaue, Elmale, 10 And the rest of the people whome the great and noble: Assnappar brought over, and set in the cities of Samaria, and other that are beyonde the River and Cheeneth.

11 This is the copie of the letter that they sent unto king Artabshasht. THY SERVANTS the men beyond the River and Cheeneth [salute thee.]

12 We it knowen unto the king, that the Jewes, which came by from thee to vs, are come unto Jerusalem (a cite rebellious and wicked) and builde, and lay the foundations of the walles, and have ioyned the foundations.

13 We it knowen nowe unto the king, that if this cite be built, and the foundations of the walles layed, they will not give tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Nowe therefore because we have bene brought by in the kings palace, it was not meete for vs to see the kings dishonour: for this cause have we sent and certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceine that this cite is rebellious and noisome unto Kings and provinces, and that they have mooved sedition of olde time, for the which cause this cite was destroyed.

16 We certifie the king [therefore], that if this cite be builded, and the foundation of the walles layd, by this meanes the portion beyonde the River shall not be thine.

17 The king sent an answer unto Behum the chancelour, and Shinhai the scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyonde the River, Shelaam and Cheeth.

18 The letter which ye sent unto vs, hath bene openly read before me,

19 And I have commaunded and they have searched, and found, that this cite of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There have bene nightie kings also

f These were certaine people, which the Assyrians placed in the cite of the ten tribes, g Some thinke it was Samaria, but rather Salmanaia, h To wit, Esaphates, and he meaneth in respect of Babel that they dwelt beyonde it, i Which were a certaine people that emitted the Jewes,

k Speaking, the gifts that are wont to be given to kings when they passe by any country, l Ebr. In the Chalde, where have eaten the salt of the place.

l Some reade for Shelaam, salutation or greeting, m Called also Cheeneth, as ver. 11,

a Speaking, the inhabitants of Samaria, whome the king of Assyria had placed in the cite of the ten tribes,

2. King. 17. 24. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true servants of God,

b For they perceived what their pretence was, to wit, to erect idolatrie in stead of true religion, f Ebr. made their hands weak,

c They hated the government under the king, to hinder their toyle, thus they by haine could not abide, that God should be purely served,

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambyses, Cyrus sonne, or Darius, as ver. 11,

e Called Artaxerxes, which signifies in the Persian tongue, an excellent warrior,

f Or, counseller,



also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, & custome was giuen vnto them.

21 Take ye now a decree, that those men may cease, and that the cite be not built, till I haue giuen [another] commandement.

22 Take heede now that ye faile not to doe this: why should domage growbe to hurt the King?

23 When the copie of King Artahshastes letter was read before Behum and Shimhai the scribe, and their companions, they went by in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and powber.

24 Then <sup>a</sup> realed the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius King of Persia.

## CHAP. V.

1 Daggai and Zerchariah doe prophetic. 3 The worke of the Temple goeth forward contrary to the minde of Tarnai, 6 His letters to Darius.

n Not altogether: for the Prophets continued, but they used less diligence, because of the troubles,

|| Or, Haggai. Hag. 1.1. 2. cld. 6.1.

**T**hen <sup>a</sup> Haggai a Prophet and Zerchariah the sonne of Iddo a Prophet propheticied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Jozadak arose, & began to build the house of God at Ierusalem, and with them [were] the Prophets of God, which <sup>a</sup> helped them.

3 **A**t the same time came to them Tarnai, which was captaine beyond the Riuer, and Shether-boznai & their companions, and sayd thus vnto them, who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 <sup>b</sup> Then sayde we vnto them after this manner, what are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters therunto.

6 The copie of the letter, that Tarnai captaine beyonde the Riuer, and Shether-boznai and his companions, Apharsechaie (which were beyonde the Riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIUS the King, all peace.

8 Be it knowen vnto the King, that

we went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames <sup>|| Or, marble,</sup> are layd in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and sayde vnto them thus, who hath giuen you commandement to build this house, and to lay the foundation of these walles?

10 We asked their names also, that we might certifie thee, [and] that we might write the names of the men that were their rulers.

11 But they answered vs thus, and sayd, we are the seruants of the God of heauen and earth, and build the house that was built of olde [and] many yerres ago, which a great king of Israel builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hande of Nebuchadnezzar King of Babel the Caldean, and hee destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God.

14 And the vessels of golde and silver of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto [one] Sheshbazzar by his name, whome he had made captaine.

15 And he sayd vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, & let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the King, let there be searche made in the house of the Kings treasures, which is there in Babel, whether a decree hath bin made by King Cyrus, to builde this house of God in Ierusalem, & let the King send [his] minde concerning this.

## CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded & dedicate, the children of Israel keepe the feast of vnleavened bread,

Then

d To wit, Salomon. 1. King. 6.2. 2. chro. 3.2.

2. King. 24.12. and 25.9.

c Reade chap. 1.1,2.

f Reade chap. 1.3.

g Speaking, in the library, or places where lay the registres, or recopies of times.

a Which incouraged them to go forward & accused them that they were more careful to build their owne houses, then zealous to build the Temple of God.  
b That is, the enemies after this as well.  
c His fauour and the spirit of strength.



1. Eſdr. 6. 21.

† Eſdr. houſe of  
bookes.a Wherein  
were the actes  
of the kings of  
grecians and  
perſians.¶ Or, rowes, or  
courſes.  
¶ Or, marble,b Speaking,  
Jerubbabel,  
to whom he  
gaveth charge.c ſpeake not  
with them,  
neither hinder  
them.d For lacke of  
money.

**W**hen king Darius gave com-  
mandement, and they made  
ſearch in the <sup>1</sup> librarie of the  
treasures, which were there  
layed by in Babel.

2 And there was found in a <sup>2</sup> coffer  
(in the palace that was in the prouince  
of the Medes) a volume, and therein  
was it thus written, [as] a memorieall.

3 IN THE FIRST yere of King Cy-  
rus, King Cyrus made a decree for the  
houſe of God in Jeruſalem, Let <sup>3</sup> y<sup>e</sup> houſe  
be built, [even] the place where they of-  
fired ſacrifices, and let the walles thereof  
be ioyned together: let the height there-  
of be threſcore cubites, [and] <sup>4</sup> y<sup>e</sup> breadth  
thereof threſcore cubites,

4 Three <sup>5</sup> orders of ſgreat ſtones, and  
one order of timbre, and let the expenſes  
be given of the kings houſe.

5 And alſo let them render the beſſels  
of the houſe of God (of golde and ſilver,  
which Nebuchadnezzar tooke out of  
the Temple, which was in Jeruſalem,  
and brought unto Babel) and let <sup>6</sup> him  
go unto the Temple that is in Jeruſa-  
lem to his place & put them in the houſe  
of God.

6 Therefore Tatnai captaine beyond  
the River, and Shethar Boznai, (and  
their companions Apharſecai, which  
are beyond the River) be ye farre from  
thence.

7 Suffer ye the worke of this houſe  
of God, that the captaine of the Jewes  
and the Elders of the Jewes may build  
this houſe of God in his place.

8 For I have given a comāndement  
what ye ſhall do to the Elders of theſe  
Jewes, for the building of this houſe of  
God, that of the revenues of the king,  
which is of the tribute beyond the Ri-  
ver, there be incontinently expenſes gi-  
ven unto theſe men that they <sup>9</sup> ceale not.

9 And that which they ſhall have  
need of, let it be given unto them day by  
day, whether it be yong bullocks, or  
rams, or lambs for the burnt offerings  
of the God of heauen, wheate, ſalt, wine,  
and oyle, according to the appointment  
of the Prieſtes that are in Jeruſalem,  
that there be no faute,

10 That they may have to offer ſweet  
odours unto <sup>10</sup> God of heauen, and pray  
for the kings life, and for his ſonnes.

11 And I have made a decree, that  
whoſoever ſhall alter this ſentence, that  
wood ſhall be pulled downe from his  
houſe, and ſhalbe ſet by, [and] he ſhalbe

hanged thereon, and his houſe ſhalbe  
made a dunghill for this.

12 And the God that hath cauſed his  
Name to dwell there, deſtroy al kings  
and people that put to their hand to al-  
ter, [and] to deſtroy this houſe of God,  
which is in Jeruſalem. I Darius have  
made a decree, let it be done with ſpede.

13 ¶ Then Tatnai the captaine be-  
yond the River, [and] Shethar Boz-  
nai and their companions, according to  
that which Darius had ſent, ſo they did  
ſpeedily.

14 So the Elders of the Jewes build-  
ed, and they proſpered by the prophely-  
ing of Haggai the Prophet, and Zechar-  
iah the ſonne of Iddo, and they builded  
and finiſhed it, by the appointment of the  
God of Iſrael, and by the comānde-  
ment of Cyrus and Darius, and Artaxer-  
ſes king of Perſia.

15 And this houſe was finiſhed the  
third day of the moneth <sup>15</sup> Adar, which  
was <sup>16</sup> the ſixt yere of the reigne of king  
Darius.

16 ¶ And the children of Iſrael, the  
Prieſtes, and the Levites, and the reſi-  
dents of the childre of <sup>17</sup> y<sup>e</sup> captiuitie kept the  
dedication of this houſe of God with ioy,

17 And offered at the dedication of this  
houſe of God an hundred bullocks, two  
hundred rams, foure hundred lambs,  
and twelue goates, for the ſinne of Iſ-  
rael, according to the number of <sup>18</sup> y<sup>e</sup> tribes  
of Iſrael.

18 And they ſet the Prieſtes in their or-  
der, and <sup>19</sup> y<sup>e</sup> Levites in their courſes over  
the ſervice of God in Jeruſalem, as it is  
written in the <sup>20</sup> booke of Hoſes.

19 And the children of the captiuitie  
kept the Paſſeouer on <sup>21</sup> y<sup>e</sup> fourteenth [day]  
of the firſt moneth.

20 (For the Prieſtes and the Levites  
were purified altogether) and they kil-  
led the Paſſeouer for all the children of  
the captiuitie, and for their brethren the  
Prieſtes, and for themſelves.

21 So the children of Iſrael which  
were come againe out of captiuitie, and  
all ſuch as had <sup>22</sup> ſeparated themſelves  
unto them, from <sup>23</sup> y<sup>e</sup> filchines of the hea-  
then of the land, to ſeek the Lorde God  
of Iſrael, did eate,

22 And they kept the feaſt of vnleau-  
ned bread ſeven dayes with ioy: for the  
Lord had made them glad, and turned  
the heart of the king of <sup>24</sup> Aſſur unto  
them, to <sup>25</sup> incourage them in <sup>26</sup> y<sup>e</sup> worke of  
the houſe of God, [even] <sup>27</sup> y<sup>e</sup> God of Iſrael.

c ¶ Who hath  
appointed that  
place to haue  
his Name cal-  
led upon there.

1. Eſdr. 7. 1.

f ¶ Whom God  
ſerued up to af-  
ſure them that  
he would giue  
their worke  
good ſucceſſe.

g ¶ This is the  
twelfth moneth  
and containeth  
part of ſeuen  
of Aſſur.  
h And the two  
and fourtieth  
after their firſt  
returne.

Norm. 3. 6. &  
8. 9.

i ¶ Which were  
of the heathen  
and ſoſaken  
their idolatrie  
to worſhip the  
true God,  
k Speaking,  
Darius who  
was king of  
the Medes,  
Perſians and  
Aſſyrians.  
l Eſdr. to ſtre-  
ngthen their  
hands.



## CHAP. VII.

1 By the commandment of the king, Ezra and his companions come to Jerusalem. 27 He quickly thanks to God,

a The Hebrews write, that scribes of the kings of Persia were called by this name, as Pitharash was a common name to the kings of Egypt, and Cesar to the Emperours Romane,

b Ezra bewitcheth his heart, till he cometh to Babylon, to prove that he came of him,

c He sheweth here what a scribe is, who had charge to write the Law and to expound it, who spake rather a scribe, Mar. 12. 38. Spachew and Luke call him a Lawyer, or doctor of the Law, Mat. 23. 35. Luk. 10. 25.

d That concerning part of July and part of August, e Of King Darius,

**N**OW after these things, in the reign of Artahashaste king of Persia, [was] Ezra the sonne of Seraiah, & sonne of Azariah, the sonne of Bilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Heraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bilkiah,

5 The sonne of Abihna, the sonne of Phinehas, the sonne of Eleazar, & sonne of Aaron, the chiefe Priest.

6 This Ezra came by from Babel, and was a scribe prompt in the Law of Moses, which the Lord God of Israel had given, and the king gaue him all his request according to & hand of the Lord his God [which was] vpon him.

7 And there went by [certaine] of the children of Israel, and of the Priests, and the Levites, & the singers, and the porters, and & Bethunims vnto Jerusalem, in the seuenth yeere of king Artahashaste.

8 And he came to Jerusalem in the fift moneth, which was in the seuenth yeere of the king.

9 For vpon the first [day] of the first moneth began he to go by from Babel, and on the first [day] of the fift moneth came he to Jerusalem, according to the good hand of his God [that was] vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to do it, and to teach & precepts and iudgements in Israel.

11 And this is the copie of the letter that king Artahashaste gaue vnto Ezra the Priest [and scribe, [euen] a writer of the wordes of the commandements of the Lord, & of his statutes ouer Israel.

12 ARTAHASHASTE king of kings to Ezra the Priest and persite scribe of the Lawe of the God of heauen, and to Chereth.

13 I haue giuen commandement, that euery one, that is willing in my kingdom of the people of Israel, and of the Priests, and Levites, to go to Jerusalem with thee, shall go.

14 Therefore art thou sent of the king and his seuen counsellors, to enquire in Iudah and Jerusalem, according to

the Lawe of thy God, which is in thine hand,

15 And to carie the siluer and the gold, which the king and his counsellors willingly offer vnto & God of Israel [whose habitation is in Jerusalem]

16 And at the siluer and gold that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem,

17 That thou makest by speedily with this siluer, bullocks, rams, lambs, with their meate offerings & their drinke offerings: and thou shalt offer them vpon the altar of & house of your God, which is in Jerusalem.

18 And whatsoever it pleaseth thee and thy brethren to do with the rest of the siluer, and golde, do ye it according to the will of your & God.

19 And the vessels that are giuen thee for & seruice of & house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shalbe needfull for the house of thy God, which shalbe meete for thee to bestowe, thou shalt bestowe it out of & kings treasure house,

21 And I King Artahashaste haue giuen commandement to all the treasures which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundredth talents of siluer, vnto an hundredth measures of wheate, and vnto an hundredth baths of wine, & vnto an hundredth baths of oyle, and salt without writing.

23 Whatsoever [is] by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Levites, singers, porters, Bethunims, or ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra [after the wisdom of thy God, that is in thine hand] set iudges and arbiters, which may iudge all the people that is beyond the River, [euen] all that knowe & law of thy God, and teach ye [them] that know it not.

26 And whosoever wil not do & Law of

1 Ceterof thou art expert.

k As ye knowe best may serue to Gods glory.

l Which was the River Eufrates, and they were beyond it in respect of Babylon.

m Ebr. Corint.

n Reade 1. King. 7. 26. 2. Chron. 2. 10.

o This declarer that the feare of Gods iudgements caused him to be this liberall, and not the love that we bare to Gods glory or affection to his people.

p He gaue Ezra full authoritie to redresse all things according to the moode of Gods, and to punish them that resisted and would not obey.

f Some take this for the name of a people, some for name of court, meaning that the King wished him long life, g Which remained as yet in Babylon, and had not returned with Zerubbabel, h To examine who liued according to the law,



of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

<sup>p</sup> Thus Ezra gaue God thanks for that he gaue him to gaue successe in his affaires by reason of the king.

27 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Jerusalem,

28 And hath enclined mercie toward me, before the king and his counsellors, and before all the kings mightie princes: and I was comforted by the hand of the Lord my God [which was] vpon me, and I gathered the chiefe of Israel to go by with me.

#### CHAP. VIII.

1 The number of them that returned to Jerusalem with Ezra, 21 He caused them to fast, 24 He admonished the Priests of their dutie, 31 What they did when they came to Jerusalem.

1. Esdr. 8. 29.

**T**hese\* are now the chiefe fathers of them, and the genealogie of them that came by with me from Babel, in the reigne of king Artaxasthete.

<sup>a</sup> Read Chap. 7. 1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, and with him f count of the males, an hundred and fiftie.

<sup>||</sup> Or, captain of Moab.

4 Of the sonnes of Pahath Boab, Eliahai, the sonne of Zeraiyah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Jahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Iethai the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, & with him fourescore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eightene males.

10 And of the sonnes of Shelomith the sonne of Josaphiah, and with him an hundred and threescore males.

11 And of the sonnes of Zebai, Zechariah, the sonne of Zebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, & with him an hundred and ten males.

13 And of the sonnes of Adonikam, [that were] the last, whose names are these: Eliphelet, Jeshiel and Shemaiah, and with them threescore males.

<sup>b</sup> That came to go with Ezra.

14 And of the sonnes of Bignai, Elthai, and Zabud, & with them seuentie males.

15 And I gathered them to the River that goeth toward Ahava, & there abode we three dayes: then I belied the people, and the Priests, and founde there none of the sonnes of Levi.

<sup>c</sup> To that place of Euphrates, where Ahava the river entereth in to it, looke 1. Esdr. 8. 41.

16 Therefore sent I to Eliezer, to Ariei, to Shemeiah, & to Elnathan, and to Jarib, and to Elnathan, and to Nathai, and to Zechariah, and to Shullam the chiefe, and to Joiarib and to Elnathan, men of vnderstanding,

17 And I gaue them comendement, to Iddo the chiefe at the place of Casiphia, and I told them the words that they should speake to Iddo, [and] to his brethren the Meshinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

<sup>d</sup> He was the chiefe that taught there the Lawe of God vnto the Leuites. <sup>e</sup> Ezra put words in their mouth.

18 So by the good hand of our God [which was] vpon vs, they brought vs a man of vnderstanding of the sonnes of Pahati the sonne of Levi the sonne of Israel, and Sherebiah with his sonnes and his brethren, [even] eightene.

19 Also Hathabiah, and with him Jethai of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Meshinims, whom David had set, and the Princes for the seruice of the Leuites, two hundred and twentie of the Meshinims, which all were named by name.

<sup>c</sup> Read Chap. 2. 43.

21 And there at the River, by Ahava, I proclaimed a fast, & we might humble our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to requite of the king an armie & horsemen, to helpe vs against the enemy in f way, because we had spoken to the king, saying, [The hand of our God is] vpon all them that seeke him in goodnes, but his power and his wrath [is] against all them that forsake him.

<sup>f</sup> He sheweth that the end of fasting is to humble the boop to the spirit, which must procede of the heart liuely touched, or else it is but hypocritie.

23 So we fasted, and besought our God for this: & he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, [and] Hathabiah, and ten of their brethren with them,

<sup>g</sup> He thought it better to commit himselfe to the protection of God, then by seeking these opinionarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

25 And



25 And weighed them the silver and the golde, and the vessels, [even] the offering of the house of our God, [which] the King and his counsellors, and his princes, and all Israel that were present had offered.

<sup>h</sup> Reade  
1. King. 9. 14.

26 And I weighed unto their hand six hundredz and sixtie talents of silver, and in silver vessel, an hundredz talents, [and] in golde, an hundredz talents:

<sup>i</sup> Reade chap.  
2. 69.

27 And twentie basins of golde, of a thousand <sup>i</sup> drams, and two vessels of shining brass very good, and precious as golde.

28 And I sayd vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the silver are freely offered vnto <sup>h</sup> Lord God of your fathers.

29 Watch ye, and keepe [them] vntill ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites received the weight of the silver and of the golde, and of the vessels to bring [them] to Jerusalem, vnto the house of our God.

31 Then we departed from the River of Abaya on the twelfth [day] of the first month, to go vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layde <sup>k</sup> waite by the way.

<sup>k</sup> This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

32 And we came to Jerusalem, and abode there thre dayes.

33 And on the fourth day was the silver weighed, and the golde, and the vessel in <sup>h</sup> house of our God by <sup>h</sup> hand of Heremoth the sonne of Uriah <sup>i</sup> Priest, and with him [was] Eleazar the sonne of Phinehas, and with them [was] Jozabab the sonne of Jehua, and Rodaiab the sonne of Binnui the <sup>i</sup> Levites.

<sup>i</sup> This was a token of a good conscience and of his integritie, that he would haue witness of his doctine.

34 By number & by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullocks for all Israel, ninetie and six rammes, seuentie and seven lambs, and [twelue] hee goates for sinne: all [was] a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers, and to

the captaines beyonde the River: and they promoted the people, and the house of God.

# CHAP. IX.

<sup>1</sup> Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. <sup>5</sup> He prayeth vnto God.

**V**hen \* as these things were done, the rulers came to me, saying, The people of Israel, and the Priest and the Levites are not separated from the people of the lands (as touching their abominations) [to wit,] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

1. Ekd. 8. 67.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the people of the lands, and the hand of the <sup>b</sup> princes and rulers hath bene chiefe in this trespass.

<sup>a</sup> From the time they came home under Zerubbabel vntill the coming of Ezra, they had degenerate contrary to the Law of God, and married where it was not lawful, Deut. 7. 3.

<sup>b</sup> That is, the gouernours are the chiefe beginners heretofore.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the heare of mine head, and of my beard, and late downe: astonished.

<sup>c</sup> As one doubting whether God would continue his benedictions toward vs or els destroy this which he had begun. Exod. 29. 39. nom. 28. 4.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I late downe astonished vntill the <sup>a</sup> evening sacrifice.

5 And at the euening sacrifice I arose by from mine beaumes, & when I had rent my clothes and my garment, I fell vpon my knees, & spred out mine hands vnto the Lord my God.

6 And sayd, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer <sup>d</sup> our head, and our trespass is growen by vnto <sup>e</sup> the heaven.

<sup>d</sup> That is, we are drowned in sinne.

<sup>e</sup> They ex- ceede that they can not growe greater.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, and for our iniquities haue we, our Kings, [and] our Priests bene deliuered into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as [appeareth] this day.

8 And now for a litle space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a <sup>a</sup> nayle in his holy place, that our God may light our eyes, and giue vs a litle reliefe in our seruitude.

<sup>f</sup> In giuing vs a resting place, &c. is a similitude taken of them that remaine still in a place, which once natives to bang things

9 For [though] we were bondmen, yet our God hath not forsaken vs in our

Ar. l. bondage, b. p. 6. 1a. 2. 23



bondage, but hath inclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, [and] to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this: for we haue forsaken thy commandements,

11 which thou hast commaunded by thy seruants & Prophets, saying, \* The land whereunto ye goe to possesse it, is an vncleane land, because of the filthynesse of the people of the lands, which by their abomination, [and] by their vncleannesse haue filled it from corner to corner.

12 Nowe therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their \* peace nor wealth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath: for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and toorne in affliction with the people of such abominations: wouldest not thou be angrie toward vs till thou hadst consumed vs,] so that there [should be] no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bin <sup>h</sup> referred to escape, as [appeareth] this day: behold, we are before thee in our trespass: therefore we can not stand before thee because of it.

## C H A P. X.

1 The people repent and turne, and put away their strange wiues.

**W**hiles Ezra prayed thus, and confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Nehiel one of the sonnes of Elam, answered, and sayd to Ezra, we haue trespassed against our God, and haue taken strange wiues of the people of the land,

yet nowe there is <sup>b</sup> hope in Israel concerning this.

3 Nowe therefore let vs make a covenant with our God, to put away all the wiues (and such as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the Lawe.

4 Arise: for the matter <sup>d</sup> belongeth vnto thee: we also will be with thee: be of comfort and doe it.

5 Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that they would doe according to this worde. So they swaue.

6 \* And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Elashib: he went euen thither, [but] he did eate neither bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to go throughout Iudah and Ierusalem, vnto all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whosoever would not come within three dayes according to <sup>f</sup> counsel of the Princes and Elders, all his substance should be <sup>g</sup> forsaite, & he should be separate from the Congregation of them of the captiuitie.

9 Then all the men of Iudah and Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth [day] of the <sup>i</sup> ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the <sup>j</sup> raine.

10 And Ezra the Priest stood vp, and sayd vnto them, We haue transgressed, and haue taken strange wiues, to <sup>k</sup> increase the trespass of Israel.

11 Now therefore <sup>l</sup> giue praise vnto the Lord God of your fathers, & doe his wil and separate your selues from <sup>m</sup> people of the land, and from the strange wiues.

12 And all <sup>n</sup> the Congregation answered, and sayd with a loude voyce, So wil we doe according to thy wordes vnto vs.

13 But the people are many, and it is a raynye weather, and we are not able to stand without, neither [is it] the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stande therefore <sup>o</sup> before all the Congregation, and let all them

<sup>b</sup> Spanning, that God would rectifie them to mercie. <sup>c</sup> Which are strangers and married contrary to the Law of God.

<sup>d</sup> Because God hath giuen thee authority and learning to persuade the people herein and to commaund them.

<sup>e</sup> 1. Esdr. 9. 1.

<sup>f</sup> Ebr. sonnes of the captiuitie.

<sup>g</sup> Or, condemned.

<sup>h</sup> Which contained part of Nouember & part of December.

<sup>i</sup> For <sup>j</sup> season was giuen to raine, & so the weather was more sharpe & colde, and also their consciences touched them.

<sup>k</sup> We haue laid one time vpon another.

<sup>l</sup> 1. Esdr. 10. 7. 19.

<sup>o</sup> Let them be appointed to examine this matter,

Exo. 23. 32. &  
34. 12, 15, 16.  
deut. 7. 23.

Deut. 23. 6.

<sup>g</sup> Hast not bitterly cast vs downe & destroyed vs for our sinnes, Deut. 28. 13.

<sup>h</sup> He sheweth <sup>i</sup> God is iust in punishing his people, and yet mercifull in referringe a stone to wisdom he sheweth favour.

<sup>i</sup> 1. Esdr. 8. 90.  
<sup>j</sup> He confessed his sinnes and the sinnes of the people.



them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery cite and the iudges thereof, till the fierre wrath of our God for this matter turne away from vs.

15 Then were appointed Jonathan the sonne of Alah-el, and Jahaziah the sonne of Uknah over this matter, and Bethullam and Shabbethai the Leuites helped them.

k They went to the chiefe cities to see on this matter which was three monthes in finishing.

16 And they of the captiuitie did so and departed, euen Ezra the Priest, [and] the men that were chiefe fathers to the family of their fathers by name and late downe in the first day of the tenth moneth to examine the matter.

17 And until the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, [to wit,] of the sonnes of Ieshua the sonne of Jozadak, and of his brethren, Paaleiah, Aeliezer, and And Jarib and Gedaliah.

l As a token they would keepe promise and doe it.

19 And they gaue their hands, that they should put away their wiues, and they that had trespassed, [gaue] a raim for their trespass.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Paaleiah, and Eliash, and Shemaiah, and Iehiel, and Uzziash.

22 And of the sonnes of Pashur, Elioenai, Paaleiah, Ishmael, Bethaneel, Jozabad, and Elashah.

23 And of the Leuites, Jozabad and Shimei and Beiaiah, (which is Bethah) Bethahiah, Judah and Eliezer.

24 And of the singers, Shallum, and Telem, and Uri.

m Meaning, of the common people: for because he spake of the Priests and Leuites.

25 And of Israel: of the sonnes of

Barosh, Ranniah, and Iesiah, & Palchiah, and Hanim, and Eleazar, and Palchiah, and Benaiash.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Eliezer, Eliashib, Mattaniah, & Jeremoth, and Zabad, and Azisa.

28 And of the sonnes of Sebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Sam, Bethullam, Balluch, & Adaiah, Jashub, and Sheal, Jeremoth.

30 And of the sonnes of Pahath Moab, Adna, and Chelai, Benaiash, Paaleiah, Mattaniah, Bezaleel, & Bunni, and Hanasseh.

[Or, the captain of Moab]

31 And of the sonnes of Harim, Eliezer, Ithiah, Palchiah, Shemaiah, Shimeon,

32 Benjamin, Balluch, Shamaiah.

33 Of the sonnes of Hashum, Mattaniah, Mattartah, Zabad, Eliphelet, Jeremai, Hanasseh, Shimei.

34 Of the sonnes of Sam, Paadai, Amram, and Elai.

35 Banaiah, Bediah, Chelluh,

36 Maniah, Jeremoth, Elashib,

37 Mattaniah, Mattenai, and Jaafan,

38 And Sammi and Benui, Shimei,

39 And Shelemiah, & Pathan, and Adaiah,

40 Pachnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joseph.

43 Of the sonnes of Rebo, Jeiel, Mattithiah, Zabad, Zebina, Jadai, and Joel, Benaiash.

44 All these had taken strange wiues: and among them were women that had children.

n Which also were made illegitimate because the marriage was unlawful.

## Nehemiah.

### THE ARGUMENT.

God doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man and in great autoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.



them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery cite and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Jonathan the sonne of Alah-el, and Jahaziah the sonne of Uthiah over this matter, and Bethullam and Shabbethai the Leuites helped them.

k They went to the chiefe cities to see on this matter which was three monthes in finishing.

16 And they of the captiuitie did so and departed, euen Ezra the Priest, [and] the men that were chiefe fathers to the family of their fathers by name and late downe in the first day of the tenth moneth to examine the matter.

17 And until the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, [to wit,] of the sonnes of Ieshua the sonne of Jozadak, and of his brethren, Paaleiah, Aeliezer, and And Jarib and Gedaliah.

l As a token they would keepe promise and doe it.

19 And they gaue their hands, that they should put away their wiues, and they that had trespassed, [gaue] a raim for their trespass.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Paaleiah, and Eliiah, and Shemaiah, and Iehiel, and Uziah.

22 And of the sonnes of Pashur, Elioena, Paaleiah, Shmael, Bethaneel, Jozabad, and Eliafah.

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## CHAP. I.

1 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the finnes of the people, and prayeth God for them.



He wordes of Nehemiah the sonne of Hachabiah. In the moneth Chisleu, in the twentieth yeece, as I was in the palace of Shulhan,

2 Came Hanani, one

of my brethren, he and the men of Judah, and I asked them concerning the Jewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the province, [are] in great affliction and in reproch, and the wall of Ierusalem [is] broken down, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I late dolue and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen.

5 And I sayd, O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commaundements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 We haue grievously sinned against thee, and haue not kept the commaundements, nor the statutes, nor the iudgements, which thou commaundedst thy seruant Moses.

8 I beseech thee, remember the word that thou commaundedst thy seruant Moses, saying, We will transgresse, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commaundements, and doe them, though your scattering were to the uttermost part of the heauen, yet will I gather you from thence and will bring you vnto the place that I haue chosen, to place my name there.

10 Nowe these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

## CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 12 He came to Ierusalem, 17 And builded the walles.

IN the moneth Nisan in the twentieth yere of king Artaxhashtre, the wine [tooke] before him, and I tooke vp the wine, and gaue it vnto the King, nowe I was not [beforetime] sad in his presence.

2 And the King sayd vnto me, Why is thy countenance sad, seeing thou art not sicke: this is nothing, but sorowe of heart. Then was I fore afrayde.

3 And I sayd to the King, God saue the King for euer: why should not my countenance be sad, when the citie [and] house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire:

4 And the King sayd vnto me, For what thing doest thou require: Then I prayed to the God of heauen.

5 And I said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, [I desire] that thou wouldest sende me to Iudah vnto the sepulchres of my fathers, that I may build it.

6 And the King sayde vnto me, (the Queene also sitting by him) howe long shall thy iourney be: and when wilt thou come againe: So it pleased the King, and he sent me, and I let him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaynes beyond the Riuer, that they may conuay me ouer, til I come in to Iudah,

8 And letters vnto Alaph the keeper of the Kings parkes, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue me according to the good hand of my God vpon me.

9 Then came I to the captaynes beyonde the Riuer, and gaue them the Kings letters. And the King had sent captaynes

d That is, to worship thee,

e To wit, the King Artaxhashtre,

f Which was the twentieth yere of the yere and counteneth part of Sparcy and part of April. g Also is also called Darius reade Ezr. 7. 12 and was the sonne of Hyastasis.

h I desired God in mine heart to prosper mine enterprise.

i Or, Euphrates.

j Or, Paradise.

k As God moued me to alke and as he gaue me good fauour and prospered my enterprise.

a Which concerneth part of November & part of December, & was their ninth moneth. b A Jewe as I was.

c Meaning in Iaden,

Dan. 9. 4.

d Ebr. corrupted,

Deut. 29. 23.

Deut. 30. 4.



captaines of the armie and horsemen  
with me.

**10** But Sanballat the Horonite, and Tobiah a seruāt an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

**11** So I came to Ierusalem, & was there three dayes.

**12** And I rose in the night, I, and a fewe men with me: for I tolde no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

**13** And I went out by night by the gate of the balley, and came before the draggon well, and to the dung port, and belved the walles of Ierusalem, howe they were broken downe, and the portes thereof denoured with the fire.

**14** Then I went forth vnto the gate of the fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

**15** Then went I by in the night by the brooke, and belved the wall, and turned backe, and comming back, I entered by the gate of the balley and returned.

**16** And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Ieiues, nor to the Priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

**17** Afterward I saide vnto them, We see the miserie that we are in, how Ierusalem lieth waste, & the gates thereof are burnt with fire: come and let vs builde the wall of Ierusalem, that we be no more a reproche.

**18** Then I tolde them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they saide, Let vs rise, and builde. So they strengthened their hand to good.

**19** But when Sanballat the Horonite, and Tobiah the seruāt an Ammonite, and Geshem the Arabian heard it, they mocked vs & despised vs, and said, What a thing is this that ye do: will ye rebell against the king?

**20** Then answered I them, and said to them, The God of heauen, hee will prosper vs, and we his seruants will rise vp and builde: but as for you, ye haue no portion nor right, nor memorizall in Ierusalem.

## CHAP. III.

The number of them that builded the walles.

**1** Then arose Eliashib the hie Priest with his brethren the Priestes, and they built the shepegate: they repaired it, and let vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

**2** And next vnto him builded the men of Iericho, and beside him Zacur the sonne of Imri.

**3** But the fifth port did the sonnes of Sennaah builde, which also layed the beames thereof, & let on the doores thereof, the lockes thereof, & the barres thereof.

**4** And next vnto them fortified Beremoth, the sonne of Uriah, the sonne of Hakkoz: & next vnto them fortified Geshullam, the sonne of Berechiah, the sonne of Geshazabel: and next vnto them fortified Zadok, the sonne of Baana.

**5** And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lordes.

**6** And the gate of the olde fishpoole fortified Jehoiada the sonne of Paseah, and Geshullam the sonne of Zelodaias: they layed the beames thereof, and let on the doores thereof, and the lockes thereof, and the barres thereof.

**7** Next vnto them also fortified Meshaias the Gibeonite, and Jadon the Peronothite, men of Gibeon, and of Dispah, vnto the throne of the Duke, which was beyond the River.

**8** Next vnto him fortified Uzziel the sonne of Harboshai of the goldsmiths: next vnto him also fortified Hananiah the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

**9** Also next vnto them fortified Rephaiah the sonne of Hur, the ruler of the halfe part of Ierusalem.

**10** And next vnto him fortified Jedaias the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

**11** Balchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the towre of the fornaces.

**12** Next vnto him also fortified Shalum, the sonne of Halloeth, the ruler of the halfe part of Ierusalem, he, and his daughters.

**13** The valley gate fortified Hanan, and the inhabitants of Zannah: they

R. iii.

built

<sup>a</sup> In Scripture, they finished it, that is, they finished it, and so dedicated it to the Lord by prayer in dedicating him to maintain it.

<sup>b</sup> The rich and mighty would not obey them which were appointed officers in this worke, neither would they help themselves, Isa. 22. 11.

<sup>c</sup> Vnto the place where the Duke was wont to sit in judgement, who gouerned the countrey in their absence, || Or, of Zorobabim, || Or, of the apostolies.

<sup>e</sup> That is, counted of other nations, as though God had forsaken vs, || They were encouraged and gave them felicity to do well, and to travel in this worke enterprise, || These were chief gouernours vnder the king of Persia beyond Euphrates, || Thus I wike when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also directeth the hatred of Princes most against them, || Neither ye are of the number of the children of God (to whom hee hath appointed this title only) neither did any of your predecessors euer serve God.



built it, and set on the doozes thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14. But the dung port fortified Palchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doozes thereof, the lockes thereof, and the barres thereof.

15. But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Bispah: hee builded it, and covered it, and set on the doozes thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Shelah by the kings garden, & vnto the steps that goe downe from the citie of Dauid.

16. After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill y other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17. After him fortified the Leuites, Rehun the sonne of Baui, and next vnto him fortified Hashabiah the ruler of the halfe part of Beilah in his quarter.

18. After him fortified their brethren: Bauai, the sonne of Henadab the ruler of the halfe part of Beilah:

19. And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Bispah, the other portion ouer against the going by to the corner of the armour.

20. After him was earnest Baruch the sonne of Zarchai, [and] fortified another portion from the corner vnto the dooze of the house of Eliashib the hie Priest.

21. After him fortified Herimoth, the sonne of Uriah, the sonne of Hakkoz, another portion from the dooze of the house of Eliashib, euen as long as the house of Eliashib extended.

22. After him also fortified the Priests, the men of the plaine.

23. After them fortified Benjamin, and Hashub ouer against their house: after him fortified Azariah, the sonne of Baafeiah, y sonne of Ananiah, by his house.

24. After him fortified Binnui, the sonne of Henadab another portion, from the house of Azariah vnto the turning and vnto the corner.

25. Palai, the sonne of Uzai, from ouer against the corner, and the high towler, that lieth out fro the kings house, which is beside the court of the pylon. After him, Pedaiah, the sonne of Parosh,

26. And the Bethinims they diwelt in the fortreffe vnto the place ouer against the water gate, Eastwarde, and to the towler that lieth out.

27. After him fortified the Tekoites another portion ouer against the great towler, that lieth out, euen vnto the wall of the fortreffe.

28. From aboue the horsegate forth fortified the Priestes, euerie one ouer against his house.

29. After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30. After him fortified Hananiah, the sonne of Shelemiah, & Hanun, the sonne of Zalaph, the sicut, another portion: after him fortified Bethullam, the sonne of Berechiah, ouer against his chamber.

31. After him fortified Palchiah the goldsmiths sonne, vntill the house of the Bethinims, and of the marchants ouer against the gate of Diphkad, and to the chamber in the corner.

32. And betwene the chamber of the corner vnto the shepegate fortified the goldsmiths and the marchants.

#### CHAP. III.

The building of Ierusalem is hindered, 15. But God breakech their enuie, 17. The Iewes build with one hande, and holde their weapons in the other.

**W**HEN Sanballat heard that he builded y wall, then was hee wroth and foregriued, and mocked the Iewes,

2. And saide before his brethren & the arme of Samaria, thus he saide, what doe these weake Iewes: will they fortifie themselves: will they sacrifice: will they finish it in a day: wil they make the stones whole againe out of the heapes of dust, seeing they are burnt:

3. And Tobiah the Ammonite [was] beside him, & said, Although they builde, yet if a fore go by, he shall euen breake downe their stone wall.

4. Heare, O our God: for we are despised, and turne their shame vpon their owne head, and giue them vnto a praye in the land of their captiuitie,

5. And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6. So we built the wall, and all the

see themselves against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any private affection, or grudge,

Reade Ezra, Chap. 2. 43.

Meaning, the fire of his sonnes,

Which was the place of iudgement, or execution,

d Where the weapons and armour of the citie lay,

e Which dwelt in the plaine country by Topden and Jericho,

a Of his compassions that dwelt in Samaria,

b Thus y twice hee, that consider not that Gods power is euen in a reuerence for the defence of his,

mocke them as though they were weake and feeble,

c This is the remede that the children of God haue against the derision and threatenings of their enemies, to flee to God by prayer,

d Let them be spoiled & led away captiue,

e Let thy plagues declare to the world that they

Wall



<sup>f</sup> Or, halfe height.

Wall was ioynd vnto the halfe therof, and <sup>f</sup> heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, & the Ashdodims heard that the walls of Jerusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Jerusalem, and to hinder them.

<sup>f</sup> Ebr. make to say, meaning the people.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Judah saide, The strength of the beavers is weakened, and there is much earth, so that we are not able to bulide the wall.

11 Also our aduersaries had sayde, They shal not know, neither see, till we come into the muddes of them and slaye them, and cause the worke to cease.

12 But when <sup>f</sup> Iewes (which dwelt beside them) came, they tolde vs ten times, <sup>g</sup> From all places whence ye shall returne, they will be vpon vs.

<sup>f</sup> That is, of centimes.

<sup>g</sup> They, which brought the sayings, saide thus, when you leave your worke, and goe to rest, your enemies will asyle you.

13 Therefore let I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes.

<sup>h</sup> Ebr. is cur at hand to deliver his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues, he encouraged them to play the valiant men.

14 Then I behelde, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, We not as frayde of them: <sup>h</sup> remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies hearde that it was knowen vnto vs, then God brought their counsell to nought, and we turned all againe to the wall, every one vnto his worke.

16 And fro that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, & shields, and bowes, & habergins: and the rulers stood behinde all the house of Judah.

<sup>i</sup> To overcome them and to encourage them to their worke.

17 They that builded on the wall, and they that bare burdens, and they that laden, did the worke with one hand, and with the other helde the sword.

18 For every one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, [was] beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and

we are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, <sup>k</sup> resort ye thither vnto vs: our God shall fight for vs.

<sup>k</sup> Meaning, to resist their enemies, if we neede required.

21 So we laboured in the worke, and halfe of them helde the speares, from the appearing of the morning, till the shaddes came forth.

22 And at the same time saide I vnto the people, Let every one with his servant lodge within Jerusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the warre, (which followed me) none of vs did put off our clothes, [saue] every one put them off for washing.

CHAP. V.

<sup>l</sup> The people are oppressed and in necessity, Nehemiah remembreth it. <sup>l</sup> He tooke not the portion of others that had ruled before, least he should grieve the people.

**N**OWE there was a great crye of the people, and of their wiues against their brethren the Iewes.

<sup>a</sup> Against the rich, which oppressed them.

<sup>b</sup> This is the complaint of the people, shewing to what extremities they were brought to.

2 For there were that saide, We, our sonnes and our daughters are many, therefore we take vp <sup>c</sup> come, that we may eate and liue.

<sup>c</sup> To pay our tribute to the king of Persians, which was exacted yearly of vs.

3 And there were that said, We must gage our landes, & our vineyards, & our houses, and take vp come for the same.

<sup>d</sup> By nature rich is no better then the poore.

4 There were also that said, we haue borrowed money for the kings tribute [vpon] our landes and our vineyards.

<sup>e</sup> We are not able to redeme them, but for powerie are constrained to hire them to others.

5 And now our flesh [is] as <sup>f</sup> the flesh of our brethren, [and] our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters [now] in subiection, and there [is] no power in our handes: for other men haue our landes and our vineyards.

<sup>f</sup> You presse them with violence, and seeke how to bring all things into your handes.

6 Then was I very angrie when I heard their crye and these wordes.

<sup>g</sup> Both because they should be men with pure, seeing how many were by them oppressed, and also because the iudgement of others, which should be as it were witness of their dealing toward their brethren.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and said vnto them, You say <sup>h</sup> burthens every one vpon his brethren: and I set a great assemblie against them.

<sup>h</sup> Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

8 And I saide vnto them, we (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they be solde vnto vs? Then helde they their peace, and could not answer.



## CHAP. VI.

i Speaking,  
Nehemiah.

k Who by this  
occasion will  
blaspheme the  
Name of God,  
seeing that our  
actes are no  
better then  
theirs.

l Or vsurie.

l Which ye  
take of them  
for the lene.

m I receiued  
not that possi-  
on and byet,  
which the go-  
uernours, that  
were before  
me, craied:  
wherein he de-  
clareth that he  
rather sought  
the wealth of  
the people,  
then yet some  
commoditie.

n Or once in  
ten dayes.  
o There was  
other times  
they had by  
misfortune at  
this time they  
had most libe-  
rally.

9 I saide also, That which ye do, is not good. Dought ye not to walke in the feare of our God, for the<sup>k</sup> reproofe of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and come: I pray you, let vs leaue off this<sup>l</sup> burden.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their oliues, and their houses, and remitt the hundreth part of the siluer and of the corne, of the wine, and of the oyle<sup>l</sup> that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast saide. Then I called the Priestes, and caused them to sweare, that they should doe according to this promise.

13 So I tooke my lappe, and saide, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation saide, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the king gaue me charge to be gouernour in the land of Iudah from the twentieth yere, euen vnto the thirtieth yere of king Artahashthe, [that is,] twelue yere, I, and my brethren haue not eaten the<sup>m</sup> bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified [a portion] in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Whereouer there were [at my table] an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore, [and] fixe chofen sheepe, and birdes were prepared for me, and [within ten] dayes wine for all [in abundance]. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

8 Nehemiah answered with great wisdom, and zeale to his aduersarie, 11 He is not discouraged by the false prophets.



And When Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no mo<sup>a</sup> breaches therein [though at that time I had not set vp the doozes vpon the gates]

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meeete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come doo<sup>b</sup>ne: Why should the worke cease, whyles I leaue it, and come doo<sup>b</sup>ne to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 wherein was written, It is reported among the heathen, and [Gashmu] hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall and thou wilt be their king according to these wordes.

7 Thou hast also ordeined<sup>c</sup> the Prophets to preache of thee at Ierusalem, saying, [There is] a king in Iudah: and nowe according to these wordes it shall come to<sup>d</sup> kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou seimest them of thine owne heart.

9 For all they afrayed vs, saying, Their handes shall be weakened from the worke, and it shall not be done: now therefore<sup>e</sup> incourage thou me.

10 And I came to<sup>f</sup> house of She-  
maiah the sonne of Delaiah the sonne of Shebtababel, and he was shut vp, and he saide, Let vs come together into the house of God in the middes of the Temple, and shut the doozes of the Temple: for they wil come to slay thee: yea, in the night wil they come to kill thee.

11 Then I said, Should such a man as I, flee: who is hee, being as I am, that would go into the Temple to lue: I will not go in.

a That is, that they were topped together, as Chap. 4. 6.

b Speaking, that if he should obey their request, he would which God had appointed, should cease: forbidding hereby he would not commit our selues to the hands of the wicked.  
c Or, Geshem. c As the same goeth.

d Thou hast builded, and set up false prophets, to make thy selfe king, and so to de-  
fraude the king of Ierusalem of that subuersion, which you owe vnto him.  
e Ibr. strengthen thou mine hand.

f As though he would be stronger, to the intent that he might say vnto God with greater libertie and rectitude some reuelation, which in him was but hypocritic.  
g He doubted not but God was able to preserve him, and knew that if he had obeyed this counsel, he should haue discouraged all the people: thus God giueth power to his, to resist false prophecies though they seeme to haue neuer to great vantage.



12 And lo, I perceived, that God had not sent him, but he pronounced this propheticke against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and do thus, and sinne, and that they might haue an euill report that they might reproche me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Roadiah the prophetesse also, & the rest of the prophets that would haue put me in feare.

15 ¶ Now withstanding the wall was finished on the five and twentieth [day] of <sup>h</sup> Eul, in two and fiftie dayes.

16 And when all our enemies heard thereof, [euen] al the heathen that were about vs, they were a frayde, and their courage fayled they: for they knew, by this worke was wrought by our God.

17 And in these daies were there many of the princes of Iudah, whose letters went vnto Tobiah, & those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, sonne of Arah: and his sonne Jehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 ¶ Ya, they spake in his praise before me, and tolde him my words, [and] Tobiah sent letters to put me in feare.

#### CHAP. VII.

1 After the wall once builded, is the watch appointed, 6 They that returned from the captiuitie are nombred.

Ecclus. 49. 13.

**N**OWE \* When the wall was builded, and I had set by the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Jerusalem be opened, vntil the heate of <sup>h</sup> sunne: and while they stand by, let them shut the doores, and make them fast: and I appointed wardes of the inhabitants of Jerusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie [was] large & great, but the people [were] fewe therein, and the houses were not builded.

5 And my God put into mine heart,

and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, which came by at the first, and found written therein,

6 These are the <sup>b</sup> sonnes of the province that came by from the captiuitie that was carried away (Whom Nebuchadnezzar king of Babel had carried away) and they returned to Jerusalem and to Iudah, euery one vnto his cite.

7 They which came with Zerubbabel, Jeshua, Nehemiah, Azariah, Ramiah, Rahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Saanah, [This is] the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand and hundred seuentie and two.

9 The sonnes of Shephatiah, three hundred seuentie and two.

10 The sonnes of Arah, five hundred fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Jeshua, and Joab, two thousand, eight hundred and eightene.

12 The sonnes of Elam, a thousand, two hundred fiftie and foure.

13 The sonnes of Zattu, eight hundred and five and fourtie.

14 The sonnes of Zachai, seven hundred and threescore.

15 The sonnes of Binnui, five hundred and eight and fourtie.

16 The sonnes of Sebai, five hundred fiftie and eight and twentie.

17 The sonnes of Azgad, two thousand, three hundred and twentie.

18 The sonnes of Adonikam, five hundred three score and seven.

19 The sonnes of Biguai, two thousand three score and seven.

20 The sonnes of Adin, five hundred, and five and fiftie.

21 The sonnes of Ater of Hizkiah, nine and eight.

22 The sonnes of Hashum, three hundred and eight and twentie.

23 The sonnes of Bezai, three hundred and foure and twentie.

24 The sonnes of Hariph, an hundred and twelue.

25 The <sup>d</sup> sonnes of Gibeon, nine and five.

26 The men of Beth Iehem and Bethpaph, an hundred foure score and eight.

27 The men of Anathoth, an hundred and eight and twentie.

28 The

Ezra. 2. 2.

<sup>b</sup> That is, the inhabitants of Iudah.

<sup>c</sup> Azariah in Syria is called Serayah, and Ramiah, Rezerah, chap. 2. 2.

<sup>d</sup> Or, the captaine of Moab.

g Very grieue caused him to pray against such, which under the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, the devil hath a great force of hirings. h Which was y first month and contained part of August and part of September. i After that I had sent Sanballat his answer. k Thus the church of God hath euermore enemies within it self, which are more dangerous then the outward and professed enemies.

a To wit, they that are mentioned, verse 2. b Ebr. holde them, meaning, till the barres were put in.

<sup>d</sup> That is, the inhabitants of Gibeon.



28 The men of Beth-azmaueth, two and fourtie.

29 The men of Biriath-icirim, Chephirah and Beeroth, seuen hundredeth, and three and fourtie.

30 The men of Ramah and Gaba, five hundredeth and one and twentie.

31 The men of Michmas, an hundredeth and two and twentie.

32 The men of Beth-el and Ai, an hundredeth and three and twentie.

33 The men of the other Rebo, two and fiftie.

34 The sonnes of the other Elam, a thousand, two hundredeth and foure and fiftie.

35 The sonnes of Harim, three hundredeth and twentie.

36 The sonnes of Jericho, three hundredeth and five and fourtie.

37 The sonnes of Lod-hadid and Ono, seuen hundredeth and one & twentie.

38 The sonnes of Senaah, three thousand, nine hundredeth and thirtie.

39 The Priestes: the sonnes of Jedaiah of the house of Jeshua, nine hundredeth seuentie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Balthur, a thousand, two hundredeth and seuen and fourtie.

42 The sonnes of Harim, a thousand and seuentie.

43 The Leuites: the sonnes of Jeshua of Badiuel, and of the sonnes of Hodiah, seuentie and foure.

44 The singers: the children of Asaph, an hundredeth, & eight and fourtie.

45 The porters: the sonnes of Shalum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobar, an hundredeth and eight and thirtie.

46 The Rehumims: the sonnes of Ziba, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Beres, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, & sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Pasah,

52 The sonnes of Belai, the sonnes of Beumin, the sonnes of Bephtesim,

53 The sonnes of Bakbuk, the sonnes

of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazluth, the sonnes of Beihda, the sonnes of Hartha,

55 The sonnes of Sarkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Reziyah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattai, the sonnes of Poche-

reth of Zebaim, the sonnes of Amion.

60 All the Rehumims, and the sonnes of Salomons seruants [were] three hundredeth, ninetie and two.

61 And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, [or] if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, five hundredeth and two and fourtie.

63 And of the Priestes: the sonnes of Habaiah, & sonnes of Hakkoz, & sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite, to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priest-hood.

65 And the Tirshatha said vnto the, that they should not eate of the most holy, till there rose vp a Priest with \*Urim and Thummin.

66 All the Congregation together [was] two and fourtie thousand, three hundredeth and three score,

67 Besides their seruants and their maides, which were seuen thousande, three hundredeth and seuen and thirtie: and they had two hundredeth and five and fourtie singing men and singing women.

68 Their horses [were] seuen hundredeth and five and thirtie, [and] their mules two hundredeth & five and fourtie.

69 The camels foure hundredeth and five and thirtie, [and] five thousand, seuen hundredeth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand & diamis of golde, fiftie basins, five hundredeth and thirtie Priestes garments.

71 And

e For these were two cities of this name,

f Or, Hodaiah.

f Read Ezra 2.58.

g Meaning, Rehemiah: for Tirshatha in the Chaldee tongue signifies a builder, Exod. 28.30.

h Read Ezra 2.69.



¶ Or, mines.

71 And [some] of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, and two thousand and two hundred pieces of silver.

72 And the rest of the people gaue twentie thousand drammes of gold, and two thousand pieces of silver, and three score and seven Priestes garments.

73 And the Priestes and Leuites, and the porters and the singers and the rest of the people and the Bethunims, and all Israel dwelt in their cities: and when the seventh moneth came, the children of Israel were in their cities.

## CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keep the feast of Tabernacles in boothes.



And all the people assembled themselves together, in the streete that was before the watergate, and they spake vnto Ezra the scribe, that he would bring the booke of the Lawe of Moses, which the Lorde had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seventh moneth,

3 And he read therein in the streete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people [hearkened] vnto the booke of the Law.

4 And Ezra the scribe stood vpon a pulpit of wood, which he had made for the preaching, & beside him stood Mattheiah, and Shema, and Ananiah, and Uriah, and Mikiah, and Baaleiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, [and] Meshullam.

5 And Ezra opened the booke before all the people: for he was above all the people: and when he opened it, all the people stood vp.

6 And Ezra prayd the Lorde the great God, and all the people answered, Amen, Amen. With lifting vp their hands: and they bowed themselves, and worshipped the Lorde with their faces toward the ground.

7 Also Jeshua, and Sami, and She-

rebiah, Jamin, Akkub, Shabbethai, Hodiah, Baaleiah, Beita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Lawe, and the people [stood] in their place.

8 And they read in the booke of the Law of God distinctly and gaue sense, and caused them to vnderstande the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lorde your God: moune not, neither weepe: for all the people wept, when they heard the wordes of the Law.

10 He said also vnto them, Goe, [and] eate of the fat, and drinke the sweete, and sende part vnto them, for whom none [is] prepared: for this day is holy vnto our Lorde: be ye not sorie therefore: for the joy of the Lorde is your strength.

11 And the Leuites made silence throughout al the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to sende away part, and to make great ioy, because they had vnderstand the wordes that they had taught them.

13 And on the seconde day the chiefe fathers of all the people, the Priestes and the Leuites were gathered vnto Ezra the scribe, that hee also might instruct them in the wordes of the Law.

14 And they founde written in the Lawe, (that the Lorde had commanded by Moses) that the children of Israel should dwell in boothes in the feast of the seventh moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought [them] & made them boothes, euery one vpon the rooffe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete

<sup>e</sup> In considering their offences against the Lawe, therefore the Leuites do not reprove them for mourning, but assure them of Gods mercies forasmuch as they are repentant. <sup>f</sup> That is, remember the people. <sup>g</sup> Reioyce in the Lorde, and he will giue you strength.

Leuit. 23. 34.

<sup>h</sup> Or, goodly branches, 23. <sup>i</sup> Leuit. 23. 40.

<sup>h</sup> For their houses were made flat as a house, reade Deut. 22. 8.

of

<sup>i</sup> Which continued part of September & part of October.

<sup>†</sup> Ebr. as one man.

<sup>a</sup> Reads Ezra 7. 6.

<sup>b</sup> Which had age and discretion to vnderstand.

<sup>c</sup> This declarereth the great zeale, that the people had to heare the word of God.



of the gate of Ephraim.

17 And al the Congregation of them that were come againe out of the captiuitie, made boothes, and late vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioye.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solenne assemblie, according vnto the manner.

#### CHAP. IX.

1 The people repen, and forsake their strange wiues, 5 The Levites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

**I**n the foure & twentieth day of this \* moneth the children of Israel were assembled with \* fasting, and with sackcloth, and earth vpon them.

2 And they that were of the seede of Israel were leparated from al \* strangers and they stood and confessed their finnes & the iniquities of their fathers.

3 And they stood by in their place and read in the booke of \* Lawe of the Lord their God foure times on the day, & they confessed and worshipped the Lord their God foure times.

4 Then stood by vpon the staires of the Levites Ieshua, and Bani, Kadmiel, Shebaniah, Sumi, Sherebiah, Bani [and] Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Levites saide, [euē] Ieshua and Kadmiel, Bani, Hasabniyah, Sherebiah, Hodiah, Shebaniah [and] Bethahiah, stand by, [and] praise the Lord your God for euer and euer, and let them praye thy glorious Name, O God, which excelleth aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preteruest them all, & the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chozen Abraham, and broughtest him out of \* Ur in Caldea, \* and madest his name Abraham,

8 And foundest his heart faithful before thee, \* and madest a couenant with him, to giue vnto his seede the land of

the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Gergashites, and hast performed thy wordes, because thou art iust.

9 \* Thou hast also considered the affliction of our fathers in Egypt, & heard their crye by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on al the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as [appeareth] this day.

11 \* For thou didest breake by the Sea before them, and they went thorow the muddes of the Sea on drye land: & those that pursued them, hast thou cast into the bottom as a stone, in the mightie waters:

12 And \* leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 \* Thou camest downe also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 \* And gauest them bread from heauen for their hunger, \* and broughtest forth water for them out of the rocke for their thirst: and \* promisedst them that they should go in, and take possession of the land, for the which thou haddest lift vpon thine hand for to giue them.

16 But they and our fathers behaued them selues proudly, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy maruelous wordes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and saide, This is thy God that brought thee by out of \* lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: \* the

a Coluich was almost a thousand paces.

a Opening, the fourth, 1. Edr. 9.4.

# Ebr. strange children.

b They made confession of their finnes & used prayers.

Gen. 11. 31. Gen. 17. 5.

Gen. 15. 18.

Exod. 3. 7. & 14. 10.

Exod. 14. 12.

Exod. 13. 21.

Exod. 10. 1. & 19. 18. 20.

Exod. 16. 15. Exod. 17. 6.

Deut. 1. 8.



Exod. 13. 22.  
nom. 14. 14.  
1. cor. 10. 1.

\*the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way wherby they should go.

20 Thou gauest also thy good spirit to instruct them, and withheldst not thy hand from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them fourtie yeeres in the wilderness: they lacked nothing: \* their clothes waxed not old, and their feete swelled not.

22 And thou gauest them kingdomes and people, and scatteredst them into corners: so they possessed the lande of Sydon and the land of the king of Hethyon, & the land of Og King of Basan.

23 And thou didst multiply their children, like the starres of the heauen, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the land, [even] the Canaanites, and gauest them into their hands, with their kings and the people of the lande, that they might do with them what they would.

25 And they tooke their strong cities and the fat lande, and possessed houses, full of all goods, cellars digged out, vineyards and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodness.

26 Yet they were disobedient, and rebelled agaynst thee, and cast thy law behind their backes, & slew thy prophets (which \* protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them succours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to do euill before thee: therefore ledest thou them in the hands of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy lawe: but they behaued themselves proudly, and heartened not vnto thy commandementes, but sinned agaynst thy iudgements (which a man should do and line in them) and pulled alway the shoulder, and were stiffnecked, and would not heare.

30 Yet thou didst forbear them many yeeres, and protestedst among them by thy spirit, [even] by the hand of thy prophets, but they would not heare: therefore gauest thou them into the hand of the people of the landes.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, \* thou great God, mightie & terrible, that keepst couenant and \* merry, let not all the affliction that hath come vnto vs, seeme a litle before thee, [that is,] to our kings, to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy law, nor regarded thy commandementes nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdomes, and in thy great goodness that thou shewedst vnto them, and in the large & fat lande which thou didst set before them, and haue not conuerted from their euill wayes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the "fruit thereof, and the goodness thereof, beholde, we are seruants therein.

37 And it yeldeth much fruit vnto the kings who thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies & ouer our cattel at their pleasure, and we are in great affliction.

38 Nowe because of all this we make "a sure couenant, and write it, and our princes, our Levites [and] our priests leale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betwene God and the people,

S. i.

1 Now

Leuit. 18. 5.  
ezek. 20. 11.  
rom. 10. 5.  
gal. 3. 12.  
g Which is a  
similitude take  
of oren, that  
shyneth as the  
pale of burn-  
ing, as Zach.  
1. 17.  
h When thou  
diddest abomi-  
nate them by  
the prophets.  
i Ezech. thou  
diddest prolong  
vpon them many  
yeares.

Exod. 34. 6, 7.

Psal. 143. 1, 2.

i By which  
we were led as  
way into cap-  
tivity, and haue  
bene appointed  
to be slaine,  
as Ed. 3. 13.  
k We consi-  
der that all  
these things  
came to them  
justly for their  
sinnes, but be  
appealed from  
Gods iustice to  
his mercies.  
l That thou  
wouldest de-  
stroy them, ex-  
cept they wold  
returne to  
thee, as Jer. 2. 6

m That is, to  
be the lords  
thereof.

n Thus by af-  
fliction they  
promised to  
keepe Gods co-  
mandementes,  
whereunto  
they could not  
be brought by  
Gods great  
benefits.

Deut. 8. 4.  
e Though the  
way was triu-  
ous and long,  
d Spending the  
heauenly manna  
he houte out.  
Nom. 21. 26.

e Taking hee-  
den and care  
to winnes that  
God would  
bestow vpon  
them, except  
they re-  
turned, as 2.  
Ezech. 24. 19.

f He declar-  
eth how Gods  
mercies were  
extended with  
the wickednes  
of the people,  
who euer in  
their poynte-  
ment forgoate  
God.



¶ Or, Butler.



Now they that sealed were Nehemiah the Tirhatha the sonne of Hachaliah, and Zibaiiah,

2 Seraiiah, Azariah, Jere-

miah,

3 Balthur, Amariah, Balchiah,

4 Balthur, Shebaniah, Balluch,

5 Harim, Herimoth, Obadiah,

6 Daniel, Gimeathon, Baruch,

7 Meshullam, Abiiah, Binamin,

8 Maaziah, Bigai, Themaiah: these

are the priests.

9 And the Levites: Jeshua the sonne of Azariah, Binui, of the sonnes of Henadad Kadmiel.

10 And their brethren Shebaniah,

11 Hodiah, Eltita, Pelaiiah, Hanan,

12 Michah, Reboah, Balthabiah,

13 Zaccur, Sherebiah, Shebaniah,

14 Hodiah, Sami, Beninu.

14 ¶ The chiefe of the people were

Parosh, Balthath Hoab, Elam, Zattu, Bani,

15 Bunni, Asgad, Zebai,

16 Adoniah, Biguai, Adin,

17 Ater, Hiskiah, Aszur,

18 Hodiah, Balthum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Dagaiiah, Meshullam, Mesir,

21 Meshazabel, Zadok, Taddua,

22 Pelaiiah, Hanan, Anaiiah,

23 Hothea, Hananiah, Balthub,

24 Hilloheh, Baltha, Shobek,

25 Rehum, Balthabiah, Maaseiah,

26 And Abiiah, Hanan, Anan,

27 Balthuch, Harim, Baanah.

28 And the rest of the people, y priests, the Levites, the porters, the singers, the

Herthimus, & all that were separated fro the people of the lands unto the law

of God, their wives, their sonnes, & their daughters, all that could understand.

29 The chiefe of them received it for their brethren, and they came to the curse and to the othe to walke in Gods Law, which was given by Moses the servant of God, to oblerue and do all the commandments of the Lorde our God and his iudgements and his statutes:

30 And that he would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of land brought ware on the Sabbath or any vitayles to sell, that we would not take it of the on the Sabbath & on the holy dayes: \* and that we would let the seventh yeere be free, and the debts of euery person.

32 And we made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,

33 For the shebbead, & for the dayly offering, & for the dayly burnt offering, the Sabbaths, the new moones, for the solenne feasts, & for the things that were sanctified, and for the sunne offerings to make an attonement for Israel, and for all the worke of the house of our God.

34 We cast also lots for the offering of the wood, (even) the priests, y Levites and the people to bring it into the house of our God, by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the law,

35 And to bring y first fruits of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lorde,

36 And the first borne of our sonnes, and of our cattel, as it is written in the Law, and the first borne of our bullocks and of our sheepe, to bring it into y house of our God, vnto the priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine & of oyle, vnto the priests, to the chambers of the house of our God: and the tythes of our land vnto the Levites, that the Levites might haue the tythes in all the cities of our trauaile.

38 And the priest, the sonne of Aaron, shal be with the Levites, when the Levites take tythes, and the Levites shal bring by the tenth part of the tythes vnto the house of our God, vnto the chambers of the treasure house.

39 For the chalden of Israel, and the chalden of Lewi shal bring by the offerings of the come, of the wine, and of the oyle, vnto the chambers: and there shal be the vessels of the Sanctuarie, & the priests that minister, and the porters, and the singers, and we will not forsake the house of our God.

## CHAP. XI.

¶ Who dwelled in Jerusalem after it was builded, 21 And who in the cities of Iudah.

¶ And the rulers of the people dwelt in Jerusalem: the other people also cast lottes, to bring one out of tenne to dwell in Jerusalem the holy citie, and nine parts to be in the cities.

this policie, because there were seto that offered themselves willingly.

2 And

g This declarati- on sheweth that they gaue this third part of the shekel, which was be- sides the halfe shekel, that they were bound to pay, Exod. 30.13.

¶ Or into the house of,

h By this re- herd is ment that there was no part of ceremony in the Law, wherein to they did not binde themselves by co- venant,

i Wherefore we labou- red, or trauaile- led, where the tythes were due vnto the Lord both by the Law and according to the othe and covenant that we made, Nom. 18.26.

k We will not traue is deli- cate of that, that shal be ne- cessarie for it.

b Reade Exa 2.43.

c Which bring- ing soldiers for- looks their twickenes and gaue themselves to serue God, d They made the othe in the name of the hable mi- nistrie.

e Whereunto they gaue the- selves, if they shalke the law, as Deu. 28.15

f Which not- withstanding they brake some after, as Chap. 13.15, Leuit. 25.4. deut. 15.7. fEbr. hand,

a Because their enemies dwelt round a- bout them, they promised that it might be re- plenished with men, and used



2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefs of the province, that dwell in Ierusalem, but in the cities of Iudah, every one dwell in his owne possession, in their cities of Israel, the Priests and the Levites, and the Bethinims, and the sonnes of Salmomans servants.

4 And in Ierusalem dwell [certaine] of the children of Iudah, and of the children of Benjamin. Of the sonnes of Iudah, Athaiah, the sonne of Uziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalel, of the sonnes of Perez,

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Saruch, the sonne of Colhozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Joiarib, the sonne of Zechariah, & sonne of Shiloni.

g Or, of a Shilone.

6 All the sonnes of Perez that dwell at Ierusalem, [were] foure hundred, three score and eight valiant men.

7 These also are the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Joed, the sonne of Bedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Jethiel, the sonne of Jethaiah.

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Joel the sonne of Zichri [was] gouernour ouer them: and Iudah, the sonne of Semuah [was] the second ouer the citie:

10 Of the Priests, Jedaiah, the sonne of Joiarib, Jachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [was] chief of the house of God.

c That is, was the high Priest.

12 And their brethren that did the worke in the Temple, [were] eight hundred, twenty & two: & Adaiah the sonne of Jeram, the sonne of Delaiah, & sonne of Amzi, & sonne of Zechariah, the sonne of Pahsur, the sonne of Halchiah:

d That serued and ministered in the Temple.

13 And his brethren, chiefs of the fathers, two hundred and two and fourtie: and Amathai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred and eight and twentie: and their ouerleer [was] Zabbiel the sonne of Hagedolim.

f Or, of one of the great men.

15 And the Levites, Shemaiah, the sonne of Hashub, the sonne of Azri-

kam, the sonne of Hashabiah, the sonne of Sumni.

16 And Shabbethai, and Jozabab of the chiefs of the Levites [were] ouer the workes of the house of God without.

17 And Battaniah, the sonne of Bilecha, the sonne of Abdi, the sonne of Alaph [was] the chief to begin the thanksgivings and prayer: and Sakbukiah the second of his brethren, & Abda, the sonne of Shammua, the sonne of Galai, the sonne of Jeduthun.

18 All the Levites in the holie citie [were] two hundred, three score & foure.

19 And the porters Akkub, Talmon and their brethren that kept the gates, [were] an hundred, twentie and two.

e That is, he began the psalmes, & was the chanter.

20 And the residue of Israel, of the Priests, [and] of the Levites [dwelt] in all the cities of Iudah, every one in his inheritance.

f Meaning, of the Temple.

21 And the Bethinims dwell in the fortress, and Ziba, and Gishai [was] ouer the Bethinims.

g Of them, which dwelt not in Ierusalem.

22 And the ouerleer of the Levites in Ierusalem [was] Uzzi the sonne of Bami, the sonne of Ashabiah, the sonne of Battaniah, the sonne of Bilecha: of the sonnes of Alaph singers [were] foure the worke of the house of God.

23 For it [was] the kings commandement concerning the, that faithfull provision should be for the singers every day.

24 And Bethabiah the sonne of Shezabeel, of the sonnes of Zerah, the sonne of Iudah [was] at the kings hand in all matters concerning the people.

25 And in the villages in their landes [some] of the children of Iudah dwell in Kiriath-arba, and in the villages thereof, & in Dibon, and in the villages thereof, and in Jekabzeel, and in the villages thereof,

h Was chiefly about the king for all his affairs.

26 And in Jeshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Bechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Jarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Aschah, and in the villages thereof: and they dwell from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, & Beth-el, and in the villages thereof,

S. l. ii.

32 Ana;



32 Anathoth, Rob, Ananiah,  
33 Hazor, Ramiah, Gittain,  
34 Hadid, Zeboim, Nebalar,  
35 Lod & Ono, in the carpenters valley,  
36 And of the Leuites [were] diuisions  
in Iudah and in Benjamin.

## CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel un-  
to Ierusalem, are nombred, 27 And the wall is dedi-  
cated.

**T**hese also are the Priests and  
the Leuites that <sup>a</sup> went by  
with Zerubbabel, the sonne  
of Shealtiel, & Ieshua: [to  
wit,]

Seraiah, Jeremiah, Ezra,  
2 Amariah, Balluch, Balthazai,  
3 Sereniah, Rehuni, Meremoth,  
4 Jaddai, Sinmethi, Abiah,  
5 Hannun, Gadiah, Bilgah,  
6 Shemaiah, and Joiarib, Jedaijah,  
7 Sallu, Amok, Bilkiah, Jedaijah:

these were the <sup>b</sup>chiefe of the Priests, and  
of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui,  
Kadmiel, Sherebiah, Iudah, Matta-  
nah: [were] ouer the thanksgiuings,  
he, and his brethren.

9 And Bakbukiah and Unni, [and]  
their brethren [were] about them in the  
watches.

10 And Ieshua begate Joiakim: Jo-  
iakim also begate Eliahb, and Eliahb  
begate Joiada.

11 And Joiada begate Jonathan, &  
Jonathan begate Jaddua.

12 And in the dayes of Joiakim were  
[these] the chiefe fathers of the Priests:

vnder Seraiah [was] Seraiah, vnder  
Jeremiah, Hananiah,

13 vnder Ezra, Beshullam, vnder  
Amariah, Jehohanan,

14 vnder Pelicai, Jonathan, vnder  
Shebaniah, Ioseph,

15 vnder Joram, Adna, vnder Me-  
raioth, Helkai,

16 vnder Jaddai, Zechariah, vnder  
Gimthoni, Beshullam,

17 vnder Abiah, Zichri, vnder Mi-  
namin, [and] vnder Hoadiab, Piltai,

18 vnder Bilgah, Shammua, vnder  
Shemaiah, Jehonathan,

19 vnder Joiarib, Mattenai, vnder  
Jedaijah, Uzai,

20 vnder Sallai, Ballai, vnder A-  
mok, Eber,

21 vnder Bilkiah, Balthabiah, vnder  
Jedaijah, Bethaneel.

22 In the dayes of Eliahb, Joiada,  
and Johanan and Jaddua [were] the  
chiefe fathers of the Leuites written,

and the Priests in the reigne of Darius  
the Persian.

23 The sonnes of Levi, the chiefe fa-  
thers [were] written in the booke of the  
Chronicles euen vnto the dayes of Jo-  
hanan the sonne of Eliahb.

24 And the chiefe of the Leuites [were]  
Balthabiah, Sherebiah, and Ieshua the  
sonne of Kadmiel, and their brethren a-  
bout them to giue praye and thanks ac-  
cording to the ordinance of Dauid the man  
of God, warde ouer <sup>a</sup> agaynst warde.

25 Mattaniah and Bakbukiah, Oba-  
diah, Beshullam, Talmon, [&] Akkud  
[were] porters keeping the warde at the  
thresholds of the gates.

26 These were in the dayes of Joia-  
kim the sonne of Ieshua, the sonne of  
Jozadak, and in the dayes of Nehe-  
miah the captain, and of Ezra the Priest  
and scribe.

27 And in the dedication of the walat  
Ierusalem they sought the Leuites out  
of all their places to bring them to Ier-  
usalem to keepe the dedication and glad-  
nes, both with thanksgiuings and with  
songs, cyrnabals, viols and with harps.

28 Then the fingers gathered them-  
selues together both from the plain coun-  
trei about Ierusalem, and from the vil-  
lages of <sup>b</sup> Metoppathi,

29 And from the house of Gilgal, and  
out of the countreys of Geba, and Az-  
maueeth: for the fingers had built them  
villages round about Ierusalem.

30 And the Priests and Leuites were  
purified, and cleansed the people, and the  
gates, and the wall.

31 And I brought by the princes of  
Iudah vpon the wall, and appointed  
two great companies to giue thanks,  
and the [one] went on the right hand of  
the wall toward the dung gate.

32 And after them went Hoshaiah,  
and halfe of the princes of Iudah,

33 And Azariah, Ezra & Beshullam,  
34 Iudah, Benjamin, and Shema-  
iah, and Jeremiah,

35 And of the Priests sonnes with tru-  
pets, Zechariah the sonne of Jonathan,  
the sonne of Shemaiah, the sonne of  
Mattaniah, the sonne of Balthabiah, the  
sonne of Zaccur, the sonne of Asaph.

36 And his brethren, Shemaiah, and  
Azareel, Bilalai, Gilalai, Maai, Ne-  
thaneel, and Iudah, Hanani, with the  
musical instruments of Dauid the man  
of God: and Ezra the scribe [went] be-  
fore them.

37 And

a From Ba-  
bylon to Je-  
rusalem.

b Here in dig-  
nite to the  
Priests, and  
which were of  
the stocke of  
Aaron,  
c Had charge  
of them that  
sang the  
psalmes.  
d They kept  
their wardes &  
watches accor-  
ding to their  
turnes, as  
1. Chron. 23. 6.

e That is, next  
to Sereniah, or  
rather of that  
order, which  
was called af-  
ter the name  
of Sereniah.

f Whereof  
was Zacharie  
John Bap-  
tists father.

g That is, one  
after another,  
and euerie one  
in his course.

h Ebr. sonnes of  
the fingers.

i Which were  
a certaine so-  
cietie and had  
their posses-  
sions in the  
fields, 1. Chron.  
2. 54.

k Speaking,  
Nehemiah.

k That is, the  
brethren of  
Zaccur.



*I Which was the going up to the mount Zion, which is called the citie of Dauid,*

37 And to the gate of the fountaine, euen ouer agaynst them went they by by the staires of the citie of Dauid, at the going by of the wall beyonde the house of Dauid, euen vnto the water gate Eastward.

38 And the second companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people [was] vpon the wall, [and] vpon the towler of the formaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fish gate, and the towler of Bananeel, & the towler of Beah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies (of the that gaue thanks) in the house of God, & I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Haafeiah, Binamin, Michaiiah, Elidenai, Zechariah, Hananiah, with trumpets, 42 And Haafeiah, and Shemaiah, & Eleazar, and Uzzi, & Jehohanan, and Malchiah, and Elam, & Ezer: and the singers sang loude, hauing Ibrahiyah which was the overlier.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyful: & the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed <sup>m</sup> ouer the chambers of the store for the offerings (for the first fruits, and for the tithes) to gather into them out of the fields of the citie, the portions of the Law for the Priests & the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

45 And both the singers and the Leuites kept the warde of their God, and the ward of the purification according to the commandment of Dauid, [and] Salomon his sonne.

46 \*For in the daies of Dauid and Asaph, of old, were chiefe singers, & songs of prayse and thanksgiving vnto God.

47 And in the daies of Zerubbabel, and in the daies of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites <sup>n</sup> gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII.

1 The Law is read, 3 They separate from them all strangers.

15 Nehemiah reioyced them that beate the Shabbar.

30 An ordinance to serue God.

**A**nd on the day did they reade in the booke of Moyses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite \* should not enter into the Congregation of God,

2 Because they met not the children of Israel with bread and with water, \* but hyred Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now why they had heard the Law, they separated from Israel <sup>a</sup> all those that were mixed.

4 And before <sup>b</sup> this had the Priest Eliashib the ouersight of the chamber of the house of our God, being kinsman to Tobiah:

5 And he had made him a great chamber and there had they afoetime layde the offerings, the incense, and the vessels, and the tithes of come, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) & the offerings of the Priests.

6 But in all this [time] was not I in Ierusalem: for in the two and thirtieth yeere of Artaxhasthe king of Babel, came I vnto the king, & after certaine dayes I obtained of the king.

7 And when I was come to Ierusalem, I vnderstoode the euill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his lande, [euen] the Leuites and singers that executed the worke.

11 Then reioyced I the rulers and said, why is the house of God forsaken: And I assembled them, and let them in their place.

12 They brought all Iudah the tithes of come and of wine, & of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, & Zadok the scribe, & of the Leuites, Bedaiiah, & vnder their hand Hanan the sonne of S. iii. Zacur

*a That is, all such, which had loyned in unlawful marriage, and also those, with whom God had hiddden them to haue societie, b That the separation was made, c He was layned in affliction with Tobiah the Ammonite and enemye of the Iewes,*

*d Called also Darius. Ezra. 7.1. || Or, at the yeres ende,*

*e Thus we see to what inconveniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeared also Ezech. 3.2.1.*

*f Ebr. caused to heare.*

*m Which were chambers appointed by Hezekiah to put in the cyphers, & such things, n Ezech. 3.2.1.1.8 now were repaired againe for the same use,*

*1 Chro. 15.16*

*n That is, the tenth part of the tithes.*



Zacur the sonne of Bathaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my kindness that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes saide I in Iudah them, that trode wine presses on <sup>the</sup> Sabbath, and that brought in sheaves, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they sold vitales.

16 There dwelt men of Tyrys also therein, which brought fish & all wares, and sold on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprov'd I the rulers of Iudah, and sayd vnto them, what euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this cite: yet ye increase the wrath vpon Israel, in breakeing the Sabbath.

19 And when the gates of Ierusalem began to be darke before the Sabbath, I commaunded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruantes set I at the gates, that there should no burden bee brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 And I sayde vnto the Leuites

that they should cleanse themselves, and that they should come and keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those dayes also I saw Ielwes that married wiues of Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Ashdod, & could not speake in the Ielwes language, and according to the language of the one people, and of the other people.

25 Then I reprov'd them, and cursed them, and smote certaine of them, & pulled of their heare, and tooke an othe of them by God, Ye shall not give your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 Did not Salomon the King of Israel sinne by these things: yet among many nations was there no king like him: for he was beloued of his God, & God had made him King over Israel: yet strange womne caused him to sinne.

27 Shall we then obey vnto you, to doe all this great euill, and to transgresse against our God, euen to marry strange wiues?

28 And [one] of the sonnes of Joiada the sonne of Eliahaz the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chaled him fromme.

29 Remember them, O my God, & defile the Priesthoode, and the couenant of the Priesthoode, & of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, & for first frutes. Remember me, O my God, in goodness.

## Ester.

### THE ARGUMENT.

Because of the diuersitie of names, whereby they vse to name their Kings, and the supputation of yeeres wherein the Ebrewes, & the Grecians do varie, diuerse autors write diuersely as touching this Ahasuerus, but it seemeth Daniel, 6.1. & 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahasuerus, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp to me, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltye of the wicked, when they come to honour, and their Iodaine fall when they are at the height: and howe God preferreth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.



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## C H A P. I.

3 King Abashuerus maketh a roppall feast, 12 Whereunto the Queene Valtis will not come, 19 For which cause shee is diuorced, 20 The kings decree touching the preeminence of man.

a Called also Darius, who was now the soueraigne Governor, and had the gouernment of the Spies, Persians and Chaldeans, some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Dani. Chap. 6. maketh mention but of sixe scoze, leauing out the number that is vnpertite, as the Scripture in diuere places vlieth.

c That is, had rest, and quietnesse, Nehem. 1. 1.



In the daies of <sup>a</sup> Abashuerus (this is Abashuerus that reigned, from India euen vnto Ethiopia, ouer an <sup>b</sup> hundredth, and seuen & twentie prouinces)

2 In those dayes when the King Abashuerus <sup>c</sup> fate on his throne, which was in the palace of <sup>d</sup> Shushan,

3 In the thirde yeere of his reigne, he made a feast vnto all his princes and his seruants, [euen] <sup>e</sup> powder of Persia and Media, & to the captaynes & gouernours of <sup>f</sup> prouinces which were before him.

4 That hee might thelue the riches [and] glory of his kingdome, & the honoz of his great matlesse many daies, [euen] an hundredth and fourescore dayes.

5 And whē these daies were expired, the King made a feast to all the people <sup>g</sup> were found in <sup>h</sup> palace of Shushā, both vnto great and small, seuen dayes, in the court of the garden of the kings palace.

6 [Under] an hanging of white, greene, and blew [clothes,] fastened with cordes of fine linen and purple, in silver rings, and pillars of marble: the <sup>i</sup> beddes were of gold, and of silver by on a pavement of porphyre, and marble and alabaſter, and blew colour.

7 And they gaue them drinke in vessels of golde, and changed beſell after beſell, and royal wine in abundance according to the powder of the King.

8 And the drinking [was] by an order, none might <sup>j</sup> compell: for so the king had appoynted vnto all the officers of his house, that they should do according to euery mans pleasure.

9 The Queene Valtis made a feast also for the women in <sup>k</sup> royal house of King Abashuerus.

10 Upon the <sup>l</sup> seuenthy day when the King was merie with wine, he commanded Methuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Caras, the seuen Eunuches, (that serued in the presence of King Abashuerus)

11 To bring Queene Valtis before the king with the crowne roppall, that hee myght thelue the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Valtis refused

to come at the kings worde, <sup>m</sup> which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

13 Then the king said to the wife <sup>n</sup> me, that knewe the times (for so was the Kings maner towards all that knewe the lawe and the iudgement:

14 And the next vnto him [was] Carſena, Shethar, Admatha, Tarſhiſh, Beres, Harſena [and] Hemucan the seuen Princes of Persia and Media, which lawe the kings face, and late the first in the kingdome)

15 What shall we do vnto <sup>o</sup> Queene Valtis according to the law, because she did not according to the worde of the king Abashuerus by the commission of the eunuches:

16 The Hemucan answered before the King and the princes, The Queene Valtis hath not only done <sup>p</sup> euil against the king, but against all the princes, and against all the people that are in all the prouinces of King Abashuerus.

17 For the <sup>q</sup> acte of the Queene shall come abroad vnto all womē, so that they shal despise their husbands in their owne eyes, and shall say, The king Abashuerus commanded Valtis <sup>r</sup> Queene to be brought in before him, but she came not.

18 So shall the <sup>s</sup> princeſſes of Persia and Media this day say vnto all the Kings princes, when they heare of the acte of the Queene: thus [shall] there be much despightfullnesse and wrath.

19 If it please the King, let a roppall decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Valtis come <sup>t</sup> no more before King Abashuerus: and let the king giue her roppall estate vnto her companion that is better then she.

20 And when the decree of the king which shalbe made, shall be published throughout all his kingdome (though it be <sup>u</sup> great) all the women shal giue their husbands honour, both great and small.

21 And this saying pleased <sup>v</sup> king and the princes, and the king did according to the worde of Hemucan.

22 For he sent letters into all the prouinces of the king, into euery prouince according to the writing thereof, and to euery people after their language, that euery man shoulde <sup>w</sup> beare rule in his owne house, and that he shoulde publish it in the language of that same people.

<sup>m</sup> For which was in the hand of the Eunuches.

<sup>n</sup> That had experience of things as they had learned by diligent making in continuance of time.

<sup>o</sup> Which were his chief counsellors, that might haue all wayes access to him.

<sup>p</sup> By her disobedience she hath giuen an example to all women to be like to their husbands.

<sup>q</sup> That is, her disobedience.

<sup>r</sup> Meaning, that they would take this occasion hereof to do the like, and that the rest of women would by continuance doe the same.

<sup>s</sup> Let her be diuorced and another made Queene.

<sup>t</sup> For he had vnder him an hundredth thientie and seuen countreies.

<sup>u</sup> That is, that the wife should be subiect to the husband & at his commandement.



## CHAP. II.

2 After the Queene is put away, certaine yong maydes are brought to the King. 17 Ester pleased the King, and is made Queene. 22 Mordecai wisely vnto the King those that would betray him.

**A**fter these things, When the wrath of king Ahashuerosh was appeased, he remembred Ahashi, and what hee had done, & what was decreed against her.

2 And the kings seruants that ministered vnto him, saide, Let them seeke for the king beautifull yong virgins,

3 And let the King appoynt officers through all the prouinces of his kingdom, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the womē, vnder the hande of hege the Kings Eunuche, keeper of the womē, to giue them their things for purification.

4 And the maide that pleased the king, let her reigne in the stead of Ahashi. And this pleased the king, and hee did so.

5 ¶ In the cite of Shushā, there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish a man of Benjamin.

6 Which had bene carryed away from Jerusalem with captiuitie that was carryed away with Iekoniah King of Iudah (whom Nebuchadnezzar king of Babel had carryed away)

7 And hee nourished Hadassah, that is Ester, his buccles daughter: for the had neither father nor mother, and the maid was fayre, and beautifull to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement, and his decree was published, and many maydes were brought together to the palace of Shushan, vnder the hand of hege, Ester was brought also vnto the kings house vnder the hand of hege the keeper of the women.

9 And the mayd pleased him, and she founde fauour in his sight: therefore hee caused her things for purification to be giuen her speedily, and her state, and seuen comely maydes to be giuen her out of the kings house, and hee gaue charge to her & to her maides of the best in the house of the women.

10 [But] Ester shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to

know if Ester did wel, and what should be done vnto her.

12 And when the course of euery maide came, to go in to King Ahashuerosh, after she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fixe moneths w<sup>th</sup> oyle of myrre, and fixe moneths w<sup>th</sup> sweete odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatsoeuer she required, was giuen her, to go with her out of the womens house vnto the Kings house.

14 In the euening she went, and on the morrow she returned into the second house of the women vnder the hande of Shaashgaz the kings eunuche, which kept the concubines: she came in to the king no more, except she pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, she should go in to the king, she desired nothing, but what hege the kings eunuch the keeper of the women saide: and Ester founde fauour in the sight of all the that looked vpon her.

16 So Ester was taken vnto king Ahashuerosh into his house royal in the tenth moneth, which is the moneth Tebeth, in the seventh yeere of his reigne.

17 And the King loued Ester aboue all the women, and she founde grace and fauour in his sight more then all the virgins: so that he let the crowne of the kingdom vpon her head, and made her Queene in the stead of Ahashi.

18 Then the King made a great feast vnto all his princes, and his seruants, [which was] the feast of Ester, & gaue rest vnto the prouinces, and gaue gifts, according to the powder of a King.

19 And when the virgins were gathered the seconde time, then Mordecai sat in the Kings gate.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sat in the kings gate, two of the kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the king Ahashuerosh.

22 And the thing was knowe to Mordecai, & he tolde it vnto Queene Ester, and

What apperell the asked of the eunuche, that was he bound to giue her.

Or, Hegai,

Wherein her moeitie appeared because she sought not apperell to commend her beautie, but stood to the eunuches appointment. Which continued part of December & part of January.

That is, made for her sake. He released their tribune. That is, great & magnificall. That is, at the marriage of Ester, which was the second marriage of the king.

Meaning, to kill him.

a That is, he called the matter againe into communication.

b By the seuen wisemen of his counsell.

c The abuse of these counsellors was so great, that they inuented many meanes to serue the lusts of princes, and therefore, as they ordeined wicked lawes that the King might haue whose daughters he would, so they had vncle houses appointed, as one for them which they were virgins, another when they were concubines, & for the Queenes another.

d Reade what this purification was, vers. 12.

2. King. 2. 15.

#Ebr. portions

e For though she was taken away by a cruel lawe, yet hee ceased not to giue a fatherly care ouer her, & therefore did reioyce oftentimes to heare of her.



and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was founde so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

CHAP. III.

1 Haman, after he was exalted, obtained of the king, that all the Jewes should be put to death, because Mordecai had not done him worship as other had.

**A**fter these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and let his seat above all the princes that were with him.

2 And all the kings servants that were at the kings gate, bowed their knees, & reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the Kings servants which were at the kings gate saide vnto Mordecai, why transgressed thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they told Haman, that they might see how Mordecais matters would stand: for he had tolde them, that hee was a Jewe.

5 And when Haman saue that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it to litle to lay hands onely on Mordecai: and because they had shedd him people of Mordecai, Haman sought to destroy all the Jewes, that were throughout the whole kingdome of Ahashuerosh, [euen] the people of Mordecai.

7 In the first moneth [that is] the first moneth of Nissan, in the twelfth yeere of king Ahashuerosh, they cast pur [that is] a lot before Haman, from day to day, & from moneth to moneth, vnto the twelfth moneth, that is the moneth of Aban.

8 Then Haman saide vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, & their lawes [are] diuers from all people, and they do not obserue the kings lawes: therefore it is not the kings profit to suffer the.

9 If it please the king, let it bee written that they may be destroyed, and I will pay ten thousand talents of syluer by the handes of them that haue the

charge of this busines to bring it into the kings treasure.

10 Then the king tooke his ring fro his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduersarie.

11 And the king said vnto Haman, Let the sinner be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings scribes called on the thirteenth day of the first moneth, and there was written [according to all that Haman commanded] vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people [and] to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And letters were sent by postes into all the kings prouinces, to roote out to kill and to destroy all the Jewes, both yong and olde, children and women, in one day vpon the thirtieth day of the twelfth moneth, [which is the moneth of Aban] and to spoyle them as a pray.

14 The contentes of the writing was, that there should be given a commandement in all prouinces, [and] published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the kings commandement went forth, and the commandement was given in the palace at Shuthan: and the king and Haman sate drinking, but the cite of Shuthan was in perplexitie.

CHAP. IIII.

1 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Jewes. 2 She telleth that they may for her.

**N**ow when Mordecai perceived all that was done, Mordecai rent his clothes, & put on sackcloth, and ashes, and went out into the middes of the cite, & cried with a great crie, and a bitter.

2 And he came euen before the kings gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, [and] place, whither the kings charge and his commission came, there was great sorrow among the Jewes, and fasting, & weeping and mourning, and many lay in sackcloth and in ashes.

4 Then Esters maides & her eunuchs

|| Or, secretaries.

† Ebr. the hides of postes.

g To witte, the Jewes, that were in Shuthan.

a Because he would aduersite Ester of this cruell proclamation.

† Ebr. sackcloth and ashes were spread for manie,

o In the Chronicles of the Jewes and Persians, as Chap. i. 102.

a The Persians manner was to kneel down and reuerence their kings, as such as he appointed in chief authority, which Mordecai would not doe to this ambitious & prouide man.

b Thus we see that there is none so wicked, but they haue their fasteners to accuse the goodly: Ebr. despised in his eyes.

c Which answereth to part of Search and part of Apylli.

d To knowe what moneth & day should be good to enterpise this thing, that it might haue good success: but God disappointed their lott and expectation.

e Concerning part of Search, and part of Apylli.

f There be the two arguments which commonly the worldlings and the wicked vie toward princes against the goodly, that is, the contempt of their lawes, & diminishing of their profit: without respect how God is either pleased or displeased, Ebr. weigh.



nuches came and tolde it her: therefore the Quene was very heauy, and shee sent raiment to clothe Hordetai, and to take away his sackecloth from him, but he receiued it not.

and if I perish, <sup>d</sup> I perish.

17 So Hordetai went his way, and did according to all that Ester had commanded him.

# CHAP. V.

1 Ester entred in to the King, & bowdeth him and Haman to a feast. 14 Haman prepared a galone for Hordetai.

**A**ND on the third day Ester put on her royal apparell, & stood in the court of the Kings palace within, ouer against the Kings house: and the King late vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Quene standing in the court, he found fauour in his sight: and the King helde out the golden scepter that was in his hande: so Ester drew nere, and touched the toppe of the scepter.

3 Then sayd the King vnto her, what wilt thou, Quene Ester: and what is thy request: it shall be euen giuen thee to the halfe of the kingdome.

4 The said Ester, If it please the king, let the king & Haman come this day vnto the banquet, I have prepared for him.

5 And the king said, Cause Haman to make haste: for hee may doe as Ester hath sayde. So the king and Haman came to the banquet that Ester had prepared.

6 And the king sayd vnto Ester at the banquet of wine, what is thy petition, that it may bee giuen thee: and what is thy request: it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayde, My petition and my request is,

8 If I have found fauour in the sight of the king, & if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for the, and I will doe to morrowe according to the kings saying.

9 Then went Haman forth the same day ioyfull and with a glad heart. But when Haman sawe Hordetai in the Kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Hordetai.

10 Neuertheles Haman refrained himselfe: and when he came home, he sent, and called for his friends, & Zerech his wife.

11 And Haman tolde them of the glorie of his riches, & the multitude of his children, and all the things wherein the king had promoted him, & how that he had

<sup>d</sup> I will put my life in danger & refferre the success to God, seeing it is for his glorie & the deliuerance of his Church.

<sup>a</sup> To wit, after that the Jewes had begun to fall,

<sup>b</sup> Which was a signe that her coming was agreeable vnto him, as Chap. 4. 11.

<sup>c</sup> Meaning hereby, that whatsoeuer she asked, should be granted, as Par. 6. 23.

<sup>d</sup> Because they used to drinke excessively in their banquets, they called the banquet by the name of that, which was most in use of them.

<sup>e</sup> I will declare what thing I demand,

<sup>f</sup> Thus I intreated when they are promoted, in steade of acknowledging their charge & humbling themselves, were ambitious, & cruel, haud

<sup>4</sup>Ebr. had caused to stand before her.

<sup>4</sup>Ebr. declaration,

<sup>4</sup>Or, contents.

9 So when Hatach came, he tolde Ester the wordes of Hordetai.

10 Then Ester said vnto Hatach, and commanded him [to say] vnto Hordetai,

11 All the kings seruants and the people of the Kings prouinces doe knowe, that whosoever, man or woman, that cometh to the king into the inner court, which is not called, there is a lawe of his, that he shall die, except him to whom the King holdeth out the golden rod, that hee may liue. Nowe I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Hordetai of Esters wordes.

13 And Hordetai said, I they should answer Ester thus, I thinke not with thy self that thou shalt escape in the Kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, comfort & deliuerance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Hordetai,

16 Go, [and] assemble all the Jewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also & my maides will fast like wise, and so will I goe in to the king, which is not according to the lawe:

<sup>4</sup>Ebr. breathing b Thus Hordetai spake in the confidence of that sayeth, which all gods children ought to haue: which is, that God will deliuer them, though all wayes meanes faile. c For to deliuer Gods Church out of these present dangers.



had let him about the princes and seruants of the King.

12 Haman said moreover, *Pea, Ester the Queene did let no man come in with the king to the banquet that thee had prepared, saue me: and to morrowe am I bidden vnto her also with the king.*

13 But all this doeth nothing auaille me, as long as I see Mordecai the Jew sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, *Let them make a tree of fittie cubites hie, & to morrowe speake thou vnto the king, that Mordecai may bee hanged thereon: then shalt thou go ioyfully with the king vnto the banquet. And the thing pleased Haman, & he caused to make the tree.*

## CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the storie of Mordecai, 10 And commaundeth Haman, to cause Mordecai to be had in honour.

**T**he same night the king slept not, and hee commanded to bring him booke of the records and the chronicles: and they were read before the king.

2 Then it was founde written that Mordecai had tolde of Bigtana, and Zeresh two of the kings euniches, keepers of the doore, who sought to lay hands on the king Abashuerosh.

3 Then the king said, what honour and dignitie hath bene given to Mordecai for this: And the kings seruants that ministered vnto him, saide, There is nothing done for him.

4 And the king saide, who is in the court: (Nowe Haman was come into the inner court of the kings house, that he might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants saide vnto him, *Beholde, Haman standeth in the court. And the king said, Let him come in.*

6 And whyle Haman came in, the king said vnto him, what shalbe done vnto the man, whom the king will honour: The Haman thought in his heart, To whom would the king do honour more the to me?

7 And Haman answered the king, The man whom the king would honour.

8 Let them bring for him royall apparell, which the king vbleth to weare, and the horse that the king rideth vpon, and that the crowne royall may bee set vpon his head.

9 And let the rayment and the horse be deliuered by the hande of one of the

Kings most noble princes, and let them apparell the man (Whom the king will honour) and cause him to ride vpon the horse through the street of the cite, and proclaime before him, Thus shall it bee done vnto the man, whome the king will honour.

10 Then the king saide to Haman, Make haste, take the rayment and the horse as thou hast saide, and doe so vnto Mordecai the Jewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the cite, and proclaimed before him, Thus shall it bee done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman hadsted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends all that had befallen him. Then saide his wife men, and Zeresh his wife vnto him, If Mordecai be of the seede of the Jewes, before whome thou hast begonne to fall, thou shalt not preuaile against him, but shalt surely fall before him.

14 And whyle they were yet talking with him, came the Kings euniches & halted to bring Haman vnto the banquet that Ester had prepared.

## CHAP. VII.

1 The Queene biddeth the king and Haman againe to pray for her selfe and her people. 6 She accuseth Haman and he is hanged on a gallows, which he had prepared for Mordecai.

**T**he king and Haman came to banquet with the Queene Ester.

2 And the king saide againe vnto Ester on the second day at the banquet of wine, what is thy petition, Queene Ester, that it may be given thee: & what is thy request: It shalbe euē performed vnto the halfe of the kingdom.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slayne & to perishe: but if we were solde for seruants, and for handmaydes, I would haue heide my tongue: although the aduersarie could not recompense the Kings losse.

5 Then king Abashuerosh answered, and said vnto the Queene Ester, who is he:

g Speaking, & highell that could be found,

†Ebr, the kings sleepe departed.

Chap. 2. 22.

a For hee thought it vnto his estate to receive a benefite, and not rewarde it

b Thus while the wicked imagine the destruction of others, they the felous fall into the same pit.

c Speaking hereby, that the king should make him nere vnto himselfe as Joseph hereby was knowne to be next to Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the wicked kee, to speake a thing, which he hath decreed shall come to passe,

a Read Chap. 5. 6.

b Haman could not so much profit the king by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of the,



† Ebr. fillet  
his heart.

he: and where is he that <sup>†</sup>presumeth to doe thus:

6 And Ester said, The aduersary and enemy is this wicked Haman. Then Haman was afraid before the king and the Queene.

7 And the King arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood by, to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the king.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon his bed whereon Ester sat: therefore the king said, Will he force the Queene also before me in the house? As the word went out of the kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the king, Beholde, there standeth yet the tree in Hamans house fittie cubites hie, which Haman had prepared for Mordecai, that spake good for the king. Then the king sayd, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

#### CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.



The same daye did King Ahashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai came before the king: for Ester tolde what he was vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, & fell downe at his feete weeping, and besought him that he would put away the wickednes of Haman the Agagite, and his deuil that hee had imagined against the Iewes.

4 And the king helde out the golden scepter toward Ester. The arose Ester, and stood before the king.

5 And said, If it please the King, & if I haue found fauour in his sight, and the thing be acceptable before the King, and if please him, let it be written, that the letters of the deuile of Haman the sonne of Ammedatha the Agagite may

be called againe, which he wrote to destroy the Iewes, that are in all the Kinges prouinces.

6 For howe can I suffer and see the euill, that shal come vnto my people? Or howe can I suffer and see the destruction of my kindred:

7 And the King Ahashuerosh sayd vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because hee layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the Kings ring (for the writings written in the kings name, & sealed with the kings ring, may no man reuoke)

9 Then were the Kings scribes called at the same time, euen in the thirde moneth, that is the moneth<sup>†</sup> Siuan, on the thre and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were fro India euen vnto Ethiopia, an hundred and seuen and thentie prouinces, vnto euery prouince, according to the writing thereof, & to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahashuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke (the rode on beasts of price, as brome daries and coltes of mares,

in what cities soeuer they were) to gather themselves together, and to stande for their life, and to roote out, to slaye and to destroy all the power of the people and of the prouince that bered them, both children and womē, and to spoyle their goods:

12 Upon one day in all the prouinces of king Ahashuerosh, euen in the thirteenth day of the twelfth moneth, which is the moneth<sup>†</sup> Adar.

13 The copie of the writing was, howe there should be a commandement giuen in al and euery prouince, published among all the people, & that the Iewes should be readie against that day to avenge themselves on their enemies.

14 [So] the postes rode vpon beasts of price, and brome daries, and went forth with speede, to execute the kings commande:

† Or went about to slay the Iewes.

c This was the lawe of the Iewes, as Dan. 6. 15: notwithstanding the king reuoked the former decree granted to Haman, for Esters sake. f Callich cometh part of May and part of June.

g That is, in such letters & language, as was usual in euery prouince.

Or, mules.

h That is, to defend them Iewes against all their enemies.

i Callich hath part of February, and part of March.

k The king gaue them licence to kill all that were against them.

e His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same. d He fell downe at the beddes feete of couch, whereupon the late, and made request for his life.

e This was the manner of the Persians, who one was out of the kings fauour.

f Callich discerned the conspiracy against the king, Chas. 2. 21, 22.

a That is, was receiued into the kings fauour and presence.

b That he was her vnicle, and had bought her up.

c Meaning, that he would abolish the wicked decrees, which he had made for the destruction of the Iewes. d Reade Chas. 5. 2.



mandement, and the decree was given at Shushan the palace.

15 And Hordetai went out from the King in royall apparell of blew, and white, and with a great crovne of gold, and with a garment of fine linen & purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ioy and gladnes, and honour.

17 Also in all and every prouince, and in al & every citie & place, where the Kings commandement and his decree came, [there was] ioy & gladnesse to the Iewes, a feast & good day, and many of the people of the lande<sup>c</sup> became Iewes: for the feare of the Iewes fell vpon them.

## CHAP. IX.

1 The commencement of the king the Iewes put their aduersaries to death. 2 The ten sonnes of Haman are hanged. 3 The Iewes keepe a feast in remembrance of their deliuerance.

**S** In the twelfth moneth, which is the moneth Adar, vpon the thirtieth day of the same, when the kings commandement & his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue powder ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered them selues together into their citie throughout all the prouinces of the king Abasuerosh, to lay hand on such as sought their hurt, and no man could withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes & the captaynes, and the officers of the King exalted the Iewes: for the feare of Hordetai fell vpon them.

4 For Hordetai was great in the kings house, and the report of him went through all the prouinces: for this man Hordetai wared greater and greater.

5 Thus the Iewes smote al their enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace slew the Iewes and destroyed<sup>d</sup> five hundred men.

7 And Parthandatha, and Dalphon, and Abathia,

8 And Poratha, and Abatia, and Artadatha,

9 And Parmashta, and Arisai, and Aridai, and Eleazatha,

10 The tenne sonnes of Haman, the aduersarie of

the Iewes slew they: but they laied not their hands on the spoye.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed five hundred men, and the tenne sonnes of Haman: what haue they done in the rest of the Kings prouinces: and what is thy petition, that it may be given thee: or what is thy request moreover, that it may be performed:

13 Then layde Ester, If it please the King, let it be granted also to morowe, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the King charged to doe so, & the decree was given at Shushan, and they hanged Hamans ten sonnes.

15 So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shushan, but on the spoye they layed not their hand.

16 And the rest of the Iewes were in the kings prouinces assembled themselves, and tooke for their liues, and had rest from their enemies, and slew of them that hated them, <sup>h</sup> seuentie & five thousand: but they layed not their hand on the spoye.

17 [This they did] on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, & kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in vnballed towines, kept the fourteenth day of the moneth Adar with ioy and feasting, <sup>i</sup> euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 And Hordetai wrote these words, & sent letters vnto al the Iewes that were through all the prouinces of the King Abasuerosh, [both] neere and farre,

21 Inuoyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yere,

<sup>e</sup> Whereby they declared, that this was Gods iudgement vpon the enemies of his Church, for as much as they sought not their owne gain, but to execute his vengeance.

<sup>f</sup> This he requieth, not for desire of vengeance, but with scale to see Gods iudgements executed against his enemies.

<sup>g</sup> Read Chap. 8. 11.

<sup>h</sup> Meaning, that they laide hands on none, that were not the enemies of God.

<sup>i</sup> Meaning, in all places lying in Shushan.

<sup>k</sup> As if Iewes do, euen to this day calling it in the Persian language Purim, that is, the day of lotes.

<sup>l</sup> The Iewes gather hereof that Hordetai wrote this storie, but it seemeth that he wrote but one by these letters, and decrees that followe.

<sup>l</sup> Hee becometh by these wordes what followe, what this lighte day.

<sup>m</sup> Conformer themselves to the Iewes religion.

<sup>a</sup> This was by Gods great prouidence, who turneth the ioy of the wicked into sorrow, and the steares of the goodly into gladnes.

<sup>b</sup> Dyd them honour, and shewed them friendship.

<sup>c</sup> Which had conspired their death by the permission of the wicked Haman.

<sup>d</sup> Besides those three hundred, that they slew the second day, as vers. 15.



22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feasting, and ioy, and to send presents euery mā to his neighbour, and giftes to the poore.

23 And the Iewes promised to do as they had begonne, and as Mordecai had written vnto them,

24 Because Haman & sonne of Hammedatha the Agagite all the Iewes aduerlarie, had imagined against the Iewes, to destroy them, and had cast vnto them (that is a lot) to consume and destroy them.

25 And when shee came before the King, hee commanded by letters, Let his wicked & deuile (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, [and] because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes [also] ordeined, and promised for them and for their seede, and for all that ioynd vnto them, that they woulde not fayle to obserue those two dayes euery yeere, according to their writing, and according to their season.

28 And that these dayes shoulde be remembered, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: eue these dayes

of Purim shoulde not fayle among the Iewes, & the memorall of them shoulde not perishe from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all authority (to confirme this letter of Purim the second time)

30 And hee sent letters vnto all the Iewes to the hundredth and seuen and twentie prouinces of the kingdome of Ahasueros, with wordes of peace and trust,

31 To confirme these daies of Purim, according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, and as they had promised for them & selues and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

## CHAP. X.

The estimation and authoritie of Mordecai.



And the King Ahasueros layed a tribute vpon the land, and vpon the ples of the sea.

2 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia:

3 For Mordecai the Iewe was the seconde vnto King Ahasueros, and great among the Iewes, and accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to all his seede.

## Iob.

## THE ARGVMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtil disputation brought him almost to dispaire: for they set forth God as a seuerer Iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine he shoulde seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then dyd all his affliction. Notwithstanding he dyd constantly resist them, and at length had good successe. In this storie we haue to marke that Iob mainteined a good cause, but handleth it euill: againe his aduerlarie haue an euill matter, but they defende it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof men knewe not the cause, and therefore man coulde not reason against God therein, but he shoulde be conuicted. Moreover, hee was assured that God had not reiected him, yet through his great tormentes, and affliction hee brasteth forth into many inconueniences both of wordes and sentences, and sheweth him selfe yet as a desperate man in many thinges, and as one that woulde resist God: and this is his good cause which hee doeth not handle well. Agayne the aduerlarie

mainteine

in the letter before our eyes the use of this feast, which was for the remembrance of gods defence, grace, the maintenance of mutual friendship, and relief of the poore.

n Read Chap. 3.7.

o That is, Ester.

p These are the wordes of the kings commandement to disanull Hamans wicked enterprise.

q Or, transgress, q Opening, the fourthent day of the moneth Adar.

Or, strength, or, efficacy.

r Which were letters beclayned vnto them quietnes, and assurance, and putting them out of doubt and feare, i. Ebr. soules. f That they woulde obserue this feast with fasting, & earnest prayer, which in Hebrew is signified by this word (their cry.)

a These three payntes are here set forth as commendable, & necessary for him, that is in aduersitie: to haue the fauour of the people, to prouide their welth, & to be gentle, & loving toward them.



22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feasting, and ioy, and to send presents euery mā to his neighbour, and giftes to the poore.

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n Read Chap. 3-7.

o That is, Ester.

p These are the wordes of the kings commandement to disanull Hamans wicked enterprise.

q Or, transgressed, the fourth day of the moneth Adar.



mainteine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into dispayre, and so they mainteine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames ferreth out his patience for an example, Iam. 5. 11.

## C H A P. I.

1 The holiness, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 Hee tempteth him by taking away his substance, and his children. 20 His faith and patience.

a That is, of the countrey of the Tennes, as Iamen. 4. 21. of bordering therupon: for the land was called by the name of Iob: the sonne of Dauid the sonne of Iesse. Gen. 36. 28.

b Forasmuch as he was a Gentle, & not a Jewe, and yet is pronounced vpright, and without hypocrisy, it declares that among the heathen God hath his.

c Herby is declared what is meant by an vpright and iust man, d His children and riches are declared, to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him.

e Hee. children. f Speaking, the Arabians, Chaldeans, & sumrans, &c. g That is, commanded them to be sanctified: meaning, that they should consider the faultes, that they had committed, and reconcile themselves for the same.

**I**here was a man in the land of Uz called Iob, and this man was an vpright and iust man, one that feared God, and eschewed euill.

2 And he had seven sonnes, and three daughters.

3 His substance also was seven thousand sheepe, and three thousand camels, & five hundred yoke of oxen, & five hundred asses, & his familie was verie great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banquetted in their houses, every one his day, and sent, and called their three sisters to eate and to drinke with them.

5 And when the dayes of their banquetting were gone about, Iob sent, and sanctified them, and rose by early in the morning, and offered burnt offerings [according] to the number of the all. For Iob thought, It may bee that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob every day.

6 Nowe on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord saide vnto Satan, whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and fro walking in it.

8 And the Lord saide vnto Satan, hast thou not considered my servant Iob, howe none [is] like him in the earth: an vpright & iust man, one that feareth God, and eschewed euill.

9 Then Satan answered the Lord,

g That is, hee offered for every one of his children an offering of reconciliation, which declared his religion toward God, and for care he had toward his children. h In Chyrene it is, and blesse d God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. and 13. 9c. i While the feast lasted. k Speaking, the Angels which are called the sonnes of God, because they are willing to execute his will. l Because our infirmities can not comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacitie may be able to understand that which is spoken of him. m This declares that although Satan bee aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing. n This question is asked for our infirmities: for God knoweth better hee came. o Herein is described the nature of Satan, which is ever ranging for his prey. 1. Pet. 5. 8.

and sayde, Doeth Iob feare God for noought?

10 Hast thou not made an hedge about him & about his house, and about all that he hath on every side: thou hast blessed the worke of his handes, and his substance is increased in the land.

11 But stretch out nowe thine hande and touch all that he hath, [to see] if he will not blaspheme thee to thy face.

12 Then the Lord saide vnto Satan, Lo, all that he hath is in thine hande: onely vpon him selfe shalt thou not stretch out thine hande. So Satan departed from the presence of the Lord.

13 And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the shepherds came violently, and tooke them: yea, they haue slayne the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whyles hee was yet speaking, another came, and sayde, The fire of God is fallen from heauen, and hath burnt by the sheepe and the seruantes, and deuoured them: but I onely am escaped alone, to tell thee.

17 And whyles he was yet speaking, another came, and sayde, The Chaldeans set out three bandes, and fell vpon the camels, and haue taken them, and haue slayne the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whyles he was yet speaking, came an other, and saide, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyonde the wilderness, and smote four corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 This last plague declares that when one plague is past without feareth he had to be borne, God can sende vs an other farre more grievous, to trye his, and teach them obedience,

p Hee searcheth thee not for thine own sake but for thy comfort: that hee rectitude by thee, q Speaking, the grace of God, which serued Iob, as a rampart against all temptations.

r This signifies that the Satan is not able to touch him, but it is God that must doe it.

s Satan noteth the vice, whereunto men are commonly subiect: that is, to iude their rebellion, & to be content with God in y<sup>e</sup> time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God gently not Satan pouer ouer man to gratify him, but to declare that hee hath no power ouer man, but that which God giveth him.

u That is, want to execute y<sup>e</sup> which God hath permitted him to do: for else he can neuer goe out of Gods presence.

x That is, the Arabians, y Which thing was also done by the craft of Satan, to tempt Iob the more grievously, forasmuch as he might see, that not onely men were his enemies, but that God made waie against him.

z This last plague declares that when one plague is past without feareth he had to be borne, God can sende vs an other farre more grievous, to trye his, and teach them obedience,



a Which came not of impatience, but declared that the children of God are not inflexible like blocks, but that in their patience they feel affliction, and grief of mind: yet they keepe a meane herein, and rebell not against God, as the wicked do, Eccles. 5.14. 1. tim. 6.7. b That is, into the belly of the earth, which is the mother of al. c Hereby he confesseth that God is iust, and good, although his hande bee soye upon him. d But declared that God did all thing according to iustice and equitie.

20 Then Iob arose, and a rent his garment, & shaued his head, & fel downe vpon the ground, and worshipped,

21 And saide, \* Naked came I out of my mothers wombe, and naked shall I returne: b hither: the Lord hath giuen, and the Lord hath taken it: c blessed be the name of the Lord.

22 In all this did not Iob sinne, nor charge God d foolishly.

# CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

**A**ND on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord saide vnto Satan, whence comest thou: And Satan answered the Lord, and saide, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayde vnto Satan, hast thou not considered my seruant Iob, howe none i s like him in the earth: a an vpright and iust man, one that feareth God, and escheweth euil: for yet he continueth in his vprightnes, although thou moudest mee against him, to destroy d him without cause.

4 And Satan answered the Lord, and saide, c Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch nowe out thine hand, & touch his bones and his flesh, to see if he will not blasphemeth thee to thy face.

6 Then the Lord saide vnto Satan, Lo, he is in thine hand, but saue his life.

7 **S**o Satan departed from the presence of the Lord, & smote Iob with sore b boyles, from the sole of his foote vnto his crowne.

8 And he tooke a potsherd to scrape him, & he late downe among the ashes.

9 Then sayde his wife vnto him, Dost thou i continue yet in thine vprightnesse: m Blaspheme God, and die.

a That is, the Angels, as Chap. 1.6. b Read Chap. 2.6. c Ezek. 14.14. chap. 1.1. d He proueth Iobs integrity by this that he cased not to feare God when his plagues were grievously vpon him. e That is, when thou hadst nought against him, when thou wast not able to bring the purpose to passe. f Hereby he ment that a mans owne sinne is deare vnto him rather another mans. g Speaking, his owne person. h Thus Satan can go no further in punishing then God hath permitted him. i This sore was most becomely, where with also God plagued the Egyptians, Exod. 9.9. and threatened to punish the rebellious people, Deut. 28.37. so that this temptation was most grievous: for if Iob had measured Gods favour by the vehemencie of his disease, he might haue thought that God had cast him off. i As destitute of all other helpe and meane, and wonderfully afflicted with the sorow of his wife, k Satan used the same instrument against Iob, as he did against Adam. l Speaking, what gainest thou to serue God, seeing he thus plagueth thee as though he were thine enemy? This is the most grievous temptation of the faithfull, when their faith is altogether, and when Satan goeth about to perwade them, that they trust in Gods in vaine. m For death was appointed to the blasphemers, and so thee meant that he should be soone rid out of his paine.

10 But he saide vnto her, Thou speakest like a foolish woman: what shall we receive good at the hand of God, and not a receive euil: c In all this did not Iob sinne with his lippes.

11 Nowe when Iobs three friends heard of all this euil that was come vpon him, they came euery one from his owne place, [to wit,] Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knelwe him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled d dust vpo their heads toward the heauen.

13 So they late by him vpon ground seuen dayes, and seuen nights, and none spake a worde vnto him: for they saue that the griefe [was] very great.

of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremony, which they did in those countries as putting of their clothes in signe of sorow. r And therein they thought that he would not haue hardened to their counsel.

# CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

**A**FTERWARDE Iob opened his mouth, and cursed his day.

2 And Iob cried out, & said, 3 Let my day perish, where in I was borne, & the night wher in I was laid, There is a man child conceived.

4 Let that day be darkenesse, let not God regard it from aboue, neither let the light shine vpon it,

5 But let it be darkenesse, and the shadowe of death staine it: let the cloude remaine vpon it, and let the make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioynd vnto the dayes of the yee, nor let it come into the count of the moneths.

7 Yea, desolate bee that night, and let no ioy be in it.

8 Let the that curse the day, (being ready to renue their mourning curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but haue none: neither let it see the dawning of the day,

out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. c That is, most obscure darkenesse, which maketh them afraid of death that are in it. f Which curse the day of their birth, let them lay that curse vpon this night. g Let it be alwayes night, and neuer see day. h Eke the eye liddes of the morning.

a That is, to be patient in aduersitie as were reioyce, when he seendeth prosperitie, and so to acknowledge him to be both merciful & iust. b Doe to hide his afflictions, that his signe through impatience did not murmur against God. c Which were men of authority, wise and learned, and as the Septuagint write, Kings, came to comfort him, but when they sawe howe he was afflicted, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremony, which they did in those countries as putting of their clothes in signe of sorow. r And therein they thought that he would not haue hardened to their counsel.

a The seven dayes ended, Chap. 2.13. b Here Iob becometh to feele his great imperfection in this world betwixt the first and the flesh, Rom. 7. r And after a manner peevish, yet in the end he getteth ieremie, though he was in the meane time greatly ioynded. c Opened ought not to be warr of their life, and curse it, because of the infirmities that it is subject vnto, but because they are giuen to sinne and rebellion against God.

d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darkenesse, which maketh them afraid of death that are in it. f Which curse the day of their birth, let them lay that curse vpon this night. g Let it be alwayes night, and neuer see day. h Eke the eye liddes of the morning.



h This is that which I followeth, declareth that when man giveth place to his passions, he is not able to say no keepe measure, but runneth headlong into all euill, excepte God call him backe.

i The behemite of his afflictions made him to utter these wordes, as though death were the ende of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the insufficiency of his wits caused him to waile out into this error of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they woulde hereby make their names famous.

l That is, by death the crueltye of the tyrants hath ceased.

m All they that sustaine any kinde of calamitie and miserie in this world, which he speaketh as if they were the wages of their sin.

n He sheweth that the benedictions of God are not comfortable, excepte the heart be ioyfull, and the conscience quieted.

o That teacheth not how to come out of his miseries, because he dependeth not on Gods providence.

p In my prosperitie I looked euery way for a fall, as is come now to passe.

q The feare of troubles that should inuade, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

10 Because it shut not by the doores of my [mothers] wombe: nor hid for ow from mine eyes.

11 Why died I not in the birth: or why did I not, when I came out of the wombe?

12 Why did the knees preuent me: & why did I sucke the breasts?

13 For [so] should I now haue [l]yen and bin quiet, I should haue slept then, and [l]yene at rest.

14 With the Kings and counsellors of the earth, which haue builded themselves [l] desolate places:

15 Or with the princes that had gold, [l] haue filled their houses with siluer.

16 Why was I not hid, as an vtimately birth, [l] either [as] infants, [which] haue not seene the light:

17 The wicked haue there ceased fro [l] their [l] tyranny, & there they that laboured valiantly, are at rest.

18 The [l] prisoners rest together, [l] heare not the voyce of the oppressour.

19 There are small and great, and the seruant [l] is free from his master.

20 Wherefore is the light given to him that is in misery: & [l] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they woulde euen searcho it more then treasures:

22 Which ioy for gladnes [l] and [l] reioice, when they can finde the graue.

23 Why is the light giuen [l] to the man whose way is [l] hid, & whom God hath hedged in:

24 For my fighting cometh before I eate, and my rogings are poyzed out like the water.

25 For the thing I [l] feared, is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, yet trouble is come.

27 Because I am not comfortable, excepte the heart be ioyfull, and the conscience quieted.

28 That teacheth not how to come out of his miseries, because he dependeth not on Gods providence.

29 In my prosperitie I looked euery way for a fall, as is come now to passe.

30 The feare of troubles that should inuade, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

3 Behold, thou hast taught many, & hast strengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, & thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: who [l] euer perished being an [l] innocent: or where were the vpright destroyed?

8 As I haue seene, they [l] plow iniquitie, & sow wickednesse, reape [l] same.

9 And the blast of God they perish, and with [l] breath of his nostrilles are they consumed.

10 The roaring of the [l] Lyon, and the voyce of the Lyoness, and the teethe of the [l] Lyons whelps are broken.

11 The [l] yong perishest for lack of pray, & [l] Lyons whelps are scattered abroad.

12 But a thing was brought to mee secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and drede which made all my bones [l] to tremble.

15 And the winde passed before me, & made the heares of my flesh to stand vp.

16 Then [l] stoode one, & I knew not his face: an image was before mine eyes [l] in silence heard I a voyce, saying,

17 Shal ma be more [l] rust the God: shal a ma be more pure then his maker.

18 Behold, he found no steadfastnesse in his seruants, and layde follie vpon his [l] Angels.

19 Howe much more in the that dwel in houses of clay, whose foundation is in the dust, which shall be destroyed before the moeth:

20 They be destroyed from the morning vnto the euening: they perish for euer, without regarde.

21 Doeth not their dignitie go away with them: doe they not die, and that without [l] wisdom?

22 Because I am not comfortable, excepte the heart be ioyfull, and the conscience quieted.

23 That teacheth not how to come out of his miseries, because he dependeth not on Gods providence.

c Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

d This he concludeth that Iob was but an hypocrite, & had no true feare nor trust in God.

e He concludeth that Iob was reipouen, seeing that god handled him so extremely, which is the argument that the carnal men make against the choyces of God.

f They that do euill, cannot but recurre euill.

g He sheweth that God needeth no great preparation to destroy his enemies: for he can do it with the blast of his mouth.

h Though men according to their office do not punish tyrants, whom for their crueltye he comparerh to tyons, yet God doth as he is able, and his iustice will punish them.

i A thing that I knewe not before, was declared vnto me by vision: that is, that whoso euer thinketh him selfe iust, shall be found a sinner, when he cometh before God.

j In these visions which God sheweth to his creatures, there is

k A thing that I knewe not before, was declared vnto me by vision: that is, that whoso euer thinketh him selfe iust, shall be found a sinner, when he cometh before God.

l In these visions which God sheweth to his creatures, there is

m A thing that I knewe not before, was declared vnto me by vision: that is, that whoso euer thinketh him selfe iust, shall be found a sinner, when he cometh before God.

n A thing that I knewe not before, was declared vnto me by vision: that is, that whoso euer thinketh him selfe iust, shall be found a sinner, when he cometh before God.

o A thing that I knewe not before, was declared vnto me by vision: that is, that whoso euer thinketh him selfe iust, shall be found a sinner, when he cometh before God.

## CHAP. IIII.

5 Iob is reprehended of impaciencie, 7 And iustified, 17 And of the presumption of his owne righteousness.

6 When Eliphaz the Temanite answered, and sayd,

7 If we say to him, Wilt thou be grieved: but who can withhold himselfe from speaking:

a Seeing this thine impaciencie,







That is, let me die at once, before I come to distress in Gods promises through mine impatience.

9 That is, that God would destroy me: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) because I haue not denied the wordes of the holie one.

11 What power haue I that I should endure: or what is mine ende, if I should prolong my life?

12 Is my strength strength of stones: or is my flesh of brasse?

13 Is it not so, that there is in mee no helpe: and that strength is taken from me?

14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued me as a brooke, [and] as the rising of the reuers they passe away.

16 Which are blackish with yee, [and] wherein the snow is hid.

17 But in time they are dried by with heate [and] are consumed: and when it is hot they faile out of their places,

18 Or they depart from their way & course, yea, they banish and perith.

19 They that goe to Tema, considered them, [and] they that goe to Sheba, waited for them.

20 [But] they were confounded: why they hoped, they came thither and were ashamed.

21 Surely now are ye like [me] vnto it: ye haue scene [my] fearefull plague, and are afraide.

22 Was it because I saide, Bring vnto me: or giue a rewarde to mee of your substance?

23 And deliuer me from the enemies hand, or ransom mee out of the hand of tyrants?

24 Teach me, and I will holde my tongue: and cause mee to vnderstande, wherein I haue erred.

25 Holde p ftedfast are the wordes of righteousness: and what can any of you lustily reprove:

26 Doe ye imagine to reprove wordes, that the talke of the afflicted shoulde be as the winde:

27 We make your wrath to fall vpon the fatherlesse, and digge a pit for your friends.

28 Nowe therefore be content to looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, [and] yee shall see: yet my righteousness in that behalfe. Is there iniquitie in my tongue: doeth not my mouth teele sorowles?

## CHAP. VII.

Iob beweech the sorowes and miserie of mans life.

There not an appointed time to man vpon earth: and [are not] his dayes as the dayes of an hireling.

2 As a seruant longeth for the shadow, and as an hireling looketh for the ende of his worke,

3 So haue I had as an inheritance the moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd me downe, I said, where shall I arise: and measuring the evening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes and filthinesse of the dust: my flanne is rent, and become horrible.

6 My dayes are swifter then a weathers shittle, and they are spent without hope.

7 Remember that my life is but a winde, [and that] mine eye shall not returne to see pleasure.

8 The eye that hath scene me, shall see me no more: thine eyes [are] vpon me, and I shall be no longer.

9 As the cloude vanissheth and goeth away, so he that goeth downe to the graue, shall come by no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, [but] will speake in the trouble of my spirit, [and] muse in the bitterness of my minde.

12 Am I a sea: or a whaledish, that thou keepst me in ward?

13 When I say, My trouble shall relieue me, [and] my bed shall bring comfort in my meditation,

14 The fearest thou me to dreames, and astonishest me with visions.

15 Therefore my soule chuseth rather to be strangled [and] to die, then to be in [my] bones.

16 I abhorre it, I shall not liue al-

Consider whether I speake as one that is hurt in this impatience through very sorow, or as an hypocrite, as you condemne me,

a Hath not an hyed seruant some rest and ease: then in this my continual toylment I am worse then an hireling.

b Appoynted hath continen from moneth to moneth, and I haue looked for hope in vaine.

c This signifyeth that his disease was rare and most horrible.

d Thus he speaketh in respect of the beuities of mans life, which passeth without hope of returning.

e In consideration on whether he desireth God to haue compassion on him.

f If thou be holde me in thine anger, I shall not be able to stand in thy presence.

g Shall no more enjoy this mortal life.

h Being I can by none other means comfort my selfe, I will declare my griefe to women: and thus he speaketh as one overcome with griefe of minde.

i Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest, night nor day. k He speaketh as one overcome with sorow, and not of iudgement, or of the examination of his faith.

Way:



1 Seeing my  
reine of life is  
so short, let me  
have some rest  
and ease.

2 Seeing that  
man of him  
selfe is so vile,  
why doest thou  
give him that  
honour to con-  
tinue against  
him? Job is  
full of all kindes  
of persuasion  
with God, that  
he might stay  
his hand.

3 After all tem-  
tations faith  
hathert forth,  
and leadech  
Job to repen-  
tance: yet it  
was not in  
such perfectis,  
that he could  
byleiue hime  
from reasoning  
with God, because that he still cried his sayth. o That is, I  
shall be dead.

Way: spare me then, for my dayes [are]  
but dauntie.

17 What is mā, that thou dost mag-  
nific him, & that thou settest thine heart  
vpon him?

18 And doest visite him euery mo-  
ning, and triest him euery moment?

19 How long wilt it be [yet] thou de-  
part from mee: thou wilt not let mee a-  
lone whyles I may wallobb my spittle.

20 I haue sinned, what shall I doe  
vnto thee? O thou preferuer of men,  
why hast thou set mee [as a marke] a-  
gainst thee, so that I am a burthen vnto  
my selfe?

21 And why doest thou not pardon  
my trespass: and take away mine in-  
iquitie: for now that I sleepe in the dust,  
and if thou seekest me in the morning, I  
shall not be found.]

#### CHAP. VIII.

1 Bildad the shu-  
ite, answered Job, saying,

2 How long wilt thou talke  
of these things: and how long  
shall the wordes of thy mouth [be  
as] a mightie wind:

3 Doest God peruert iudgement: or  
doth the almightie subuert iustice:

4 If thy sonnes haue sinned against  
him, and he hath sent the into the place  
of their iniquitie,

5 Yet if thou wilt early seeke vnto  
God, and pray to the Almighty,

6 If thou bee pure and vpright, then  
surely hee will awake vp vnto thee, and  
he will make the habitation of thy right-  
teousnesse prosperous.

7 And though thy beginning bee  
small, yet thy latter ende shall greatly in-  
crease.

8 Inquire therefore, I pray thee, of  
the former age, and prepare thy selfe to  
search of their fathers.

9 (For we are but of yesterday, and  
are ignorant: for our dayes vpon earth  
[are] but a shadowe)

10 Shall not they teach thee [and] tel  
thee, and bteer the wordes of their heart:

11 Can a rush growe without water:  
or can the grasse growe without water:

12 Though it were in greene [and]  
not cut downe, yet shall it wither before

any other herbe.

13 So [are] the pathes of all þe forget  
God, & the hypocrites hope shall perish.

14 His confidence also shall be cut off, &  
his trust [shall be as] þe house of a spider.

15 He shall leane vpon his house, but  
it shall not stand: he shall hold him fast  
by it, yet shall it not endure.

16 The [tree] is greene before the  
sunne, and the branches spread ouer the  
garden thereof.

17 The rootes thereof are wrapp'd  
about the fountaine, [and] are solden a-  
bout the house of stones.

18 If any plucke it from his place, &  
it deny, saying, I haue not seene thee,

19 Beholde, it will reioyce by this  
meanes, that it may growe in another  
moilde.

20 Beholde, God will not cast away  
an vpright man, neither will he take the  
wicked by the hande,

21 Till he haue filled thy mouth with  
laughter, and thy toppes with ioy.

22 They that hate thee, shall be clo-  
thed with shame, and the dwelling of  
the wicked shall not [remaine.]

#### CHAP. IX.

1 Job declarerh the mightie power of God, and that mans  
righte counsell is nothing.

2 When Job answered, & saide,  
I knowe verely that it  
is so: for howe shoulde man  
[compare] vnto God, be-  
cause he is so much  
more than he.

3 If he woulde dispute with him, he  
coule not answer him one thing of a  
thousand.

4 He is wise in heart, and mightie in  
strength: who hath bene feare against  
him and hath prospered:

5 He remoueth the mountaines and  
they feele not when he ouerthroweth  
them in his wrath.

6 He remoueth the earth out of her  
place, that the pillars thereof doe shake.

7 He commandeth the sunne, and it  
riseth not: he closeth by the starres, as  
vnder a signet.

8 He himselfe alone spreadeth out the  
heauens, and walketh vpon the height  
of the sea.

9 He maketh [the starres] Arctu-  
rus, Orion, and Pleiades, and the ci-  
mates of the South.

10 He doeth great thinges, and in-  
searchable: yea, maruelous thinges  
without number.

h Which is to  
day, and to  
morrowe sleep  
away.

i He compa-  
reth the hull to  
a tree, which  
although it be  
remoued out  
of one place,  
into another,  
yet flourisheth  
in the afflic-  
tion of the good.

k That is, so  
that there re-  
maine nothing  
there to spoue  
whether the tree  
had  
grown there  
or no.

l To be plan-  
ted in another  
place, where  
it may growe  
at pleasure.

m If thou be  
good, he will  
give thee ac-  
cuse to reioyce,  
& if not, that  
affliction shall  
increase.

a Job here  
answereth to  
that point of  
Eliphaz and  
Bildads opar-  
on, touching  
the iustice of  
God and his  
innocencie, co-  
fessing God to  
be infinite in  
iustice, and man  
to be nothing  
in respect.

b Of a thou-  
sand thinges,  
which God  
could lay to his  
charge, man  
cannot answer  
him one.

c He declarerh  
what is the  
infirmitie of  
man by the  
mightie and  
incomprehen-  
sible power  
that is in God,  
shewing what  
he could do, if  
he would let  
forth his  
power.

d These are  
the names of  
certain starres,  
which by his  
appointment,

meanerh that all starres by his knowen and vnknewen are at his appointment.



e I am not able to comprehend his workes, which are common, and daily before mine eyes much lesse in those things which are hid and secret, & he sheweth that when God doeth execute his power, he doeth it in such a way, as much as none can control him.

g God will not be appeased, for ought that man can lay for himselfe for his satisfaction, h That is, all the reason that men can lay to appease their cause.

i I should be able to answer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.

k Speaking, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I can not but haile forth many incontinencies, although I knowe full that God is iust.

m I am not able to feele my times so great, as I feele y weight of his plagues: and this he speaketh to condemne his himselfe, & to iustifie God.

n After he hath accused his owne wickednesse, he continueth to iustifie God and his power.

o I would stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.

p If God punish according to his iustice, he will destroy all such as are counted pite as they that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5, why should he suffer the innocents to be so long tormented by them? t That they can not see to doe iustice.

u I thinke not to fall into these afflictions, but my sorrowes bring me to these manifold infirmities, and my conscience condemneth me,

11 Lo, when he goeth by me, I see him not: and when he passeth by, I perceive him not.

12 Beholde, when he taketh a pray, who can make him to restore it: who shall say unto him, what doest thou?

13 God will not withdraue his anger, [and] the most mightie helpe<sup>b</sup> doe house vnder him.

14 How much lesse shall I answer him: or howe shoulde I finde out my wordes with him?

15 For though I were iust, yet could I not answer, [but] I would make supplication to my Iudge.

16 If I crye, and he answer me, [yet] would I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speake of strength, behold, he is strong: if [we speake] of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne mee: if I would be pite, hee shall iudge me wicked.

21 Though I were pite, [yet] I know not my soule: [therefore] abhorre I my life.

22 This is one point: therefore I sayd, he destroyeth the pite and the wicked.

23 If the scourge shoulde suddenly slay, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of the iudges thereof: if not, where is he?

25 By dayes haue bene more swift than a poste: they haue fledde, and haue scene no good thing.

26 They are passed [as] with the most swift ships, and as the eagle that flyeth to the pray.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 [Then] I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wash my selfe with snowe water, & purge mine hands most cleane,

31 Yet shalt thou plunge me in y pit, and mine owne clothes shall make me filthie.

32 For he is not a man, as I am, that I should answer him, [if] we come together to iudgement.

33 Neither is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 [Then] will I speake, and feare him not: [but] because I am not so, I holde me still.

ciencie, and yet confessing God to be iust in punishing him, that Gods iudgements keepe him in awe.

#### CHAP. X.

1 Job is wearye of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand, 22 A description of death.

**M**y soule is cut off: though I live: I will leave my complaint vpon my selfe, [and] will speake in the bitterness of my soule.

2 I will say vnto God, Condemne me not: heyl me, wherefore thou contendest with me.

3 Thinkest thou it good to oppress me, [and] to cast off the labour of thine handes, and to fauour the counsell of the wicked?

4 Hast thou carnall eyes: or doest thou see as man seeth?

5 Are thy dayes as mans dayes: or thy yeeres, as the time of man,

6 That thou inquest of mine inquite, and searchest out my sinne?

7 Thou knowest that I can not doe wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powdered me out as milke: & turned me to cruds like cheefe?

11 Thou hast clothed me with skinne

x Tally doeth not God destroy me at once: thus he speaketh according to the similitude of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z I shall answer I would be able to couer my filthines with, shall disclose me to much more.

a Tally might make an accorde betweene God and me, speaking of impa-

b Signifying,

c I am more like to a dead man then to one that liueth.

d I will make an ample declaration of my torment, accusing my selfe and not God.

e He would not that God should proceed against him by his secret iustice, but by the ordinary means that he punisheth others.

f It is agreeable to the iustice to doe me wrong.

g I will be without compassion: I will be without grace: the wicked and condemne me?

h Doest thou this of ignorance?

i Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemy?

j In these eight verses following he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew him selfe rigorous against him.

k In these eight verses following he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew him selfe rigorous against him.

l As a piece of clay,



and flesh, and ioyned me together with bones and sinewes.

12 Thou hast given me life, and grace: and thy visitation hath preserved my spirit.

13 Though thou hast hidde these things in thine heart, yet I knowe that it is so with thee.

14 If I have sinned, then thou wilt straightly looke vnto me, and wilt not holde me guiltlesse of mine iniquitie.

15 If I have done wickedly, woe vnto me: if I have done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe mercifull vpon me.

17 Thou remest thy plagues against me, and thou increasest thy wrath against me: changes and armies [of soldiers] are against me.

18 Wherefore then hast thou brought me out of the wombe: Oh that I had perished, & that none eye had seene me!

19 And that I were as I had not bene, [but] brought from the wombe to the graue.

20 Are not my dayes selue: let him cease, [and] leave off from me, that I may take a litle comfort.

21 Before I goe & shall not returne, [euen] to the land of darkenesse and shadowe of death:

22 Into a lande, [I say,] darke as darkenesse it selfe, [and] into the shadowe of death, where is none order, but the light [is there] as darkenesse.

1 The wisest that God would leave off his affliction, considering his great miserie and the brentie of his life. 2 He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that place the mercies of God and comfort of the resurrection. 3 No distinction between light and darkenesse, but where all is very darknesse it selfe.

#### CHAP. XI.

1 Job is vniuersally reprehended of Zophar, 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that true goodly.

When answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes be answered: or should a great talker be iustified:

3 Should men holde their peace at thy lyes: and when thou mockest others, shall none make thee ashamed:

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lippes against thee!

6 That he might shewe thee the

secrets of wisdom, how thou hast deserved double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God: canst thou finde out the Almighty to [his] perfection:

8 The heauens are his, what canst thou do: it is deeper then the hel, how canst thou knowe it:

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off & shut vp, or gather together, who can turne him backe:

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would be wise, though man [new] borne is like a wilde asse colt.

13 If thou prepare thine heart, and stretch out thine handes toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy face without spotte, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters past.

17 Thine age also shall appeare more [cleare] then the noone day: thou shalt thine [and] be as the morning.

18 And thou shalt be holde, because there is hope: and thou shalt digge pits, [and] shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make lute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope [shall be] forsole of minde.

1 He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. 2 He sheweth that contrary things shall come vnto them that doe not repent.

#### CHAP. XII.

2 Job accuseth his friends of ignorance. 7 He declareth the might and power of God, 17 And howe he chaungeth the course of things.

When Job answered, & saide,

2 In deepe because that ye are people onely, wisdom must die with you.

3 But I have understanding as well as you, and am not inferior vnto you: yea, who knoweth not such things:

4 I am as one mocked of his

though none knewe any thing, or coude knowe but you. 5 He requereth that his friends of two faulces: the one, that they thought they had better knowledge then in deepe they had, and the other that in steade of true consolation, they did deride and despise their friends in his aduersitie.

Which is, not to stand in misgiving of the selfe: he signifyeth that man will neuer be overcome,

which he requereth with an other, & therefore God must beate of the controuersie, and stop mans mouth.

That is, this perfection of God, and it may be not able to comprehend the height of the heauen, the depth of hell,

the length of the earth, the breadth of the sea, which are but creatures:

how can be attained to the perfection of the Creator?

If God should turne the state of things, and establish a new order in nature, who could controul him?

That is, without understanding, so that whatsoeuer gifts he hath after-

ward, come of God, and not of nature.

If thou repent, pray vnto him.

Renounce thine owne euill works,

and see that they offend not God, our

whome thou

hast charge.

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neighbour,

m That is, reason and understanding, & many other gifts whereby man excellently all earthly creatures. 10 That is, the fathers care and providence, whereby they care for me, and without the which I should perish straightway. 11 Though I be not fully able to comprehend these things, yet I must needs confesse that it is so. 12 I will alway walke in feare and humilitie, knowing that none is wiser before thee. 13 Job being free from all in this battell betweene the flesh and the spirit, heathen men in their afflictions, wishing rather to dye then long paine. 14 That is, without mixture of darkness and in great abundance, shewing that God hath infinite meane to punish man. 15 He wiseth that God would leave off his affliction, considering his great miserie and the brentie of his life. 16 He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that place the mercies of God and comfort of the resurrection. 17 No distinction between light and darkenesse, but where all is very darknesse it selfe.

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Because you

ferle not that,

which you

speak, you

think the

whole fam-

ily in words,

and so flatter

your selues as

Proverbs 14.2.



c. The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauor; but he, because he hath all things that he desireth.

1. As the rich esteeme not a light, so to the that goeth out, so is he despised that falleth from prosperitie to aduersitie.

2. To whom God hath brought in with his hand, he declarerth to them that did dispute against him, that their wisdom is common to all, and such as very haire heares doe battie each.

3. For, flesh, & the hypocrite esteeme to be wise in iudging, and as well to knowe the right use wylp God hath giuen the eares, as he hath done a mouth.

g. Though my by age and continuance of time attaine to wisdom, yet it is not comparable to Gods wisdom.

10. He leadech alway the princes, as a pray, and overthoweth the mightie.

20. He taketh alway the speach from the faithfull [counseliers,] and taketh alway the iudgement of the ancient.

21. He pouereth contempt vpon princes, and maketh the strength of the mightie weake.

22. He discovereth the deepe places from [their] darkenesse, and bringeth forth the shadowe of death to light.

23. He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

neighbour, who calleth vpon God, and he heareth him: the iust [and] the by-right is laughed to scorne.

5 He that is ready to fall, [is as] a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie, that provoke God: whom God hath enriched with his hande.

7 Aske not the beastes, and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hande of the Lord hath made these?

10 In whose hande is the soule of every liuing thing, and the breath of all mankind.

11 Doeth not the eares discern the wordes: and the mouth taste meate for it selfe?

12 Among the ancient [is] wisdom, & in the length of dayes [is] understanding.

13 With him [is] wisdom & strength: he hath counsell and understanding.

14 Beholde, he will breake downe, and it can not be built: he shutteth a man by, and he can not be loosed.

15 Beholde, he withholdeth the waters, and they dye by: but when he sendeth them out, they destroy the earth.

16 With him [is] strength and wisdom: he that is deceived, and that deceiveth, are his.

17 He causeth the counsellers to go [as] spoiled, and maketh the iudges fooles.

18 He looseth the collar of Kings, and girdeth their loynes with a girdle.

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20 He taketh alway the speach from the faithfull [counseliers,] and taketh alway the iudgement of the ancient.

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22 He discovereth the deepe places from [their] darkenesse, and bringeth forth the shadowe of death to light.

23 He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh alway the hearts of the that are the chiefe over the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

#### CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends, 16 The penitent shall be saved, and the hypocrite condemned, 20 He prayeth vnto God, that he woulde not handle him rigorously.

**I** Ob, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty, and Desire to dispute with God.

4 For in deede ye forge lyes, and all you are physicians of no value.

5 Oh, that you woulde holde your tongue, that it might be imputed to you for wisdom!

6 Nowe heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods [defence,] and talke deceitfully for his cause?

8 Will ye accept his person: or will ye contende for God?

9 Is it well that he shoulde seeke of you: will you make a lie for him, as one lyeth for a man?

10 He will surely reprove you, if ye do secretly accept any person.

11 Shal not his excellencie make you afraid: and his feare fall vpon you?

12 Pour out memories may be compared vnto ashes, [and] your bodies to bowes of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore do I take my flesh in my teeth, & put my soule in mine hande?

15 Lo, though he slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shalbe my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde now: [if] I prepare me to iudgement, I knowe that I shalbe iustified.

19 Who is he, that will pleade with me: for [if] I nowe holde my tongue,

hypocrite as they charged him, g. That is, cleared, & not call off for my sinnes, as you reason. h. To proue that God doeth thus vnto me for my sinnes.

a. For although he knewe that God had a iustice, which was manifest in his opinion, yet he would better his affection to God, because he was not able to vnderstand the cause why he did thus vnto him.

b. You doe not well apply your medicine to the disease.

c. He condemneth their scale which had no knowledge, neither regarden they to comfort him, but alwaye graced on Gods iustice, as though it was not evidently seene in Iob, except they had vnderstand the probation thereof.

d. Pour came that as nothing.

e. Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus comforted as though I should reare mine owne flesh, and put my life in danger?

f. Whereby he declarerth that he is not an hypocrite as they charged him.

I dye.



i If I defende  
not my cause,  
euery man  
will condemne  
me.

k He sheweth  
what effect  
two things  
are.

l This pangres  
thou moue  
him to reason  
touching God,  
not  
denying but  
that he has  
sinned: but he  
desires to be  
delivered what  
doore his great  
sinses that  
had defered  
such rigour,  
wherein he of-  
fered, that he  
would  
knowe a cause  
of God why  
he did punish  
him.

m Thou put-  
test me  
nowe for the  
fooldest that  
I committed  
in my youth.

n Thou makest  
me thy prisoner,  
and dost to presse me that I can not shirre hand  
my foote, †Ebr. roots.

o Thou put-  
test me  
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q Taking oc-  
casion of his  
auertaries  
woydes, he de-  
scribeth the  
state of mans  
life from his  
birth to his  
death,  
Chap. 8. 9.  
psal. 144. 4.

r His mean-  
ing is, that  
seeing that  
man is so  
fraille a crea-  
ture, God  
should not pun-  
ish him so ex-  
tremely, when  
as Iob shew-  
eth the weak-  
nesse of the  
flesh, which is  
not subject  
to the Spirit.

s Psal. 51. 5. 7.  
c Vntill the  
time that thou  
halt appointed  
for him to  
die, which he  
desireth, as the  
hyrling wait-  
eth for the  
ende of his la-  
bour to receiue  
his wages.

t He speaketh  
not here as though he had no hope of the immortallitie, but as a  
man in extreme paine, when reason is ouercome by affections and torments,

I die.

20 But doe not these two things  
bnto me: then will I not hide my selfe  
from thee.

21 With drawe thine hand from me,  
and let not thy feare make me afraid.

22 Then call thou, & I will answere:  
or let me speake, and answere thou me.

23 Holbe many are mine iniquities  
and sinnes: shewe me my rebellion, and  
my sinne.

24 Wherefore hidest thou thy face,  
and takest me for thine enemye:

25 Wilt thou breake a leafe driuen to  
and fro: and wilt thou pursue the drie  
strubble:

26 For thou writest bitter things a-  
gainst mee, and makest me to possesse  
the iniquities of my youth.

27 Thou puttest my feete also in the  
stockes, and lookest narrowly vnto all  
my paths, and makest the print [therof]  
in the heeles of my feete.

28 Such one consumeth like a rotten  
thing, [as] as a garment is moth eaten.

#### CHAP. XIII.

1 Iob describeth the shortnesse and miserie of the life of man.  
2 Hope sustaineth his goodly. 22 The condition of mans  
life.

**M**AN that is borne of woman,  
is of short continuance, and  
full of trouble.

2 He shooteth forth as a  
floure, and is cut downe: he vanissheth  
also as a shadow, and continueth not.

3 [And] yet thou openest thine eyes  
vpon such one, and causest mee to enter  
into iudgement with thee.

4 Who can bring a cleane thing out  
of filthinesse: there is none.

5 Are not his dayes determined: the  
number of his moneths are with thee:  
thou hast appointed his bounds, which  
he can not passe.

6 Turne from him that he may cease  
vntill his desired day, as an hyrling.

7 For there is hope of a tree, if it bee  
cut downe, that it will yet sproute, and  
the branches thereof will not cease.

8 Though the roote of it were old in  
the earth, and the stocke thereof be dead  
in the ground,

9 Yet by the sent of water it will bud,  
and bring forth boughes like a plant.

10 But man is sicke, and dyeth, and  
man perissheth, and where is he:

d He speaketh not here as though he had no hope of the immortallitie, but as a  
man in extreme paine, when reason is ouercome by affections and torments,

d He speaketh as doe the mockers, and contemners of God,  
the most ancient, and so by reason the most bitter

11 [As] the waters passe from the sea,  
and as a flood decayeth and dyeth by,

12 So man sleepeth & riseth not: for  
he shall not wake againe, nor be raised  
fro his sleepe, till the heauen be no more.

13 Oh that thou wouldest hide me in  
the graue, and keepe mee secret, vntill  
thy wrath were past, [and] wouldest  
giue me terme, and remember me.

14 If a man die, shall he liue againe:  
All the daies of mine appointed time will  
I waite, till my changing shall come.

15 Thou shalt call [me], and I shall  
answer thee: thou louest the worke of  
thine owne handes.

16 But nowe thou \* nimbrest my  
steppes, [and] dost not delay my finnes.

17 Mine iniquitie is sealed by, [as] in  
a bagge, and thou addest vnto my wic-  
kednesse.

18 And surely [as] the mountaine  
that falleth, commeth to nought, & the  
rocke that is remoued from his place:

19 [As] a water breakeeth the stones,  
[when] thou ouerflowest the things  
which growe in the dulle of the earth: so  
thou destroyest the hope of man.

20 Thou persecutest alway against  
him, so he passeth away: he changeth  
his face when thou castest him away.

21 And he knoweth not if his finnes  
shall be honourable, neither shall he  
vnderstand concerning them, whether  
they shall be of lowe degree.

22 But [while] his flesh [is] vpon  
him, he shall be sorrowful, and [while] his  
soule [is] in him, it shall mourne.

#### CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdom,  
and purenesse to him selfe. 16 He describeth the cule that  
falleth on the wicked, reckoning Iob to be one of the nobler.

2 Then answered Eliphaz the  
Temanite, and said,

2 Shall a wise man speake  
woydes of the winde, and fill  
his bellie with the East winde:

3 Shall he dispute with woydes not  
comely: or with talke that is not pro-  
fitable:

4 Surely thou hast cast off feare,  
and restraunst prayer before God.

5 For thy mouth declareth thine in-  
iquitie, seeing thou hast chosen a tongue  
of the craftie.

6 Thine owne mouth condemneth  
thee, and not I, and thy lippes testifie a-  
gainst thee.

7 Art thou the first man, that was  
borne:

8 Or was there none before thee,  
whom thou hast not seen?

9 Wherefore thou speakest words  
without knowledge, and thou sayest  
that thou hast seen things which  
thou hast not seen, and thou sayest  
that thou hast heard things which  
thou hast not heard.

10 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

11 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

12 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

13 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

14 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

15 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

16 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

17 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

18 Therefore thou shalt be counted  
among the liars, and thou shalt be  
reckoned among the deceiuing.

e Herby he  
declareth that  
the feare of  
Gods iudg-  
ment was the  
cause why he  
desired to die.

f That is, re-  
lease my  
paines, and  
take me to  
mercie.

g Spawning,  
vnto the day  
of the resur-  
rection when he  
should be chan-  
ged, g renewed.

h Though I  
be afflicted in  
this life, yet in  
the resurrection  
I shall see the  
mercy, and  
where when  
thou called me  
Psalm. 137. 25.

i Thou lovest  
them all when  
they are suf-  
fering, and suf-  
ferest none of  
my finnes un-  
punished.

k The mur-  
derer through  
the imparite-  
rie of the flesh as-  
gainst God, as  
though he used  
as great feue-  
ritie against  
him as against  
the hard rocks  
of waters.

l That ouer-  
flow, so that herby  
at the occasion  
of his hope is  
taken away.

m Per which  
he liueth, he  
shall be in paine  
and miserie.

n That is,  
vaine woydes,  
and without  
consolation.

o Spawning,  
with matters,  
that are of  
none impor-  
tance which  
are forgotten  
as soone as  
they are de-  
ced, as the  
Eastwinde dy-  
eth by the  
moisture as  
soone as it  
falleth.

p He changeth  
Iob as though  
his talke cau-  
sed men to call  
off the feare of  
God & prayer.

q That is,  
borne:

r That is,  
borne:

s That is,  
borne:

t That is,  
borne:

u That is,  
borne:



f Act thou on  
f wife?

g He acutely  
fobs pipe and  
intransigent,  
that will not  
be comforted  
by God, nor by  
his counsell.

h Elly doeth  
thou stand in  
thine owne  
conceite?

i Elly in thy  
spirit.

k This purpose  
is to pique, f  
Job as an un-  
just man and  
an hypocrite  
is punished for  
his finnes, like  
as he did be-  
fore. Ch. 4. 18.

l Elly hath  
advised to come  
as he f is thir-  
de to drink.

m Elly by their  
wisdom to go-  
verne, chat no  
stranger inua-  
des them, f  
land fernes  
to be guen to  
them alone.

n The cruel  
man is euer in  
dager of death,  
g is neuer qui-  
et in conscience  
n Out of that  
miserie where-  
into he once  
fallth.

o God doeth  
not onely im-  
pouertie f wis-  
ked oft times:  
but cut in their  
prosperitie he  
punisheth them  
with a greiv-  
ous euermoye  
to gather:  
which is as a  
breggite.

p He beweth  
what weapens  
God useth a-  
gainst the wit-  
ked which life  
by chemselues  
against him, to  
wit, recour of  
conscience, and  
outward af-  
flictions.

q That is, he  
was to put up  
with great pro-  
speritie & abun-  
dance of all  
things, that he  
forgotte God:  
meaning, that  
Job in his fo-  
licitie had not  
the true feare  
of God.

borne: and wast thou made before the  
hilles:

8 Hast thou heard the secreete counsell  
of God, & doest thou reſtraine wiſdome  
to thee?

9 What knoweſt thou that we know  
not: & [and] vnderſandeſt that is not  
in vs:

10 With vs are both ancient and very  
aged men, farre older then thy father.

11 [Seeme] the conſolations of God  
ſmall vnto thee: is this thing ſtrange  
vnto thee?

12 Why doeth thine heart take thee  
alway, and what doe thine eyes meane,

13 That thou anſwerest to God at  
thy pleaſure, and bringest [ſuch] wordes  
out of thy mouth:

14 What is man, that he ſhould be  
cleane: and he that is borne of woman,  
that he ſhould be iuſt:

15 Beholde, he found no ſtedfaſtneſſe  
in his Saints: yea, the heauens are not  
cleane in his ſight.

16 Holde much more [is] man abomi-  
nable, and ſitteth, which drinketh in-  
quittie like water:

17 I will tell thee: heare me, and I  
will declare that which I haue ſeene:

18 Which wiſe men haue tolde, [as  
they haue heard] of their fathers, and  
haue not kept it ſecret:

19 To whome alone the land was  
giuen, and no ſtranger paſſed through  
them.

20 The wicked man is continually as  
one that trauaileth of child, & the num-  
ber of yeeres is hid from the tyrant.

21 A ſound of feare [is] in his eares,  
[and] in his proſperitie the deſtroier ſhal  
come vpon him.

22 He beleueth not to returne out of  
darkenes: for he ſeeth the ſworde be-  
fore him.

23 He wandreth to and fro for bread  
where [he may]: he knoweth that the  
day of darkenes is prepared at hand.

24 Affliction & anguiſh ſhall make  
him afraid: they ſhal preuaile againſt  
him as a king ready to the battell.

25 For he hath ſtrengthened his hand  
againſt God, and made himſelfe ſtrong  
againſt the Almighty.

26 [Therefore God] ſhall runne vpon  
him, [even] vpon his necke, & againſt  
the moſt thicke part of his ſhield.

27 Becauſe he hath covered his face  
with his fatnes, and hath colloppeſſe in  
[his] ſlanche.

28 Though he dwell in deſolate ce-  
ties, [and] in houſes which no man in-  
habiteth, but are become heapes,

29 He ſhall not be riche, neither ſhall  
his ſubſtance continue, neither ſhall he  
prolong the perfection thereof in the  
earth.

30 He ſhall neuer depart out of dark-  
nes: the flame ſhall dye by his bran-  
ches, and hee ſhall goe away with the  
breath of his mouth.

31 He beleueth not that he erreth in  
banitie: therefore banitie ſhall be his  
change.

32 His branch ſhall not be greene, but  
ſhall be cut off before his day.

33 [God] ſhall deſtroy him as the vine  
her ſowre grape, and ſhall caſt him off,  
as the oliue doeth her ſlower.

34 For the congregation of the hypo-  
crite ſhall be deſolate, and fire ſhall de-  
uoure the houſes of bribes.

35 For they conceiue miſchiefe, and  
bring forth banitie, and their bellie hath  
prepared deſerte.

And therefore all their vaine deuices ſhall turne to their owne deſtruction.

## CHAP. XVI.

1 Job morned by the impotunance of his friends, 7 Countreſſe  
in which extremitie he was, 19 And ſaith God vnto him of his  
innocencie.

**B**UT Job answered, and ſayd,  
2 I haue oft times heard  
ſuch things: miſerable com-  
forters are ye all.

3 Shall there be none ende of wordes  
of winde: or what maketh thee bolde  
ſo to anſwere?

4 I could alſo ſpeake as ye doe: (but  
would God your ſoule were in my  
ſoules ſtead) I could keepe you com-  
panie in ſpeaking, and could make mine  
head at you,

5 But I would ſtrengthen you with  
my mouth, and the comfort of my lip-  
pes ſhould allwaie your ſowle.

6 Though I ſpeake, my ſowle can  
not be allwaied: though I reſe, what  
releafe haue I?

7 But now he maketh me wearie:  
[God] thou haſt made all my con-  
gregation deſolate,

8 And haſt made me full of wrinkles  
which is a vntime thereof, and my lea-  
nes riſeth vp in me, teſtifying the ſame  
in my face,

9 his wrath hath come me, [and] he  
hath me, [and] gualtheth vpon me with  
his hand.

God, h That is, deſtroyed moſt of my familie. i In token of ſorrowe and  
griefe. k That is, God by his wrath: and in this diuerſitie of wordes and his  
ſtile he expreſſeth howe grievous the hand of God was vpon him.



his teeth: mine enemy hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the cheek in reproche: they gather themselves together against me.

11 God hath deliuered me to the brutish, and hath made me to turne out of the way by the hands of the wicked.

12 I was in wealth, but hee hath brought me to nought: hee hath taken me by the necke, and beaten me, and set me as a marke for himselfe.

13 His archers compassed me round about: he cutteth my reines, and doeth not spare, and pouereth my gall vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackcloth vpon my skinn, & haue abased mine home vnto the dust.

16 My face is withered with weeping, and the shadowe of death is vpon mine eyes.

17 Though [there be] no wickednes in mine hands, & my prayer be pure.

18 O earth, couer not thou my blood, and let my crying finde no place.

19 For lo, now mine witness is in the heauen, and my record is in his.

20 My friends speake eloquently against me: but mine eye pouereth out teares vnto God.

21 Oh that a man might pleade with God, as man with his neighbour!

22 For the peeres accounted come, and I shall go the way, whence I shall not returne.

23 For lo, now mine witness is in the heauen, and my record is in his.

24 My breath is corrupt: my daies are cut off, and the graue is ready for me.

25 There are none but mockers with me, and mine eye continueth in their bitterness.

26 Lay downe now [and] put me in suretie for thee: who is hee that will touch mine hand?

27 For thou hast hid thy heart from vnderstanding: therefore, shalt thou not see [them] vpon his.

28 For the eyes of his children shall fayle, that speaketh flatterie to his friends.

29 He hath also made me as byword of the people, and I am as a tabret before them.

30 Mine eye therefore is dim for grief, and all my strength is like a shadowe.

31 The righteous shall be astonished at this, and the innocent shall be moued against the hypocrite.

32 But the righteous will holde his way, and hee whose hands are pure, shall increase his strength.

33 All you therefore turne you, and come now, and I shall not finde one wise among you.

34 My dayes are past, mine enterprises are broken, [and] the thoughts of mine heart.

35 Haue changed the night for the day, and the light that appoched, for darkenes.

36 Though I hope, yet the graue shall be mine house, [and] I shall make my bed in the darke.

37 I shall say to corruption, Thou art my father, [and] to the womne, Thou art my mother and my sister.

38 Where is then now mine hope? or who shall consider the thing, that I hoped for?

39 They shall go downe into the bottom of the pit: surely it shall lie together in the dust.

40 I have no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in steade of them. All worldly hope, and prosperitie fayle, which you say, are onely signes of Gods fauour: but seeing that these things perishe, I let mine hope in God, and in the life euermlasting.

## CHAP. XVII.

1 Bildad repeateth the paines of the vnfaithfull and wicked.

2 Then answered Bildad the Shuhite, and sayd,

3 When wilt thou make an end of your wordes? but cause to vnderstand, & then he will speake.

4 Wherefore are we counted as beasts, [and] are vile in your sight?

5 Thou art as one that feareth his house in his anger. Shall the earth be forsaken for thy sake, or the rocke remoued out of his place?

6 For the light of the wicked shall be quenched, and the sparke of his fire shall not shine.

7 The light shall be darke in his dwelling, and his candle shall be put out with him.

8 The steps of his strength shall be restrained, finner.

1 That is, harshly handled mee most contemptuously: for so smiting on the cheek signified.

2 King. 2. 24. mar. 14. 65. 3 They haue led me whither they would, in this manifold afflictions.

4 I am wounded to the heart, p. speaking, his gloire was brought lowe, q. despitfully, y. he is not able to comprehend the cause of this his grievous punishment.

5 That is, sustained, with-out hypocrite, f. let my sinne be knowne, if I be such a sinner as mine aduersaries accuse me, g. let me finde no fauour.

6 Though mine conscience me, yet God is witness of my cause.

7 Hee painted wordes in steade of true consolation.

8 Thus by his great comites he is carried away, p. haughty, q. haughty out into passions, and speake freely vnadvisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

## CHAP. XVII.

1 Iob sayeth that hee consumed away, and yet doeth patiently abide it, 10. Hee reprocheth his friends to repentance, 13. shewing that hee looketh but for death.

2 My breath is corrupt: my daies are cut off, and the graue is ready for me.

3 There are none but mockers with me, and mine eye continueth in their bitterness.

4 Lay downe now [and] put me in suretie for thee: who is hee that will touch mine hand?

5 For thou hast hid thy heart from vnderstanding: therefore, shalt thou not see [them] vpon his.

6 And answereth for thee: e. That these mine afflictions are the iust iudgements, though man knowe not the cause.

7 Then answered Bildad the Shuhite, and sayd,

8 When wilt thou make an end of your wordes? but cause to vnderstand, & then he will speake.

9 Wherefore are we counted as beasts, [and] are vile in your sight?

10 Thou art as one that feareth his house in his anger. Shall the earth be forsaken for thy sake, or the rocke remoued out of his place?

11 For the light of the wicked shall be quenched, and the sparke of his fire shall not shine.

12 The light shall be darke in his dwelling, and his candle shall be put out with him.

13 The steps of his strength shall be restrained, finner.

1 Which cost your felices last: as Chap. 12. 4. All them you take to be but beasts, as Chap. 12. 7.

2 That is, like a mad man, d. Shall God change p. order of nature for thy sake, y. dealing to thee o. therwise it be doth to all men?

3 All them the wicked is in his prosperitie, then God changeth his state, and thus is his ordinance bringing forth these fannes.

4 In steade of comfort, being now at deathes doore, he had but them that mocked at him and discouraged him. 5 I see full that they seeke but to bere me. 6 Hee reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light, d. And answereth for thee: e. That these mine afflictions are the iust iudgements, though man knowe not the cause.



restrained, and his owne counsell shall cast him downe.

f Spanning, that the wicked are in continual danger.

8 For hee is taken in the net by his feete, and hee walketh vpon the snares.

9 The greene shall take him by the heele, & the thiefe shall come vpon him.

10 A snare is laid for him in the ground, and a trappe for him in the way.

11 Fearfulness shall make him afraid on every side, and shall drine him to his feete.

12 His strength shall be famine: and destruction shall be ready at his side.

13 He shall deuoure the inner partes of his skinne, [and] the first bozme of death shall deuoure his strength.

14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the King of feare.

15 Feare shall dwell in his house (because it is not his) [and] bymstone shall be scattered vpon his habitation.

16 His rootes shall be dried by beneath, and aboue shall his branch be cut down.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

18 They shall drine him out of the light vnto darknes, and chase him out of the world.

19 He shall neither haue some nor neyher among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonished at his day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

#### CHAP. XIX.

2 Job reponeth his friends, 15 And reciteth his miseries and grievous paines, 25 He asseureth himselfe of the generall resurrection.

**U**NTO Job answered, and sayd, 2 How long wil ye bere my soule, and torment me with wordes?

3 He haue now ten times reproched me, and are not ashamed: they are impudent toward me.

4 And though I had in deede erred, mine error remaineth with me.

5 But in deede if ye wil aduance your selues against me, and rebuke me for my reproche,

6 Know now, that God hath overthrowen me, and hath compassed mee with his net.

7 Beholde, I crye out of violence, but

I haue none answer: I crye, but there is no iudgement.

8 He hath hedged by my way that I can not passe, and he hath let darkenes in my pathes.

9 He hath spoyled me of mine honour, and taken the crowne away from mine head.

10 He hath destroyed me on every side, and I am gone: and he hath remoued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together, and made their waye vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, (though) I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, [and] when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone cleaueth to my skinne, and to my flesh, & I haue escaped with the skin of my teeth.

21 Haue pittie vpon me: haue pittie vpon me. (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute me, as God: and are not satisfied with my flesh?

23 Oh that my wordes were noble written! oh that they were written euen in a booke.

24 [And] grauen with an yron pen in lead, or in stone for euer!

25 For I am sure, that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin wormes destroy this body, yet shall I see God in my flesh.

27 Whome I my selfe shall see, and mine eyes shall beholde, and none other

Herein Job declarerth plainly that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.

Am.

[for]

g That which should nourish him, shall be consumed by famine.

h That is, some strong & violent death shall consume his strength: as the Eberwe woode signifieth, his members or partes.

i That is, with most great feare.

k Spanning, not truly come by.

l Though all the world would fauour him, yet God would destroy him and his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

a That is, many times, as Rebe. 4. 12.

b That is, I my selfe shall be punished for it, as yet haue not yete confessed.

c He hateth out againe into his passions, and declarerth still that his affliction cometh of God, though he be not able to feeble the cause in himselfe.

d Spanning, out of his afflictions.

e Spanning, his children, and whatsoever was deare vnto him in this world.

f Which is plucked up, and hath no more hope to grow.

g His manifold afflictions.

h Spine should hold frumme: by all these losses Job declarerth that touching the flesh he had great occasion to be moued.

i Which were hers and mine.

k Besides these great losses and most cruel bindings, he was touched in his owne person as foloweth.

l All my flesh was consumed.

m Seeing I haue these causes to complain, con-

demne me not as an hypocrite, specially ye which should comfort me.

n Is it not enough that God doeth punitively me, excepte you by reproches increase my sorowe?

o To see my body punished except ye trouble my minde?

p He protesteth that notwithstanding his sore passions his religion is perse-

que that he is not a blasphemour, as they imagined him.

q I doe not so insulte my selfe before my world, but I knowe that I shall come before my

great iudge, who shall be my deliuerer and Saviour.



[for me, though] my reines are consumed within me.

23 But ye said, why is he persecuted: And there was a deepe matter in me.

29 Be ye afraide of the sword: for the sword will be auenged of wickednesse, that ye may knowe that there is a iudgement.

God will be reuenged of this halte iudgement, wherebye you condemne me.

# CHAP. XX.

1 Zophar the Bethel, that the wicked and the couetous shall haue a short ende, 22 Though for a time they sleepe.

Then answered Zophar the Naamathite and sayd,

2 Doubtles my thoughtes cause mee to answere, and therefore I make haste.

3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of olde: [for] since God placed man vpon the earth:

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment:

6 Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perishe for euer, like his dung, and they which haue seene him, shall say, where is he:

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full [of the time] of his youth, and it shall lie downe with him in the dust.

12 When wickednesse was sweete in his mouth, [and] hee hid it vnder his tongue,

13 And fauoured it, & would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes [was] in the middes of him.

15 He hath deuoured substance, and he shall bonit it: [for] God shall draine it out of his bellie.

16 He shall sucke the gall of Aspes, [and] the bipers tongue shall slay him.

17 He shall not see the riuers, [nor] the floods [and] streames of home and butter.

18 He shall restore the labour, and shall deuoure no more: euen according to the substance [shall be] his exchange, and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, [and] hath spoiled houses which he builded not.

20 Surely he shall feele no quietnes in his body, [neither] shall he reserve of that which he desired.

21 There shall none of his meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, [and] the hand of all the wicked shall aslaue him.

23 He shall be about to fill his bellie, [but God] shall send vpon him his fierre wrath, and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the iron weapons, [and] the bow of Steele shall strike him through.

25 The arrow is drayne out, and cometh forth of the body, and shineth of his gall, so feare cometh vpon him.

26 All darkenes shall be hid in his secret places: fire that is not bloune, shall deuoure him, [and] that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The increase of his house shall go away: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage [that] he shall haue [of God] for his wordes.

Against god, thinking to excuse himselfe and to escape Gods hand.

# CHAP. XXI.

7 Job declareth howe the prosperitie of the wicked maketh them proude, 15 Inasmuch that they blaspheme God, 16 Their destruction is at hand, 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

But Job answered, and sayd,

2 Heare diligently my words, and this shall be in steade of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man: If it were so, how should not my spirit be troubled:

5 Marke me, and be abashed, and answere me, and therefore my mind must needs be troubled.

Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.

That is, these raueners and spoilers of the poore shall enioy their crime but for a time: for after God will take it from them and cause them to make restitution, so that it is but an exchange.

He shall leave nothing to his posteritie.

The wicked shall neuer be in rest: for one wicked man shall seek to destroy another.

Some reade, vpon his flesh, allowing to Job, whose flesh was smitten with a scable.

Some reade, of the quiter, All feare and feyghte shall light vpon him, when hee thinketh to escape.

That is, fire from heauen, or the fire of Gods wrath.

Meaning, the children of the wicked shall flow away like riuers and be dispersed in diuers places.

Thus God will plague the wicked.

How diligently markings of my woes shall be to me a great consolation.

As though he would say, I doe not talke with man, but with God, who will not

a He declarereth that two things moued him to speake: to wit, because Job seemed to touch him, and because he thought he had knowledge sufficient to confute him.

b His purpose is to prouoe Job to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

c Where as the father through ambition and enuie oppressed the poore, the children through powerie and malice shall seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Speaking, that he shall carie nothing away with him, but his sinne.

f As payson that is sweete in the mouth bringeth destruction, so it cometh into the body, as all vice at the first is pleasaunt, but afterward God turneth it to destruction.

g He compared euil gotten goods to the venom of aspes, which serpent is most dangerous: noting that Jobs great riches were not truly come by, and therefore God did plague him insly for the same.

h As though he would say, I doe not talke with man, but with God, who will not

lay



c He chargeth them as though they were not able to comprehend this feeling of Gods judgement, & reproveth them therefore to silence.

d God proueth against his adversaries that God punisheth not their long life, and prosperitie: so that we must not iudge God iust by what by the things that appeare to our eye.

e They haue store of childre, iustice & healthfull, & in their houses he answereth to that which Sophar alleges before.

f For being comforted with long sickness, g They desire nothing more then to be exempted from all tribulation that they shoulde beare to God: these Iob sheweth his adversaries, that if they reason on by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him.

h It is not their otine, but God onely leueth it vnto them.

i God keepe me from these prosperities.

k When God recompenseth his wickednes, he shall knowe that his prosperitie was but vaine.

l I knowe surely to the wicked prosperitie, and punisheth the good.

m Concerning their bodies: and thus he speaketh according to the common iudgement.

lay your hand vpon [your] mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore do the wicked liue, [and] were olde, and grow in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendereth, and calueth not: their colt calueth, and casteth not her calfe.

11 They leaue forth their children like sheepe, and their sonnes dance.

12 They take the taber and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly they go downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, & we should serue him: and what profite should we haue, if we should pray vnto him?

16 No, their wealth is not in their hand: [therefore] let the counsell of the wicked be farre from me.

17 How oft shall the candle of the wicked be put out: and their destruction come vpon them: he will deuide [their] liues in his wrath.

18 They shalbe as stubble before the winde, and as chaffe that the storme carrieth away.

19 God will lay by the sorrow [of the father] for his children: when he rewardeth him, he shall knowe it.

20 His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.

21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One dieth in his full strength, being in all ease and prosperitie.

24 His beastes are full of milke, and his bones runne full of marrow.

25 And another dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shal sleepe both in the dust, and the wormes shall couer them.

27 Wherefore, I know your thoughts,

and the enterprises, [where with] ye doe me wrong.

28 For ye say, where is the prince of house: and where is the tabernacle of the wicked dwelling?

29 Say ye not: aske them that go by the way: and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, [ & ] they shalbe brought forth to the day of wrath.

31 Who shall declare his way to his face: and who shall rewarde him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The slime balley shalbe sweet vnto him, & euery man shall drab after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answers there remaine but lies:

to an account. e He shalbe glad to lie in a slime pit, which before could not be content with a ropell palace. f Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

#### CHAP. XXII.

a Eliphaz affirmed that Iob is punished for his sinnes. b He accuseth him of innumerable sinnes. c And that he denied Gods prouidence. d He exhorteth him to repentance.

**W**hen Eliphaz the Temanite answered, and said,

2 What a man be profitable vnto God, as hee that is vile, may be profitable to himselfe:

3 Is it any thing vnto the Almighty, that thou art righteous: or is it profitable to him, that thou makest thy wayes bright?

4 Is it for feare of thee that he will accuse thee: or go with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, & hast withheld bread from the hungry.

8 But the mighty man had peace, and he that was in authority, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Where darkenes that thou shouldest not see, and abundance of waters shall couer thee.

12 Is not God on his high in the heauen:

ye would say, If thou passe not for men, yet consider the bright of Gods maiestie,

e Thus they called Iob as though he were in derision, concluding that it was destroyed because he was wicked.

f Which through long travelling haue experience and tokens hereof, to wit, that the wicked do profane the goodly name of the Lord.

g Though the wicked dwell here, yet God will punish him in the last day.

h Though men do flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him

to an account. i He shalbe glad to lie in a slime pit, which before could not be content with a ropell palace. f Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

a Though man were iust, yet God could haue no profite of this his iustice: and therefore hee will be merciful vnto him, he hath no regard to his iustice, but to his sinne.

b It is not for feare of thee that he will accuse thee: or go with thee into iudgement.

c Thou hast bene cruel and without charity, and dwelt do nothing for y poore, but for thine owne advantage.

d When thou wast in power and authority, thou dwelt not iustly, but hying.

e Thou hast not onely not shewed pittie, but oppressed them.

f That is, manifeste afflictions.

g He accuseth Iob of impietie & contempt of God, as though hee



h That lo much the more by that excellen worke thou mayest feare God, and reuerence him, i He repproueth Iob as though he denied Gods providence, & that he could not see the things that were done in this worlde, k Doue God hath punished them from the beginning, l He pouneth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe, m He answereth to that, which Iob had said, Chap. 21. 7, that the wicked haue prosperie in this worlde: desiring that he might not be partaker of the like, n He intercepeth at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the worlde, & by this means continueth his honour and glory: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies, o That is, the state and preservation of the godly is his vnder Gods wings, p Speaking of the wicked, q He exhorteth Iob to repentance and to returne to God, r God will refuge vnto thee all thy substance, s Which shall be in abundance like dust, t That is the fauour of God, u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom, x God will deliuer a whole countrey from perill, euen for the iust mans sake,

and behold <sup>h</sup> height of the <sup>h</sup> starres how he they are.

13 But thou sayest, how should God know: can he iudge through the darke cloude:

14 The cloudes hide him that he can not see, <sup>h</sup> he walketh in <sup>h</sup> circle of heauen.

15 Hast thou marked the way of the worlde, <sup>h</sup> wherein wicked men haue walked:

16 which were cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 which said vnto God, depart from vs, <sup>h</sup> asked what the Almighty could do for them.

18 Yet hee <sup>m</sup> filled their houses with good things: but let the counsel of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, <sup>h</sup> & the innocent shall laugh them to scorn.

20 Surely <sup>o</sup> our substance is hid: but the fire hath deuoured the remnant of <sup>p</sup> them.

21 Therefore acquaint thy seife, I pray thee, <sup>q</sup> with him, and make peace: thereby thou shalt haue prosperitie.

22 Become, I pray thee, the lawe of his mouth, and laye by his wordes in thine heart.

23 If thou returne to the Almighty, thou shalt be built by, <sup>h</sup> and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay by golde for <sup>h</sup> dust, and the golde of Ophir, as the flintes of the riuers.

25 Yea, the Almighty shall be thy defence, <sup>h</sup> thou shalt haue plenty of siluer.

26 And thou shalt then delight in <sup>h</sup> Almighty, and lift by thy face vnto God.

27 Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and hee shall establish it vnto thee, <sup>h</sup> & the light shall shine vpon thy wayes.

29 <sup>h</sup> When <sup>h</sup> others are cast downe, then shalt thou say, I am lifted by: and <sup>h</sup> God shall saue the humble person.

30 The innocent shall deliuer the <sup>h</sup> pland, and it shall be preferred by the purenes of thine handes.

#### CHAP. XXIII.

1 Job affirmeth that hee hath knowledg and feareth the power and censure of the Iudge, 10 And that hee is not punished onely for his finnes,

**B**

Ut Iob answered and said, 2 Though my talke be this day in <sup>h</sup> bitterness, and my plague greater then my grieving,

3 Would God <sup>h</sup> yet I knewe how to finde him, I would enter vnto his place.

4 I would pleade <sup>h</sup> cause before him, and fill my mouth with arguments.

5 I would know the wordes, <sup>h</sup> that hee would answer me, and would vnderstand what he would say vnto me.

6 Would he <sup>h</sup> pleade against me with <sup>h</sup> his great power: No, but he would put <sup>h</sup> strength in me.

7 There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 Beholde, <sup>h</sup> if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If I to <sup>h</sup> North where he worketh, yet I cannot see him: he wil hide himselfe in the South, and I cannot behold him.

10 But he knoweth my way, <sup>h</sup> & trieth me, <sup>h</sup> & I shall come forth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, <sup>h</sup> & I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one minde, and who can <sup>h</sup> turne him: yea, he doeth what his minde desireth.

14 For he will perforce that, which is decreed of me, and <sup>h</sup> many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God <sup>h</sup> hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in <sup>h</sup> darkenes, but he hath hid the darknes fro my face.

not Gods fauour, & yet was assured, that he had appointed him to a good end. i In many points man is not able to attaine to Gods iudgements, k That I should not be without feare, l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause,

#### CHAP. XXIII.

2 Job describeth the wickednesse of men, & sheweth what curse belongeth to the wicked, 12 How all things are governed by Gods providence, 17 And the destruction of the wicked,

**H**

ow should not the times be hid from the Almighty, seeing that they which knowe him, see not his dayes:

feeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked nor reuengeth the good. b When he punisheth the wicked and rewardeth the good,

a He sheweth the iust cause of his complaining, & touching that Eliphaz had exhorted him to returne to God, b 22, 23, he declareth that he desireth nothing more: but it seemeth that God would not be foild of him, c Telling his absolute power and saying, Because I am God, I may do what I will, d In this merce he would giue me power to answer him, e When he of his mercy hath giuen strength to maintain his cause, f Speaking, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side of part fauour he turneth himselfe, g God hath the preeminence aboue me, <sup>h</sup> he knoweth my way: so wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth vnto me, then the meat where with the body is sustained, h Job confesseth that at this present he feeleth not Gods fauour, i In many points man is not able to attaine to Gods iudgements, k That I should not be without feare, l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause,

a Thus Job speaketh in his passions and after the iudgement of <sup>h</sup> his conscience, that is, that hee



2 [Some] remoue the land markes, that rob the flockes and feede<sup>c</sup> thereof.  
3 They leade away the asse of the fatherlesse: [and] take the widowes oyle to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

5 Beholde, [others as] wilde asses in the wilderness, go forth to their busines, and arise early for a pray: the wilderness giueth<sup>c</sup> him [and] his children foode.

6 They reape<sup>f</sup> his prouision in the field, but they gather the late s bintage of the wicked.

7 They cause<sup>f</sup> naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaines,<sup>b</sup> and they embrace the rocks for want of a couering.

9 They plucke<sup>f</sup> fatherles<sup>s</sup> from the breast, and take the pledge<sup>k</sup> of the poore.

10 They cause him to go naked without clothing, and take the gleining from the hungrye.

11 They that make oyle<sup>l</sup> betweene their walles, and treade their wine presses, suffer thirst.

12 When<sup>m</sup> crye out of the citie, and the soules of the blame<sup>n</sup> crye out: yet God doeth<sup>n</sup> not charge them with follie.

13 These are they, that abhorre the light: they knowe not the wayes thereof, nor continue in the paths thereof.

14 The murderer riseth early [and] killeth the poore and the needie: and in the night he is as a thiefe.

15 The eye also of the adulterer waiteth for the twilight, and saith, None eye shall see me, and disguileth his face.

16 They digge through houses in the darke, [which] they marked for themselves in the day: they knowe not the light.

17 But the morning [is] euen to them as the shadowe of death: if one knowe them, [they are] in the terrours of the shadow of death.

18 He is swift vpon the waters: their portion shalbe cursed in p earth: he will not beholde the way of the vineyards.

19 [As] the drie ground and heat consume the snowe waters, [so shall] the graue<sup>q</sup> the sinners.

c And for crueltye and oppression dare not theue their faces.  
d That is, spare no diligence.  
e He and his, line by robbing and murdering.  
f Speaking, the poore mans.  
g Signifying, that one wicked man will not spare another, but for necessity.  
h The poore are taken by the wicked into rocks and holes, where they can not see by the daye the same.  
i That is, they so poyse and pille the poore widow, that she cannot haue to sustaine her selfe, that she may be able to giue her childre surke.  
k That is, his garment, wherewith he should be couered w<sup>th</sup> cladd.  
l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are p<sup>er</sup> need for hunger.

m For the great oppression and extortion.  
n Exp out and call for vengeance.  
o God doeth not condemne the wicked, but seemeth to passe over it by his long silence.  
p That is, Gods woyle, because they are reppoynted thereof.

q By these particular vices, and the licence thereunto, hee would prouoe that God punisheth not the wicked and reuengeth the iust.

r He fleeth to the waters for his succour.

s They thinke that all the world is bent against them, and dare not goe by the way.

t As the drye ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue.

u Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this point God commeth to himselfe and sheweth his condescension.

x He sheweth why the wicked shal not be lamented, because hee did not pittie others.

y He declareth that after that the wicked haue destroyed the weakest, they will do like to the stronger, and therefore are iustly p<sup>er</sup>uented by no man can

20 The pittful man shall forget him: the worzme [shall feele] his sweetnes: he shalbe no more remembered, and the wicked shall be broken like a tree.

21 He<sup>z</sup> doeth euill intreat the barren, that doeth not beare, neither doeth hee good to the widowe.

22 He draweth also the<sup>z</sup> mightie by his power, [and] when hee riseth by, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes [are] vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought low as all [others]: they are destroyed, and cut off as the top of an eare of corne.

25 But if it be not<sup>z</sup> so, where is hee? [or] who will proue me a liar, and make my wordes of no baluie?

Gods iudgements. z That is, that contrary to your reasoning giue a perite reason of Gods iudgements, let me be reppoynted.

## CHAP. XXV.

Widdan p<sup>ro</sup>ueth that no man is cleane nor without sinne before God.

Then answered Widdan the Sybutee, and said,

2<sup>a</sup> Power and feare [is] with him, that maketh peace in his high places.

3 Is there any number in his armies: and vpon whome<sup>b</sup> shall not his light arise?

4 And howe may a man be iustified with God: or how can he be cleane, that is borne of woman?

5 Beholde, he wil giue no light to the moone,<sup>c</sup> and the starres are vncleane in his sight.

6 Howe much more man, a worzme, euen the sonne of man, [which is but] a worzme?

moone and starres can not haue that light, which is giuen them, of God, man haue any excellencie, but of God.

## CHAP. XXVI.

Job sheweth that man can not helpe God, and p<sup>ro</sup>ueth it by his myracles.

At Job answered, and said, 2<sup>a</sup> Whome helpest thou: him that hath no power: saiest thou the arme that hath no strength?

3 Whome counellest thou: him that hath no wisdom: thou<sup>b</sup> shewest right well as the thing is.

4 To whome dost thou declare [these] wordes: or whose spirite cometh out of thee?

Thou dost not apply it to the purpose. c That is, mooueth thee to speake thus?

u.iii.

5 The

Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this point God commeth to himselfe and sheweth his condescension.  
x He sheweth why the wicked shal not be lamented, because hee did not pittie others.  
y He declareth that after that the wicked haue destroyed the weakest, they will do like to the stronger, and therefore are iustly p<sup>er</sup>uented by no man can

a His power is so p<sup>ro</sup>uoe, that albeit God triu and afflict the iust, yet looke after hee sendeth prosperitie, and because hee did not so to Job, hee concludeth that hee is wicked.

b Alas can hee hide him from his p<sup>re</sup>sence?  
c That is, be iust in respect of God?

d If God shew his power, the man shalbe cleane, much lesse can

e Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficient.

f By Gods hee halts, who hath no neede of the defence.

g But thou



d Iob beginneth to declare the force of Gods power and providence in the mines and metals in the deepe places of the earth.

e There is nothing but in the bottom of the earth, but he seeth it.

f Speaking, the grave where things putrifie.

g He causeth the whole heaven to turne about the North pole.

h That is, he hideth the heavens, which are called his throne.

i So long as the world endureth.

k Not that heaven hath pillars to uphold it, but he speaketh by a similitude, as though he would say.

l Which is a figure of starrs fashioned like a serpent, because of the crookednes.

m If these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appear, if we were able to comprehend all his works.

n Which here, in another mans possession of garment, but is soone shaken out.

o He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honourably.

p The East winde shall take him away, and hee shall depart: and it shall hurie him out of his place.

q Every man shall clasp their hands at him, and hille at him out of their place.

r The flood breaketh out against the inhabitant, and the waters forgotten of the foot, being higher then man, are gone away.

s Out of the same earth cometh bread, and under it, as it were fire is turned up.

t The stones thereof are a place of sapphires, and the dust of it is golde.

u There is a path which no fowle hath knownen, neither hath the kites eye seene it.

v Stone of cole, which easily conceiteth fire.

w He alludeth to the mines & secrettes of nature, which are under the earth, whereinto neither soules nor beasts can enter.

x That is, what God reserveth to himselfe, a whereof he giveth not the knowledge to all.

y That is, these secrette assignments of God, and yet do not understand them.

z Why maintainest thou this error?

a Thus will God order the wicked, and punish him, even unto his posteritie.

b I shall lament him.

c Which here, in another mans possession of garment, but is soone shaken out.

d He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honourably.

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j Stone of cole, which easily conceiteth fire.

k He alludeth to the mines & secrettes of nature, which are under the earth, whereinto neither soules nor beasts can enter.

5 The dead things are fourmed under the waters, and meeve unto them.

6 The graue is naked before him, and there is no covering for destruction.

7 Hee stretcheth out the North over the empty place, and hangeth the earth upon nothing.

8 He bindeth waters in his cloudes, and the cloud is not broken under them.

9 Hee holdeth backe the face of his throne: and spreadeth his cloud upon it.

10 He hath set boundes about the waters, untill the day and night come to an ende.

11 The pillars of heaven tremble and quake at his reproche.

12 The sea is calme by his powder, and by his understanding hee smiteth the pride [therof].

13 His Spirit hath garnished the heavens, [and] his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but holbe little a portion heare we of him: and who can understand his fearful powder:

15 I will teache you [what is] in the hand of God, [and] I wil not conceale that which is with the Almighty.

16 Beholde, all ye your selues have seene it: why then doe you thus vanish in vanitie:

17 This is the portion of a wicked man with God, & the heritage of tyrants, [which] they shall receive of the Almighty.

18 If his children be in great number, the sword [shall destroy] them, and his posteritie shall not be satisfied with bread.

19 His remnant shall be buried in death, and his widowes shall not weepe.

20 Though he should heape up silver as the dust, & prepare raiment as the clay,

21 He may prepare it, but the rust shall put it on, and the innocent shall divide the silver.

22 He buildeth his house as a mothe, and as a lodge the watchman maketh.

23 When the riche man sleepeth, he shall not be gathered [to his fathers]: they opened their eyes, & he was gone.

24 Terros shall take him as waters, [and] a tempest shall carie him away by night.

25 The East winde shall take him away, and hee shall depart: and it shall hurie him out of his place.

26 And God shall cast upon him and not spare, [though] hee would faine flee out of his hand:

27 Every man shall clasp their hands at him, & hille at him out of their place.

28 The flood breaketh out against the inhabitant, [and] the waters forgotten of the foot, being higher then man, are gone away.

29 Out of the same earth cometh bread, and under it, as it were fire is turned up.

30 The stones thereof are a place of sapphires, and the dust of it is golde.

31 There is a path which no fowle hath knownen, neither hath the kites eye seene it.

32 Stone of cole, which easily conceiteth fire.

33 He alludeth to the mines & secrettes of nature, which are under the earth, whereinto neither soules nor beasts can enter.

34 The reward of the wicked.

35 The reward of the wicked.

36 The reward of the wicked.

37 The reward of the wicked.

#### CHAP. XXVII.

3 The constancie and perfitnes of Iob. 13 The reward of the wicked and of the tyrants.

1 Drouer Iob proceeded and continued his parable, saying,

2 The living God hath taken away my iudgement: for the Almighty hath put my soule in bitterness.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednes, & my tongue hath vtter no deceit.

5 God forbid, that I should iustifie you: until I die, I wil neuer take away mine innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reprove me of my dayes.

7 Mine enemies shall be as the wicked, and he that riseth against me, as the unrighteous.

8 For what hope hath the hypocrite when hee hath heaped up riches, if God take away his soule:

9 Will God heare his crye, when trouble cometh upon him:

10 Will he set his delight on the Almighty: Will he call upon God at all times:

11 I will teache you [what is] in the hand of God, [and] I wil not conceale that which is with the Almighty.

12 Beholde, all ye your selues have seene it: why then doe you thus vanish in vanitie:

13 This is the portion of a wicked man with God, & the heritage of tyrants, [which] they shall receive of the Almighty.

14 If his children be in great number, the sword [shall destroy] them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes shall not weepe.

16 Though he should heape up silver as the dust, & prepare raiment as the clay,

17 He may prepare it, but the rust shall put it on, and the innocent shall divide the silver.

#### CHAP. XXVIII.

Iob sheweth that the wisdom of God is unsearchable.

1 The silver surely hath his veine, and the gold his place, [where] they take it.

2 Iron is taken out of the dust, and brasse is molte out of the stone.

3 God putteth an ende to darkenes, and he trieth the perfect of all things: he letteth a bond of darkenes, and of the shadow of death.

4 The flood breaketh out against the inhabitant, [and] the waters forgotten of the foot, being higher then man, are gone away.

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10 The reward of the wicked.

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12 The reward of the wicked.

13 The reward of the wicked.

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15 The reward of the wicked.

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That is, these secrette assignments of God, and yet do not understand them.

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Thus will God order the wicked, and punish him, even unto his posteritie.

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The reward of the wicked.



8 The lions whelpes haue not wak-  
ked it, nor the lion passed thereby.

9 He putteth his hand vpon <sup>g</sup> rocks,  
and ouerthroweth the mountaines by  
the rootes.

10 He breaketh riuers in the rockes,  
and his eye seeth euery precious thing.

11 He bindeth the floods, that they do  
not ouerflowe, and the thing that is hid,  
bringeth he to light.

12 But where is wisdomes founde?

13 Can knoweth not <sup>h</sup> the price there-  
of: for it is not found in the land of the  
liuing.

14 The depth saith, It is not in me:  
the sea also saith, It is not with me.

15 <sup>i</sup> Golde shall not be giuen for it, nei-  
ther shall siluer be weighed for the price  
thereof.

16 It shall not be valued with the  
wedde of gold of Ophir, [nor] with the  
precious onir, nor the saphir.

17 The gold nor the chrysell shall be  
equall vnto it, nor the exchange [shalbe]  
for plate of fine gold.

18 No mention shalbe made of corall,  
nor of the <sup>j</sup> gabbyl: for wisdomes is more  
precious then perles.

19 The Topaz of Ethiopia shall not  
be equall vnto it, neither shall it be valu-  
ed with the wedde of pure gold.

20 Whence then cometh wisdomes,  
and where is <sup>k</sup> place of vnderstanding,

21 Seeing it is hid from the eyes of all  
the liuing, and is hid from the <sup>l</sup> foules of  
the heauen:

22 Destruction and death say, We  
haue heard the same thereof with our  
eares.

23 [But] God vnderstandeth <sup>m</sup> way  
thereof, and hee knoweth the place  
thereof.

24 For he beholdeth the endes of the  
worlde, [and] seeth all that is vnder  
heauen,

25 To make <sup>n</sup> weight of the Windes,  
and to weigh the Waters by measure.

26 When he made a decree for <sup>o</sup> raine,  
and a way for the lightning of the thun-  
ders,

27 Then did he see it, and counted it:  
he prepared it and also considered it.

28 And vnto man he saide, Beholde,  
<sup>p</sup> the feare of the Lord is wisdomes, and  
to depart from euill [is] vnderstanding.

29

**S** Job proceeded and conti-  
nued his parable, saying,  
2 Oh that I were as <sup>q</sup> in  
times past, when God prefer-  
ued me!

3 When his <sup>r</sup> light shined vpon mine  
head: and when by his light I walked  
through the <sup>s</sup> darknes,

4 As I was in <sup>t</sup> dayes of my youth:  
When Gods prouidence [was] vpon my  
tabernacle:

5 When the Almighty was yet with  
me, [and] my children round about me:

6 When I washed my paths <sup>u</sup> with  
butter, and when the rocke polvred me  
out riuers of oyle:

7 When I went out to <sup>v</sup> gate, [even]  
to the iudgement seate, [and when] I  
caused them to prepare my seate in the  
streete,

8 The yong men sawe me, and <sup>w</sup> they  
themselves, and the aged arose, [and]  
stoode by,

9 The princes stayed talke, and layde  
their hand on their <sup>x</sup> mouth.

10 The voyce of princes [was] hid, and  
their tongue cleaued to the roofof their  
mouth.

11 And when the <sup>y</sup> eare heard mee, it  
blesed me: and when the eye saw [me],  
it gaue witness to <sup>z</sup> me.

12 For I deliuered the <sup>aa</sup> pooze that cry-  
ed, and the fatherlesse, and him that had  
none to helpe him.

13 The blessing of him that was reay-  
dy to perish, came vpo me, and I caused  
the widowes heart to reioyce.

14 I put <sup>ab</sup> on iustice, and it couered me:  
my iudgement [was] as a robe, and a  
croulne.

15 I was the eyes to the blind, and I  
was the feete to the lame.

16 I was a father vnto the pooze, and  
[when] I knew not the cause, I sought  
it out diligently.

17 I brake also the chawes of the vni-  
righteous man, and pluckt the pray out  
of his teeth.

18 Then I saide, I shall die in my  
<sup>ac</sup> nest, and I shall multiplie [my] dayes  
as the land.

19 [For] my roote is <sup>ad</sup> spied out by the  
water, and the delbe shall lie vpon my  
branche.

20 My glory shal renue toward me,  
and my bowle shall be restored in mine  
hand.

21 Vnto me men gaue eare, and wat-  
ted, and held their tongue at my counsell.

22 After

<sup>q</sup> Ebe. moneths  
before.

<sup>a</sup> Ethen I  
felt his fauour,  
<sup>b</sup> I was free  
from affliction.

<sup>c</sup> That is, he  
med by crueltie  
to be  
more present  
with me.

<sup>d</sup> By these so  
much as he  
declared the  
great prosperi-  
tie, that he  
was in, so that  
he had none  
occasion to be  
such a sinner  
as they accus-  
ed him.

<sup>e</sup> Being abas-  
med of their  
lightnes, and  
afraid of my  
granitie,  
<sup>f</sup> Acknowledg-  
ing my wisde-  
dome.

<sup>g</sup> All that  
heard me,  
praised me.

<sup>h</sup> Testifying  
that I did  
good iustice.

<sup>i</sup> Because his  
aduersaries  
did so much  
charge him  
with wicked-  
nes, he is com-  
pelled to ren-  
der a count of  
his life.

<sup>k</sup> That is, I  
did succore  
him that was  
in distresse, and  
so he had cause  
to praise me.

<sup>l</sup> I desired to  
do iustice, as o-  
thers did to  
weare costly  
apparel.

<sup>m</sup> That is, at  
home in my  
bed without  
all trouble, and  
vniquietnes.

<sup>n</sup> My felic-  
itie doth en-  
crease.

<sup>g</sup> Speaking,  
that there is  
no naturall  
meanes, wher-  
by man might  
attaine to the  
heavenly wisde-  
dome: which  
he meaneth  
by the foules,  
that sit by  
n. He maketh  
God onely the  
author of this  
wisdomes, and  
the giuer  
thereof.

<sup>h</sup> Prouerb. 1. 7.  
o He declareth  
that man hath  
so much of this  
heavenly wisde-  
dome, as hee  
secretly by  
feare of God,  
and departing  
from euill.

# CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past, 7, 21. His  
austhoritie, 1, 2. Justice and equitie,



o That is, was pleasant unto them.  
p As the nye groweth in the raine.  
q That is, they thought it not to be a lett, or they thought not to be troubled with it.  
r They were afraid to offend me, & cause me to be angry.  
s I had them at commandment.

22 After my words they replied not, and my talke dropped vpon them.

23 And they wayted for me, as for the raine, and they opened their mouth as for the latter raine.

24 [If] I laughed on them, they beleued it not: neither did they cause the light of my countenance to fail.

25 I appointed out their way, and did lit as chiefe, and dwelt as a king in the armie, [and] like him that comforteth the mourner.

## CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 22 Because of his aduersitie and affliction, 23 Death is the houle of all flesh.

**B**E knowe they that are younger then I, mocke mee: yea, they whose fathers I haue refused to set with the dogges of my flockes.

2 For whereto should the strength of their handes haue serued me, [seeing] age perished in them?

3 For pouertie & famine [they were] solitarie, fleeing into the wilderness, which is darke, desolate and waste.

4 They cut vp nettles by the bushes, and y winter rootes [was] their meate.

5 They were chased forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwell in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the thistles they gathered themselves.

8 [They were] the children of foolles and the children of vilaines, which were more vile then the earth.

9 And now am I their song, and I am their talke.

10 They abhorre me, [and] flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my corde and humbled me, s they haue loosed the ydle before me.

12 The youth rise vp at my right hand: they haue pushed my feete, & haue trode on me [as on] the paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none helpe.

14 They came as a great breache of waters, and vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: [and] they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is now poured out vpon me, and the dayes of affliction haue taken hold on me.

17 I pearce my bones in paine, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, [which] compasseth me about as the colar of my coate.

19 He hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare mee, neither regardest me: [when] I stand vp.

21 Thou turnest thy selfe cruelly against me, and art enemie vnto me with the strength of thine hand.

22 Thou takest me vp [and] causest me to ride vpon the wind, and makest my strength to faile.

23 Surely I knowe that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtles none can stretch his hand vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble: Was not my soule in heauines for the poore?

26 Yet when I looked for good, evil came vnto me: and when I waited for light, there came darknes.

27 My bowels did boile without rest: [for] the dayes of affliction are come vpon me.

28 I wet mourning without sunne: I stood vp in the congregation: [and] cryed.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with heate.

31 Therefore mine harpe is turned to mourning, and mine organs into voyce of them that weepe.

## CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

**I** made a covenant with mine eyes: why then shoulde I thinke on a mayd?

2 For what portion should I haue of God from aboue: and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked and strange

1 My life faileth me, and I am as halfe dead.  
m Speaking, sorrow.

n That is, God hath brought me into contempt.  
o He feareth not this to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.  
p He compasseth his afflictions to a tempt of his wisdom.  
q Or, wisdom, or Lawe.  
r None can deliuer mee thence though they lament at my death.  
s In stead of comforting they mocked at me.

t Not delighting in any worldly thing, no not so much as in the life of the sunne.

u Lamenting them that were in affliction, and mouing others to pitie them.  
v I am like the wild beasts that desire most solitarie places.

w With the heate of affliction.

a That is, mine estate is changed, & whereto the ancient men were glad to do me reuerence, the young men now contemne me.  
b Speaking, to be my they-heards, or to keepe my dogges.  
c That is, their fathers died for famine before they came to age.  
d Or, malous.  
e Iob telleth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, such as he here describeth.  
f They make songs of me, & mocke at my miserie.  
g God hath taken from me the force, credit, and autoitie, wherewith I kept them in subiection.  
h He said to the young men who they saw him, his children, as chap. 29. s.  
i Now in his miserie they were impudent and licentious.  
k That is, they thought by all means how they might destroy me.  
l They neede none to helpe them.  
m By my calamitie they took an occasion against me.



c Job declar-  
eth that the  
fear of God  
was a hynde to  
stop him from  
all wickednes.

strange punishment to the workers of iniquitie:

4 Doeth not he beholde my wayes and tell all my steps:

5 If I haue walked in banitie, or if my foote hath made haste to decrete,

6 Let God weigh me in the iust bal-  
lance, & he shall know mine vprightnes.

7 If my steppes hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sowe, and let another eate: yea, let my plantes be rooted out.

9 If mine heart hath bene deceived by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife grinde vnto another man, and let other men boile dolbne by on her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my mayde, when they did contend with me,

14 What then shall I do when God standeth by: and when hee shall visite me, what shall I answer?

15 Be that hath made me in my wombe, hath he not made him: hath not hee alone fashioned vs in the wombe:

16 If I restrained the pooze of their desire, or haue caused the eyes of the widow to faile,

17 Or haue eaten my morsels alone, and fatherles hath not eaten thereof,

18 (For fro my youth he hath growne by with me as with) a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue seene any perishe for want of clothing, or any pooze without couering,

20 If his loynes haue not blessed me, because he was warned with the fleece of my sheepe,

21 If I haue lift by mine hand against the fatherles, when I saide that I might helpe him in the gate,

22 Let mine arme fall from my shoulder, and mine arme be broken fro the bone.

23 For Gods punishment was fearefull vnto me, and I could not be deliuered from his highnes.

24 If I made golde mine hope, or

haue laid to the wedge of gold, [Thou] art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined, or the moone, walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to be condemned: for I had denyed God above)

29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,

30 Neither haue I suffered my mouth to lince, by wishing a curse vnto his soule.

31 Did not the men of my tabernacle say, who shall giue vs of his flesh: we cannot be satisfied.

32 The stranger did not lodge in the streete, [but] I opened my doores vnto him, that went by the way.

33 If I haue hid my lince, as Adam, concealing mine iniquitie in my bosome,

34 Though I coude haue made a feard a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the doore.

35 Oh that I had some to heare me beholde my signe that the Almighty will witness for me: though mine aduersarie should write a booke against me,

36 Would not I take it vpo my shoulder, [and] bind it as a crowne vnto me:

37 I will tell him the number of my goings, and go vnto him as to a prince.

38 If my land cry against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without lince: or if I haue grieved the soules of the maisters thereof,

40 Let thistles grow in steade of wheat, and cockle in the stead of barley.

THE F WORDS OF IOB

ARE ENDED.

him account of all my life, without feare. d As though I had withholde these wages that laboured in it. e Meaning, that he was no better no other no extortioner.

f That is, the talke which he had with his three friends.

CHAP. XXXII.

1 Elihu reioyneth them of folly. 2 Age maketh not a man wise, but the spirit of God,

3 These three men ceased to answer Job, because hee esteemed himselfe iust.

4 Then the wrath of Elihu the

These three men ceased to answer Job, because hee esteemed himselfe iust.

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These three men ceased to answer Job, because hee esteemed himselfe iust.

Then the wrath of Elihu the

d He sheweth wherein his vprightnes standeth, that is, in almu-  
ne hee was blameles before men, and sinned not against the se-  
cond table,  
e That is,  
hath accom-  
plished the  
full of mine  
eye,  
f Accorping to the curse of the lawe,  
Deut. 28. 27.  
g Let her be made a flume,  
h He sheweth that albeie ma-  
neglect the pu-  
nishment of ad-  
ulterie, yet  
the wrath of  
God will ne-  
uer cease till  
such be de-  
stroyed,  
i When they  
thought them-  
selues cull con-  
treated by me,  
k If I had  
oppressed o-  
thers, howe  
shoulde I haue  
escaped Gods  
iudgement?

l He haue mo-  
ueto shewe  
pittie vnto ser-  
uants, because  
they were  
Gods crea-  
tures as hee  
was,

m By long  
waiping for  
her request,  
n He nour-  
ished the father-  
les and main-  
teined the wi-  
dowes cause,  
o To oppresse  
him and doe  
him iniurie.

p Let me rotte  
in pieces,

q I refrained  
not from sin-  
ning for feare  
of men, but  
because I fea-  
red God,

r Elihu reioyneth them of folly.

s Age maketh not a man wise, but the spirit of God,

t These three men ceased to answer Job, because hee esteemed himselfe iust.

u Then the wrath of Elihu the

v These three men ceased to answer Job, because hee esteemed himselfe iust.

w Then the wrath of Elihu the

f If I had  
spont of my  
worship pro-  
prie and so-  
licitie, which is  
ment by the  
shining of the  
sunne & bright-  
nesse of the  
moone,

g I mine  
ohne dongs  
delighted me,  
h Putting  
confidence in  
my thing, but  
in him alone,  
i My seruants  
moued me to  
be reuenger of  
mine enemye,  
yet did I ne-  
uer wish him  
hurt.

k And noe  
confessed it  
freely: where-  
by it is eu-  
ident that he  
indulged him-  
selfe before  
men and not  
before God,

l That is, I  
reuerenced the  
most weak  
and contem-  
ned and was  
afraid to dis-  
sentience.

m I suffered  
them to speake  
cull of me and  
went not out  
of my house to  
revenge it.

n This is a  
sufficient to-  
ken of my right-  
eousnes, that  
God is my  
iustitice and  
will iustitie my  
cause.

o Should not  
this booke of  
his accusati-  
ons be a pynne  
and commen-  
dation to me?

p I will make  
him account of all my life, without feare.

q As though I had withholde these wages that laboured in it.

r Meaning, that he was no better no other no extortioner.

s That is, the talke which he had with his three friends.

t Elihu reioyneth them of folly.

u Age maketh not a man wise, but the spirit of God,

v These three men ceased to answer Job, because hee esteemed himselfe iust.

w Then the wrath of Elihu the

x These three men ceased to answer Job, because hee esteemed himselfe iust.

y Then the wrath of Elihu the

z These three men ceased to answer Job, because hee esteemed himselfe iust.



a Which came of Buz y sonne of Babeli. b As the Chaldee paraphrase readeth, Buzim. c By making himselfe innocent, and by charging God of rigour.

the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wrath, [I say,] was kindled against Iob, because he iustified himselfe more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, [and] yet condemned Iob.

4 Now Elihu had waited till Iob had spoken: for they were more ancient in yeeres then he.

5 So when Elihu sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite answered, and said, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to thewe yow mine opinion.

7 [For] I sate, The dayes shall speake, and the multitude of yeeres shall teache wisdom.

8 Surely there is a spirit in man, but the inspiration of the Almighty giveth understanding.

9 Great men are not [allway] wise, neither do the aged [allway] understand iudgement.

10 Therefore I say, heare me, [and] I will shew also mine opinion.

11 Beholde, I did waite vpon your wordes, [and] hearkened vnto your knowledge, whyles you sought out reasons.

12 Pea, when I had considered you, lo, there was none of you that reproveth Iob, nor answered his wordes:

13 Least ye should say, we haue found wisdom: [for] God hath cast him downe, [and] no man.

14 Yet hath hee not directed [his] wordes to me, neither will I answer him by your wordes.

15 [Then] they fearing, answered no more, [but] left off their talke.

16 When I had waited [for] they spake not, but stood still [and] answered no more.

17 [Then] answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, [and] the spirit within me compelleth me.

19 Beholde, my belly is as the wine, which hath no vent, [and] like the new bottels that burst.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of

man, neither will I giue titles to man. 22 For I may not giue titles, lest my speaker should take me away suddenly, speake the very truth.

23 The Chety word signifieth, to change the name, as to call a fool a wise man: meaning, he would not cloke y<sup>e</sup> truth to flatter men.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers means to instruct man and to vnto him from kinne. 19, 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered, giueth thanks to God.

Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde now, I haue opened my mouth: my tongue hath spoken in to all my wordes.

3 By wordes [are] in the brightness of mine heart, and my lippes shall speake pure knowledge.

4 The Spirit of God hath made me, and the breath of Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe [and] stand before me.

6 Beholde, I am according to thy wish in Gods stead: I am also furnished of the clay.

7 Beholde, my terrour shall not feare thee, neither shall mine hand be heauie vpon thee.

8 Doubtes thou hast spoken in mine eares, and I haue heard the voyce of [thy] wordes.

9 I am cleane, without sinne: I am innocent, & there is none iniquitie in me.

10 Lo, he hath found occasions against me, and counted me for his enemy.

11 He hath put my feete in the stocks, and looketh narrowly vnto al my pathes.

12 Beholde, in this hast thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strue against him: for he doeth not giue account of all his matters.

14 For God speaketh once or twise, and one seeth it not.

15 In dreames [and] visions of the night, when sleepe falleth vpon men, and they sleepe vpon [their] beds.

16 Then he openeth the eares of men, euen by their corrections, [which] hee hath sealed.

17 That he might cause man to turne away from [his] enterpryse, and that he might hide the pride of man.

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

What end God doeth afflictions: to heate dolours mans pride, & to turne him to euill.

m. I will neither haue regard to riches, credit, nor authority, but will change the name, as to call a fool a wise man: meaning, he would not cloke y<sup>e</sup> truth to flatter men.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me. b Because God had willed to dispute his cause with God, Chap. 16, 21, so that he might do it without feare. c Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because here is a man made of the same matter that he is.

e I will not handle thee so roughly as these others haue done. d He repeateth Iobs wordes, whereby he protested his innocence in diuers places, but specially in the 12, 15, and 30 Chapter. e The cause of his iudgements is not alwayes declared to man. f Though God by sundry examples of his iudgements sheweth to man, yet is reason thereof is not knowne. g Though God should speake, yet he is not understood. h God saith he speaketh commonly, either by visions to teach by cause of his iudgements, or else by afflictions, by his messenger. i That is, determined to send vnto them. j He sheweth, that he would not to turne him to euill.

e Hearing, the ancient, which haue experience,

f It is a speciall gift of God that man hath understanding, and commonly neither of nature nor by age.

g To proue that Iobs affliction came for his sinnes,

h And flatter your selues, as though you had overcome him.

i To wit, Iob,

k He doeth al most like arguments, but without reasoning, and reproches,

l I haue conceived in my minde great matter of reason,



k That is, his  
painefull and  
miserable life.  
l So them  
that shall bu-  
rie him.

m A man sent  
of God to de-  
clare his will.  
n A singular  
man, as one  
chosen out of  
a thousand,  
which is able  
to declare the  
great mercies  
of God vnto  
sinners: and  
wherein mans  
righteousness  
standeth, which  
is through the  
will of Jesus  
Christ & by  
thee.

o He sheweth  
charitie is a true  
token of Gods  
mercie toward  
sinners, when  
he causeth his  
woe to be  
preached vnto  
them.

p That is, the  
minister shall  
by the preach-  
ing of the  
woe pro-  
nounce vnto  
him the in-  
firmities of his  
sinnes.

q He shall  
feele Gods fa-  
uour and re-  
ioyce, declar-  
ing hereby,  
wherein han-  
dely the true  
joy of the faith-  
full: and that  
God will re-  
store him to  
health of body,  
which is a to-  
ken of his blessing.  
r God will forgive his sinnes & accept him as iust.  
s That  
is, done wickedly.  
t But my sinne hath bin the cause of Gods wrath toward me.  
u God will forgive the penitent sinner. x Speaking oft times, even as oft as a  
sinner doeth repent. y If thou doest of any thing, or fee occasion to speake a  
gainst it. z That is, to shew thee, wherein mans iudication consisteth.

19 He is also stricken with sorowe by  
on his bed, and the griefe of his bones  
[is] sore,

20 So that his life causeth him to ab-  
horre bread, and his soule damnie meate.

21 His flesh sayeth that it cannot be  
seene, and his bones [which] were not  
seene, clatter.

22 So his soule dazleth to the graue,  
and his life to the buriers.

23 If there be a messenger with him,  
[or] an interpreter, one of a thousand<sup>a</sup> to  
declare vnto man his righteousness,

24 Then will he haue<sup>b</sup> mercie vpon  
him, and will say, <sup>p</sup> Deliuere him, that he  
goe not downe into the pit: for I haue  
received a reuocation.

25 [Then] shall his flesh be<sup>c</sup> as flesh  
as a childe, [and] shall returne as in the  
dayes of his youth.

26 He shall pray vnto God, and he wil  
be fauourable vnto him, and he shall see  
his face with ioy: for he wil render vnto  
man his<sup>d</sup> righteousness.

27 He looketh vpon men, and if one  
say, I haue sinned, and peruerred right-  
eousnes, and it did not profite<sup>e</sup> me,

28 He wil deliuer his soule fro going  
into the pit, and his life shall see the light.

29 Lo, all these things will God  
worke: wisely or thyse with a man,

30 That he may turne backe his soule  
from the pit, to be illuminate in the light  
of the liuing.

31 Marke well, O Job, [and] heare  
me: keepe silence, and I will speake.

32 If there be<sup>f</sup> matter, and were me,  
[and] speake: for I desire to iustify thee.

33 If thou hast not heare me: hold thy  
tongue, & I will teach thee wisdom.

## CHAP. XXXIIII.

5 Elshu chargeth Job, that he called himself righteous, 12 He  
sheweth that God is iust in his iudgements. 24 God despoil-  
eth the mightie. 30 By him the hypocrite reigneth.

**M**oreouer Elshu answered,  
and sayd,

2 Heare my wordes, ye  
wise men, and hearken vnto  
me, ye that haue knowledge.

3 For the care tryeth the wordes, as  
the mouth tasteth meate.

4 Let vs seeke<sup>b</sup> iudgement among  
vs, and let vs know among our selues  
what is good.

5 For Job hath sayd, I am righte-

ous, and God hath taken away my  
iudgement.

6 Should I lye in my<sup>d</sup> right: my  
wound of the arrow is grieuous with-  
out my sinne.

7 What man is like Job, that drinketh  
scornfullnes like water?

8 Which goeth in the companie of  
them that worke iniquitie, and walketh  
with wicked men:

9 For he hath sayd, <sup>h</sup> It profiteth a  
man nothing that hee should walke  
with God.

10 Therefore hearken vnto me, ye  
men of wisdom, God forbid that wis-  
kednes [should be] in God, and iniquitie  
in the Almighty.

11 For he wil render vnto man [ac-  
cording to] his worke, and cause euery one  
to finde according to his way.

12 And certainly God wil not doe  
wickedly, neither wil the Almighty  
peruert iudgement.

13 Whome<sup>i</sup> hath he appointed ouer  
the earth beside himselfe: or who hath  
placed the whole world?

14 If<sup>k</sup> he set his heart vpon [man],  
and gather vnto himselfe his spirit, and  
his breath,

15 All flesh shall perish together, and  
man shall returne vnto dust.

16 And if thou hast understanding,  
heare this [and] hearken to the voyce of  
my wordes.

17 Shall he that hateth iudgement,  
gouerne: and wilt thou iudge him wick-  
ked that is most iust?

18 Wilt thou say vnto a King, [Thou  
art]<sup>l</sup> wicked: or to princes, [We are] vn-  
godly?

19 [How much lesse] to him that accep-  
teth not the persons of princes, & regar-  
deth not the riche, more then the poore:  
for they be all the worke of his hands.

20 They shall die suddenly, and the  
people shall be troubled at midnight,  
and they shall passe forth, and take a-  
way the mightie without hand.

21 For his eyes [are] vpon the wayes  
of man, and he seeth all his goings.

22 There is no darknes nor shadow  
of death, that the workers of iniquitie  
might be hid therein.

23 For he wil not lay on man so much,  
that he should<sup>m</sup> enter into iudgement  
with God.

24 He shall breake the mightie with-  
out seeking, & shall set vp other in their  
steade.

c That is,  
hath afflicted  
me without  
measure.

d Should I  
say, I am wick-  
ked, being an  
innocent?

e I am fier  
punished, then  
my sinne de-  
serueth.

f Which is  
compelled to  
reueile the re-  
uerend and  
fearnes of man  
for his fol-  
lowing worke.

g Speaking,  
that Job was  
like to the wick-  
ked, because he  
seemed not to  
glorifie himselfe  
in his iudge-  
ments.

h He wretched  
Job, whose  
woe sayd that  
Gods iudgement  
are oft times  
punished in this  
world, and the  
wicked go free.

i That is, true  
godly, as Gen.  
5:22.

k To destroy  
him.

l The heareth  
of life, which he  
gave man.

m If God  
were not iust,  
how could he  
gouerne the  
world?

n If man of  
nature were to  
speake euill of  
such as haue  
power, then  
much more  
ought they to  
be afraid to  
speake euill of  
God.

o When they  
chargee not for it.  
p The messen-  
gers of iudica-  
tion that God  
shall send.

q God doeth  
not afflict man  
about mea-  
sure, so that he  
should haue oc-  
casion to com-  
plain with him.

r For all his  
creatures are  
at hand to  
serue him, so  
that he needeth  
not to seeke  
for any helper.

a Which are  
extremes wile  
of the woloie.

b Let vs exa-  
mine the mat-  
ter together.



f. ſpake them  
manifeſt that  
they are wic-  
ked.

e. Declare the  
things that  
were ſeene.

u. ſpeaking  
openly in the  
ſight of all  
men.

x. By their  
cruelty and  
enirony.

y. When ſpea-  
king in the  
thyme of wi-  
ſdom.

z. Which ſhew  
the ſignifican-  
ce of creating ju-  
ſtice are diſtinct.

aa. porrices and  
oppreſſe the  
people, it is a  
ſigne that God

hath diſtinct  
backe his coun-  
tenance and  
fauour from  
that place.

ab. Onely it  
belongeth to  
God to mode-  
rate his cor-  
rections, and  
not vnto man.

ac. This ſer-  
mon ſpeaketh in  
the perſon of  
God, as it  
were nothing  
Job becauſe  
he would be  
wiſer then  
God.

ad. Will God  
wiſe thy counſel  
in doing his  
woyſes?

ae. Thus hee  
ſpeaketh in the  
perſon of God,  
as though Job  
ſhould chide  
and reſuſe af-  
liction at his  
pleaſure.

af. That he may  
ſpeak as much  
as he can, that  
we may an-  
ſwere him  
and all the wicked  
that ſhall vſe ſuch  
arguments.

ag. Hee ſtandeth  
ſtubbornly in the  
maintenance of  
his cauſe.

ah. Iob neuer  
ſpake theſe  
woyſes: but be-  
cauſe hee main-  
tained his in-  
nocencie, it ſeem-  
ed as though  
he would ſay,

ai. God ſoymen-  
ter him with-  
out iuſt cauſe.

aj. Such as are  
ing like error.

ak. If thou can-  
not controle  
the cloudes,  
wiſe thou pro-  
ſume to in-  
ſtruct God?

25 Therefore ſhall hee declare their  
woyſes: he ſhall turne the night, and  
they ſhall be deſtroyed.

26 He ſtriketh them as wicked men  
in the places of the ſeers,

27 Becauſe they haue turned backe  
from him, and would not conſider all  
his wayes:

28 So that they haue cauſed the voyce  
of the pooze to come vnto him, and he  
hath heard the crye of the afflicted.

29 And when hee giueth quietnes, who  
can make trouble: and when hee hideth  
his face, who can beholde him, whether

it be vpon nations, or vpon a man onely:

30 Becauſe hee hypocrite doeth reigne,  
and becauſe the people are ſnared.

31 Surely it appertaineth vnto God  
to ſay, I haue pardoned, I will not  
deſtroy.

32 But if I ſee not, teach thou me: if I  
haue done wickedly, I wil doe no more.

33 Wil hee perſonne the thing through  
thee? thou haſt rejoyced in it, becauſe  
that thou haſt choſen, and not I, nolue  
ſpeake what thou knoweſt.

34 Let men of vnderſtanding tel me,  
and let a wiſe man hearken vnto me.

35 Job hath not ſpoken of know-  
ledge, neither were his wordes ac-  
cording to wiſedome.

36 I deſire that Job may be <sup>d</sup>tryed,  
vnto the ende touching the anſweres for  
wicked men.

37 For hee addeth rebellion vnto his  
ſinne: hee clappeth his hands among vs,  
and multiplieth his wordes againſt God.

38 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

39 For hee addeth rebellion vnto his  
ſinne: hee clappeth his hands among vs,  
and multiplieth his wordes againſt God.

40 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

41 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

42 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

43 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

44 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

45 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

46 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

47 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

48 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

49 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

50 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

51 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

52 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

7 If thou be righteous, what giueſt  
thou vnto him: or what retriueſt he at  
thine hand:

8 Thy wickednes [may hurt] a man  
as thou art: and thy righteouſnes [may  
proſite] the ſonne of man.

9 They cauſe many that are oppreſ-  
ſed, to crye, [Which] crye out for the vio-  
lence of the mightie.

10 But none ſaith, Where is God that  
made me, [which] giueth ſongs in the  
night:

11 Which teacheth vs more then the  
beaſtes of the earth, and giueth vs  
more wiſedome then the foules of the  
heauen.

12 Then they crye becauſe of violence  
of the wicked, but hee anſwereth not.

13 Surely God wil not heare vanitie,  
neither will the Almighty regarde it.

14 Although thou ſayeſt [to God],  
Thou wilt not regard it, yet iudge-  
ment is before him: truſt thou in him.

15 But nolue becauſe his anger haſt  
not bliſſed, nor called to count [the euill]  
with great extremitie,

16 Therefore Job openeth his mouth  
in vanitie, and multiplieth wordes with-  
out knowledge.

17 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

18 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

19 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

20 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

21 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

22 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

23 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

24 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

25 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

26 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

27 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

28 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

29 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

30 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

31 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

32 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

33 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

34 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

35 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

36 Therefore ſhall hee be <sup>d</sup>tryed, vnto  
the ende touching the anſweres for  
wicked men.

e. The wicked  
may hurt man  
e. cauſe him to  
cry, who if hee  
ſayeth to God,  
which ſenſeth  
comfor, ſhould  
be ſolaced.

f. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

g. God is iuſt,  
he will ſeeke  
thou iudgement  
of him.

h. For if he  
did puniſh thee,  
as thou deſer-  
ueſt, thou  
ſhouldeſt not  
be able to open  
the mouth.

i. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

j. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

k. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

l. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

m. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

n. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

o. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

p. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

q. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

r. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

s. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

t. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

u. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

v. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

w. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

x. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

y. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

z. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

aa. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

ab. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

ac. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

ad. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

ae. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

af. Becauſe  
they pray not  
in faith as ſee-  
ling Gods  
mercies.

# CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 Am his iuſtice, 9 And  
wherefore hee puniſheth. 13 The propretie of the wicked.

14 Eliu alſo proceeded, and ſaid,  
2 Suffer me a little, and I  
wil inſtruct thee: for I haue  
yet to ſpeak on Gods behalf.

3 I wil ſetch my knowledge afore  
off, and wil attribute righteouſnes vn-  
to my Maker.

4 For truly my wordes ſhall not be  
faile, [and] hee that is <sup>b</sup> perſe in know-  
ledge, [ſpeaketh] with thee.

5 Beholde, the mightie God caſteth  
alway none that is mightie [and] val-  
iant of courage.

6 Hee maintaineth not the wicked,  
but hee giueth iudgement to the afflicted.

7 Hee withholdeth not his eyes from  
the righteous, but they are <sup>b</sup> kings  
in the throne, where hee placeth them for-  
euer: thus they are exalted.

8 And if they be bound in fetters [and]  
tyed with the cordes of affliction,

9 Then wil hee ſheue them their  
woyſes, and their ſinnes, becauſe they  
haue bene proude.

10 Therefore hee wil not perſeue the wicked: but to the humble and afflicted  
heart hee will ſhewe grace.

11 Hee preferred the godly to honour. f. Hee will  
moue their hearts to ſeele their ſinnes that they may come to him by repen-  
tance, as hee did to Amathy.

12 Therefore hee wil not perſeue the wicked: but to the humble and afflicted  
heart hee will ſhewe grace.

13 Hee preferred the godly to honour. f. Hee will  
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tance, as hee did to Amathy.

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heart hee will ſhewe grace.

17 Hee preferred the godly to honour. f. Hee will  
moue their hearts to ſeele their ſinnes that they may come to him by repen-  
tance, as hee did to Amathy.



Iai. 1. 19.

g That is, in their follie of oblation, & so shall cause of their owne destruction. h Which are maliciously bent against God and flatter themselves in their vices. i When they are in affliction they seeke not to God for succour, as Aia. 2. Chp. 1. 6. 12. Reuel. 16. 11. k They die of some vyle death and that before they come to age. l If thou hadst bene obedient to God, he would haue brought thee to libertie and wealth. m Thou art altogether after the manner of the wicked: for thou dost murmur against the iustice of God, n God doeth punish thee, lest thou shouldst forget God in thy wealth, and so perish. o Be not thou curious in seeking the cause of Gods iudgements, when he doeth prosper any. p And so murmur against God through sympathie. q The workes of God are so manifest, that a man may see them afare off and know God by the same. r Our infirmitie hindreth vs so, that we can not attaine to the perfit knowledge of God. s That is, the rain cometh of these drops of water, which he keepeth in the cloudes. t Spaining, of the cloudes, which be called t Tabernacle of God,

10 He openeth also their care to discipline, and commandeth them that they returne from iniquitie.

11 \* If they obey and serue him, they shall end their dayes in prosperitie, and their yeeres in pleasures.

12 But if they wil not obey, they shall passe by the sword, and perish without knowledge.

13 But the hypocrites of heart increase wrath: [for] they call not when he bindeeth them.

14 Their soule dyeth in youth, and their life among the whozemongers.

15 Hee deliuereth the pooze in his affliction, and openeth their care in trouble.

16 Euen so would he haue taken thee out of the straight place [into] a broad place, & not shut vp beneath: and that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the iudgement of the wicked, [though] iudgement and equitie maintaine all things.

18 \* For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of giftes can deliuer thee.

19 Will he regard thy riches: he regardeth not golde, nor all them that excell in strength.

20 \* Be not carefull in the night, how hee despoyleth the people out of their place.

21 Take thou heede: looke not to iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him:

23 Who hath appointed to him his way: or who can say, Thou hast done wickedly:

24 Remember that thou magnific his worke, which men beholde.

25 All men see it, and men beholde it afare off.

26 Beholde, God [is] excellent, and we know him not, neither can the number of his yeeres be searched out.

27 When he restraineth the drops of water, the raine p[er]ueth down by the vapour thereof,

28 Which raine the cloudes doe drop [and] let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes [and] the thunders of his tabernacle:

30 Behold, he spreadeth his light vpon

on it, & couereth the bottome of the sea. 31 For thereby he iudgeth the people, and quietly meate abundantly.

32 Hee couereth the light with the cloudes, and commaundeth them to goe against it.

33 \* His companio sheweth him there: of, and there is anger in rising vp.

that he declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitful. 2 That is, one cloud to dash against another. a The cold vapour sheweth him: that is, the cloud of the iote exhalation, which being taken in the colde cloud mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise and thunder claps.

## C H A P. XXXVII.

2 Thou prouest that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The frost, 9 The whirlewind, 11 And the raine.

**A** This also mine heart is agitated, and is moued out of his place.

2 Heare the sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

4 After it a noise soundeth: he thundereth with the voyce of his maiestie, and he wil not stay them when his voyce is heard.

5 God thundereth maruelously with his voyce: hee worketh great things, which we know not.

6 For he saith to the snowe, Be thou vpon the earth: likewise to the small raine & to the great raine of his power.

7 With the force [thereof] he shutteth by every man, that all men may know his worke.

8 Then the beasts go into the denne, and remaine in their places.

9 The whirlewind cometh out of the South, & the colde from the North winde.

10 At the breath of God the frost is giuen, and the breadth of the waters [is] made narrowe.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloudes of his light.

12 And it is turned about by his gouernement, that they may doe whatsoeuer hee commaundeth them vpon the whole worlde:

13 whether it be for punishment, or for his land, or of mercie, he causeth it to come.

14 Hearken vnto this, O Job: stand

k Raine, colde, heate, tempests & such like are sent of God, either to punish man, or to prouide the earth, or to declare his fauour toward man, as Chap. 3. 6. 1.

F. f. ii. and



1 That is, the lightning to breake forth in the cloudes? m The cloudes sometime charged into rains, n In short, of haile, or such like, o As by thy clothes should keepe thee warme, when the South wind bloweth, r After then when any other winde bloweth? o For their clearnesse, p That is, our ignorance signifying that Iob was so presumptuous that he would controll the workes of God, q Hath God merited that any should tell him when man murmureth against him? r If God would destroy a man should he repine? s The cloudes stoppeth the shining of the sunne, that man can not see it till the winde haue chased away the cloud: and if man be not able to attain to the knowledge of these things, howe much lesse of Gods iudgements? t In Hebrew, golde: meaning, saye weather and cleare as golde, u Speaking, without cause.

and consider the wonderous workes of stone thereof:

15 Diddest thou knowe when God disposed them: and caused the light of his cloud to shine?

16 Hast thou knowen the varietie of the cloud, [and] the wonderous workes of him, that is perfite in knowledge?

17 [O] how thy clothes are warme, when he maketh y<sup>e</sup> earth quiet through the South winde?

18 Hast thou stretched out the heauens, which are strong, [and] as a molten<sup>o</sup> glasse?

19 Tell vs what we shall say vnto him: [for] we can not dispose [our matter] because of darkenes.

20 Shall it be tolde him when I speake: or shall man speake when hee shall be destroyed?

21 And no man see not the light, which shineth in the cloudes, but the winde passeth and denieth them.

22 The brightnesse cometh out of the North: the praise [thereof] is to God, which is terrible.

23 [It is] the Almighty: we can not finde him out: [he is] excellent in power and iudgement, & abundant in iustice: he<sup>a</sup> afflicteth not.

24 Let men therefore feare him: [for] he will not regard any that are vile in their owne conceite.

25 Let men therefore feare him: [for] he will not regard any that are vile in their owne conceite.

#### CHAP. XXXVIII

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice and prouidence of the Creator is knowne.

**W**hen answered the Lord vnto Iob out of the whirlewind, and sayd,

2 Who is this that darkeneth the counsaile by wordes without knowledge?

3 Girde by nowie thy loynes like a man: I will demand of thee and declare thou vnto me.

4 Where wast thou when I layd the foundations of the earth: declare, if thou hast vnderstanding,

5 Who hath layd the measures thereof, if thou knowest, or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who layd the corner

thereof? I seeing he could not iudge of those things which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements.

7 When the starres of the morning prayed [me] together, and all the children of God reioyced:

8 [O] who hath shut by the sea with doores, when it issued and came forth [as] out of the wombe:

9 When I made the cloudes [as] a couerung thereof, and darkened [as] the swadding bands thereof:

10 When I established my commandment vpon it, and set barres and doores,

11 And said, hitherto shalt thou come, but no farther, and here shall it stay thy proude waues.

12 Hast thou commanded the morning since thy dayes: hast thou caused the morning to knowe his place?

13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it?

14 [It is] turned as clay to facion, and all stand by as a garment.

15 And from the wicked their light shall be taken away, and the hee arme shalbe broken.

16 Hast thou entred into the bottoms of the sea: or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee: or hast thou seene the gates of the shadowe of death?

18 Hast thou percieued the breadth of the earth: tell if thou knowest all this.

19 Where is y<sup>e</sup> way where light dwelleth: and where is the place of darknes,

20 That thou shouldst receiue it in the boundes thereof, and that thou shouldst knowe the paths to the house thereof?

21 Knowest thou it, because thou wast then borne, and [because] the number of thy dayes [is] great:

22 Hast thou entred into the treasures of the snow: or hast thou seene the treasures of the hayle,

23 Which I haue hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, [which] scattereth the East winde vpon the earth?

25 Who hath deuoted the spowles for the raine: or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, [and] in the wilderness where there is no man:

27 To fulfill the wilde & waste place, and

c The starres and dumme creatures are sayd to praye for Iob, because his power, wisdom & goodness is manifest and knowne therein, f Speaking, the Angels, g As though the great sea were but as a little babe in the hands of God to turne to and fro, h That is, Gods decree and commandement, as ver. 10, i To wit, to rise, since thou wast borne? k As by his using in the night bene given to wickednes, cannot ascribe the light, but hide them selves, l The earth which seemed in the night to bene no forme, by the riling of the sunne is as it were created anew, and all things therein clad with newe beautie, m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God? n That thou mightest appoint it his way and times, o To punish mine enemies with them, as Eccl. 9. 18, Job. 10. 11,

a That his workes might haue greater maiestie, and that Iob might knowe with wisdom he had to doe, b As by seeking out the secret counsell of God by mans reason, maketh it more obscure and thereby his owne folle, c Because he had wished to dispute with God, Chap. 13. d God reasometh with him to declare his reasonnes, e Seeing he could not iudge of those things which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements,



p The peccat  
ureth it, as  
though it were  
poured with  
stone.

q Which  
flawes arise  
when p lumie  
is in Taurus,  
which is the  
spring time, &  
hying flowers.  
r Which flawes  
hyingeth in  
winter.

s Certaine  
flawes to cal-  
le: some think  
they were the  
cunelie signes.  
t The flawes  
flawes that are  
about him.

u Canst thou  
cause the hea-  
uently bodies  
to haue any  
pouere ouer  
the earthly bo-  
dies?

x In the se-  
cret partes of  
man.

y That is, the  
clouds, where  
in the water is  
conceined as in  
bottles.

z For when  
God doeth not  
open these bot-  
tles, the earth  
cometh to this  
inconuenience.

and to cause the bud of the herb to spring forth:

28 Who is the father of the raine: or Who hath begotte the drops of the dew?

29 Out of whole wombe came the yce: Who hath ingendred the frost of the heauen?

30 The waters are hid as [with] a stone: and the face of the depth is frozen.

31 Canst thou reſtraine the ſweete in-  
fluences [of] the Pleiades: or looſe the  
bandes of Orion?

32 Canst thou bring forth [Bazza-  
roth] in their time: canst thou also guide  
Arcturus with his fomes?

33 Knowest thou the course of hea-  
uen: or canst thou set the rule thereof in  
the earth?

34 Canst thou lift by thy voyce to the  
cloudes that the abundance of water  
may rouse thee?

35 Canst thou sende the lightnings  
that they may walke, and say vnto thee,  
Lo, here we are:

36 Who hath put wisdom in the  
reines: or who hath giuen the heart vn-  
derſtanding?

37 Who can number cloudes by Wis-  
dome: or who can cause to reale the bot-  
tles of heauen,

38 Whē the earth groweth into hard-  
nes, and the clots are fast together:

## CHAP. XXXIX.

The boundtie and prouidence of God, which extendeth euen to the pong rauens, giueth man full occasion to praise his con-  
dence in God. 37 Job conſidereth and humblyeth himselfe.

a After he had  
declared Gods  
workes in the  
heauens, he  
directeth his  
marueilous  
prouidence in  
earth, euen to-  
ward the huius  
beastes.

b Reade Psal.  
147.9.

c He chiefly  
maketh menti-  
on of wilde  
goates and  
hindes, becauſe  
they bring  
forth their  
pong with  
moſt difficultie.

d That is,  
how long they  
go with yong.

e They bring  
forth with  
great difficultie.

**W**ilt thou hunt the praye for  
the lyon: or fill the appetite of  
the lyons whelpes.

2 When they couch in their  
places, [and] remaine in the couert to lye  
in waite:

3 Who prepareth for the rauens his  
meate, When his birdes cry vnto God,  
Wandering for lacke of meate:

4 Knowest thou the time when the  
wilde goates bring forth yong: or doest  
thou marke when the hyndes do calue?

5 Canst thou number the moneths  
that they fulfill: or knowest thou the  
time when they bring forth?

6 They bold themselves: they bruise  
their yong and call out their forowes.

7 [Yet] their yong ware fat, & grow  
by with come: they go forth and returne  
not vnto them.

8 Who hath set the wilde asse at liber-  
tie: or who hath loosed the bondes of the  
wilde asse:

9 [It is I] which haue made the wil-  
dernes his house, and the salt places  
his dwellings.

10 He derideth the multitude of the ri-  
tie: he heareth not the cry of the diner.

11 Hee seeketh out the mountaine for  
his pasture, and searcheth after euery  
greene thing.

12 Will the Unicorn serue thee: or  
will he tary by thy cribbe?

13 Canst thou binde the unicorn with  
his band [to labour] in the furrowe: or  
will he plow the balles after thee?

14 Wilt thou trust in him, because his  
strength is great, and cast off thy labour  
vnto him?

15 Wilt thou beleue him, that he will  
bring home thy feede, and gather it vnto  
thy barne:

16 [Hast thou giuen] pleasant wings  
vnto the peacocks: or wings and fethers  
vnto the ostriche:

17 Which leaueth his egges in earth  
and maketh them hote in the dust.

18 And forgetteth that the foot might  
scatter them, or that the wilde beast  
might breake them.

19 He theweth himselfe cruel vnto his  
yong ones, [as] they were not his, [and]  
is without feare, as if hee trauailed in  
daine.

20 For God hath depriued him of  
wisdome, and hath giuen him no part  
of vnderſtanding.

21 When time is, he mounteth on  
hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strenght:  
[or] covered his necke with neyng:

23 Hast thou made him afraid as the  
grasshopper: his stog neyng is fearful.

24 He diggeth in the balley, and re-  
toyreth in [his] strength: he goeth forth  
to meete the harness man.

25 He mocketh at feare, & is not afraid,  
and turneth not backe from the woode.

26 Though the quier rattle against  
him, the glittering speare and the shield.

27 Hee swalloweth the groundes for  
fearenes and rage, and he beleueth not  
that it is the noyse of the trumpet.

28 He saith among the trumpets, Ha,  
ha: he smelleth the battel afarre off, and  
the noyse of the captaines, & the shouting.

29 Shall the hauke flie by thy wis-  
dome, [stretching out] his winges to-  
ward thee South:

30 Wilt he egle mount by at thy com-  
mandement, or make his nest on hie:

31 She abideth and remaneth in the  
rocke,

f That is, the  
baren ground  
where no good  
fruits grow.

g As it possi-  
ble to make the  
unicorn tame?   
signifying that  
if man cannot  
rule a creature,  
that it is much  
more impossi-  
ble that hee  
should appoint  
the wisdom of  
God, whereby  
he gouerneth  
all the world.

h They write  
that the ostrich  
couereth her  
egges in the  
sand, & becauſe  
the countrey  
is hote and the  
sunne still hee-  
peth them  
warne, they  
are hatched.

i He should  
take care for  
them.

k That is, to  
bring care, &  
natural affec-  
tion toward  
his yong.

l When the  
yong ostrich is  
grown up, he  
ouerturneth the  
hoſt.

m That is, gi-  
uen him cou-  
rage: which is  
ment by ney-  
ng and shak-  
ing his mane:

n He beareth  
with his hoſt.

o He is vn-  
der the greeneth  
that is foweth  
nothing vnder  
him.

p That is,  
when calde &  
metty, to flie in-  
to the warme  
countrey.



rocke, [euen] vpon the top of the rocke, and the toliuer.

32 From thence the spyeth for meate, [and] her eyes beholde afarre off.

33 His yong ones also sucke by blood: and where the flaine [are], there is she.

34 Whereouer the Lorde spake vnto Iob, and said,

35 Is this to <sup>a</sup> learne to strue with the Almighty: he that reprimeth God, let him answere to it.

36 ¶ Then Iob answered the Lord, saying,

37 Beholde, I am vile: what shall I answer thee: I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea, twice, but I will proceede no farther.

## CHAP. XL.

<sup>a</sup> Who weake mans power is, being compared to the workes of God: <sup>10</sup> Whose power appeareth in the creation, and gouerning of the great beastes,

**A** Gaine the Lorde answered Iob out of <sup>a</sup> the whirlewind, and said,

2 Gird by now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou disanull <sup>a</sup> my iudgement: [or] wilt thou condemne me, that thou mayest be iustified:

4 Or hast thou an arme like God: or dost thou thider with a voyce like him:

5 Decke thy selfe now with <sup>a</sup> maiestie and excellencie, and aray thy selfe with beaurtie and glorie.

6 Cast abroad the indignation of thy wrath, and beholde euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, [and] bring him lowe: and destroy the wicked in their place.

8 Hide them in <sup>a</sup> dust together, [and] binde their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can <sup>a</sup> saue thee.

10 ¶ Beholde now <sup>a</sup> Behemoth, (whome I made <sup>a</sup> with thee) which eateth <sup>a</sup> grasse as an ore.

11 Beholde now his strength [is] in his loynes, and his force [is] in the nauill of his bellie.

12 When he taketh pleasure, his taile is like a cedar: the finewes of his stones are wrapt together.

13 His bones are like <sup>a</sup> stauers of brasse, [and] his small bones like stauers of yron.

14 Hee is the chiefe of the wayes of

God: he that made him, will make his word to appoach vnto him.

15 Surely the mountaines bring him forth grasse, where all the beastes of the fildes play.

16 Lyeth he vnder the trees in the covert of the reede and fenues:

17 Can the trees couer him with their shadowe: or can the willowes of the riuer compasse him about:

18 Behold, he spoyleth the riuer, <sup>a</sup> and halseth not: he trusteth that he can drayn by Jorden into his mouth.

19 Hee taketh it with his eyes, <sup>a</sup> and crusheth <sup>a</sup> his nose through whatsoeuer meeteth him.

20 Canst thou drayn out <sup>a</sup> Luta: <sup>a</sup> than with an hooke, <sup>a</sup> with a line which thou shalt cast downe vnto his tongue:

21 Canst thou cast an hooke into his nose: canst thou perce his iawes with an angle:

22 Will he make many <sup>a</sup> prayers vnto thee, or speake thee faire:

23 Will he make a covenant with thee: [and] wilt thou take <sup>a</sup> him as a seruant for euer:

24 Wilt thou play with him as with a birde: or wilt thou binde him for thy maides:

25 Shall the companions baket with him: shall they deuide him among the marchants:

26 Canst thou fill the basket with his skinne: or the fishpanier with his head:

27 Lay thine hand vpon him: remember <sup>a</sup> the battell, [and] do no more so.

28 Behold, <sup>a</sup> his hope is in vaine: [for] shall not one perishe euil at <sup>a</sup> sight of him:

## CHAP. XLI.

<sup>a</sup> By the greatnes of this monster Liuiathan God sheweth his greatnes, and his power, which nothing can resist.

**N** One [is] so feare that dare stirre him vp. who is he then that can stand <sup>a</sup> before me:

2 who hath prevented me that I should <sup>a</sup> make an end: All vnder heauen is mine.

3 I wil not keepe silence [concerning] his partes, nor [his] power, nor his comely proportion.

4 who can discouer the face <sup>a</sup> of his garment: or who shall come to him with a double <sup>a</sup> bridle:

5 who shall open the doores of his face. his teeth are fearefull round about.

6 The maiestie [of his] scales is like strong sheldes, [and] are sure sealed.

7 One is set to another, that no winde can

Though man dare not come nere him, yea God can kill him.

<sup>k</sup> He thinketh at leisure, and feareth no booy.

<sup>l</sup> speaking, the whale.

<sup>m</sup> Because he searcht lest thou shouldst take him. <sup>n</sup> To doo thy business, and be at thy commaundment.

<sup>o</sup> If thou once consider the danger, thou wilt not medle with him. <sup>p</sup> To wit, that trusteth to take him.

<sup>q</sup> If none dare stand against a whale which is but a creature, who is able to compare with God the Creator.

<sup>r</sup> Who hath taught me to accomplish my woyle.

<sup>s</sup> The partes, and members of the whale.

<sup>t</sup> That is, who dare pull off his skinner.

<sup>u</sup> Who dare put a bridle in his mouth: <sup>v</sup> Who dare looke in his mouth:

Chap. 38. 1.

<sup>a</sup> Signifying that they that nuffice themselves, condemn God as iniust.

<sup>b</sup> Speaking, that these were proper vnto God, and belonged to no man.

<sup>c</sup> Canst thou them to die if thou canst.

<sup>d</sup> Showing whereby that whosoever attributeth to himself power and abilitie to saue himselfe, maketh himselfe God.

<sup>e</sup> This beast is thought to be the elephant, or some other, which is unknown.

<sup>f</sup> Whome I made as thou.

<sup>g</sup> This commendeth <sup>a</sup> providence of God toward man: for if he were giuen to deuour as a lyon, nothing were able to resist him: or content him.

<sup>h</sup> He is one of the chiefest workes of God among the beastes.



can come betweene them.

8 One is ioynd to another: they sticke together, that they can not be sundered.

g That is, rather our flames of fire.

9 His melings make him light to shine, and his eyes are like the eye lids of the morning.

10 Out of his mouth go lampes, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot of caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

h Nothing is painfull of hard unto him.

13 In his necke remaineth strength, and labour is reiected before his face.

14 The members of his body are ioynd: they are strong in themselves, and cannot be mooued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 He mightie are afraid of his maistie, for feare they faint in themselves.

17 When the sword doeth touch him, he will not rife by, nor for the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and brasse as rotten wood.

i His skin is so hard that he lieth with as great ease on the stones as in the myre.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darters are counted as straw: and he laugheth at shaking of speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

22 He maketh the depth to boyle like a pot, and maketh the sea like a pot of oymnt.

k Either he maketh the sea to boyle with his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.

23 He maketh a path to shine after him: one would thinke the depth as an hoze head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all his thinges: he is a king ouer all the children of pride.

#### CHAP. XLII.

6 The repentance of Job. 9 He prayeth for his friends, 12 His goods are restored double vnto him. 13 His children, age, and death.

**T**hen Job answered the Lord, and said,

2 I know that thou canst do all things, and that there is no thought hid from thee.

3 Who is he that hideth counsell without knowledge: therefore haue I spoken that I vnderstood not, euil things to wonderfull for me, and which I knew not.

4 Heare, I beseeche thee, and I will speake: I will demand of thee, and

d He sheweth that he will be Gods scholar to learne of him,

declare thou vnto me.

5 I haue heard of thee by hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre myselfe, and repent in dust and ashes.

7 Nowe after that the Lord had spoken these words vnto Job, the Lord also saide vnto Eliphaz the Temanite, By wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruants Job.

8 Therefore take vnto you now seven bullockes, and seven rams, and go to my seruant Job, & offer by for your selues a burnt offering, and my seruant Job shall pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had saide vnto them, and the Lord accepted Job.

10 Then the Lord turned the captivity of Job, when hee prayed for his friends: also the Lord gaue Job twice so much as he had before.

11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earring of golde.

12 So the Lord blessed the last dayes of Job more then the first: for hee had foureteene thousand sheepe, and fixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seven sonnes, and three daughters.

14 And he called the name of one Minnah, and the name of the second Reziah, and the name of the third Keremhappuch.

15 In all the lande were no women found so faire as the daughters of Job, and their father gaue them inheritance among their brethren.

16 And after this liued Job an hundred and fourtie yeeres, and saue his sonnes, and his sonnes sonnes, [eu]en foure generations.

17 So Job dyed, being olde, and full of dayes.

The ende of the booke of Job.

l I knowe thee surely before by hearelay: but now thou hast caused me to see what thou art to me, that I may reigne my selfe ouer vnto thee.

m Thou tooke in hand an euill cause, in that thou condemnest him by his outward afflictions and not comforted him with my mercies.

n Thou had a good cause, but hasten it, vnto him. Thou haue recouered your selues to him for the sakes that you haue committed against him, he shall pay for you, and I will heare him. I haue deliuered him out of the affliction whereto he was, and that is, all his kindred, reade Chap. 19. 13.

o Or, lambe, or money so marked.

p God made him twice so riche in cattell as he was afoze, and gaue him as many children as he had taken from him.

q That is, of long life, as long life, as the day.

r As pleasant as callos, or sweete spice.

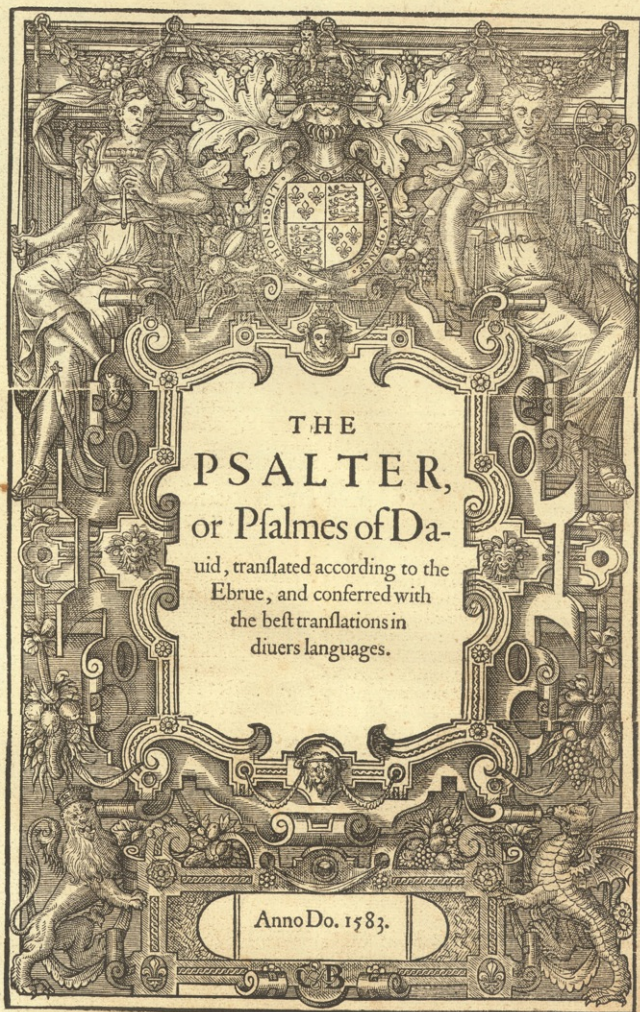
s That is, the home of beauty.

a Do thoughe so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe. b In there any but I: for this God lepe to his charge. Chap. 3. 2. c I confesse herein mine ignorance, and that I speake I will not what.









THE  
PSALTER,  
or Psalmes of Da-  
uid, translated according to the  
Ebrue, and conferred with  
the best translations in  
diuers languages.

Anno Do. 1583.



THE  
PSALTER  
or Psalms of David

With an Introduction  
containing the  
Liturgy and other  
Prayers, and  
the Canticles.

Amsterdam 1787.



\* Or, prayles,  
according to  
the Churches:  
and twice chief-  
ly institute to  
praise, & give  
thanks to  
God for his  
benefices.  
They are cal-  
led *psalms*  
or songs of  
Dauid, be-  
cause the most  
part were  
made by him.

# The \* Psalmes of Dauid.

## THE ARGUMENT.

**T**his booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertine to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs, to take thereof most abundantly. If we would knowe the great and hie maiestie of God, here we may see the brightnesse thereof shine most clearly. If we would seeke his incomprehensible wisdom, and appoche nere thereunto, and fill our hands with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we would know wherein standeth our saluation, and howe to attaine to life euermore, here is Christ our onely redeemer, and mediator most euidently described. The rich man may learne the true vfe of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praye God when he fendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touche an heare of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the coming of our Lord Iesus Christ.

### PSAL. I.

Whether it was *Thomas*, or any other that gathered the Psalmes into a booke, it seemeth he did for this Psalm first in manner of a preface, to exhort all godly men to studie, and meditate the heavenly wisdom. For the effect hereof is, 1 That they be blessed, which giue themselves wholly all their life to the holy Scriptures: 2 And that the wicked contempters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

**B**lessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull:

2 But his delight is in the *Lawe* of the *Lord*, and in his *Lawe* doeth he meditate day and night.

3 For he shall be like a tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shall not fade: so whatsoeuer he shall do, shall prosper.

4 The wicked [are] not so, but as the chaffe, which windeth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assemble of the righteous.

6 For the *Lord* knoweth the way of the righteous, and the way of the wicked shall perish.

a When a mā  
hath giuen  
once place to  
euill counsell,  
or to his owne  
concupiscence,  
he beginneth  
to forget him-  
selfe in his  
sinne, and so  
falleth into  
contempe of  
God, which  
contempe is  
called the seat  
of the scornfull,  
Deut. 32.6.  
Ioh. 1.8.  
prou. 6.30.  
b In the holy  
Scriptures.  
Iere. 17.8.  
c Gods chil-  
dren are so  
moued ouer  
with his  
grace, that  
whatsoeuer  
cometh vnto them, tendeth to their saluation. d Though the wicked seeme  
to beare the swelling in this world, yet the *Lord* drieth them downe that they  
shall not rise nor stand in the company of the righteous. e But tremble when  
they seele Gods wrath. f Doth appoyne and prosper, like as not to know, is to  
reproue and reiect.

### PSAL. II.

1 The Prophet Dauid reioiceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer and aduance it euen to the end of the world, 10 And therefore

the exhorteth kings and Rulers, that they woulde humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdom.

**W**hy do the heathen rage, and the people murmur in vaine?

2 The Kings of the earth band themselves, and the princes are assembled together against the *Lord*, and against his *Christ*.

3 Let vs breake their bands, and cast their cordes from vs.

4 But he that dwelleth in the heaven shall laugh: the *Lord* shall haue them in derision.

5 Then shall he speake vnto them in his wrath, and bere them in his sore displeasure, [saying.]

6 [Euen] I haue set my King vpon *Zion* mine holy mountaine.

7 I will declare the decree: [that is,] the *Lord* hath saide vnto me, \* thou art my Sonne: this day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush the with a scepter of iron, [and] breake them in pieces like a potters bestell.

10 Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the *Lord* in feare, and reioyce in trembling.

So is it applyed to Christ in his first coming and manifestation to the world, f Not only the Iewes but the Gentiles also. Reue. 2. 27. g He exhorteth all rulers to repent in time.

a The conspi-  
racy of the  
Gentiles, the  
murmuring  
of the Iewes,  
and powder of  
Kings cannot  
preuaile a-  
gainst Christ,  
Actes 4.35.  
Or, anoma-  
ted.  
b Thus the  
wicked say, d  
they will cast  
off the yoke of  
God and of  
his Christ.  
Prou. 1.26.  
c Gods  
plagues will  
declare that in  
resisting his  
Christ, they  
sought against  
him.  
d So heere is  
my vocation  
to the king-  
dome is of  
God.  
Actes 13.22.  
33.  
hebre. 1.5.  
e That is to  
say, as con-  
sidering mans  
knowledge, be-  
cause it was  
the first time  
that Dauid  
appeared to be  
elect of God.  
f Not only the Iewes but the Gentiles also. Reue. 2. 27. g He exhorteth  
all rulers to repent in time.



<sup>h</sup> In signe of  
homage,  
<sup>i</sup> When the  
wicked shall  
say, Peace and  
rest, seeming  
to be but in the mid way of their purposes, then shall destruction suddenly  
come, 1. Theſſalonians 5:3.

12 <sup>b</sup> Kisse the Sonne, least he be an-  
grie, and ye perith in the way, when his  
wrath shall suddenly burne, blessed are  
all that trust in him.

PSAL. III.

1 David hymen forth of his kingdome, was greatly comforted  
in mind for his sinnes against God. 4 And therefore calleth  
upon God, and earnestly holde thence his promises against  
the great railings and terrours of his enemies, yea, against  
death it selfe, which he sawe present before his eyes. 7 Fi-  
nally he reioyceth for the good successe, that God gave him,  
and all the Church.

A Psalm of David, when he fled from his  
foune Abſalom.

**L**ord, howe are mine aduerſa-  
ries increased: holde many  
rise against me:

2 Many say to my soule,  
There is no helpe for him in God.  
Selah.

3 But thou Lord art a buckler for  
me: my glory, and the lifter vp of mine  
head.

4 I did call vnto the Lord with my  
voyce, and he heard me out of his holy  
mountaine. Selah.

5 I layed me downe and slept, [and]  
rose vp againe: for the Lord sustained  
me.

6 I will not be afrade for ten thou-  
sand of the people, that shoulde beſet  
me round about.

7 O Lord, arise: helpe me, my God:  
for thou hast smitten all mine enemies  
vpon the cheek bone: thou hast broken  
the teeth of the wicked.

8 Saluation [belongeth] vnto the  
Lord, [and] thy blessing [is] vpon thy  
people. Selah.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting  
most assuredly in his promises, and therefore boldly reſpou-  
red his enemies, who wilfully resisted his dominion. 7 And fi-  
nally preferreth his fauour of God before al worldly treasures,

To him that excelleth on Neginoth,  
A Psalm of David.

**H**ear me when I call, O  
God of my righteousness:  
for thou hast let me at libertie,  
when I was in distresse:  
haue mercie vpon me and hearken vnto  
my prayer.

2 O ye sonnes of men, howe long  
will ye turne my glory into shame, lo-  
uing banitie, [and] seeking lyes: Selah.

3 For ye be sure that the Lord hath  
chosen to himselfe a godly man: the  
Lord will heare when I call vnto him.

4 Thou that art the defender of my iust cause, c Both of  
mind and body, d Be that thinke your felices noble in this world, e Though  
your enterprises please you neuer so much, yet God will bring them to nought.  
f A King that walketh in his vocation.

4 Tremble, and summe not: examine  
your owne heart vpon your bed, and be  
still. Selah.

5 Offer the sacrifices of righteous-  
nes, and trust in the Lord.

6 Many say, who will shew vs any  
good: [but] Lord, lift vp the light of  
thy countenance vpon vs.

7 Thou hast given me more ioye of  
heart, then they haue had, when their  
wheat and their wine did abound.

8 I will lay me downe, & also sleepe  
in peace: for thou, Lord, onely makeſt  
me dwell in safetie.

here translated, as to David, signifying that he shoulde dwell as iustly alone,  
as if he had many about him, because the Lord is with him.

PSAL. V.

1 David oppressed with the crueltie of his enemies, and fear-  
ring greater dangers, calleth to God for succour, shewing  
howe requisite it is that God shoulde punish the malice of his  
aduersaries. 7 After being assured of prosperous successe,  
hee conceiveth comfort, 12 Concluding that when God  
shall deliuer him, others also shalbe partakers of the same  
mercies.

To him that excelleth vpon Nehiloth,  
A Psalm of David.



ear me wordes, O Lord:  
vnderstande my meditation.

2 Hearken vnto the voyce  
of my crye, my King and my  
God: for vnto thee doe I pray.

3 Heare my voyce in the morning,  
O Lord: [for] in the morning will  
I direct [me] vnto thee, and I will  
waite.

4 For thou art not a God that loueth  
wickednes: neither shall euill dwell  
with thee.

5 The foolish shall not stand in thy  
sight: for thou hateſt al them that worke  
iniquitie.

6 Thou shalt destroy them: speake  
lies: the Lord will abhorre the bloody  
man and deceitfull.

7 But I will come into thine house  
in the multitude of thy mercie: [and] in  
thy feare will I worship toward thine  
holy Temple.

8 Leade me, O Lord, in thy righte-  
ousnes, because of [mine] enemies:  
make thy way plaine before my face.

9 For no constancie [is] in their mouth:  
within, they are very corruption: their  
throat [is] an open sepulchre, and they  
flatter with their tongue.

10 Destroy them, O God: let them  
fall from their counsels: cast them out  
for the multitude of their iniquities, be-  
cause they haue rebelled against thee.

g For feare of  
Gods iudge-  
ment,  
h Esteeme your  
rage,  
i Serue Gods  
iustice and not  
with outward  
ceremonies,  
k The multi-  
tude seeke  
worldly welth,  
but David se-  
lecth his felici-  
tie in Gods fa-  
uour,  
l This word  
in Hebrew may  
be referred to  
God, as it is

Or a musical  
instrument or  
tune.

a That is, my  
vehement  
prayer and se-  
uer complaint  
and sighings.

b With paci-  
ence and trust  
tell I be heard,  
c Seeing that  
God of nature  
barely wicked-  
nes, he must  
needs punish  
the wicked &  
sue the guilty,  
d Wicked run  
most ragingly  
after their carnal  
affections,

e In the de-  
pest of his ven-  
erations he pu-  
terh his full  
confidence in  
God,

f Because thou  
art iust, there-  
fore leade me  
out of the dan-  
gers of mine  
enemies.  
Rom. 3. 13.

Or, cause this  
to come.  
g Let their  
business come  
to nought.

And



h Thy fauour  
toward me ſhal  
confirm the  
faith of all o-  
thers.  
i Or, giue good  
ſuccelle.  
j So that he  
ſhalbe ſafe frō  
all dangers.

11 And let all them that truſt in thee,  
reioyce and triumph for euer, and couer  
thou them: and let them that loue thy  
Name, reioyce in thee.

12 For thou Lord wilt bleſſe the  
righteous, and with fauour wilt com-  
paſſe him, as with a ſhield.

PSAL. VI.

1 When Dault by his ſinnes had provoked Gods wrath, and  
now ſet not only his hand againſt him, but alſo conceyued  
the boyſe of death, entreating, hee deſireth ſorgiueneſſe,  
6 Bewailing y<sup>e</sup> God took him away in his indignation, he  
ſhould lacke occaſion to praye him as he was wont to doe,  
whiles hee was among men. 9 Then ſuddenly feeling  
Gods mercie, hee ſharpely rebuketh his enemies which reioy-  
ced in his affliction.

To him that excelleth on Negheoth ypon the eightme,

A Pſalme of Dauid.

**L**orde, \* rebuke mee not in  
thyne anger, neither chaſtiſe  
me in thy wrath.

2 Haue me: ypon me, O  
Lord, for I am weake: O Lord heale  
me, for my bones are bereed.

3 My ſoule is alſo ſore troubled: but  
Lord how long wilt thou delay?

4 Returne O Lord: deliuer my ſoule:  
ſaue me for thy mercies ſake.

5 For in death [there is] no remem-  
brance of thee: in the graue who ſhall  
praye thee?

6 I faint in my mourning: I cauſe  
my bed euer night to ſwim, [and] wa-  
ter my couch with my teares.

7 Mine eye is dimmed for deſpight, and  
ſunke in becauſe of all mine enemies.

8 Away from me all ye workers of  
iniquitie: for the Lord hath heard the  
boyſe of my weeping.

9 The Lord hath heard my petition:  
the Lord will receyue my prayer.

10 All mine enemies ſhall bee con-  
founded and ſore bered: they ſhalbe tur-  
ned backe, [and] put to ſhame ſuddenly.

And they ſhall ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 Being falſely accuſed by Chyloone of Dauids kinſmen, hee  
calleth to God to be his defender, 2 To whom hee commen-  
deth his innocencie, 9 Fiſt ſhewing that his confidence did  
not accuſe him of any euill toward Saul: 10 Next that it  
toucheth Gods glorye to award ſentence againſt the wicked.  
12 And ſo entering into the conſideration of Gods mercies  
and promiſes, hee watcheth boldy & deſireth the voyce enterpriſes  
of his enemies, 16 Threatning that it ſhall fall on their owne  
neckes that which they haue purpoſed for others.

[Shigion of Dauid, which hee ſang vnto the

Lord, concerning the] words of

\* Chulh the ſonne of Lemini.

**L**ord my God, in thee I put  
my truſt: ſaue me frō all that  
perſecute me, and deliuer me,  
2 Leſt he deuoure my ſoule  
like a lyon, and tear it in pieces, While  
there is none to helpe.

3 O Lord my God, if I haue done  
this thing, if there be any wickednes  
in mine hands,

4 If I haue rewarded euil vnto him  
that had peace with me, (yea I haue de-  
liuered him y<sup>e</sup> bered me without cauſe)

5 [Then let the enemy perſecute my  
ſoule and take it: yea, let him treade my  
life downe vpon the earth, and lay mine  
honour in the duſt, Selah.]

6 Ariſe, O Lord, in thy wrath, & liſt by  
thy ſelfe againſt y<sup>e</sup> rage of mine enemies,  
and awake for mee [according] to the  
iudgement that thou haſt appointed.

7 So ſhall the Congregation of the  
people compaſſe thee about: for their  
lakes theretoe: returne on him.

8 The Lord ſhall iudge the people:  
iudge thou me, O Lord, according to my  
righteouſneſſe, and according to mine  
innocencie, [that is] in me.

9 Oh let the malice of the wicked  
come to an ende: but guide thou the iuſt:  
for the righteous God trieth the hearts  
and reines.

10 My defence [is] in God, who pre-  
ſerueth the bright in heart.

11 God iudgeth the righteous, & him  
that contendeth God, euerie day.

12 Except hee turne, hee hath whet his  
ſworde: hee hath bent his bowe and  
made it readie.

13 He hath alſo prepared him deadly  
weapons: hee will ordeine his arrowes  
for them that perſecute [me.]

14 Behold, hee ſhal trauaile with wie-  
kednes: for he hath conceived miſchiefe,  
but hee ſhall bring forth a lie.

15 Hee hath made a pit and digged it, &  
is fallen into the pit that he made.

16 His miſchiefe ſhal returne vpon his  
owne head, and his crueltie ſhall fall vpon  
his owne pate.

17 I wil praife the Lord according to  
his righteouſneſſe, and will ſing praife to  
the Name of the Lord moſt high.

PSAL. VIIII.

1 The Prophet conſidering the excellent liberallitie and fo-  
reſeeing providence of God towards man, whom hee made, as it  
were a God ouer all his workes, doth not onely giue great  
thankes, but is ſatisfied with the admiration of the ſame, as  
one nothing able to compaſſe ſuch great mercies.

To him that excelleth on Githith.

A Pſalme of Dauid.

**L**orde our Lord, howe ex-  
cellent is thy Name in all  
the worlde! which haſt ſet  
thy glorie above the hea-  
uens.

2 Out of the mouth of babes & ſuck-  
lings

2 Whereby  
Chulh cha-  
geth me.

2 If I reuer-  
ed not Saul  
for affinities  
ſake and pro-  
ſpered his life,  
1. Saul. 26. 8. 9.

d Let me not  
only ſie, but  
be diſhonored  
for euer.

c In promi-  
ſing me the  
kingdome.

f Not only for  
mine, but for  
thy Church  
ſake declare  
thy power.

g As touching  
my behauiour  
toward Saul  
and mine ene-  
mies.

h Though they  
pretend a iuſt  
cauſe againſt  
me, yet God  
ſhal iudge theſe  
hypocriſes.

i Hee doth con-  
tinually call the  
wicked to re-  
pentance by  
ſome ſignes of  
his iudgements.

k Except Saul  
turne his  
minde, I ſee  
ſoy hee ſhall both  
men and wea-  
pons to de-  
ſtroy me.

l Thus conſi-  
dering his great  
danger, hee ma-  
gnifieth Gods  
grace.

1. Saul. 26. 4.  
10. 15. 35.

l In keeping  
faithfully his  
promiſe with  
me.

[Or, kinde of  
inſtrument,  
of tune.

[Or, noble, or  
marvellous  
ſufficiently  
the wicked would  
blowe Gods  
prayer, yet the  
berie babies are  
ſufficient wit-  
neſſes of the  
ſame,

Ier. 20. 24.

a Though I  
deſire deſtruction,  
yet let thy  
mercie pitie  
my frailtie.

b For my  
whole ſtrength  
is abated.

c His confidence  
is alſo touched  
with the feare  
of Gods iudge-  
ment.

d Hee lament-  
eth that occa-  
ſion ſhould be  
taken from  
him to praye  
God in the co-  
gregation.

[Or, mine eye  
is euil as it were  
with wormes.

e God ſuddenly  
comforſe and  
holmes in af-  
fliction, that  
he may tri-  
umph ouer  
our enemies.

f When the  
wicked thinke  
that the goſp  
ſhall periſh,  
God deliue-  
reth them ſudden-  
ly.

g Thus con-  
ſidering his great  
danger, hee ma-  
gnifieth Gods  
grace.

h Thus con-  
ſidering his great  
danger, hee ma-  
gnifieth Gods  
grace.

i Thus con-  
ſidering his great  
danger, hee ma-  
gnifieth Gods  
grace.

j Thus con-  
ſidering his great  
danger, hee ma-  
gnifieth Gods  
grace.

k Thus con-  
ſidering his great  
danger, hee ma-  
gnifieth Gods  
grace.

l Thus con-  
ſidering his great  
danger, hee ma-  
gnifieth Gods  
grace.



¶ Or, establish-  
shed.

¶ Or, confound

b He had bene  
sufficient for  
him to haue set  
forth his glorie  
by the heauens,  
though he had  
not come so  
low as to man,  
which is but  
dust.

c Touching  
his first crea-  
tion,  
d By the tem-  
porall gifts of  
mans creation  
he is led to dis-  
cover the bene-  
fices which he  
receiue by his re-  
generation  
through Christ.

¶ Or, kinde of  
instrument, or  
tune; or for the  
death of Lab-  
ben or Goli-  
ath.  
a God is not  
puffed, except  
the whole glo-  
rie be giuen  
to him alone.

b Howsoeuer  
the enemy  
seeme for a  
time to tri-  
umpe, yet God  
preseruethe the  
iust.

c A derision of  
the enemy that  
minutely no-  
thing but de-  
struction: but  
the Lord will  
deliuer him, and  
bring him into  
iudgement.  
¶ Or, reigne as  
Iudge.

d Our mis-  
eries are mea-  
nes to cause vs  
to feele Gods  
presents care  
ouer vs.

lings hast thou || ordeined strength, be-  
cause of thine enemies, that thou might-  
est || still the enemy and the auenger.

3 When I beholde thine heauens, [e-  
ue] the workes of thy fingers, the moone  
& the starres which thou hast ordeined,

4 What is man, say I, that thou art  
mindfull of him: and the sonne of man,  
that thou visitest him:

5 For thou hast made him a little lower  
then God, and crownd him with glo-  
rie and worship.

6 Thou hast made him to haue domi-  
nion in the workes of thine hands: thou  
hast put all things vnder his feete:

7 All<sup>d</sup> sheepe and oxen: yea, and the  
beasts of the field:

8 The foules of the aire, and the fish  
of the sea, and [e] which passeth through  
the paths of the seas.

9 O Lord our Lord, how excellent is  
thy Name in all the world!

## PSAL. IX.

1 After he had giuen thanks to God for the famous victories  
that he had sent him against his enemies, and also proued by  
manifest experience how crable God was at hand in all his  
troubles: 14 He being now likest in danger of new en-  
emies, beseecheth God to helpe him according to his wont, 17  
And to destroy the malicious arrogance of his aduersaries.

To him that excheil upon [Muth Labben,

A Psalme of David.

**I** will praise the Lord with my  
whole heart: I will speake  
of all thy marueilous workes.

2 I will be glad, and reioice  
in thee: I will sing praye to  
thy Name, O most high,

3 For that mine enemies are turned  
backe: they shall fall, and perish at thy  
presence.

4 For thou hast mainteined my right  
and my cause: thou art let in the throne,  
[and] iudget right.

5 Thou hast rebuked the heathen:  
thou hast destroyed [e] wicked: thou hast  
put out their name for euer and euer.

6 O enemy, destructions are come  
to a perpetuall ende, and thou hast de-  
stroyed the cities: their memorials are pe-  
rished with them.

7 But the Lord shall sit for euer: hee  
hath prepared his throne for iudgement.

8 For he shal iudge the world in righ-  
teousnesse, [and] shall iudge the people  
with equitie.

9 The Lord also will bee a refuge for  
the [e] poore, a refuge in [due] time, [euen]  
in affliction.

10 And they that knowe thy Name,  
will trust in thee: for thou, O Lord, hast  
not failed them that seeke thee.

11 Sing praises to [e] Lord, which dwel-  
leth in Zion: shew [e] people his workes.

12 For when he maketh inquisition  
for blood, he remembreth it, [and] forget-  
teth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: co-  
sider my trouble, [which] I suffer [of] the  
that hate me, thou that listest me by fro  
the gates of death,

14 That I may shewe all thy praises  
within the [e] gates of the daughter of  
Zion, [and] reioice in thy saluation.

15 The heathen are [e] sunken downe  
in the pit, [that] they made: in the net  
that they hid, is their foote taken.

16 The Lord is knowne by execr-  
ting iudgement: the wicked is snared in  
the worke of his owne handes, [e] bigga-  
tion. Selah.

17 The wicked shall turne into hell,  
[and] all nations that forget God.

18 For the poore shall not bee alway  
forgotten: the hope of the afflicted shal  
not perish for euer.

19 Up Lord: let not man preuaile: let  
the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that  
the heathen may knowe that they are  
but [e] men. Selah.

## PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kind  
of wrong, which worldly men his assigning the cause thereof,  
that wicked men, being as it were drunken with worldly spo-  
peritie, and therefore setting apart all feare and reuerence  
towards God, thinke they may do all things without con-  
trolling. 15 Therefore he calleth vpon God to sende some  
remedie against these desperate euils, 16 And at length com-  
forteth himselfe with hope of deliuerance.

**V**hy standest thou farre off, O  
Lord, [e] hidest thee in [due]  
time, [euen] in affliction:

2 The wicked with pride  
doth persecute the poore: let thee be taken  
in the crafts that they haue imagined.

3 For the wicked hath [e] made boast of  
his owne hearts desire, [e] the counten-  
slesseth himselfe: hee contemneth [e] Lord.

4 The wicked is so proud that he see-  
keth not for God: hee thinketh alwaies,  
There is no God.

5 His wayes alway prosper: thy  
iudgements are hie aboue his sight: there-  
fore [e] deseth he all his enemies.

6 He saith in his heart, I shall [e] neuer  
be moued, [e] nor be in danger.

7 His mouth is full of cursing and de-  
ceite and fraude: vnder his tongue is  
mischiefie and iniquitie.

8 He lieth in wait in the villages: in  
the house, because he neuer felt euil. d He knoweth that the wicked haue many meanes  
to hide their crueltie, and therefore ought more to be feared.

c Though god  
reuerently not  
suddenly the  
wrong done to  
his, yet he suf-  
fereth not the  
wicked unpun-  
ished.

f In the open  
assembly of  
the Church,  
g For God o-  
uerruleth the  
wicked in their  
enterprises,  
h The mercie  
of God to-  
wards his  
Saints must  
be declared, &  
the fall of the  
wicked must  
alwayes be  
considered.  
¶ Or, this is  
worthie to be  
nored.

i God promi-  
seth not to helpe  
vs before we  
haue felt the  
cruelty.

k Which they  
cannot learne  
without the  
feare of thy  
iudgement.

a So soone as  
we enter into  
affliction, we  
thinke God  
should helpe  
vs, but that is  
not alwaies  
his due time.

b The wicked  
man reuerent  
in his owne  
lustie boasteth  
when he hath  
that he would  
be chaggrered  
of his wit and  
wealth, & ble-  
seth himselfe, &  
thus blasphem-  
eth the Lord.

c Or, iudged at  
¶ Or, not be  
moued, be-  
cause he was  
neuer in euill,  
c The euil that  
not touch me,  
Ila. 28. 15, 17  
eis he speaketh



the secret places doth he murther the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, [even] as a Lion in his den: he lieth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.

10 He croucheth [and] boweth: there fore heapes of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten he hideth away his face, [and] will neuer see.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God: he saith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Break thou the arme of the wicked & malicious: search his wickednes, [and] thou shalt find none.

16 The Lord [is] King for ever and euer: the heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bende thine eare to them.

18 To iudge the fatherlesse and poore, that earthly man [cause] to feare no more.

PSAL. XI.

1 This Psalm is cōteintly two parts. In the first David sheweth how hard assaults of tentations he susteyned, and in how great anguish of minde he was, when Shaul did persecute him. 4 Then next he reioyceth that God sent him succour in his needfullie, declaring his iustice as we see in governing the good, and the wicked men, as the whole world.

To him that excelleth. A Psalm of David.

**T**he Lord put I my trust: how say ye then to my soule, flee to your mountain [as] a bird:

2 For lo, the wicked bende their bow, [&] make ready their arrowes vpon the string, [&] they may secretly shoot at them, which are bynight in heart.

3 For the foundations are cast downe: what hath the righteous done:

4 The Lord [is] in his holy palace: the Lords throne [is] in the heauen: his eyes [will] consider: his eyes lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shal rain snares, fire, and brimstone, and stormy tempest:

[this is] the portion of their cup. 7 For the righteous Lord loueth righteousnes: his countenance doth beholde the iust.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desired God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eight tune.

A Psalm of David.

**T**he Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully every one with his neighbour, [&] flatter with their lips, [&] speake with a double hart.

3 The Lord cut off all flattering lips: [and] the tongue that speaketh proude things:

4 Which haue said, with our tongue will we preuaile: our lips are our owne: who is Lord ouer vs:

5 For for the oppression of the needie, [&] for the sighes of the poore, I will by faith the Lord, [&] will set at liberty him, whom the wicked hath snared.

6 The wordes of the Lord are pure wordes, [as] the silver, tried in a furnace of earth, fined seven foide.

7 Thou wilt keepe them, O Lord: thou wilt preferue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, [&] it is] a shame for the sonnes of men.

Thine, though he were but one man. 5 For they suppress the goodly, and maime the wicked.

PSAL. XIII.

1 David as if were overcome with sump and new afflictions, fleeth to God as his onely refuge. 3 And so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death.

To him that excelleth. A Psalm of David.

**H**ow long wilt thou forget me, O Lord: for ever how long wilt I hide thy face from me:

2 How long shall I take counsell within my self, [ha]ving wearinesse dayly in mine heart: how long shall mine enemy be exalted aboue me:

3 Behold, [and] heare me, O Lord: my God: light mine eyes, that I sleepe not in death:

4 Let mine enemy say, I haue preuailed against him: [and] they that afflict me, reioyce when I slide.

Ps. li.

5 But

As in the destruction of Sodom and Gomorrah, which they shall bring out to the pyres, Esch. 2. 3. 4.

Which dare defend truth, & then mercie to be oppressed, & he meaneth the flatterers of the court, which hurt him more by their tongues, then with their weapons.

They thinke themselves able to perfwade whatsoeuer they take in hand.

The Lord is moued with the complaints of his, and desireth in the end from all dangers.

Because the Lords word and promises is true and unchangeable, he will performe it, and preferue the poore from this wicked generation.

That is, thine, though he were but one man.

He declared that his afflictions lasted a long time, and that his faith faileth not, changing my purpose as the sicke man doth his place.

Which might turne to Gods dishonour, if he did not defend his.

By the hypocrite of them that haue antheite, the poore are deuoured. f He calleth to God for helpe, because wickednes is so farre outgrowne that God must now helpe by neuer. g Therefore thou must needes punish this their blasphemie. h To iudge betweene right and the wrong. i For thou hast utterly destroyed him. k The hypocrites, as liars as liue not after Gods law, shal be destroyed. l God helpeth when mans helpe faileth. m Or, destroy no more man vpon the earth.

a This is the wicked counsel of his enemies to him and his companions, to bynde him from the hope of Gods promises. b All hope of succour is taken away. c Yet am I innocent and my cause good. d Though all things in earth be out of order, yet God will execute iudgement from heauen.



d The mercie  
of God is the  
cause of our  
saluation.  
e Both by the  
benefites past  
and by others  
to come.

5 But I trust in thy mercie: mine  
heart shall reioyce in thy saluation: I  
will sing to the Lorde, because hee hath  
dealt lovingly with me.

## PSAL. XIII.

2 Hee describeth the peruerse nature of men, which were so  
grown to licentiousnes, that God was brought to utter con-  
tempt. 7 For the which thing although hee was greatly  
grieved, yet being perswaded that God would send some pre-  
sent remedie, he comforteth himselfe and others.

To him that excelleth. A Psalm of David.

**M**ee \* foole hath saide in his  
heart, There is no God:  
they haue corrupted, & done  
an abominable worke: there  
is none that doeth good.

2 The Lorde looked downe from  
heauen vpon the children of men, to see  
if there were any that would vnderstand,  
and seeke God.

3 All are gone out of the way: they  
are all corrupt: there is none that doeth  
good, no not one.

4 Do not all the workers of iniquitie  
know? they eat vp my people, [as] they  
eat bread: they call not vpon the Lord.

5 Where they shall bee taken with  
feare, because God [is] in the generation  
of the iust.

6 Thou haue made a mocke at the  
counsell of the poore, because the Lorde  
[is] his trust.

7 Oh giue saluation vnto Israel out  
of Zion: when the Lorde turneth the  
captiuitie of his people, then Iacob  
shall reioyce, and Israel shall be glad.

Note that the 5. and 7. verses in this 14. Psalm of  
the common translation, are not in the same Psalm in the  
text of the Hebrue, but rather put in, more fully to expresse  
the manners of the wicked: and are gathered out of the 5.  
140. and 10. Psalmes, and also out of the 59. of the Prophet  
Isaiah, and out of the 36. Psalm, and are alleged by Saint  
Paul, and placed together in the 3. to the Romanes.

## PSAL. XV.

1 This Psalm teacheth on what condition God did chuse the  
Iewes for his peculiar people, and wherefore he placed his  
Temple among them, which was to the intent that they by  
living uprightly and goodly, might witness that they were his  
speciall and holy people.

A Psalm of David.

**L**orde, who shall dwell in thy  
Tabernacle: who shall rest  
in thine holy mountaine:

2 He that walketh by righte-  
ousnes, and doeth righteouslyesse,  
and speaketh the truth in his heart.

3 He that slandereth not with his  
tongue, nor doeth euil to his neighbour,  
nor receiveth a false report agaynst his  
neighbour.

4 In whose eyes a vile person is con-  
temned, but he honoureth them that  
feare the Lord: he that sweareth to his  
[owne] hinderance and changeth not.

5 He that giueth not his money vnto  
vlurie, nor taketh reward against the in-  
nocent: he that doth these things, shall  
neuer be moued.

## PSAL. XVI.

1 David prayeth to God for succour, not for his woakes, but for  
his faithes sake, 4 Protesting that he hath all idolatrie, ad-  
ding God onely for his comfort and felicitie, 8 Altho suffer-  
eth him to lacke nothing.

Michtam of David.

**R**ememe me, O God: for in  
thee do I trust.

2 O my soule, thou hast  
saide vnto the Lord, thou art  
my Lord: my doings [ex-  
tendeth] not to thee,

3 But to the Saints that are in the  
earth, and to the excellent: all my desire  
is in them.

4 The sorowes of them, that offer  
to another god, shall bee multiplied:  
their offerings of blood will I not offer,  
neither make mention of their names  
with my lips.

5 The Lorde [is] the portion of mine  
inheritance, and of my cup: thou shalt  
maintaine my lot.

6 The times are fallen vnto me in plea-  
sant places: yea, I haue a faire heritage.

7 I will praise the Lorde, who hath  
giuen me counsell: my remes also teach  
me in the nightes.

8 I haue set the Lorde alwayes be-  
fore me: for he is at my right hand: there-  
fore I shall not slide.

9 Wherefore mine heart is glad, and  
my tongue reioyeth: my flesh also doth  
rest in hope.

10 For thou wilt not leaue my soule in  
the graue: neither wilt thou suffer thine  
holy one to see corruption.

11 Thou wilt shew me the path of life:  
in thy presence [is] the fulnes of ioy: [&  
at thy right hand there are] pleasures  
for euermore.

k Where God fauoureth, there is perfect felicitie.

## PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogan-  
cie of Saul, & the rest of his enemies, who thus rageth with-  
out any cause giuen on his part. 6 Therefore he desireth God  
to reuenge his innocencie, and deliuer him.

The prayer of David.

**H**ear the right, O Lord, con-  
sider my cry: hearken vnto  
my prayer of lips vniueined.

2 Let my sentence come  
forth from thy presence, [and] let thine  
eyes behold equitie.

3 Thou hast proued [&] visited mine  
heart in the night: thou hast tried me, [&  
foundest nothing: for] I was purposed  
that

c To the hin-  
derance of his  
neighbour.  
d That is, that  
not be cast  
forth of the  
Church as  
hypocrites.

Or, a certaine  
tune.

a He sheweth  
that we can-  
not call vpon  
God, except we  
trust in him.  
b Though we  
cannot enrich  
God, yet we  
must bestowe  
Gods gifts to  
the use of his  
children.

c As gride of  
conscience and  
miserable de-  
struction.  
d He would  
neither by out-  
ward profes-  
sion nor in  
heart nor in  
mouth consent  
to their ido-  
latries.

Exod. 23. 13.  
e Whether with  
my portion is  
measured,  
f God teacheth  
me continually  
by secret in-  
spiration,  
g The faithfull  
are sure to per-  
seuere to the  
ende.

h That is, I  
reioyce both  
in bodie and  
in soule.

i This is  
chiefly ment of  
Christ, by  
whose resur-  
rection all his  
members haue  
immortalitie.

12 Where God fauoureth, there is perfect felicitie.

13 My righte-  
ous cause.

b The venge-  
ance that thou  
shalt shew a-  
gainst mine  
enemies.

c When the  
spirit exami-  
neth my con-  
science,

Psalm 13.

a He sheweth  
that the cause  
of all wicked-  
nes is to for-  
get God.  
b There is no-  
thing but dis-  
order and wic-  
kednes among  
them.  
c David here  
maketh compari-  
son betweene  
the faithfull and  
the reprobate:  
but Saint Paul  
speareth the  
same of all men  
naturally.  
Rom. 3. 10.  
d Where they  
shinke them-  
selues most  
sure.  
e Thou mocke  
them that  
put their trust  
in God.  
f He prayeth  
for the whole  
Church, whom  
he is assured  
God will de-  
liuer: for none  
but he onely  
can do so.

a First God  
requirith hy-  
pocrites of  
life, next doing  
well to others,  
and thirdly  
truth and sim-  
plicity in our  
woyces.  
b He that flat-  
tereth not the  
ungodly in  
their wicked-  
nesse.



d I was innocent toward mine enemy both in deed and thought. e Though the wicked pronounced me to be euill, yet thy word kept me backe. f He was assured that God would not refuse his request. g For all rebel against thee, haue troubled thy Church. h For thy enemies cannot be satisfied but with my death. i They are put in with pride, as the stomacke that is cloyed with fat. k Stop his rage. l Or, which is thy sword. m By thine heavenly power. n Or, whose tyrannie hath too long endured. o And these are the sinners that Gods children oft times do. p This is the full felicity, comforting against all afflictions, to haue the face of God and favourable countenance opened vnto vs. o And am deliuered out of my great troubles.

that my mouth should not offend.

4 Concerning the works of men, by the words of thy lips I kept mee from the paths of the cruel man.

5 Stay my steppes in thy paths, that my feete do not slide.

6 I haue called vpon thee: surely thou wilt heare me. O God: incline thine eare to me, and hearken vnto my words.

7 Shewe thy marueilous mercies, [thou] art the Saviour of the that trust in thee, [for] such as resist thy right hand.

8 Keepe me as apple of the eye: hide me vnder the shadow of thy wings.

9 From the wicked that oppresse me, [from] mine enemies, which compass me round about for [my] soule.

10 They are inclosed in their owne fat, [and] they haue spoken proudly with thy mouth.

11 They haue compassed vs with noise in our steppes: they haue set their eyes to bring downe to the ground:

12 Like as a Lion that is greedie of pray, & as it were a Lions whelpes lurking in secret places.

13 O Lord, disappoynt him: cast him downe: deliuer my soule from the wicked [with] thy word.

14 From me by thine hand, O Lord, from men [of] the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enoughe, and leaue the rest of their substance for their children.

15 [But] I will beholde [his] face in righteousness, and when I awake, I shall be satisfied with thine image.

PSAL. XVIII.

1 This Psalm is the first beginning of his gratulation, and thanksgiving in the entering into his kingdom, wherein he extollet and prayeth most highly the marueilous mercies and grace of God, who hath thus preserved and defended him. 2 Also he testifies thyself the image of Christs kingdom, that the sayfull may be assured that Christ shall alwayes conquer and overcome by the unspokeable power of his father, though at the whole world should strive thereagainst.

To him that exelleth, A Psalm of David the seruante of the Lord, which spake vnto the Lord the words of this song [in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul] and said,

**W**ill loue thee dearly, O Lord my strength.

2 The Lord [is] my rock, and my fortress, and he that deliuereth me, my God, [and] my strength: in him will I trust, my shield, [and] my refuge, my saluator, [and] my strength.

3 I will call vpon the Lord, which is worthy to be prayed: so shall I be safe from mine enemies.

4 The sorowes of death compassed me, and the floods of wickednesse made me afraide.

5 The sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 [But] in my trouble did I call vpon the Lord, and cried vnto my God: hee heard my voyce out of his Temple, and my crye to come before him, [euen] into his eares.

7 When the earth trembled, & quaked: the foundations also of the mountaynes moued and shooke, because hee was angrie.

8 Smoke went out at his nostrils, & a consuming fire out of his mouth: coles were kindled therat.

9 He bowed the heauens also, & came downe, & darkenes [was] vnder his feet.

10 And hee rode vpon Cherub, and did flie, & he came flying vpon the wings of the winde.

11 He made darknes his secret place, [and] his pavilion rounde about him, [euen] darkenes of waters, [and] cloudes of the aere.

12 At his brightnes of his presence his clouds passed, hailstones & coles of fire.

13 The Lord also thyned in the heauen, and the highest gaue his voyce, hailstones and coales of fire.

14 Then he sent out his arrowes & scattered them, & he increased lightnings and destroyed them.

15 And the chanel of waters were scene, & the fundatious of his worlde were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent down from aboue, taken me: hee hath drawen mee out of many waters.

17 Hee hath deliuered mee from my strong enemy, & from the which hate me: for they were to strong for me.

18 They persecuted mee in the day of my calamitie: but the Lord was my stay.

19 He brought mee forth also into a large place: he deliuered me because hee favoured me.

20 The Lord rewarded mee according to my righteousness: according to the purenesse of mine handes hee recompensed me:

21 Because I kept thy wayes of the Lord, and did not wickedly against my God.

b For none can obtaine the requests of Gods, [for] hee is not his glorie with their petition. c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him. d Or, cordes, or cables. e A description of the wrath of God against his enemies after hee had heard his prayers.

f He sheweth howe horrible Gods iudgements shall be to the wicked. g Darkenes signifieth the wrath of God, as the cleare light signifieth Gods fauour. h This is described at large Psal. 104. i As a king angrie with the people, but not himselfe vnto them. j Thunder, lightning, and haile. k His lightnings.

l That is, the deepe bottoms were scene, when the red sea was deuoured. m Out of sinnes and great dangers. n To wit, Saul. o Therefore God sent me succour. p The cause of Gods deliuerance is his own fauour and loue to vs. q David was sure of his righteous cause & good behaviour toward Saul and his enemies, and therefore was assured of gods fauour and deliuerance.

3. Sam. 22, 2, a hee blyth this diuinitie of names, to shew that as the wicked haue many names to hurt so God hath many wayes to helpe.



1 For all his dangers he exercised himselfe in the Lawe of God.

2 Neither gaue place to their wicked tentations, nor to mine owne affections.

3 Here he spreketh of Gods regarding to our capacitie, who sheweth mercy to his sinners.

4 As he is said also, *Leu. 2. 1. 2. 4* When their sinne is come to the full measure,

5 He attributeth it to God that he both gace the victory in the field, and also destroyed the cities of his enemies.

6 The danger neuer is many a great per Gods promise must take effect.

7 The graces good successe to all mine enterprises.

8 As towers & forts, which he took out of the hands of Gods enemies, for, *Isa. 60.*

9 To defend me from dangers.

10 He attributeth the beginning, continuance and increase in will doing onely to Gods fauour.

11 David declarer that he did nothing before his vocation, but was stirred by Gods spirit.

12 To execute his iudgements.

13 Thou hast giuen them in to mine hands to be slaine.

14 They that reiect the crye of the afflicted, God will also reiect thei.

15 They crye for help: for either paine or feare cause those by power to crye.

22 For all his Lawes [were] before me, and I did not cast away his commandments from me.

23 I was bright also with him, and haue kept me from my wickednes.

24 Therefore the Lord reuarded me according to my righteousness, [and] according to the purenes of mine hands in his sight.

25 With the Godly thou wilt shewe thy selfe Godly: with the bright man thou wilt shewe thy selfe bright.

26 With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe frowarde.

27 Thus thou wilt saue the poore people, & wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: y Lord my God will lighte my darknes.

29 For by thee I haue broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is incorrupt: the word of the Lord is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord: and who is mightie saue our God?

32 God girdeth me with strength, and maketh my way bright.

33 Hee maketh my feete like hyndes feete, and setteth me vpon mine high places.

34 He teacheth mine handes to fight: to that a bowle of brasse is broken with mine armes.

35 Thou hast also giuen me the shield of thy saluatio, and thy right hand hath stayed me, and thy louing kindnes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, & taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me w strength to battell: them, that rose against mee, thou hast subdued vnder me.

40 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of people: thou hast made me the head of the heathen: a people, whom I haue not knowen, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall bee in subjection to me.

45 Strangers shall shrinke away, and feare in their prime chambers.

46 Let the Lord lue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to avenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast let mee by from them, that rose against mee: thou hast deliuered mee from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth merrie to his annoynted, [euen] to David, and to his seede for euer.

Centiles, as Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

## PSAL. XIX.

1 To the intent he might moue the faithful to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite demonstration of the beautes with their power, and ornaments: 8 And after ward calleth them to the Law, wherein God hath reuelled him selfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

To him that excelleth, A Psalme of David.

The Heauens declare the glory of God, & the firmament sheweth the worke of his hands.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, and their wordes into the endes of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his chamber, [and] reioyeth like a mightie man to runne his race.

6 His going out [is] from the ende of the heauen, and his compass [is] vnto the endes of the same, and none is hid from the heate thereof.

7 The manner was that the hyde and hydogrome should stande vnder a vail together, and after come forth with great solemnity and reioyng of the assembly.

Which dwell round about me.

h The kingdom of Christ is in Daniels kingdom of figures: who by the preaching of his word bringeth all to his subjection.

i D. her. signifying a substitution contempned and not voluntarie.

k Feare shall cause them to be asfraid and come forth of their secreete holes & holdeth to seke pardon.

l That is, Saul, who of malice persecuted him.

m This prophete appertaineth to the kingdom of Christ, and not of Salomon, but to Iesus Christ.

n This did not properly appertaine to Salomon, but to Iesus Christ.

o The beautes with their power, and ornaments: 8 And after ward calleth them to the Law, wherein God hath reuelled him selfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

p To him that excelleth, A Psalme of David.

q The Heauens declare the glory of God, & the firmament sheweth the worke of his hands.

r Day vnto day vttereth the same, and night vnto night teacheth knowledge.

s There is no speech nor language, where their voyce is not heard.

t Their line is gone forth through all the earth, and their wordes into the endes of the world: in them hath he set a Tabernacle for the sunne.

u Which commeth forth as a bridegrome out of his chamber, [and] reioyeth like a mightie man to runne his race.

v His going out [is] from the ende of the heauen, and his compass [is] vnto the endes of the same, and none is hid from the heate thereof.

w The manner was that the hyde and hydogrome should stande vnder a vail together, and after come forth with great solemnity and reioyng of the assembly.

x The beautes with their power, and ornaments: 8 And after ward calleth them to the Law, wherein God hath reuelled him selfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

y To him that excelleth, A Psalme of David.

z The Heauens declare the glory of God, & the firmament sheweth the worke of his hands.

aa Day vnto day vttereth the same, and night vnto night teacheth knowledge.

ab There is no speech nor language, where their voyce is not heard.

ac Their line is gone forth through all the earth, and their wordes into the endes of the world: in them hath he set a Tabernacle for the sunne.

ad Which commeth forth as a bridegrome out of his chamber, [and] reioyeth like a mightie man to runne his race.

ae His going out [is] from the ende of the heauen, and his compass [is] vnto the endes of the same, and none is hid from the heate thereof.

af The manner was that the hyde and hydogrome should stande vnder a vail together, and after come forth with great solemnity and reioyng of the assembly.



f Though the creatures can not see, yet this ought to be sufficient to lead vs into him.

g So that all mans inuencions and intentions are lies.

h Every one without exception.

i Except Gods word be esteemed above all wordly things, it is contemned.

k For God accepteth our endeavour, though it be full of imperfection.

l When there is no reward of death, but of grace: for where sinne is, there death is the reward.

m Which are done purposefully and of malice.

n If thou suppress my wicked affections by thine holy spirit, and decee,

7 The Lawe of the Lorde is perfect, conuincing the soule: the testimonie of the Lorde is sure, and gueth wisdom into the simple.

8 The statutes of the Lorde [are] right & reioyce the heart: the commandement of the Lorde [is] pure, and gueth light vnto the eyes.

9 The feare of the Lorde [is] cleane, and indureth for euer: the iudgements of the Lorde [are] true: they are righteous all together,

10 And more to be desired then gold, yea, then much fine golde: sweeter also then honie and the honie combe.

11 Wherever by them [is] thy seruant made circumspect, [and] in keeping of them there [is] great reward.

12 Who can understand [his] faultes: cleanse me from secret faultes.

13 Keepe thy seruant also from presumptuous sinnes: let the not reigne ouer me: so shall I bee bright, & made cleane from much wickednesse.

14 Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

15 That I may obey thee in thought, word

## PSAL. XX.

1 A paper of the people binde God, that it woulde please him to heare their King, and rectifie his sacrifice, which he offered before he went to battell against the Ammonites.

To him that excheeth, A Psalm of David.

**T**he Lorde heare thee in the day of trouble: the Name of the God of Iakob defende thee:

2 Sende thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy saluation, and let by the banner in the Name of our God, [when] the Lorde shall perourne all thy petitions.

6 Proue knowe I that the Lorde wil helpe his anoynted, [and] wil heare him fro his Sanctuary, by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought dolne & fallen, but we are risen, and stand byright.

9 Saue Lord: let the King heare vs in the day that we call.

by the strength, when wee seeke vnto him for succour.

## PSAL. XXI.

1 David in the person of the people praiesh God for the victorie, attributing it to God, and not to the strength of man: wherein the holy ghost directeth the faithful to Christ, who is the perfection of this kingdome.

To him that excheeth, A Psalm of David.

**T**he King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his heartes desire, and hast not denied [him] the request of his lippes. Selah.

3 For thou diddest preuent him with liberrall blessings, [and] diddest set a crowne of pure golde vpon his head.

4 He asked life of thee, [and] thou gauest him a long life for euer and euer.

5 His glorie [is] great in thy saluation: dignitie and honour hast thou layde vpon him.

6 For thou hast set him [as] blessings for euer: thou hast made him glad with the ioye of thy countenance.

7 Because the King trusted in the Lorde, and in the mercie of the most high, he shall not slide.

8 Thine hand shall find out all thine enemies, [and] thy right hande shall find out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lorde shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroye from the earth, and their seede from the children of men.

11 For they intended euill against thee, [and] imagined mischief, [but] they shall not preuaile.

12 Therefore shalt thou put them apart, [and] the strings of thy bowe shalt thou make ready against their faces.

13 We thou exalted, O Lorde, in thy strength: [so] will wee sing and praye thy power.

hauing ample occasion to praie thy name.

## PSAL. XXII.

1 David complained because he was brought into such extremities, that he was past all hope, but after he had repented the sorowes and griefes, wherein he was heere, so he recovered him selfe from the bottomlesse pit of temptations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the Spirit of prophete, that he shoulde maruellously, and strangely be detested, and abused, before his father shoulde raise and exalt him againe.

To him that excheeth vpon Aileeth Hassihar,

A Psalm of David.

By ill.

By

h Let the King bee able to detest vs

h When he that ouercome his enemies, and so be assured of his vocation.

i Thou declarest thy li berrall fauour towards him before hee prayes.

c David did not onely ob taine life, but also assurance that his posteritie shoulde reigne for euer.

d Thou hast made him thy blessings to o thers, and a perpetual example of thy fauour for euer.

e Here he deu scribeth the power of Christs kingdome against the carnall thereof.

f This testifies that hee partly, ently to endure the crosse till God destroye the aduersarie.

g They layde as it were their ners to make Gods power to giue place to their wicked enter prises.

h As a marke to shoute at, i spaine the Church against thine abuseries, that be map

Or, the hinde of the morning, and this was the name of some common song.

a Herely kings are also aduised to call on God in their affaires.

b The vertue, power & grace of God.

c In token that they are acceptable vnto him.

d Examined to the King, in whose watch our felicitie standeth.

e The Church feeleth that God hath heard their petition.

f As by the visible Sanctuarie Gods familiaritie appeared towards his people, it by the heauenly is meant his power and maiesty.

g The words singe that put not their onely trust in God,



a Here appeareth that boy-  
rile conflict,  
which he suffereth  
betweene  
faith and de-  
fection.

b Being tor-  
mented with  
extreme an-  
guish.

c Or I cease  
not.

d He meant  
the place of  
praying, euen  
the Taberna-  
cle: or else it is  
so called, be-  
cause he gaue  
the people con-  
tinually occasi-  
on to praise  
him.

e And seeming  
most miser-  
able of all crea-  
tures,  
which was  
ment of Christ.

f And herein ap-  
peareth the in-  
spireable  
loue of God  
toward man,  
that he would  
thus abase his  
loue for our  
sakes.

g Ebr. roled vp-  
on God.

h Euen from  
my birth thou  
hast giuen me  
occasion to  
trust in thee.

i For except  
Gods prou-  
idence preser-  
ue the infants,  
they should pe-  
rith a thousand  
times in y<sup>e</sup> mo-  
thers wombe.

k He meant  
the sinnes were  
to face, prou-  
ide and cruel,  
that they were  
rather heads of  
sin.

l Before, he  
spake of the  
cruelty of his  
enemies,  
and now he de-  
clarerh the in-  
ward griefes  
of the minde,  
so that Christ  
was commen-  
ted, both in  
soule and body.

m Thou hast  
suffered me to  
be without all  
hope of life.

n These Dauid complaineth as though he were nailed by his enemies both hands  
and feet: but this was accomplished in Christ. 1 sp<sup>y</sup> life that is to come, left a-  
lone and forsaken of all. Psal. 35, 17, 25, 16.

**M**Y God, my God, why hast thou forsaken me, and art so farre fro mine health, [ & fro ] the words of my<sup>e</sup> roaring:

2 O my God, I cry by daye, but thou hearest not, and by night, but I haue no audience.

3 But thou art holy, and doest inha- bite the prayles of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a worme, & not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in de- cision: they make a moue [and] nod the head, [saying,]

8 <sup>h</sup> He trusted in the Lorde, let him deliuer him: let him saue him, seeing hee loueth him.

9 But thou diddest drawe mee out of the wombe: thou gauest me hope, [eue] at my mothers breasts.

10 I was cast vpon thee, [euen] from the wombe: thou art my God from my mothers bellie.

11 Be not farre fro me, because trouble is nere: for [there is] none to helpe me.

12 Many yong bulles haue compassed mee: mightie bulles of Bashan haue closed me about.

13 They gape vpon mee with their mouthes, [as] a ramping & roaring lion.

14 I am like <sup>h</sup> water poyzed out, and al my bones are out of ioynt: mine heart is like waxe: it is molten in the muddes of my bowels.

15 My strength is dried vp like a pot- shearde, and my tongue cleaueth to my iawes, and thou hast brought mee into the dust of death.

16 For dogges haue compassed mee, [and] the assemblie of the wicked haue inclosed me: they<sup>e</sup> pearced mine handes and my feete.

17 I may tell all my bones: [yet] they behold, [and] looke vpon me.

18 They part my garments among them, and cast lottes vpon my deliuer.

19 But be not thou farre off, O Lorde, my strength: hasten to helpe me.

20 Deliuer my soule fro the sword: my desolate [soule] fro the powder of <sup>h</sup> dog.

21 <sup>h</sup> Saue me from the Lyons mouth, and answere me in saving me] from the howles of the vniuerses.

22 <sup>h</sup> I will declare thy Name vnto my brethren: in the mids of the Congre- gation will I praise thee, [saying,]

23 <sup>h</sup> Praise the Lorde, ye <sup>h</sup> feare him: magnifie ye him, al the seede of Yaacob, & feare ye him, all the seede of Israel.

24 For he hath not despised nor ab- horred the affliction of the<sup>e</sup> pooze: ne- ther hath he hid his face from him, but when he called vnto him, he heard.

25 My praise [shall be] of thee in the great Congregation: my<sup>e</sup> bowles will I performe before them that feare him.

26 The pooze shall eate and be satis- fied: they that seeke after the Lorde, shall praise him: your heart shall lue for euer.

27 All the endes of the worlde shall remember [them] selues, [and] turne to the Lorde: and all the kindreds of the na- tions shall worship before thee.

28 For the kingdom is the Lorde, and he ruleth among the nations.

29 All they that be fat<sup>e</sup> in the earth, shall eate and worship: all they that geue doluine into <sup>h</sup> dust, shall bow before him, [eue] he <sup>h</sup> cannot quicken his owne soule.

30 <sup>h</sup> [Their] seede shall serue him: it shall be counted vnto the Lorde for a ge- neration.

31 They shall come, and shall declare his righteousnes vnto a people that shal be borne, because he hath<sup>e</sup> done it.

life: so neither poore nor rich, quicke nor dead shalbe reiecter from his kingdom.

l Opening the port: to which the Lorde keepeth as a fence to the Church to continue his praise among men. u That is, God hath fulfilled his promes.

## PSAL. XXII.

1 Because the Prophet had yownd the great mercies of God at diuers times, and in sundry maners, he gathereth a cer- taine assurance, fully perfwading himselfe that God will con- tinue the very same goodnesse towards him for euer.

## A Psalm of Dauid.

**T**he Lord is my<sup>e</sup> shepherd, I shall not want.

2 He maketh me to rest in greene pasture, [ & ] leadeth me by the still waters.

3 He<sup>e</sup> rethorseth my soule, [and] lea- deth me in the<sup>e</sup> paths of righteousnesse for his Names sake.

4 Yea, though I shoulde walke through the balley of the<sup>e</sup> shadowe of death, I will feare no euill: for thou art with me: thy rodde and thy staffe, they comfort me.

5 Thou doest prepare a table before

m Christ is de-  
liuered with a  
woye mightie  
deliuerance by  
ouercoming  
death, then if  
he had not cas-  
ted death as  
all.

Hebr. 2. 12.

n He promi-  
seth to reioyce  
the Church,  
that they by  
his example  
might praise  
the Lorde.

o The pooze  
afflicted are  
comforted by  
this example  
of Dauid, of  
Christ.

p Which were  
sacrifices of  
thanksgiving,  
which they al-  
fied by Gods  
commen-  
dation: when  
they were deli-  
uered out of  
any great dan-  
ger.

q He doeth al-  
lude still to the  
sacrifice.

r Though the  
poore be first  
named, as  
ver. 16. yet the  
rich are not  
separated from  
the grace of  
Christs  
kingdome.

s In whom  
there is no  
hope that he  
shall reuolue.

t As whom  
there is no  
hope that he  
shall reuolue.

u That is, God  
hath fulfilled his  
promes.

v As whom  
there is no  
hope that he  
shall reuolue.

w As whom  
there is no  
hope that he  
shall reuolue.

x As whom  
there is no  
hope that he  
shall reuolue.

y As whom  
there is no  
hope that he  
shall reuolue.

z As whom  
there is no  
hope that he  
shall reuolue.

aa As whom  
there is no  
hope that he  
shall reuolue.

ab As whom  
there is no  
hope that he  
shall reuolue.

ac As whom  
there is no  
hope that he  
shall reuolue.

ad As whom  
there is no  
hope that he  
shall reuolue.

ae As whom  
there is no  
hope that he  
shall reuolue.

af As whom  
there is no  
hope that he  
shall reuolue.

ag As whom  
there is no  
hope that he  
shall reuolue.

ah As whom  
there is no  
hope that he  
shall reuolue.

ai As whom  
there is no  
hope that he  
shall reuolue.

aj As whom  
there is no  
hope that he  
shall reuolue.

ak As whom  
there is no  
hope that he  
shall reuolue.

al As whom  
there is no  
hope that he  
shall reuolue.

am As whom  
there is no  
hope that he  
shall reuolue.

bandeth in the darke balley without his shepherd. e Albeit his enemies  
sought to betray him, yet God deliuered him, and dealeth most liberally with  
him in despite of them.



As was shew-  
mer of great  
feares.  
g Doe lettech  
not his felicitie  
in pleasures  
of this worlde,  
but in the feare  
and seruice of  
God.

me in sight of mine aduersaries: thou  
doest: anyont mine head with oyle. [F]  
my cup runneth ouer.

6 Doubtles kindnes and mercie shal  
followe me all the dayes of my life, and  
I shal remaine a lōg season in thy house  
of the Lord.

## PSAL. XXXIII.

1 Albeit the Lord God hath made and gouerneth all the world,  
yet towards his chosen people his gracious goodnes doeth  
most abundantly appeare, in that among them he will haue  
his dwelling place. Which though it was appointed among  
the children of Abraham, yet onely they do enter a right into  
this secure, which are true worshippers of God, purged  
from the sinfull filth of this worlde. 7 Finally he magni-  
fies Gods grace for the building of the Temple, to the ende  
he might there by all the faithfull to the true seruice of God.

A Psalm of David.

Deut. 10.14.

Job. 28.24.

Icor. 10.26.

A Psalm of David.

Two things: the

one, that the

earth is man's

dwelling place.

The other, that

God is not

to be feared.

The first, that

God is not

to be feared.

The second, that

God is not

to be feared.

The third, that

God is not

to be feared.

The fourth, that

God is not

to be feared.

The fifth, that

God is not

to be feared.

The sixth, that

God is not

to be feared.

The seventh, that

God is not

to be feared.

The eighth, that

God is not

to be feared.

The ninth, that

God is not

to be feared.

The tenth, that

God is not

to be feared.

The eleventh, that

God is not

to be feared.

The twelfth, that

God is not

to be feared.

The thirteenth, that

God is not

to be feared.

The fourteenth, that

God is not

to be feared.

The fifteenth, that

God is not

to be feared.

The sixteenth, that

God is not

to be feared.

The seventeenth, that

God is not

to be feared.

The eighteenth, that

God is not

to be feared.

The nineteenth, that

God is not

to be feared.

The twentieth, that

God is not

**T**he earth [is] the Lordes, &  
all that therein is: the world  
and they that dwell therein.

2 For he hath founded it vpon  
the seas: & established it vpon  
floods.

3 Who shall ascende into the moun-  
taine of the Lord: and who shall stande  
in his holy place?

4 Euen he that hath innocēt hāds,  
and a pure heart: which hath not lift  
vp his minde vnto vanitie, nor sworne  
deceitfully.

5 He shall receiue a blessing from the  
Lord, and righteousness from the God  
of his saluation.

6 This is the generation of them  
that seeke him, of them that seeke thy  
face, this is Jacob. Selah.

7 Lift vp your heads ye gates, and  
be ye lift vp ye euerlasting doozes, and  
king of glorie shall come in.

8 Who is this king of glorie: y Lord,  
strong and mightie, [euen] the Lord  
mightie in battell.

9 Lift vp your heads, ye gates, & lift  
vp your selues, ye euerlasting doozes, &  
the king of glorie shall come in.

10 Who is this king of glorie: y Lord  
of hosts, he is the king of glorie. Selah.

The spiritual temple, which is eternal, because of the promises which was made  
to the temple, as it is written, Psal. 132.14.

## PSAL. XXV.

1 The Prophet touched with the consideration of his finnes, &  
also grieved with the cruel malice of his enemies, 6 Pray-  
eth to God most feruently to haue his finnes forgiven, 7 &  
specially such as he had committed in his youth. He begin-  
neth euery verse according to the Hebrew letters two of three  
except.

A Psalm of David.

**V**nto thee, O Lord, lift I vp  
my soule.

2 O Lord, I trust in thee:  
let me not be confounded: let  
not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not

be ashamed: but let the be confounded,  
that transgresse without cause.

4 Shewe me thy wayes, O Lord,  
[and] teache me thy paths.

5 Leade me forth in thy truth, and  
teach me: for thou art the God of my sal-  
uation: in thee do I trust all the day.

6 Remember, O Lord, thy tender  
mercies, and thy louing kindnesse: for  
they haue bene for euer.

7 Remember not the finnes of my  
youth, nor my rebellions, [but] according  
to thy kindnesse remember thou me, [euen]  
for thy goodnes sake, O Lord.

8 Gracious & righteous [is] y Lord:  
therefore will he teach sinners in way.

9 He that be mecke, will bee guide  
in iudgement, and teache the humble  
his way.

10 All the pathes of the Lord [are]  
mercy and truth vnto such as keepe his  
covenant and his testimonies.

11 For thy names sake, O Lord, be  
merciful vnto mine iniquitie, for it is  
great.

12 What man is he that feareth the  
Lord: him will he teache way [that]  
he shall chuse.

13 His soule shall dwell at ease, and  
his seede shall inherite the land.

14 The secret of the Lord [is] reuel-  
ed to them, that feare him: and his co-  
uenant to giue them vnderstanding.

15 Mine eyes [are] euer toward y Lord:  
for he will bring my feete out of the net.

16 Turne thy face vnto me, & haue mer-  
cie vpon me: for I am desolate & pooze.

17 The sorowes of mine heart [are]  
enlarged: draw me out of my troubles.

18 Looke vpon mine affliction & my  
trauell, and forgiue all my finnes.

19 Behold mine enemies, for they are  
many, & they hate me with cruel hatred.

20 Keepe my soule, & deliuer mee: let  
me not be confounded, for I trust in thee.

21 Let mine vprightnes and equitie  
preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all  
his troubles.

neere felt he Gods helpe. p So as much as I haue behaued my selfe by right  
toward mine enemies, let them knowe that thou art y defender of my full cause.

## PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the  
world, calleth for aide from God, and assured of his integritie  
reneweth his desire toward God to be his iudge, and to defend his  
innocencie. 6 Finally he maketh mention of his sacrifice,  
which he will offer by his deliuerance, and desirith to be in  
the companie of the faithfull in the Congregation of God,  
whence he was banished by Saul, promising integritie of  
life, and open prayers and thanksgiving.

A Psalm of David.

Judge

a I put not my  
trust in any  
worldly thing.  
b That thou  
wilt take away  
mine enemies,  
which are thy  
roes.  
Ia. 28.16.  
rom. 10.11.





a He stretcht to God to be the iudge of his suit cause, seeing there is no equite among men.

b He very affection & inward motions of the heart.

c He sheweth what staid him, that he did not requite euill for euill.

d He declared he they can not walke in simplicitie before God, he belies the company of the vngodly.

e I will serue thee in pure affection, and with the goodly that sacrifice into thee.

f Destroy mee not in the outscow of the wicked.

g Whose cruell hands do execute the malicious deuils of their hearts.

h I am preferred from mine enemies by the power of God, and therefore will praise him continually.

**I**udge mee, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: [therefore] shall I not aide.

2 Proue me, O Lord, and trie me: examine my reines, and mine heart.

3 For thy louing kindnes [is] before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with vaine persons, neither kept companie with f dissemblers.

5 I haue hated f assemblie of f euill, & haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lord, & compassie thine altar.

7 That I may declare with f voyce of thankelgiuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands [is] wickednes, and their right hand is full of bribes.

11 But I wil walke in mine innocencie: redeeme me [therefore], and be mercifull vnto me.

12 My foote standeth in b vprightnes: I will praise thee, O Lord, in f congregations.

PSAL. XXVII.

1 Dauid maketh this Psalm being deliuered from great perils, as appereth by the prophesies and thankelgiuing annexed.

2 Wherein he may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefoe he desired to liue and to be deliuered, onely to worship God in his Congregation.

A Psalm of Dauid.

**T**he Lord [is] my light & my saluation, who thal I feare: the Lord [is] the strength of my life, of whom shall I be afraide:

2 When the wicked, [euen] mine enemies, and my foes came vpon me to eat vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not be afraide: though warre be raised against mee, I will trust in b this.

4 One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord, all the daies of my life, to behold f beautie of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide me in his Tabernacle: in the secrete place of his pavilion shall he hide mee, and let me bp vpon a rocke.

6 And now shal he lift bp mine head about mine enemies round about mee: therefoze will I offer in his Tabernacle sacrifices of ioye: I will sing & prayle the Lord.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie also vpon me and heare me.

8 [When thou saidest,] Seeke ye my face, mine heart shalbered vnto thee, O Lord, I will seeke thy face.

9 Hide not [therefoze] thy face fro me, nor cast thy seruāt away in displeasure: f hast bene my succour: leaue me not, neither forsake me, O God of my saluatiō.

10 Though my father and my mother should forsake me, yet the Lord wil gather me bp.

11 Teache me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto f lust of mine aduersaries: for there are false witnesses risen bp against me, and such as speake cruelly.

13 I should haue fainted, [except] I had beleered to see the goodnes of the Lord in the land of the liuing.

14 Hope in f Lord: be strong, & he shal comfort thine heart, & trust in the Lord.

PSAL. XXXVII.

1 Being in great feare and heauines of heart to see God dishonoured by the wicked, he desired to be rid of them, 4 And crieth for vengeance against them: and at length affirmeth himselfe, that God hath heard his prayer, 9 Vnto whose caution he commenderth all the faithful.

A Psalm of Dauid.

**N**ot to thee, O Lord, do I crye: O my strength, bee not deafe toward me, least, if thou an- swere me not, I be like them that go downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold bp mine hands toward thine holy Place.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice [is] in their hearts.

4 Releard them according to their deedes, and according to the wickednes of their inuentions: recompete them after the worke of their hands: render the their reward.

5 For they regard not the workes of the Lord, nor f operation of his hands: [therefoze] breake them down, & builde them not bp.

6 Praised [be] the Lord, for hee hath of his Church, c Let them be utterly destroyed, as psalme 114. f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.

d Dauid assured himselfe by f spirit of prophesie that he should overcome his enemies and serue God in his tabernacle.

e He glorified his Gods promises & sheweth that he is most willing to obey his commandment.

f He magnified Gods loue towards his, which farrepasseth the most tender loue of parents to their children.

g But either pacifie their wrath, or humble their rage.

h In this present life before I die, as Psal. 38. 11.

i He exhorteth himselfe to depende on the Lord, seeing he neuer failes in his promises.

a He counterfeited himselfe as a dead man, till God shew his fauour toward him, and graue him his petition.

b He useth this outward means to help the weakness of his faith: for in that place was the Ark, and there God promissed to shew the tokens of his fauour.

c Destroy not the good with the bad.

d Hee thus prophesie in respect of Gods glorie, and not for his owne cause, being assured, that God would punish the persecuters

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid bp in God, he feared not the tyranny of his enemies.

b That God will deliuer me, and giue my faith f victorie.

c The loss of countrey, wife and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy

d Psalme in the inuides of the Congregation.



heard the voyce of my petitions.

7 The Lord [is] my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord [is] their strength, & he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

## PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 2 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 3 And though thereby God threateneth sinners, yet to be alwayes mercifull to his, and moueth them thereby to praise his Name.

A Psalm of David.

**G**ive vnto  $\text{J}$  Lord, ye souldiers of the mightie: giue vnto the Lord gloire and strength.

2 Giue vnto the Lord glorie [due] vnto his Name: worship the Lord in the glorious Sanctuarie.

3 The voyce of the Lord [is] vpon the waters: the God of glorie maketh it to thunder: the Lord [is] vpon the great Waters.

4 The voyce of  $\text{J}$  Lord [is] mighty: the voyce of the Lord [is] glorious.

5 The voyce of the Lord breaketh the ceders: yea, the Lord breaketh the ceders of Lebanon.

6 He maketh them also to leape like a calf: Lebanon [also] and  $\text{S}$ hirion like a yong vntoorne.

7 The voyce of the Lord denieth the flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of  $\text{B}$ adeth to tremble.

9 The voyce of the Lord maketh the hinds to  $\text{c}$ alue, and  $\text{d}$ iscovereth the forests: therefore in his Temple doeth euery man praise of his glorie.

10 The Lord sitteth vpon the flood, & the Lord doeth remaine king for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

percey the most secrete places. I though the wicked are nothing mourt with these lightes, yet the faithful praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

## PSAL. XXX.

1 When David was deliuered from great danger, he renderd thanks to God enjoying others to do the like, and to learne by his example, that God is rather mercifull then seure and rigorous towards his children. 7 And also that the fall fro prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

A Psalm of Iong of the house of David.

a After that Absalom had polluted it with most filthy fornication,

**I** will magnifie thee, O Lord: for thou hast exalted mee, & hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast restored me.

3 O Lord, thou hast brought by my soule out of  $\text{g}$ raue: thou hast reuimed me from them that go downe into  $\text{p}$ it.

4 Sing prayles vnto the Lord, yee his Saintes, and giue thanks before the remembrance of his holinesse.

5 For [he endureth but] a while in his anger: [but] in his fauour [is] life: weeping may abide at evening, but toy [cometh] in the morning.

6 And in my prosperitie I said, I shall neuer be moued.

7 [For] thou Lord of thy goodnes haddest made my mountaine to stande strong: [but] thou diddest hide thy face, [and] I was troubled.

8 [Then] cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite [is there] in my blood, when I goe downe to the pit: shall the dust [giue] thanks vnto thee: or shall it declare thy trueth?

10 Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioye: thou hast loosed my sacke and girded me with gladnes.

12 Therefore shall my tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for euer.

he would liue to praise his Name, which is the ende of mans creation. l Because thou hast preferred me, that my tongue should praise thee, I will not be vnmindfull of my duetie.

## PSAL. XXXI.

1 David deliuered from some great danger, first reherceth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him, 2 The he affirmed that the fauour of God is alwayes ready to chuse that feare him, 3 Finally he exhorteth all the faithful to trust in God and to loue him, because he preferreth & strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

**I**n thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy righteoulnesse.

2 Solue downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, [and] an house of defence to saue mee.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.

4 Drawe me out of  $\text{b}$ net, that they haue laide priuily for mee: for thou art my strength.

5 Into

b He condemne them that of great ingratitude, which doe not praise God for his benefices.

c Reioyce fro the rebellion of Absalom. d Spawning, that he escaped death most narrowly.

e The wordes signifieth them that haue receiued mercie and shew mercie vnto others.

f Before his Tabernacle. Psal. 45. 7, 8.

g I put to much confidence in my quier state, as Jer. 3. 18, 24.

h I thought thou haddest established mee in Zion most surely.

i After that thou hadst withstood thine helpe, I felt my misery.

k David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore

l God here in earth: therefore

1 Because thou hast preferred me, that my tongue should praise thee, I will not be vnmindfull of my duetie.

2 The he affirmed that the fauour of God is alwayes ready to chuse that feare him, 3 Finally he exhorteth all the faithful to trust in God and to loue him, because he preferreth & strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

In thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy righteoulnesse.

Solue downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, [and] an house of defence to saue mee.

For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.

Drawe me out of net, that they haue laide priuily for mee: for thou art my strength.

Into

For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.

Drawe me out of net, that they haue laide priuily for mee: for thou art my strength.

Into

For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.

Drawe me out of net, that they haue laide priuily for mee: for thou art my strength.

Into

g Spawning, his souldiers, who were as meemes, by whom God declared his power.

a He exhorteth the proude tyrants to blesse themselves vnder Gods hand, and not to be insouciant to his brutes & vaine creatures.

b The thunder claps that are heard out of clouds, ought to make  $\text{b}$  wicked to tremble for Gods anger.

c That is, the thunderbolt breaketh the most strong ceders, and shall men thinke their power to be able to resist God?

d Called also Hermon.

e He causeth lightning to shoute & glorie.

f In places most desolate, where as scarcely there is no presence of God.

g For feare maketh them to cast their calues.

h Spaketh the ceders bare, or percey the most secrete places.

I though the wicked are nothing mourt with these lightes, yet the faithful praise God.

k To moderate the rage of the tempest and waters, that they destroy not all.

l Because thou hast preferred me, that my tongue should praise thee, I will not be vnmindfull of my duetie.

2 The he affirmed that the fauour of God is alwayes ready to chuse that feare him, 3 Finally he exhorteth all the faithful to trust in God and to loue him, because he preferreth & strengtheneth them, as they may see by his example.

To him that excelleth. A Psalm of David.

In thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy righteoulnesse.

Solue downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, [and] an house of defence to saue mee.

For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.

Drawe me out of net, that they haue laide priuily for mee: for thou art my strength.

Into

For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide me.



<sup>e</sup> He desireth God not onely to take care for him in this life, but that his soule may be saved after this life.

<sup>d</sup> His affection ought to be in all Gods children, to hate iniquity, and to love holiness: where thing is not grounded upon a sure trust in God, as deceitfull and vayne.

<sup>c</sup> Largenes signifieth content, as straitnes sayeth and perill.

<sup>f</sup> Spanning, that his joy and toynment has continued a great while.

<sup>g</sup> Some enemies had drawne all men to their part against me, even my chiefe friends.

<sup>h</sup> They were asprays to shew me any token of friendship.

<sup>i</sup> They that were in autoritie, contented me as a wicked doer.

<sup>k</sup> I had this testimony of conscience, that thou wouldst defend mine innocencie.

<sup>l</sup> Whatsoever changes come thou governeest them by thy providence.

<sup>m</sup> Let death destroy them to the intent that they may hurt me no more.

<sup>n</sup> The treasures of Gods mercie are alwayes layde up in those for his children, albeit at all times they do not enjoy the.

<sup>o</sup> That is, in a place where they shall have thy comfort, and he shall live free from the enemies yde.

<sup>p</sup> Spanning, there was no otie to strong to preserve him, as the defence of Gods favour.

<sup>q</sup> And to by my rather and inbelieve believed to have bene forsaken.

5 Into thine hand I comend my spirite: for thou hast redeemed mee, O Lord God of truth.

6 I have hated them that give them selves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in adversities: and thou hast not shut me vp in the hand of the enemy, but hast let my feet at large.

8 Have mercie vpon me, O Lord: for I am in trouble: mine eye, my soule & my belly are consumed with griefe.

9 For my life is wasted with heaviness, and my peeres with mourning: my strength faileth for my paine, & my bones are consumed.

10 I was a reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing me in secret, fled from me.

11 I am forgotten, as a dead man out of minde: I am like a broken vessel.

12 For I have heard the raying of great men: feare was on every side, while they conspired together against me, and consulted to take my life.

13 But I trusted in thee, O Lord: I said, Thou art my God.

14 By times are in thine hand: deliver me from the hand of mine enemies, and from them that persecute me.

15 Make thy face to shine vpon thy servant, & save me through thy mercie.

16 Let me not be confounded, O Lord: for I have called vpon thee: let the wicked be put to confusion, [and] to silence in the grave.

17 Let the lying lips be made dumme, which cruelly, proudly and spitefully speake against the righteous.

18 How great is thy goodness, which thou hast layde by for them, that feare thee: [and] done to thee, that trust in thee, [even] before the formes of men!

19 Thou dost hide them<sup>o</sup> prively in thy presence from the yde of men: thou keepest them secretly in thy Tabernacle from the blast of tongues.

20 Blessed be the Lord: for he hath rewarded his marvellous kindness towarde me in a strong citie.

21 Though I had in mine haste, I am cast out of thy sight, yet I heardest the voice of my prayer, when I cried vnto thee.

22 Though I had in mine haste, I am cast out of thy sight, yet I heardest the voice of my prayer, when I cried vnto thee.

23 Love ye the Lord at his Saints: [for] the Lord preferreth the faithfull, & rewardeth abundantly the proude doer.

24 All ye that trust in the Lord, be strong, and he shall establish your heart.

PSAL. XXXII.

1. David punished with grievous sickness for his sinnes, cometh them himself, to whom God hath not imputed their transgressions. 2. And after that he had confessed his sinnes and obtained pardon. 3. He exhorteth the wicked men to sing psalms. 4. And the good to reioyce.

A Psalm of David to give instruction.

**B**lessed is he whose wickednes is forgiven, and whose sinne is covered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, [or] when I roared all day,

4 [For] thine hand is heavie vpon me, day & night: [and] my moisture is turned into the drouth of summer. Selah.

5 [The] Lord acknowledgeth my sinne vnto thee, neither hid I mine iniquitie: [for] I thought, I will confesse against my leife my wickednes vnto the Lord, & he forgaueth my punishment of my sin. Selah.

6 Therefore shal every one, who is godly, make his prayer vnto thee in a time, when he may be founde: surely in flood of great waters: they shall not come neere him.

7 Thou art my secret place: thou preferrest me from trouble: thou copassest me about with thy joyful deliverance. Selah.

8 I will instruct thee, & teach thee in the way, that thou shalt goe, [and] I will guide thee with mine eye.

9 Be ye not like an horse, [or] like a mule, which understand not: whose mouthes thou dost binde with bit and bridle, lest they come neere thee.

10 Many sorowes shall come to the wicked: but he, that trusteth in the Lord, mercie shall compass him.

11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye, that are vpbricht in heart.

12 This is the way of salvation, [and] if men can rule brute beastes, thinke they, that God will not hyde and tame their rage: k. He sheweth that peace and ioye of conscience in the holy ghost is the fruite of faith.

PSAL. XXXIII.

1. He exhorteth good men to praise God for he hath not only created all things, & by his providence governeeth the same, but also is faithful in his promises. 2. He understandeth mans heart, and scattereth the counsel of the wicked. 3. So that no man can be preferred by any creature or mans strength: but they that put their confidence in his mercie, shall be preserved from all adversities.

**R**eioyce in the Lord, O ye righteous: for it becommeth vpright men to be thankefull.

[Or] ye that seeke his mercies.

2. See continuance in your devotion, and God will confirme you with heavenly strength.

3. Concerning the first remission of sinnes, which is the chiefe point of our faith.

4. To be instructed by faith, is to have our sinnes freely remitted, and to be required nothing more.

5. Betweene hope & despaire, neither by silence nor crying, founde a safe: signifying, that before the sinner be reconciled to God, he feelth a perpetual torment.

6. He sheweth that as Gods mercie is the onely cause of forgiveness of sinnes, so the means thereof are repentance and confession, which proceede of faith.

7. When necessity causeth him to seeke to thee for helpe, Psal. 55. 6.

8. To wit, the waters, & great dangers.

9. David promitteth to make the rest of good children partakers of the benefits, which he felt, & that he will diligently take care to direct

10. It is a benefit of godly to be forth & praise of God for his mercie & power which he sheweth toward them.

2 Praise



2 **Prayle the Lorde with harpe: sing vnto him with viole [and] <sup>b</sup> instrument of ten strings.**

3 **Sing vnto him a newe song: sing cheerefully with a loude voyce.**

4 **For the word of the Lord is righteous, & all his <sup>a</sup> workes [are] faithful.**  
5 **He <sup>c</sup> loueth righteounes and iudgement: the earth is full of the goodnes of the Lord.**

6 **By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.**

7 **He <sup>d</sup> gathereth the waters of the sea together as vpon an heape, and layeth by the depths in his treasures.**

8 **Let all the earth feare the Lorde: let all them dwell in <sup>e</sup> world feare him.**

9 **For hee spake, and it was done: hee commanded, and it stood.**

10 **The Lorde breaketh the <sup>f</sup> counsell of the heathen, and bringeth to nought the deuices of the people.**

11 **The counsell of the Lord shal stand for ever, [and] the thoughts of his heart throughout all ages.**

12 **Blessed [is] <sup>g</sup> nation, whose <sup>h</sup> God is the Lord: euen the people, [that] he hath cholen for his inheritance.**

13 **The Lord looketh downe fro heauen, [and] beholdeth all the chidren of men.**

14 **From the habitation of his dwelling he beholdeth all them that dwell in the earth.**

15 **He <sup>i</sup> factioneth their hearts euerie one, [and] <sup>j</sup> vnderstandeth all their workes.**

16 **The <sup>k</sup> king is not laued by <sup>l</sup> multitude of an hoste, [neither] is the mightie man deliuered by great strength.**

17 **A horse is a vaine helpe, and shall not deliuer [any] by his great strength.**

18 **Behold, <sup>m</sup> the eye of the Lord [is] vpon them that feare him, [and] vpon them that trust in his mercie.**

19 **To deliuer their soules fro death, and to pserue them in famine.**

20 **Our soule waiteth for the Lord: [for] he is our helpe and our shielde.**

21 **Surely our heart shall reioyce in him, because wee trusted in his holie name.**

22 **Let thy mercie, O Lord, be vpon vs, as we trust in thee.**

(which) was a generall name to all the Kings of the Iudeians) he prayeth God for his deliuerance, 3. Praying all aduers by his example to trust in God, to feare and serue him: 14. Also defendeth the godly with his Angels, 15. And vnterpreteth the wicked in their sinnes.

A Psalm of Dauid, when he changed his behaviour before Abimelech, who drove him away, and he departed.



**I will alway giue thanks vnto the Lord: his prayle shall be in my mouth continually.**

2 **By soule shall glorie in the Lord: the <sup>b</sup> humble shall heare it, and be glad.**

3 **Prayle ye the Lorde with mee, and let vs magnifie his name together.**

4 **I sought the Lord, & he heard me: yea, he deliuered me out of all my feare.**

5 **They <sup>c</sup> shall looke vnto him, and runne [to him]: and their faces shall not be ashamed, [saying].**

6 **This poore man cryed, and <sup>d</sup> Lord heard him, and saued him out of all his troubles.**

7 **The <sup>e</sup> Angel of the Lorde pitcheth rounde about them, that feare him, and deliuereth them.**

8 **Taste ye and see, how gracious the Lorde is: blessed [is] the man <sup>f</sup> trusteth in him.**

9 **Feare the Lord, ye his Saints: for nothing wanteth to them <sup>g</sup> feare him.**

10 **The <sup>h</sup> Lions doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good.**

11 **Come children, hearken vnto me: I will teach you the <sup>i</sup> feare of the Lord.**

12 **What man is he, <sup>j</sup> desireth life, and loueth [long] dayes for to see good:**

13 **Keepeth thy tongue from euill, and thy lippes, that they speake no guile.**

14 **Et hee be euill and doe good: seeke peace and followe after it.**

15 **The eyes of the Lorde [are] vpon the righteous, and his cares [are] open vnto their crie.**

16 **But the <sup>k</sup> face of the Lord [is] against them that doe euill, to cut off their remembrance from the earth.**

17 **The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.**

18 **The Lord is nere vnto them that are of a contrite heart, and wil saue such as are afflicted in spirit.**

19 **Great [are] <sup>l</sup> troubles of the righteous: but the Lord deliuereth him out of them all.**

20 **He keepeth all his bones: not one of them is broken.**

And as Christ saith, all the beares of his brad.

23. i. But

## PSAL. XXXIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 27. 1. 1, whome in this title he calleth Abimelech

them. m And as Christ saith, all the beares of his brad.



n Their wicked enterprises shall turne to their owne destruction. o For when they see me to overcome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

21 But malice shall slay the wicked: and they that hate the righteous, shall perishe.

22 The Lord redeemeth the soules of his seruantes: and none, that trust in him shall perishe.

## PSAL XXXV.

1 So long as Saul was enemye to Dauid, all that had any enemye bauer him to flatter their King: And as the counsell of the world did also most cruelly persecute Dauid: against whom hee prayeth God to plead and to auenge his cause. 8 That they may be taken in their nets and snares, which they layde for him, that his innocencie may be declared. 27 And that the innocent, which takereth part with him, may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant. 28 And so hee promitteth to speake for: the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalm of Dauid.

**R**edeem my cause, O Lord, with them that strue with me: fight thou against them, that fight against me.

2 Lay hande vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop [the way] against them, that persecute me: lay vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that secke after my soule: let them bee turned backe, and brought to confusion, that imagine mine hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the Lord scatter them.

6 Let their way be darkie and slippery: and let the Angel of the Lord persecute them.

7 For without cause they haue hyd the pit [and] their net for mee: without cause haue they digged [a pitte] for my soule.

8 Let destruction come vpon him at bulwares, and let his net, that hee hath layde priuily, take him: let him fall into the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the pooze from him, that is to ströge for him: yea, the pooze and him that is in miserie, from him that spoyleth him!

11 Cruell witnessess dyd rise vp: they asked of me things that I kenne be not.

12 They reuwarded me euill for good, to haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled

a He desireth God to undertake his cause against them that doo persecute him and slander him. b Albert God can with his hearely victory all his enemies, per the holy ghost attributeth vnto him these outward weapons, to assure vs of his present power. c Assure me against these temptations, that thou art the author of my saluation. d Submit them with the spirit of godly meite that their enterprises may be foolish, and they receive iust reuward. e Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust. f When hee promitteth to him selfe peace. g Which he prepared against the children of God. h He attributeth his deliuerance onely to God, praying him therefore for his soule and body.

i That would not suffer me to purge my selfe. k To haue taken from me all comfort, and brought me into dispayre.

my soule with fasting: and my prayer was turned vpon my bosome.

14 I behaued my selfe as to [my] friende, [or] as to my brother: I humbled my selfe, inmourning as one that bewaileth his mother.

15 But in mine aduersitie they reioyed, and gathered them selues together: the abiects assembled themselves against me, and I kenne be not: they tare me and cealed not.

16 With the false scoffers at banks, gnashing their teeth against me.

17 Lord, how long wilt thou beholde [this]: deliuer my soule from their tumult, [even] my desolate [soule] from the lions.

18 [So] will I giue thee thanks in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies, vniuilly reioyce ouer mee, neither let them winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise & wake to my iudgement, [even] to my cause, my God, & my Lord.

24 Judge me, O Lord by my God, according to thy righteousnes, and let them not reioyce ouer me.

25 Let them not say in their heartes, Our soule reioyce: neither let them say, we haue deuoured him.

26 Let them be confounded, & put to shame together, that reioyce at mine hurt: let them bee clothed with confusion and shame, that lift vp them selues against me.

27 But let them be ioyful and glad, that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the prosperitie of his seruant.

28 And my tongue shall utter thy righteousnes, and thy praise euery day.

the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aueraries.

## PSAL XXXVI.

1 The Prophet grievously vbered by the wicked, doeth complaint of their malicious wickednesse. 6 Then hee turneth to consider the unspeakable goodness of God towards all creatures: 9 But specially towards his children that by the faith thereof may bee comforted and assured of his deliuerance by this ordinary course of Gods wordes. 13 Woe in the ende despoyleth the wicked and saureth the iust.

I prayed for them with inward affection, as I would haue done for my selfe: I declared mine affection with bowing downe mine head. m When they sawe me ready to slip and as one that holter for infirmite. n With their railing wordes. o The wordes signified carkness meaning, that the pious Courtiers at their diuinitie feales soule saile, and consume his breath.

p In token of contempt and mocking. q Or, clesies of the earth: meaning himselfe and others in their miserie. q They reioyed as though they had now seene Dauid ouerthrowen. r It is the iustice of God to giue to the oppressors affliction and torment. s The oppressed and the afflicted and the afflicted and the afflicted. t These are the causes, which wee sought for, seeing he is despoiled.

u That is, at once, were they neuer so many or mightie. v This prayer shall alwayes be verified against them, that persecute the faultfull. x That at least saue my right, though they be not able to helpe me. y He exhorteth



To him that excelleth. A Psalm of David,  
the seruante of the Lord.

a I see euident-  
ly by his  
deedes, that  
sinne putteth  
forward the re-  
probat from  
wickedness to  
wickedness, al-  
beit he goe a-  
bout to couer  
his impie tie,  
b Though all  
other dect his  
wile sinne, yet  
he him selfe see-  
eth it not,  
c The repro-  
bate mocke at  
holosome doc-  
trine and put  
no difference  
betweene good  
and euill,  
d By belieu-  
ing at large  
the nature of  
the reprobate,  
he accom-  
meth the godly  
to beware of  
these vices,  
e Though wic-  
kednesse lea-  
meth to ouer-  
flowe all the  
world, yet by  
chies beauty  
youdness  
upon gouernment  
between  
earth,  
f Heb. the most  
taines of God:  
for whosoever  
is excellenc, is  
thus called,  
g The depth  
of the prou-  
idence gover-  
neth all things,  
and disposeth  
them, albeit  
the wicked  
seeme to ouer-  
whelme the  
world,  
h Onely Gods  
children haue  
enough of all  
things both  
concerning  
this life and the  
life to come,  
i He knoweth  
who are Gods  
children, to wit,  
they that know  
him, and leade  
their liues by  
light,  
k Let not the  
proude  
annun-  
ce him selfe  
against me,  
neither the  
power of the  
wicked vniue  
saye.

**W**ickednesse layeth to the wic-  
ked man, eue in mine heart  
[that there is] no feare of  
God before his eyes.

2 For hee b flattereth him selfe in his  
owne eyes, while his iniquitie is founde  
[worthie] to be hated.

3 The wordes of his mouth [are] in-  
iquitie and deceite: he hath left off to vnder-  
stand [and] to do good.

4 He c imagineth mischief vpon his  
bedde: hee letteth himselfe vpon a way,  
[that is] not good [and] doeth not ad-  
vantage euill.

5 Thy d mercie, O Lord, [reache]th  
vnto the heauens, [and] thy faithfulness  
vnto the cloudes.

6 Thy righteousness [is] like f high-  
tie mountaines: thy iudgements [are]  
like a great e deepe: thou, Lord, doest  
saue man and beast.

7 Holbe excellent is thy mercie, O  
God: therefore the children of men trust  
vnder the shadowe of thy wings.

8 They shall bee s satisfied with the  
fame of thine house, and thou shalt  
give them drinke out of the riner of thy  
pleasures.

9 For with thee [is] the well of life,  
[and] in thy light shall we see light.

10 Extend thy louing kindnesse vnto  
them that h knowe thee, and thy  
righteousnesse vnto them that are vpright  
in heart.

11 Let not the i foote of pride come a-  
gainst mee, and let not the hande of the  
wicked men moue me.

12 There they are fallen that worke  
iniquitie: they are cast downe, and shall  
not be able to rise.

13 O Lord, Gods children haue enough of all things both concerning  
this life and the life to come. h He knoweth who are Gods children, to wit,  
they that know him, and leade their liues by light. i Let not the proude  
annun-  
ce him selfe  
against me,  
neither the  
power of the  
wicked vniue  
saye.

PSAL. XXXVII.

1 This Psalm containeth exhortation and consolation for the  
weake, that are grieued at the prosperitie of the wicked, and  
the affliction of the godly. 7 For holbe prosperously loener  
the wicked be liue for the time, he doeth affirme their felicitie  
to be halne and transitory, because they are not in the fauour  
of God, but in the ende they are wretched as his enemies, 11  
And holbe miserably that the righteous fearne to liue in the  
world, yet his end is peace, and he is in the fauour of God, he  
is deliuered from the wicked and persecuers.

A Psalm of David.

a Hee admon-  
isheth his nei-  
ther to  
beware of  
the  
prosperous  
state of a wic-  
ked, neither to  
desire to be  
like them to  
make our  
state the bet-  
ter, b For  
Gods  
iudgement  
cutteth  
downe  
their  
state in a  
moment,

**R**eat not a thy selfe because of  
the wicked men, neither be en-  
uious for the euill doers.

2 For they shall soone be cut  
downe, and shall be as the chaff, which the winde  
shall waie away.

dothne like grasse, and shall wither as  
the Greene herbe.

3 Trust thou in the Lord & do good,  
dwell in the lande, and thou shalt be fed  
assuredly.

4 And delite thy selfe in the Lord, and  
he shall give thee thine hearts desire.

5 Commit thy way vnto the Lord, &  
trust in him, & he shall bring it to passe.

6 And he shall bring forth thy righte-  
ousnes as the light, and thy iudgement  
as the noone day.

7 Waite patiently vpon f the Lord and  
hope in him: feare not thy selfe for him  
which prospereth in his way: [no] for  
the man that bringeth [his] enterprises  
to passe.

8 Cease fro anger, & leaue off wrath:  
feare not thy selfe: also to euill.

9 For euill doers shall be cut off, & they  
that waite vpon the Lord, they shall in-  
herite the land.

10 Therefore yet a litle while, & the  
wicked shall not [appeare,] and thou  
shalt looke after his place, and hee shall  
not be found.]

11 But \* mecke men shall possesse the  
earth, and shall haue their desire in the  
multitude of peate.

12 The wicked practise against the  
iust, & gnatheth his teeth against him.

13 [But] the Lord shall laugh him  
to scorn: for he seeth, f his day is coming.

14 The wicked haue dauben [their  
sword, and haue bent their bowe, to cast  
downe the poore and needy, and to slay  
such as be of vpright conuerlation.

15 [But] their sword shall enter into  
their owne heart, and their bowes shall  
be broken.

16 A small thing vnto the iust man is  
better, then great riches to the wicked  
[and] mightie.

17 For the armes of the wicked shall  
be broken: but the Lord vpholdeth the  
iust men.

18 The Lord knoweth the dayes of  
vpright men, and their inheritance shall  
be perpetual.

19 They shall not be confounded in the  
perilous time, & in the dayes of famine  
they shall haue nough.

20 But the wicked shall perish, & the  
enemies of the Lord shall be consumed as  
the f fatte of lambes: [euil] with the  
smoke shall they consume away.

1 God knoweth what dangers hang ouer his, and by what means to de-  
liuer them, m For God will giue them contented mindes, and that which  
shall be necessary, n They shall vanishe away suddenly: for they are fed for the day  
of slaughter.

To trust in  
God, and doe  
according to  
his will, are  
sure tokens,  
that his prou-  
idence will ne-  
uer faile vs,  
d Hee not lea-  
ve by thine owne  
wickedness, but  
shew God, and  
he will finish  
his waye in  
thee.

e As the hope  
of the day light  
cauleth vs not  
to be offended  
with the dark-  
nes of night:  
so ought we  
patiently to  
trust that God  
will cleare our  
cause & refect  
vs to our right,  
f When God  
suffereth i wic-  
ked to prosper,  
it seemeth to s  
flesh that he fa-  
uourably their  
doings, Job,  
21.7. 8c.

g Speaking, &  
cept he mode-  
rate his affec-  
tions, he shall be  
led to doe as  
they doe.  
h Hee correcteth  
the impieencie  
of our nature,  
which can not  
abide till the  
fallnes of Gods  
time be come,  
March. 5.5.

i The godly  
are assured that  
the power and  
craft of i wic-  
ked shall not  
preuaile against  
the, but fall on  
their owne  
necks, & there-  
fore ought you  
to be content to abide  
Gods time, &  
in the meane  
while beware  
of their times, &  
offer by their  
ceases as a sa-  
tisfaction of their  
obedience.

k For they are  
deceiued as  
with thornes  
from heauen,  
and haue suffi-  
cient, when the  
wicked haue  
neuer enough  
but cure him-  
selves.



o God so fur-  
nether him  
with his blef-  
sing, that he is  
able to helpe  
others.

p God profe-  
red the iust  
full, because  
they walke in  
his wayes  
with an vngi-  
te confcience.

q When God  
doeth exerce  
his faith with  
diuers tenta-  
tions.

r Though the  
iust man be,  
yet Gods blef-  
sings are ex-  
ceeded to his  
iustitie, and  
though God  
suffer some iust  
man to lacke  
temporall be-  
nefits, yet he  
recompenseth  
him with spi-  
rituall trea-  
sures.

s They shall  
continually be  
preferred vnder  
Gods  
winges, & haue  
at least inward  
rest.

t These three  
pointes are re-  
gards of the  
faithfull, that  
their calke be  
godly, & Gods  
into be in their  
heart, and that  
their life be  
vngi-  
te.

u For though  
it be sometime  
so expeient  
both for Gods  
glory and their  
saluation, yet  
he will appoyne  
their cause, and  
revenge their  
wrong.

x So that the  
propheticke of  
the wicked is  
but as a cloud,  
which vani-  
sheth away in  
a moment.

y He reioy-  
ceth the faithfull  
to marche dili-  
gently to the ex-  
amples both of  
gods mercies,  
and also of his  
iudgements.

z He comforteth  
that the patient  
hope of the godly  
is neuer in vaine,  
but in the ende  
hath good successe,  
though for a time  
God proue them  
by sinny tenta-  
tions.

1 Dauid lying  
sicke of some grei-  
uous disease, acknow-  
ledgeth  
him selfe to be  
chastised of the  
Lord for his sin-  
nes, and there-  
fore prayeth  
God to turne  
away his wrath,  
5 He uttereth  
the

21 The wicked borroweth and payeth  
not againe: but the righteous is merci-  
full, and quieth.

22 For such as bee blessed [of God,]  
shall inherite the lande, and they that be  
cursed of him, shall be cut off.

23 The pathes of man are directed  
by the Lord: for he loueth his way.

24 Though he fall, he shall not be cast  
off: for the Lord putteth vnder his hande.

25 I haue bene yong, and am old: yet  
I salve neuer the righteous forsaken,  
nor his seede begging bread.

26 But he is euer mercifull and ten-  
der, & his seede enioyeth the blessing.

27 Free from euill and doe good, and  
dwell for euer.

28 For the Lord loueth iudgement,  
and forsaketh not his Saints: they shall  
be preferred for euermore: but the seede  
of the wicked shall be cut off.

29 The righteous men shall inherite  
the land, and dwell therein for euer.

30 The mouth of the righteous will  
speake of wisdom, and his tongue will  
talke of iudgement.

31 [For] the law of his God [is] in his  
heart, [and] his steppes shall not slide.

32 The wicked watcheth the righte-  
ous, and seeketh to slay him.

33 But the Lord will not leaue him  
in his hande, nor condemne him, when  
he is iudged.

34 Waite thou on the Lord, & keepe  
his way, & hee shall exalt thee, that thou  
shalt inherite the land: when the wicked  
men shall perish, thou shalt see.

35 I haue seene the wicked strong, &  
spreading himselfe like a greene bay tree.

36 Yet he passed away, & loe, he was  
gone, and I sought him, but hee coulde  
not be found.

37 Marke þ bright man, & beholde  
the iust: for þ end of that man is peace.

38 But the transgressours shall be de-  
stroyed together, [and] the ende of the  
wicked shall be cut off.

39 But the saluation of the righteous  
men shall be of the Lord: he shall be  
their strength in the time of trouble.

40 For the Lord shall helpe them, and  
deliuer them: he shall deliuer them from  
the wicked, and shall saue them, because  
they trust in him.

greatnes of his griefe by many wordes and circumstances, as  
wounded with y arrows of Gods ire, forsaken of his friends,  
euill entreated of his enemies. 22 But in the end with firme  
confidence he commendeth his cause to God, and hopefull  
speedie helpe at his hand.

A Psalm of Dauid for remembrance.



Lord, rebuke me not in thine  
anger, neither chastise me in  
thy wrath.

2 For thine arrows haue  
light vpo me, & thine hand lieth vpo me.

3 There is nothing solid in my flesh,  
because of thine anger: neither is there  
rest in my bones because of my sinne.

4 For mine iniquities are come ouer  
mine head, [and] as a weigheburden  
they are too heauie for me.

5 My woundes are purified, and cor-  
rupt because of my foolishnesse.

6 I am bowed, [and] crooked verie  
fore: I go [mourning all] the day.

7 For my reines are full of burning,  
and there is nothing sound in my flesh.

8 I am weakened and fore broken: I  
roare for very griefe of mine heart.

9 Lord, [I praye] my whole desire  
before thee, & my sighing is not hid from  
thee.

10 Mine heart & panteth: my strength  
faileth me, and the light of mine eyes,  
when they are not mine owne.

11 My louers and my friendes stande  
aside from my plague, and my kinfolde  
stand a fawre off.

12 They also, that seeke after my life,  
lay snares, and they that go about to do  
me euill, talke wicked thinges and ima-  
gine deceit continually.

13 But as a deafe man heard not,  
and [am] as a dumme man, [which] o-  
peneth not his mouth.

14 Thus am I as a mutt, heareth not,  
& in whose mouth [are] no reproofes.

15 For on thee, O Lord, do I waite:  
I will heare [me,] my Lord, my God.

16 For I said, heare me, least they re-  
ioyce ouer me: for [when] my foote slip-  
peth, they extoll themselues against me.

17 Surely I am ready to [fall], and  
my soule [is] euer before me.

18 When I declare my payne, [and]  
am loy for my sinne,

19 The mine enemies are aliue, and  
are mightie, & they that hate me wrong-  
fully are many.

20 They also, that rewarde euill for  
good, are mine aduersaries, because I

and therefore patiently waite for the helpe of God. 1 That is, if they see that  
thou succour me not in time, they will mocke and triumph, as though thou hadst  
forsaken me. 10 I am without hope to recouer my strength. 11 In my grea-  
test miserie they most reioyce,

2 To put him-  
self and others  
in minde of  
Gods che-  
ritement for  
sinne.

3 He desireth  
not to be crys-  
ted from Gods  
raie, but that he  
woulde so mo-  
derate his  
payne, that he  
might be able  
to beare it.

4 The sickness,  
wherewith  
thou hast visit-  
ed me.

5 Dauid ac-  
knowledgeth  
God to be iust  
in his punish-  
ments, because  
his sinnes had  
deserued much  
more.

6 He confesseth  
his sinnes,  
Gods iustice, &  
maketh prayer  
for his refuge.

7 Hee rather  
goues place to  
mine owne  
lusts, then to  
the will of  
God.

8 Or, blacke, as  
one that is dis-  
figured & con-  
sumed with  
sickness.

9 This exam-  
ple warneth vs  
neuer to des-  
pise, be the  
reymment neuer  
so great: but  
alwayes to ex-  
pect Gods vng-  
der trust for  
saluation.

10 Euen, as  
above, is re-  
ferred to his  
meaning, that  
he was deliue-  
red of all helpe  
and counsell.

11 My sight  
faileth me for  
very payne.

12 Partly for  
fear, & partly  
for yde that  
denied all du-  
tie and friend-  
ship.

13 For I can  
haue no com-  
fort before me,  
if they see that  
thou succour me  
not in time, they  
will mocke and  
triumph, as  
though thou  
hadst  
forsaken me.

14 In my grea-  
test miserie  
they most reio-  
ce.

15 In my grea-  
test miserie  
they most reio-  
ce.

16 In my grea-  
test miserie  
they most reio-  
ce.

17 In my grea-  
test miserie  
they most reio-  
ce.

PSAL XXXVIII

follothe



o He had rather have the hatred of all the world, then to fall in any part of his duty to godward.

o Which act the author of my saluation: and this declarerth that he prayed with sure hope of deliuerance.

followe goodnes.

21 Forake me not, O Lord: be not thou farre from me, my God.

22 Hast thee to helpe me, O my Lord, my saluation.

a This was one of the chief fingers, 1.

Chap. 1. 6. 47.

b Albeit he had appointed himselfe patiently to haue taken Gods leysure,

per the vengeance of his paine caused him to breathe his purpoit.

c Though while the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatness of his sorowes, and the humours of his life.

e Per Daud offended in p that he reasoned with God, as though that he were too seuerely towarde his weak creature.

f Spake me not a mocking stocke to p wicked, w say me not up with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I thought to haue embowed them patiently.

h Though mine open plagues light me euermore upon thee, yet thy fierce curie continually freeth me. i The word signifieth all that be desired, as health, force, strength, beauty, & in whatsoeuer he hath desire, so that the rod of God rather atway all that is desired in this world,

PSAL XXXIX.

1 Daud betwixt such great griefe and bitterness of minde he was driven to these outrageous complaints of his miseries. 2 For he confesseth that when he had determined silence, that he hath forth yet into words that he would not, though the greatness of his griefe. 3 When he requesteth certaine requies which take of the infirmities of man. 4 And miserie with them many prayers: but all by these a minde wonderfully troubled, that it may plainly appeare how he did strive mightily against death and desperation.

To the excellent musician Jeduthun, A Psalm of Daud.

**I** Thought, I will take heede to my waies, that I sime not with my tongue: I will keepe my mouth bideled, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, and my lozowe was heart shired.

3 Mine heart was hate within me, [f] while I was musing, & fire kindled, and I spake to my tongue, [saying,]

4 Lord, let me know mine ende, & the measure of my dayes, what it is: let me know how long I haue to liue.

5 Behold, thou hast made my dayes as an hand bredth, & mine age as nothing in respect of thee: surely every man in his best state is altogether vanitie. Selah.

6 Doubtlesse man walketh in a shadowe, and disquieteth himselfe in vaine: he heapech by [riches,] and cannot tell who shall gather them.

7 And now Lord, what wait I for: mine hope is euen in thee.

8 Deliuere me from all my transgressions, and make mee not a rebuke vnto thee: foolish.

9 I should haue bene dumme, and not haue opened my mouth, because thou diddest it.

10 Take thy plague away fro me: for I am consumed by stroke of thine had.

11 When thou with rebukes dost chastise man for iniquitie, thou as a mothe makest his beautie to consume: surely euery man [is] vanitie. Selah.

12 Heare my prayer, O Lord, & hearken vnto my cry: make not silence at my teares, for I am a stranger with thee, [and] a sojourner as all my fathers.

13 Stay thine anger from me, that I may not be consumed: & thy hand, that I may not be destroyed: for thy hand hath made me, & thy hand shall destroy me.

may recouer my strength, before I go hence and be not,

that God would bestow him betwixt: whereby we see how hard it is for the pious to keepe a measure in their wordes, when wrath & despaire assaile the,

PSAL XL.

1 Daud deliuered from great danger, both magnific & praise the grace of God for his deliuerance, & commendeth his prouidence towards all mankind. 2 When north he promise to giue himselfe wholly to Gods seruice, & to declare his love to God is truly worshipped. 3 Afterward he giueth thanks and praieseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour,

To him that excelleth. A Psalm of Daud.

**I** waited patiently for p Lord, and he inclined vnto mee, and heard my crye.

2 He brought me also out of the horrible pit, out of the myrie clay, & set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed [is] the man that maketh the Lord his trust, & regardeth not the proude, nor such as turne aside to lyes.

5 O Lord my God, thou hast made thy wonderfull wordes [to] many, that none can counte in order to thee thy thoughtes towarde vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: [for] mine cares hast thou prepared burnt offering & sinne offering hast thou not required.

7 Then said I, Loc, I come: [for] in the rolle of p booke it is writte of me, & I desired to do thy good wil, O my God: yea, thy law is within mine heart.

9 I haue declared thy righteousness in the great Congregation: lo, I wil not reframe my lips: O Lord, I knowest.

10 I haue not hid thy righteousness within mine heart, [but] I haue declared thy truth & thy saluation: I haue not concealed thy merry and thy trust from the great Congregation.

11 Withdraw not thy tender mercie from me, O Lord: let thy mercie & thy truth alway prelesse me.

12 For innumerable troubles haue compassed mee: my finnes haue taken such holde vpon mee, that I am not able to looke vp: [yea,] they are more in number then the heares of mine head.

obey thee, being assured that I was written in the booke of thine electe for this ende. h In the Church assembled in the Sanctuary, i Daud here numbeth three degrees of our saluation: Gods mercie, whereby he princi- pally by his righteousness, which signifieth his continual protection and his truth, whereby appeareth his constant fauour. so that hereof proceedeth our saluation.

Zz.iii.

therefore

a Though god deliuered his helpe, yet he patiently as- sured, all be- cause heard.

b He hath deli- uered me from most great dangers.

c That is, a speciall occasi- on to praie him for Gods be- nefices are so many occasi- ons for vs to praie his Name.

d To folowe their example, which he must needs do, that trusteth not onely in the Lord.

e Daud goeth from one kind of Gods fa- uour, to the contemplation of his prou- dence ouer all, and considereth that his coun- selles towards vs are farre as- done our capa- cities: we can- not so much as tell them in order.

f Thou hast opened mine cares to vnder- stande the spi- ritual mean- ing of the sa- crifices: and here Daud de- cerneth the ceremonies of the Lawe no- thing in respect of the spiritual seruice.

g Albeit thou hast opened mine cares and heard, I was ready to obey thee.



k As touching the judgement of the flesh, I was verily destitute of all counsell: yet hath inwardly moued mine heart to pray. l De desirereth that Gods mercie may euen say him against the rage of his enemies. m Let's same shame and confusion light vpon them, which they intore to haue brought vpon me. n As the fairly fall Alwayes praye God for his flatterers.

therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer me: make hast, O Lord, to help me.

14 Let them be confounded & put to shame together, that seeke my soule to destroy it: let them be diuinen backward and put to rebuke, that desire mine hurt.

15 Let them bee destroyed for a rewarde of their shame, which say vnto me, Alia, alia.

16 Let al them, that seeke thee, reioyce and bee glad in thee: and let them, that loue thy saluation, say alway, " The Lord be prayled.

17 Though I bee poore and needie, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

his benefices: so the wicked mocke Gods chyldren in their afflictions.

## PSAL. XLI.

1 David being grievously afflicted, blessed them that pitie his case, 9 And complaint of the treason of his owne friends and familiars as came to passe in Iudas, John 13. 18. After hee feeling the great mercies of God greatly chiding him, and not suffring his enemies to triumphe against him, 13 Sincely most heartie thanks vnto God.

To him that excelleth. A Psalm of Dauid.

**B**lessed is he that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserve him aliu: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord will strengthen him vpon the bed of sorrow: thou hast turned al his bed in his sickness.

4 Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee, [saying,] why he shall he die, and his name perish:

6 And if he come to see me, he speaketh lies, [but] his heart heapeeth iniquitie within him, [and when] hee cometh forth, he telleth it.

7 All they that hate me, whisper together against me: [eu]en against mee doe they imagine mine hurt.

8 A mischief is light vpon him, and he that iudgeth, shall no more rise.

9 Bea, my familiar friend, whom I trusted, which did eat of my bread, hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercie

vpon me, and raise me vp: so I shall rewarde thee.

11 By this I know that thou fauourest me, because mine enemy doeth not triumphe against me.

12 And as for me, thou vpholdest me in mine integritie, and doest set me before thy face for euer.

13 Blessed be the Lord God of Israel worlde without ende. k So be it, euen so be it.

k By this repetition he sheweth by the sayfull to praye God.

## PSAL. XLII.

1 The Prophet grievously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although hee was separated in body from the, yet his heart was thitherward affectioned, 7 And last of all he sheweth, that he was not so farr ouercome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

**A**s the harte Brayeth for riuers of water, so paiteth my soule after thee, O God.

2 My soule thirsteth for God, [eu]en for the liuing God: when shall I come and appeare [before] the presence of God:

3 My teares haue bene my meate day and night, while they daily lay vnto me, where is thy God:

4 When I remembered these things, I poynded out my berie heart, because I had gone with multitude, [ & ] ledde them into the house of God with voice of singing, [and] praise, [as] a multitude that keepeth a feast.

5 Why art thou cast down, my soule, & vnquiet within me: wayte on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordan, & hermonim, [and] from the mount Hizar.

7 [One] deep calleth another deepe by noise of thy water spouts: all thy waues & thy floods are gone ouer me.

8 The Lord will graunt his louing kindnesse in the day, & in the night shall I sing of him, [eu]en a prayer vnto the God of my life.

9 I will say vnto God, [which is] my rock, why hast thou forgotten me: why goe I mourning, when the enemy oppresseth me:

10 My bones are cut asunder, while mine enemies reproche me, saying daily vnto me, where is thy God:

11 That is, I am most grievously comforted.

b Spaining, either in prosperitie of life, or in the true feare of God against all temptations. c Delighting mee euident signes of the fatherly prouidence.

a As a treasure to be kept of them which were of the number of the Leuites.

b By these multitudes of churche and painting he sheweth his seruice desire to serue God in his Temple.

c As others take pleasure in eating & drinking, so he was altogether bent vnto weeping.

d That is, how I see people to serue thee in the tabernacle, and not feeling my contrary estate.

e Though he suffered grievous afflictions of the flesh to cast him into despair, yet his faith grounded on Gods accustomed mercies, getteth victory.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came to thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till Gods be pleased.

h He afflicteth himselfe of Gods helpe in time to come.

i That is, I am most grievously comforted.

u k why

a Not condemning him as accurse, which God doeth us, knowing that there are sinners causes, tope his hand vpon vs, and afterwards he reioyseth vs. b When for sorrow & griefe of minde he casteth himselfe vpon his bed. c Thou hast reioyced him in his sicke bed and thou him comfortest. d That is, curie me, and cannot haue their euell hate quenched, but with my shamefull death. e For pretending to comfort me, hee conspight my death in his heart, and heapeeth chagrefol. f The enemies thought by his sharpe punishment, that God was being his mortal enemy. g Ebr. The man of my peace. h As David felt this fallshood, and as it was chiefly accomplished in Christ, John 13. 18. so shall his members continually proue the same.



k This repetition both declare that David did not overcome at once: to teach vs to be content as much as God will certainly deliuer his.

11 <sup>k</sup> Why art thou cast downe, my soule: Why art thou disquieted within me: Waite on God: for I will yet giue him thanks: [he is] my present helpe, and my God.

PSAL. XLIIII.

1 He prayeth to be deliuered from them which conspire against him, that hee might lawfully praise God in his holy Congregation.

a Hee desired God to undertake his cause against the enemies, but spie thy that he should redreue him to the bernaclie. b That is, the cruel companie of mine enemies. c To wit, thy scourge, which appeareth by the perrormance of thy promises. d Hee promisseth to offer a solemne sacrifice of thankes giuing in token of his great deliverance. e Wherewith he admonisseth the faithful not to relent, but constantly to waite on the Lord, though their troubles be long and great.

**A**ldge mee, O God, and defend my cause against the bernaclie: people: deliuer me from the deceitfull and wicked man.

2 For thou art O God of my strength: Why hast thou put mee away: Why goe I to mourning, when the enemie oppresseth me: [

3 Send thy light and thy truth: let them leade me: let them bring mee vnto thine holy Bountaine and to thy bernaclie.

4 Then will I go vnto the altar of God, [euē] vnto God of my ioy [and] gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou cast downe, my soule: and why art thou disquieted within me: Waite on God: for I will yet giue him thanks, [he is] my present helpe, and my God.

PSAL. XLIIII.

1 The faithful remember the great merites of God towarde his people. 9 After, they complaine, because they feele it no waye. 17 Also they alledge the couenante made with Abraham, for keeping wherof they shew what grieuous things they suffer. 23 Finally they praye vnto God not to contemne their affliction: seeing the same redoundeth to the con-  
tempte of his honour.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

**W**e haue heard of our cares, O God: our fathers haue tolde vs the woordes, [that] thou hast done in their daies, in the olde time:

2 [Howe] thou hast diuen out the heathen with thine hand, and planted them: [howe] thou hast destroyed the people, and caused them to groiue.

3 For they inherited not the lande by their owne sword, neither dyd their owne arme saue them: but thy right hand, and thine arme and the light of thy countenance, because thou didest fauour them.

4 Thou art my King, O God: send helpe vnto Iakob.

5 Through thee haue wee thrust backe our aduersaries: by thy name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bowe, neither can my sworde saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 [Therefore] will we praise God continually, and will confesse thy name for euer. Selah.

9 But [nowe] thou art farre off, and putteth vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, hope for them selues.

11 Thou giuest vs as sheepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are rounde about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 By confusion [is] daily before me, and the shame of my face hath couered me,

16 For the boyce of the slanderer and rebuker, for the enemie and auenger.

17 All this is come vpon vs, yet doe we not forget thee, neither deale we falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths.

19 Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadowe of death.

20 If wee haue forgotten the name of our God, and holden by our handes to a strange god,

21 Shall not God search this out: for he knoweth the secrets of the heart.

22 Surely for thy sake are we slaine continually, and are counted as sheepe for the slaughter.

23 Up, why sleepest thou, O Lord: awake, be not farre off for euer.

24 Wherefore hidest thou thy face: [and] forgettest our miserie and our affliction:

right, because they trusted in him alone. q They take God to witnesseth that they were wight to him warde. r The faithful make this their comfort, that the wicked punish them not for their finnes, but for Gods cause, spathewe 5.10, i. Peter 4.14.

h Because they and their forefathers made both one Church, they apply that to themselves, which before they did attribute to their fathers. i As they confessed before, that their strength came of God, so now they acknowledge this affliction came by his iust iudgement. [Or, at their pleasure. Rom. 8. 26. k Knowing God to be author of this calamitie, they murmur not, but seeke remedie at his handes who wounded the. As slaues which are sold for a low price, neither lookest thou for him that offeth most, but rather thy self chappman. m A rare noe lift by mine head for shame.

n speaking, the proude and cruel tyrant. o They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not new their finnes, but by hard afflictions called the to the consideration of the heauily losses. [Or, whales: meaning, the bottomlesse seas of afflictions.

p Here wee see the power of faith, which can be overcome by no perils. q They shewe that they honoured God as

a This Psalm seemeth to haue bene made by some excellent Prophet for the use of the people, when the Church was in extreme miserie, either as their returne from Babilon, or vnder Antiochus, or in such like affliction. b That is, the Canaanites. c To wit, our fathers. d Of Canaan. e That is, our fathers. f Gods free mercy p loue is the onely fountaine and beginning of the Church, Deut. 4.37. g Because thou art my king, therefore deliuer thy people from their miserie,



1 There is no hope of recovery, except thou put to thine hand and raise us up, 2 That is the onely and sufficient ranfome to deliuer both bodie and soule from all kinde of slavery and misery.

25 For our soule is beaten downe unto the dust: our bellie cleaueth unto the ground.

26 Rise vp for our succour, & redeeme vs for thy mercies sake.

## PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are paples, and also his marriage with the Egyptian being an heauen woman is blessed, 10 If that she can renounce her people and the loue of her countrey and giue her selfe wholly to her husbande. Under the which figure the wonderfull maiestie and increase of the kingdom of Christ and the Church his spouse nowe taken of the Gentiles is described.

To him that excelleth on<sup>a</sup> Shoshannim a song of<sup>b</sup> loue to giue instruction, committed to the fonnies of Korah,

**M**ine heart will utter forth a good matter: I will intreate in my worke of the King: my tongue [is as] the penne of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for ever.

3 Girde thy sword vpon [thy] thigh, O most mightie, [to wit,] thy worship and thy glory.

4 And prosper with thy glorie: ride vpon the worde of trueth and of meekenes [and] of righteousnesse: so thy right hand shall teach thee terrible things.

5 Thine arrowes [are] sharpe [to pearce] the heart of the Kings enemies: [therefore] the people shall fall vnder thee.

6 Thy throne, O God, [is] for ever and euer: the scepter of thy kingdome [is] a scepter of righteousnesse.

7 Thou louest righteousnes, and hatest wickednesse, because God, [eu]en thy God hath anointed thee with the oyle of gladnesse aboue thy fellows.

8 All thy garments [shin]e of myrrhe and aloes, [and] cassia, whē thou comest out of the yuorie palaces, where they haue made thee glad.

9 Kings daughters [were] among thine honorable wiues: vpon thy right hande did stande the Queene in a befitting of golde of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forgett also thine owne people & thy fathers house.

11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyne [with] the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of boyde red golde.

14 She shall be brought vnto the King in rayment of needie worke: the virgins [that follo]we after her, [and] her companions shall bee brought vnto thee.

15 With ioye and gladnesse shall they be brought, [and] shall enter into the Kings palace.

16 In steade of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy name to be remembered through all generations: therefore shall the people giue thanks vnto thee worde without ende.

graces then their fathers. n He signifieth the great compass of Christs kingdome, which shall be sufficient to enrich all his members, o This must onely be referred to Christ, and not to Salomon,

## PSAL. XLVI.

1 A song of triumph of thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was dyned away, or some other like sudden and marvellous deliuerance by the mightie hande of God, 8 Whereby the popper commending this great benefite, doeth enjoyt the faithfull to giue them felices wholly into the hande of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to auoid the rage of the wicked, when they are most busie against the iust.

To him that excelleth vpon<sup>a</sup> Alamoth a song committed to the fonnies of Korah,

**G**od [is] our hope & strength, and helpe in troubles, ready to be founde.

2 Therefore will not we feare, though the earth bee moued, and though the mountains fall into the middes of the sea.

3 Though waters thereof rage [and] be troubled, [and] the mountains shake at the furies of the same. Selah.

4 Yet there is a River, whose streames shall make glad the cite of God: [eu]en the Sanctuary of the Tabernacles of the most high.

5 God [is] in the middes of it: [therefore] shall it not be moued: God shall helpe it very earely.

6 When the nations raged, [and] the kingdomes were moued, God [thundered,] [and] the earth melted.

which passe through Ierusalem: meaning, though the defence fence neuer so small, yet if God haue appointed it, it is sufficient, f Alwayes when neede requirith, f Ebr: gaue his voyce,

k He signifieth the diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfit obedience to the Gospell, Or, 2or.

l There is nothing fapned, nor hypo critical, but the is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude, m They shall haue greater grace, o This must onely be referred to Christ, and not to Salomon,

a Which was either a multi-ple instrument of a silemme time, vnto the which this psalme was sung.

Or, protection, b In al maner of troubles God sheweth his speedie mercie and power in defending his.

c That is, we will not be overcome with feare.

d Though the afflictions rage neuer so much, yet the rivers of Gods mercies bring sufficient comfort to his.

e The river of Shiloah,



g They are assured that God can and will defende his Church from all dangers and enemies.  
h To wit, how oft he hath destroyed his enemies and delivred his people.  
i He warneth them that persecute the Church, to cease their crueltie: for else they shall seeke that God is too strong for them, against whome they fight.

7 The Lord of hostes [is] our refuge. Selah.

8 Come, and behold the workes of the Lord, what desolations he hath made in the earth.

9 He maketh warres to cease unto the endes of the world: he breaketh the bolbe, and cutteth the speare, [and] burneth the chariots with fire.

10 Be still and knowe that I am God: I will be exalted among the heathen, [and] I will be exalted in the earth.  
11 The Lord of hostes [is] our refuge. Selah.

## PSAL. XLVII.

1 The Prophet prophesied all people to the worship of the true and everliving God, commendeth the mercie of God towards the posteritie of Iacob: 9 And after prophesiech of the kingdome of Christ in this time of the Gospell.

To him that excelleth. A Psalm committed to the sonnes of Korah.

**A**ll people clap your hands: sing loud unto God with a joyfull voyce.

2 For the Lord [is] high, [and] terrible: a great King over all the earth.

3 He hath subdued the people under vs, and the nations under our feete.

4 He hath chosen our inheritance for vs: euen the glorie of Iacob who he loued. Selah.

5 God is gone by with triumph, euen the Lord with the sounde of the trumpet.

6 Sing praises to God, sing praises: sing prayes vnto our king, sing praises.

7 For God [is] the King of all the earth: sing praises [every one] that hath understanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shieldes of the world [belong] to God: he [is] greatly to be feared.

a Here is figured Christ, who to whome all his should giue willing obedience, and who would shew himselfe terrible to the wicked.  
b He hath made the Jewes, who were the teachers of the Law and Prophets, scholl-masters to the Gentiles, that they should obey them.  
c God hath chosen vs above all other nations to enjoy a most glorious inheritance.  
d He doeth alvnto the trumpets, that were blown at solemne feastes: but he doeth further figure the triumph of Christ and his glorious ascension into the heavens.  
e He requirerth that understanding be voyced with singing, least the name of God be profaned with idle crying.  
f He praisech Gods highnesse, for that he hath chosen the great Princes of the world (whome he calleth shieldes) to the fellowship of his Church.

## PSAL. XLVIII.

1 A notable delivrance of Jerusalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, and the state of that cite is praised, that hath God for present help at all times ready to defende them. The Psalm cometh to be made in the time of Ahas, Talsaphar, Aha of Tyebad: for in their times chiefly was the cite by forceime prizes assaulted.

\* A song of Psalm committed to the sonnes of Korah.

**G**reat [is] the Lord, and greatly to be praised, in the Citie of our God, euen vpon his holy mountaine.

2 Mount Zion, [lying] Northwarde, [is] faire in situation: it [is] the joy of the whole earth, [and] the citie of the great King.

3 In thy palaces thereof God is knowen for a refuge.

4 For loe, the Kings were gathered, [and] went together.

5 When they sawe it, they marvelled: they were astonied, [and] suddenly dauen backe.

6 Feare came there vpon them, [and] forsooke, as vpon a woman in trauaile.

7 [As] with an East winde thou breakest ships of Tarsish, [so] were they destroyed.

8 As we haue heard, so haue we seene in the Citie of the Lord of hostes, in the citie of our God: God will stablish it for ever. Selah.

9 We waite for thy louing kindenes, O God, in the muddes of thy Temple.

10 O God, according vnto thy Name, so is thy praise vnto the worldes ende: thy right hande is full of righteousness.

11 Let mount Zion reioyce, [and] thy daughters of Iudah be glad, because of thy iudgements.

12 Compasse about Zion, & go round about it, [and] tel the towres thereof.

13 Marke well thy wal thereof: behold her towres, for ye may tel your posteritie.

14 For this God [is] our God for ever: for ever: he shall be our guide vnto death.

h To wit, of our fathers, so haue we pronounced, God hath performed his promises.  
i In all places where the name shall be heard of, men shall praise thee, when they heare of thy marvellous workes.  
k Let Jerusalem and the citie of Iudah reioyce for thy iudgements against their enemies.  
l For in this our brave defence and strength Gods blessings did also appeare: but the chief is to be referred to Gods favour and secret defence, who neuer leaueth his.

## PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 shewing them not to be most blessed, that are most wealthy, & therefore not to be feared: but contrariwise he lieth vpon our mindes to consider howe all things are ruled by Gods prouidence: 14 Certe as he iudgeth these wealthy men to come into tribulation, 15 So he doth by preferre his, and last returne them in the day of the resurrection, 2. Thess. 1. 6.

To him that excelleth. A Psalm committed to the sonnes of Korah.

**E**are this, all [ye] people: a Give eare, all ye that dwell in the world.

2 As well loue as he, both rich and poore.

3 By mouth shall speake of wisdom, and the meditation of mine heart [is] of knowledge.

a Some put this difference betwene a song and Psalm, saying that it is called a song, when there is no instrument, but the voice, as the Psalm, the contrary. The song of the Psalm is when the instruments begin, and the voice followeth. The Psalm of the song, the contrary.  
b Albeit God shew his wonders through all the world, yet he will be chiefly praised in his Church.  
c Because the word of saluacion came thence to all them that should beleeue.  
d Except God were the defence thereof, neither situation nor munition coude preuaile.  
e They conspired and went against Gods people.  
f The enemies were ascribe at the sight of the citie.  
g That is, of Ecclesia, or of the sea called Geneterra-neum.  
h He will instruct howe god governeth the world by his prouidence, which can not be perceived by the iudgement of the flesh.



b Though wickedness reignes & enemies rage, seeing god will eate his iniquities, the wicked in time conuenient.

c To trust in riches is mercede magnified, seeing they can neither restore life nor prolong it.

d That is, so rare, as not to be founde, as propheticke was precious in the dayes of Eli. 2 Sam. 2. 1.

e Meaning, it is impossible to live for ever: alio that life and death are onely in Gods hands.

f In that that death maketh no difference betwene the persons.

g That is, not so to their children, but to strangers. Yet the wicked goeth not by their examples, but still become an immortallitie in earth.

h Or, labour that their name may be famous in earth.

i As touching the death of the bodie.

j They speake and doe the same thing that their fathers did.

k As there are gathered into the foldes, so shall they be brought to the grave.

l Because they have no part of life everlasting.

m Christus coming is as the morning, when the elect shall reigne with Christ their head over the wicked.

knowledge.

4 I Will incline mine eare to a praisable, [and] better my graue matter vpon the harpe.

5 Wherefore shoulde I feare in the euill dayes, [when] iniquitie shall compass me about, as at mine heeles?

6 They trust in their goods, and boast their riches in the multitude of their riches.

7 Yet a man can by no meanes redeeme [his] brother: he can not give his ransom to God,

8 So precious is the redemption of their soules, and the continuance for ever.

9 That he may live for ever, [and] not see the graue.

10 For he seeth that wise men die, [and] alio that the ignorant and foolish perish, and leaue their riches for others.

11 Yet they thinke, their houses, [and] their habitations [shall continue] for ever, [even] from generation to generation, and [call] [their] landes by their names.

12 But man shall not continue in honour: he is like the beastes [that] dye.

13 This their way [vnto] their foolishnesse: [yet] their posteritie delite in their talke. Selah.

14 Like sheepe they lye in graue: death deuoureth them, and the righteous shall haue domination ouer them in the morning: for their beautie shall consume, [when] they shall goe [from] their house to graue.

15 But God shall deliuer my soule from the powder of the graue: [for] he will receiue me. Selah.

16 Be not thou asfraid when one is made riche, [and] when the glorie of his house is increased.

17 For he shall take nothing away when he dyeth, neither shall his pompe defende after him.

18 For while he liued, hee reioyced him selfe: and men will praise thee, when thou makest much of thy selfe.

19 He shall enter into the generation of his fathers, [and] they shall not lye for ever.

20 But [is] in honour, and vnder-

standeth not: he is like to beastes [that] perish.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficient, 11 Therefore the Prophet borth reprooth this grosse error, & pronounceth the Name of God to be blasphemy, where by the will is set in ceremonies. 13 For he declared the worship of God to be spiritual, whereof are two principal parts, intioation, and thanksgiving.

A Psalme of Asaph.



he God of gods, [even] the Lord hath spoken and called the earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, [which] is the perfection of beautie, hath God shined.

3 Our God shall come and shall not keepe silence: a fire shall deuoure before him, and a mightie tempest shall be moued round about him.

4 He shall cal the heauen aboue, and the earth to iudge his people.

5 Gather my Saints together vnto me, those that make a couenant with me [with] sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.

7 Heare, O my people, and I will speake: [heare], O Israel, and I will testifie vnto thee: [for] I am God, [eu] thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, [I] haue not bene continually before me.

9 I will take no bullocke out of thine house, [nor] goates out of thy foldes.

10 For all the beasts of the forest are mine, [and] the beastes on a thousande mountaines.

11 I know all the soules on the mountaines: and the wilde beastes of the felde are mine.

12 If I be hungrie, I will not tell thee: for the word is mine, and all that therein is.

13 I will I eate the flesh of bulles: or drinke the blood of goates:

14 Offer vnto God prayle, and paye thy vobles vnto the most high,

15 And call vpon me in the day of trouble: [so] will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked sayde God,

helpeth therunto. k Though mans life for the infirmities thereof hath neede of food, yet God, whose life quickeneth all the world, hath no neede of such means. l Serue thy selfe mindefull of Gods benefites by thanksgiving,

a Who was either the au-

tor, or a chiefe singer, to whom it was com-

mitted, b To please as

gainst his dis-

sembling peo-

ple before hea-

uen and earth.

c Because god

had chosen it

to haue his

name there, he

called mount,

and also his

image thither

there in the

doctrine of the

law. d As when god

gaue his lawe

in mount Sinai,

he appeared

terrible with

thunder and

tempest, so

will he appe-

are terrible to

take a count

for the keeping

thereof. e As witness

against the hy-

poctes, f God in re-

spect of his o-

bed, called the

whole house

holp, Saints

and his people.

g Which

shoulde knowe

that sacrifices

are feales of

the couenant

betwene God

and his peo-

ple, and not

for religion

therin. h For I

saue

not for sacri-

fices, excepte

the true life be

there, which

is to confirme

your faith in

my promises.

i Though he

is better in

sacrifice, yet

hath he no

neede of man-

ne.

What



16 What hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thy mouth,

17 Seeing thou hatest to be reformed, & hast cast my wordes behind thee:

18 For when thou seest a thiefe, thou runnest with him, and thou art partaker with the adulterers.

19 Thou givest thy mouth to euill, & with thy tongue thou forgettest decreite.

20 Thou sittest, [and] speakest against thy brother, [and] slanderest thy mothers name.

21 These things hast thou done, and I helde my tongue: [therefore] thou thoughtest that I was like thee: [but] I will reprove thee, and set [them] in order before thee.

22 Oh consider this, ye that forget God, least I tear you in pieces, & there be none that can deliuer you.

23 He that offereth praise, shall glorifie me: & to him that disposeth his way aright, will I shew salvation of God.

r Under the which is contained faith and invocation. s As God hath appointed. t That is, declare my selfe to be his servant.

## PSAL. LI.

1 When David was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with prostration of his natural corruption and iniquity, but also left a memoriall thereof to his posteritie. 2 Therefore first he desired God to forgive his sinnes, 10 And to renew in him his holy Spirit, 13 Which promyseth that he will not be vniuersall of those great crimes, 18 Finally fearing least God would punish the whole Church for his fault, he requirerh that he would rather increase his graces towards the same.

To him that excelleth. A Psalme of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

a To reprove him because he had committed so heinous sinnes, and then in the same without repentance more then a whole peere.

b As his sinnes were manifest and great, so he requirerh that God would give him the feeling of his excellent and abundant mercies.

c Thy sinnes shalbe so fast in me, that I haue neede of some singular kinde of washing.

d Thy conscience accuseth me, so that I can haue no rest, till I be reconciled. e When thou givest sentence against sinners, they must needs confesse thee to be iust and then felix sinners. f He confesseth that God, who is the purest of hearts, may iustly destroy man, who of nature is a sinner, much more him whome he had instructed in his heavenly wisdom.

**H**ue mercie vpon me, O God, according to thy louing kindenesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquitie, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, & done euill in thy sight, that thou mayst be iust when thou speakest, [and] pure when thou iudgest.

5 Behold, I was borne in iniquitie, & in sinne hath my mother conceived me.

6 Beholde, thou art truest truth in the imbraded affections: therefore hast thou

taught me wisdom in the secretes of mine heart.

7 Purge me with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare joy and gladnes, [that] the bones, [which] thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God, & renew a right spirit within me.

11 Cast mee not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy salvation, and stablish mee with thy free Spirit.

13 [Then] shall I teach thy wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

14 Deliuer me from blood, O God, [which art] the God of my salvation, [for] my tongue shall sing ioyfully of thy righteousness.

15 Open thou my lippes, O Lord, & my mouth shall shewe forth thy praise.

16 For I desired not sacrifice, though I woulde giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broke heart, O God, thou wilt not despise.

18 Be favourable vnto Zion for thy good pleasure: builde the walles of Jerusalem.

19 Then shalt thou accept the sacrifices of righteousness, [euē] the burnt offering and oblation: then shall they offer calves vpon thine altar.

And for mercie. p He prayeth for the whole Church, because though his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, as they to their right end, which is the exercise of faith and repentance.

## PSAL. LII.

1 David described the arrogant tyrannie of his aduersarie Doeg: who by false iurmes caused Ahimelech with the rest of the Priests to be slaine. 2 David prophesied his destruction, 6 And encouraged the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 7 And finally beremembred thankes to God for his deliverance. In this Psalme is lively set forth the kingdom of Antichrist.

To him that excelleth. A Psalme of David to iust instruction. When Doeg the Edomite came and shewed Saul, and sayde to him, David is come to the house of Ahimelech,

**W**hy boastest thou thy selfe in [thy] wickednesse. O man of power: the louing kindness of God [endureth] daily.

halt power to murder the Saintes of God,

Leuit. 24. 6. g He meant that mercies towards repentant sinners.

h Thy bones be vnderstandeth all the strength of foule and beasts, which by cates and mourning are consumed.

i He confesseth that when Gods spirit is come in vs, to haue it as a true creation.

k Which thing assure me that I am vniuersal out of the nature of sinne.

l He promyseth to endue our hearts by his example may turne to God, m From the murder of the priests, and the were slaine with him.

n By giuing me occasion to praise thee, when thou shalt forgive my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto

a O Doeg, which halt endureth with the tyrant Saul, and



b Thy malice  
moueth thee  
by craftie flat-  
teries and lyes  
to accuse and  
destrye the in-  
nocents.  
f Ebr. righte-  
ousnelle.

2 Thy tongue imagineth mischief,  
and is like a tharpe razor, that cutteth  
deceitfully.

3 Thou doest loue euill more then  
good, [and] lies, more then to speake the  
truth. Selah.

4 Thou louest all wordes that may  
destrye, O deceitfull tongue!

5 So shal God destrye thee for euer:  
he shall take thee and plucke thee out of  
thy tabernacle, and roote thee out of  
the lande of the liuing. Selah.

6 The righteous also shall see it, [ & ]  
feare, and shall laugh at him, saying,]

7 Beholde the man that tooke not  
God for his strength, but trusted vnto  
the multitude of his riches, [ & ] put his  
strength [ ] in his malice.

8 But I shall be like a greene olive  
tree in the house of God: [ for ] I trusted  
in the mercie of God for euer and euer.

9 I will alway praise thee, for that  
thou hast done [ this ], and I wil hope  
in thy Name, because it is good before  
thy Saints.

the seruants of God, that he may grow in knowledge of godlinesse, h Ex-  
erted this benegerant. i Or, wayte vpon thy grace and promes.

## PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5  
And punishment of the wicked, when they looke not for it, 6  
And offereth the deliuerance of the goodly, that they may re-  
poynt together.

To him that excelleth on Mahalath. A Psalm of  
Dauid to giue instruction.

**H**e soule happy layde in his  
heart. [ There is ] no God.  
They haue corrupted & done  
abominable wickednesse:  
[ there is ] none that doeth good.

2 God looked downe from heauen  
vpon the children of men, to see if there  
were any that would vnderstand, and  
secke God.

3 Euery one is gone backe: they are  
altogether corrupt: there is none that  
doeth good, no not one.

4 Doe not the workers of iniquitie  
knowe that they eate by my people [ as ]  
they eate bread: they rail not vpon God.

5 Where they were afraide for feare,  
[ where ] no feare was: for God hath  
scattered the bones of him that besieged  
thee: thou hast put them to confusion,  
because God hath cast them off.

6 Oh giue saluation vnto Israel out  
of Zion: when God turneth the capti-  
uitie of his people, [ then ] Iacob shall  
reioyce, and Israel shall be glad.

was none occasion to feare, the hidden benegerance of God lighted vpon them.  
f Be the enemies power neuer so great, nor the danger so fearefull, yet God  
deliuereth his in due time.

## PSAL. LIIII.

1 Dauid thought into great danger by reason of the  
Philistines, 5 Callecth vpon the name of God to destrye his  
enemies, 6 Promising sacrifice and free offerings for great  
deliuerance.

To him that excelleth on Neginoth. A Psalm of  
Dauid to giue instruction. When the  
Philistines came and sayde vnto Saul, \* Is  
not Dauid hid among vs?

1. Sam. 23. 19.

**H**ear me, O God, by thy  
Name, and by thy power  
iudge me.

2 O God, heare my prayer:  
hearken vnto the wordes of my mouth.

3 For strangers are risen by against  
me, & tyrants seeke my soule: they haue  
not set God before them. Selah.

4 Beholde, God [ is ] mine helper: the  
Lord [ is ] w<sup>th</sup> me that vpholde my soule.

5 He shal rewarde euill vnto mine ene-  
mies: oh cut them off in thy cruelty!

6 [ Then ] I wil sacrifice freely vnto  
thee: I wil praise thy Name, O Lord,  
because it is good.

7 For he hath deliuered me out of all  
trouble, and mine eye hath scene [ my  
desire ] vpon mine enemies.

Jonathan. c According to thy faithfull promes for my defence. f For by  
pocrites serue God for feare, or vpon conuincions. g He may lawfully re-  
poynt for Gods iudgements against the wicked, at our afflictions he pure.

## PSAL. LV.

1 Dauid being in great paines and distress complaineth  
of the crueltie of Saul, 12 And of the falspood of his fa-  
miliar acquaintance, 17 Altering most ardent affections  
to mooue the Lord to pittie him. 22 After being assured of  
deliuerance, he stretcheth forth the grace of God as though he  
had already obtained his request.

To him that excelleth on Neginoth. A Psalm of  
Dauid to giue instruction.

**H**ear my prayer, O God, &  
hide not thy selfe from my  
supplication.

2 Hearken vnto me, and  
answer me: I mourne in my prayer,  
and make a noyle,

3 For the voyce of the enemy, [ and ]  
for the veration of the wicked, because  
they haue brought iniquitie vpon me,  
and furiously hate me.

4 Mine heart trembleth within me, &  
the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon  
me, and an horrible feare hath conue-  
red me.

6 And I said, Oh that I had wings  
like a doue: then woulde I flee away  
and rest.

7 Beholde, I would take my flight  
far off, [ & ] lodge in wildernesses. Selah.

8 He would make haste for my deliue-  
rance.

which God had promised that he shoulde enjoy,

1. Sam. 23. 19.

1. Sam. 23. 19.

1. Sam. 23. 19.

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f From the  
cruel rage and  
tyranny of  
Saul.

g As in the  
confusion of  
Babylon, wher  
the wicked co-  
fused against  
God.

h All lawes &  
good orders  
are broken,  
and only vice  
and dissolution  
reigneth un-  
der Saul.

i If mine open  
enemie had  
sought mine  
hurt, I could  
be better haue  
answered him.

k Which was  
not only ioy-  
ned to me in friend-  
ship and coun-  
sell in worldly  
matters, but  
also in religi-  
on.

l As Rahab,  
Dathan and  
Abiram.

m Which sig-  
nifieth a fer-  
uent mind and  
true trust to  
obscure his pe-  
ccator, which  
thing made  
him earnest  
at all times  
in prayer.

n Such as An-  
gels of God  
fought on my  
side against  
mine enemies.

o 2 King. 6. 16.  
But their  
viperous  
estate still con-  
tinueth.

p I did not  
prouoke him,  
but was at  
peace with  
him, yet hee  
made warre  
against me.

q Or, guilt to  
wit, which  
thou wouldst  
that God  
should giue  
thee.

r Though for  
their bettering  
and trial he suffer  
them to slip for a  
time.

s Though they  
sometime liue  
longer, yet their  
life is cursed of  
God, iniquie, and  
woyle then any  
death.

rance from the stormie wind & tempest.  
9 Destroy, O Lord, [and] deuide  
their tongues: for I haue seene crueltie  
and strife in the time.

10 Day and night they go about it vpon  
the walles thereof: both iniquitie  
and mischief are in the middes of it.

11 Wickednes is in the middes thereof:  
deceit & guile depart not fro her streetes.

12 Surely mine enemye did not de-  
fame me: for I could haue borne it: nei-  
ther did mine aduersarie exalt himselfe a-  
gainst mee: for I would haue hid mee  
from him.

13 But it was thou, O man, euen my  
companion, my guide and my familiar:

14 which delighted in consulting toge-  
ther, [and] went into the house of God  
as companions.

15 Let death cease vpon them: let them  
go downe quicke into the graue: for wic-  
kednes is in their dwellings, [euen] in  
the middes of them.

16 But I will call vnto God, and  
the Lord will saue me.

17 Euening & morning, and at noone  
will I pray, and make a noyle, and he  
will heare my voyce.

18 He hath deliuered my soule in peace  
from the battell, [that was] against me:  
for many were with me.

19 God shall heare and afflict them,  
euen he that reigneth of olde. Selah, be-  
cause they haue no chaunges, therefore  
they feare not God.

20 He layde his hand vpon such, as  
be at peace with him, [and] he brake his  
covenant.

21 The wordes of his mouth were  
softer then butter, yet warre was in  
his heart: his wordes were more gentle  
then oyle, yet they were swordes.

22 Cast thy burden vpon the Lord,  
and he shall nourish thee: he wil not suf-  
fer the righteous to fall for euer.

23 And thou, O God, halt bring them  
down into the pit of corruption: the blood-  
die and deceitfull men shall not liue: halfe  
their dayes: but I will trust in thee.

To him that excelleth. A Psalm of David on Micham,  
concerning the dumme dore in a farre country,  
when the Philistines tooke him in Gath.

## PSAL. LVI.

1 David being brought to Achish the King of Gath, 2 Sam.  
1. 1. 1. complained of his enemies, remaneth succour, 3  
Butter his mouth in God and in his promise, 7. 2. And pro-  
mised to performe his voyces, which he had taken vpon him,  
whereof this was the effect to please God in his Church.

To him that excelleth. A Psalm of David on Micham,  
concerning the dumme dore in a farre country,  
when the Philistines tooke him in Gath.

a Being cha-  
sted by the fu-  
rie of his enemies  
into a strange  
country, he was  
as a dumme dore,  
not seeing  
revengeance.

**B** Mercifull vnto me, O God,  
for man would swallow me  
vp: hee fighteth continually  
[and] bereth me.

2 Mine enemies would daily swal-  
lowe me vp: for many fight against me,  
O thou most high.

3 When I was afrayde, I trusted in  
thee.

4 I will reioyce in God, [because] of  
his worde. I trust in God, [and] will  
not feare what flesh can doe vnto me.

5 Mine aduersaries wordes grieue mee  
daily: all their thoughtes [are] against  
me to doe me hurt.

6 They gather together, and keepe  
themselues close: they make my steps,  
because they waite for my soule.

7 They [thinke] they shall escape  
by iniquitie: O God, cast [these] people  
downe in thine anger.

8 Thou hast counted my wandings:  
put my teares into thy bottell: are they  
not in thy register?

9 When I crye, then mine enemies  
shall turne backe: this I know, for God  
is with me.

10 I will reioyce in God, [because] of  
his worde: in the Lord will I reioyce  
[because] of his worde.

11 In God doe I trust: I will not be  
afrayde what man can doe vnto me.

12 Thy bowles [are] vpon me, O  
God: I will render prayes vnto thee.

13 For thou hast deliuered my soule  
from death, and also my feete from  
falling, that I may walke before God  
in the light of the liuing.

h Having received that which I require, I am bound to praye my bowles  
of thanksgiving, as I promise. i As mindefull of his great mercies, and giuing  
him thanks for the same. k That is in this life and light of the liuing.

## PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did  
betray him, and at length in the same case with Saul, 2  
Callet him earnestly vnto God with full confidence, that  
he will performe his promises and take his cause in hand: 5  
Also that he will shew his glorye in the heauens and the earth  
against his cruell enemies. 7 Therefore doeth hee reuerse  
laure and praise.

To him that excelleth. A Psalm of David  
uid on Micham. \* When he fled from  
Saul in the caue.

**H**ue mercy vpon me, O God,  
I haue mercie vpon me: for my  
soule trusteth in thee, and in  
the shadow of thy wings will  
I trust, till [these] afflictions over-  
passe.

2 I will call vnto the most high God,

tions, which God layeth vpon his childe, to a storme that cometh and goeth.

## Aaa.

## [euen]

b Hee threateth  
that it is either  
nowe mine or  
neerer, that  
God helpe  
himselfe all the  
wordes is a-  
gainst him,  
and ready to  
deuoure him.

c Hee threateth  
his confidence  
vpon Gods  
wordes, though  
he be not pre-  
sent helpe.

d All my coun-  
sels haue euill  
successe, and  
turne to mine  
owne shame.

e As all the  
world against  
one man, and  
cannot be so  
cruel, except  
they haue my  
life.

f They thinke  
not onely to  
escape punish-  
ment, but the  
more wicked  
they are, the  
more impudent  
they be.

g If God  
keepe I reuerse  
of his wordes  
in hope, much  
more will he re-  
member their  
blood to a-  
venge it.

h Though tyrants  
burne bones,  
yet can they  
not blot the  
teares and  
blood out of  
Gods regi-  
ster.

i As mindefull  
of his great  
mercies, and  
giuing him  
thanks for the  
same.

k That is in  
this life and  
light of the  
liuing.

l This was  
either the be-  
ginning of a  
certaine song,  
or the wordes  
which David  
uttered, when  
he stayed his  
affection.

m Sam. 24. 4.  
I dwell  
most safely,  
b Hee com-  
pareth the afflic-  
tions,

a This was  
either the be-  
ginning of a  
certaine song,  
or the wordes  
which David  
uttered, when  
he stayed his  
affection.

1 Sam. 24. 4.  
I dwell  
most safely,  
b Hee com-  
pareth the afflic-  
tions,

1 Sam. 24. 4.  
I dwell  
most safely,  
b Hee com-  
pareth the afflic-  
tions,



c **Thy** loquacity  
not his workes  
begin unpurged  
d He would  
rather deliuer  
me by a mira-  
cle, then that  
I should be o-  
uercome.  
e He meaneth  
their calum-  
nies and false  
reproches.  
f Suffer me  
not to be de-  
stroyed to the  
contempt of  
thy Name.  
g For very  
great, fearing  
great dangers  
on all sides.  
h That is,  
wholly bent  
to give thee  
praise for my  
deliuerance.  
i He sheweth  
that both his  
heart that praise  
God, and his  
tongue shall  
confesse him,  
and also that he  
will use other  
meanes to pro-  
uoke himselfe  
forward to the  
same.  
k Thy mer-  
cies do not con-  
spire to my  
apprehension  
in the Tribes,  
but also to the  
Gentiles.

euen] to the God, that performeth  
his promises toward me.

3 He will send from <sup>a</sup>heauen, & saue  
me from the repoofe of him that would  
swallow me. Selah. God will send his  
mercie, and his truth.

4 My soule [is] among lions: I lie  
among the children of men, that are set  
on fire: whose teeth [are] speares and  
arowes, and their tongue a sharpe  
swoorde.

5 Exalt thy selfe, O God, aboue the  
heauen, [and] let thy glorie [be] vpon all  
the earth.

6 They haue laide a net for my steps:  
my soule is pressed downe: they haue  
dugged a pit before me, [and] are fallen  
into the middes of it. Selah.

7 Mine heart is <sup>b</sup>prepared, O God,  
mine heart is prepared: I will sing and  
give praise.

8 Awake my tongue, awake viole  
and harpe: I will awake early.

9 I will praye thee, O Lord, among  
the people, [and] I will sing vnto thee a-  
mong the nations.

10 For thy mercie is great vnto <sup>c</sup>heav-  
ens, [and] thy truth vnto the <sup>d</sup>clouds.

11 Exalt thy selfe, O God, aboue the  
heavens, [and] let thy glorie [be] vpon all  
the earth.

## P S A L. LVIII.

1 He describeth the malice of his enemies, the flatterers of  
Saul, who both secretly and openly sought his destruction,  
from whence he appealeth to Gods iudgement, 10 Shew-  
ing that the iust shall reioyce, when they see the punishment  
of the wicked to the glory of God.

To him that excelleth. Destroy not. A Psalm of  
David on Micham.

**I**t is true: O Congregation,  
speake ye iustly: O sonnes of  
men, iudge ye vprightly:

2 Hea, rather ye imagine  
mischief in [your] heart: <sup>b</sup>your hands  
execute crueltie vpon the earth.

3 The wicked are strangers from  
the wombe: [euen] from the belly haue  
they erred, and speake lies.

4 Their poison is euen like the poi-  
son of a serpent: like the deafe <sup>d</sup>adder  
[that] stoppeth his eare.

5 Which heareth not the voyce of the  
inchanter, though he be most expert in  
charming.

6 Breake their <sup>e</sup>teeth, O God, in  
their mouthes: break the iawes of the  
vong lions. O Lord.

7 Let them <sup>f</sup>melte like the waters,

let them passe away: When he shooteth  
his arrowes, let them be as broken.

8 Let him consume like a snayle that  
melteth, [and] like the vntimely fruite of a  
woman, that hath not seene the sunne.

9 As rawe flesh before your pottes  
seele [the fire] of thornes: [so] let him car-  
rie them away as with a whirlewinde  
in [his] wrath.

10 The righteous shall <sup>b</sup>reioyce when  
he seeth the vengeance: hee shall walke  
his feete in the <sup>c</sup>blood of the wicked.

11 And men shall say, <sup>k</sup>Verely there  
is fruite for the righteous: doubtles there  
is a God that iudgeth in the earth.

## P S A L. LIX.

1 David being in great danger of Saul, who sent to slay him  
in his bed, prayeth vnto God: 3 Declareth his innocencie,  
3 their furie, 5 Desiring God to destroy all those that sinne  
of malicious wickednes. 11 Whom though he heere aloue  
for a time to exercise his people, yet in the end he will con-  
sume them in his wrath, 13 That he may be knowne to be  
the God of Iacob to the end of the world. 16 For this he  
singeth prayes to God, assured of his mercie.

To him that excelleth. Destroy not. A Psalm of David  
on Micham. \* When Saul fell and they did  
watch the house to kill him.

**O** God, <sup>b</sup>deliuer me from  
mine enemies: defende mee  
from them that rise vp a-  
gainst me.

2 Deliuer me from the wicked doers,  
and saue me from the bloodie men.

3 For lo, they haue laide waite for my  
soule: the mightie men are gathered a-  
gainst me, not for mine offence, nor for  
my sinne, O Lord.

4 They runne and prepare them-  
selues without a fault on my part: arise  
[therefore] to assist me, and behold.

5 Euen thou, O Lord God of hosties,  
O God of Israel awake to visite all the  
heathen, [and] be not <sup>c</sup>mercifull vnto all  
that transgresse maliciously. Selah.

6 They go to & fro in the evening: they  
barke like <sup>d</sup>dogs, and go about the cite.

7 Beholde, they <sup>e</sup>bag in their talke,  
and [words] are in their lips: for who,  
[say they], doeth heare:

8 But thou, O Lord, shalt haue them  
in derision, [and] thou shalt laugh at all  
the heathen.

9 He is strong: [but] I will waite v-  
pon thee: for God is my defence.

10 My mercifull God will <sup>h</sup>preuent  
me: God will let me see [my desire] vpon  
mine enemies.

11 Slay them <sup>i</sup>not, lest my people for-

g As flesh is  
lowe vnto  
the eye before  
h water seeth:  
to be desired  
God to destroy  
their enterpri-  
ses before they  
bring them to  
passe.  
i Slaying a pure  
affection,  
j Their pu-  
nishment and  
slaughter shall  
be so great.  
k Seeing God  
gouerneth all  
by his pious-  
den, he must  
needs pur dis-  
ference be-  
tweene his  
g the wicked,

a Reade Psal.  
16.

1 Sam. 19. 11.

b Though his  
enemies were  
euen at hand to  
destroy him,  
yet he assured  
himselfe that  
God had visited  
iniquity in his  
heart to de-  
stroy him.

c For I am  
innocent to  
them, and  
have not  
offended them.

d Seeing it  
appertaineth  
to Gods iudg-  
ments to pu-  
nish the wic-  
ked, he desired  
God to execute  
his vengeance  
on his reproba-  
ble, who malici-  
ously persecute  
his Church.

e He com-  
pareth their cru-  
eltie to hungry  
dogges, shew-  
ing that they  
are neuer sat-  
isfied in doing  
euill.

f They boast  
openly of their  
wicked deui-  
sions, and euer  
worde is as a  
warre: for  
they neither  
fear God, nor

are ashamed of men. g Though Saul haue neuer so great power, yet I know  
that thou dost visite him: therefore will I patiently hope on thee. h He will  
not faile to succour me, when neede requireth. i Altogether, but by little and  
little, that the people seeing oftentimes the iung enemies may be mindful of thee.











b For onely  
the Jewes, but  
also y Gentiles  
in the king-  
dome of Christ.  
c He imputeth  
it to the sinnes  
e to the sinnes  
of the people,  
that God, who  
was accus-  
med to assist  
them, with-  
draweth his  
succour from  
them.

d Thou wilt  
declare thy  
selfe to be the  
preference of  
thy Church in  
defeating  
thyne enemies,  
as thou dost in  
the red sea.

e As of all bar-  
barous nation  
s have out.  
f He sheweth  
that there is no  
part nor crea-  
ture in y world,  
which is not  
governed by  
Gods power &  
providence.

g Ebr, the go-  
ing forth of the  
morning and  
of the evening.  
h To wit,  
with raine.

i That is,  
sheweth, as  
the raine, as  
the raine.

j Thou hast  
appointed the  
earth to bring  
forth food to  
mans use.

k By this de-  
scription hee  
sheweth that  
all the order of  
nature is a  
testimonie of  
Gods love to-  
ward us, who  
careth all creatures  
to serve our necessity.

l That is, the dummie creatures  
shall not onely reioyce for a time for  
Gods benefices, but shall continually sing.

m By this de-  
scription hee  
sheweth that  
all the order of  
nature is a  
testimonie of  
Gods love to-  
ward us, who  
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nature is a  
testimonie of  
Gods love to-  
ward us, who  
careth all creatures  
to serve our necessity.

r That is, the dummie creatures  
shall not onely reioyce for a time for  
Gods benefices, but shall continually sing.

s By this de-  
scription hee  
sheweth that  
all the order of  
nature is a  
testimonie of  
Gods love to-  
ward us, who  
careth all creatures  
to serve our necessity.

prayer, vnto thee shall all flesh come.

3 Wicked deedes haue preuailed against mee: [but] thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whom thou chusest and causest to come [to thee]: hee shall dwell in thy courtes, [and] hee shall be satisfied with the pleasures of thine house, [euen] of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull [signes] in [thy] righteousnes. O thou the hope of all the ends of the earth, & of them that are farre off in the sea.

6 Hee stablisheth the mountaines by his power: [and] is girded about with strength.

7 He appeareth the noyle of the seas [and] the noyle of the waues thereof, and the tumults of the people.

8 They also, that dwell in the bittermost partes [of the earth], shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

9 Thou wiltest the earth, & waterest it: thou makest it very rich: the River of God is full of water: thou preparest them come: for so thou appointedst it.

10 Thou waterest abundantly the furrowes thereof: thou causest the raine to descend into the balles thereof: thou makest it soft with showres, [and] blestest the bud thereof.

11 Thou crownest the yere with thy goodness, and thy strepes drop fatnes.

12 They drop [vpon] the pastures of the wilderness: [and] the hilles shall be compassed with gladnes.

13 The pastures are clad with sheepe: the valleys also shall be covered with come: [therefore] they shoute for ioye, and sing.

14 They causeth all creatures to serve our necessity.

15 That is, the dummie creatures shall not onely reioyce for a time for Gods benefices, but shall continually sing.

16 By this description hee sheweth that all the order of nature is a testimonie of Gods love toward us, who careth all creatures to serve our necessity.

17 That is, the dummie creatures shall not onely reioyce for a time for Gods benefices, but shall continually sing.

18 By this description hee sheweth that all the order of nature is a testimonie of Gods love toward us, who careth all creatures to serve our necessity.

19 That is, the dummie creatures shall not onely reioyce for a time for Gods benefices, but shall continually sing.

4 All the worde shall worship thee, and sing vnto thee, [euen] sing of thy Name. Selah.

5 Come and beholde the workes of God: he is terrible in his doing toward the sonnes of men.

6 Hee hath turned the Sea into drie lande: they passed through the river on foote: there did we reioyce in him.

7 He ruleth y world with his power: his eyes beholde the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, ye people, & make the voyce of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, [and] layde a strait [chaine] vpon our loynes.

12 Thou hast caused men to ride ouer our heades: we went into fire and into water, but thou broughtest vs out into a wealthie place.

13 I will goe into thine house with burnt offerings, [and] will pay thee my bolues.

14 Which my lips haue promised, & my mouth hath spake in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense: I will prepare bullockes and goates. Selah.

16 Come [and] hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and hee was exalted with my tongue.

18 If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercie from me.

21 That is, the dummie creatures shall not onely reioyce for a time for Gods benefices, but shall continually sing.

22 By this description hee sheweth that all the order of nature is a testimonie of Gods love toward us, who careth all creatures to serve our necessity.

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25 That is, the dummie creatures shall not onely reioyce for a time for Gods benefices, but shall continually sing.

c He toucheth  
y world with  
his holy spirit,  
that we may  
feel his fauour  
towards vs.  
d That doth  
Jewes & Gen-  
tiles may know  
Gods counte-  
nt in them

e He proueth  
that God will  
extende his  
grace also to  
the Gentiles,  
because hee  
promiseth among  
them such as  
will not obey  
his calling.

f Hee signifieth  
some special  
benefice, that  
God had  
shewed to his  
Church of the  
Jewes, in deli-  
uering them  
fro some great  
danger: where-  
of one of the like  
hee promiseth  
that the Gen-  
tiles shall be  
partakers.

g The condition  
of the  
Church is here  
described,  
which is to be  
led by Gods  
providence into  
troubles, to  
be subiect vnto  
their tyrants,  
and to encre in  
to manifold  
dangers.

h The duerie  
of the faithfull  
is here descri-  
bed, which are  
neuer unmin-  
dful to render  
God praise for  
his benefices.

i It is not  
enough to haue  
received Gods  
benefices & to  
be mindful there-  
of, but also we  
are bound to take  
others to praise  
thereof, y praise  
God, & if y  
desire in wickednes,  
God will not heare  
me; but if I  
confesse it, hee  
will receive me.

j The duerie  
of the faithfull  
is here descri-  
bed, which are  
neuer unmin-  
dful to render  
God praise for  
his benefices.

k It is not  
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p The duerie  
of the faithfull  
is here descri-  
bed, which are  
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dful to render  
God praise for  
his benefices.

q It is not  
enough to haue  
received Gods  
benefices & to  
be mindful there-  
of, but also we  
are bound to take  
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God, & if y  
desire in wickednes,  
God will not heare  
me; but if I  
confesse it, hee  
will receive me.

r The duerie  
of the faithfull  
is here descri-  
bed, which are  
neuer unmin-  
dful to render  
God praise for  
his benefices.

## PSAL. LXVI.

1 Hee proueth all men to praise the Lord, and to confide in his workes. 2 He sheweth forth the power of God to assuage the rebels. 3 And sheweth how God hath deliuered Israel from great bondage and afflictions. 4 Hee promisseth to giue sacrifice. 5 And proueth all men to heare what God hath done for him and to praise his Name.

To him that excelleth. A song, of Psalm.

**R**eioyce in God, all ye inhabitants of the earth.

2 Sing forth the glorie of his name: make his prayse glorious.

3 Say vnto God, Howe terrible art thou in thy workes! though the greatness of thy power shall thine enemies be in subiection vnto thee.

## PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgements may be knowne throughout the earth. 3 And finally be declared the king come of God, which should be vniuersally exalted at the coming of Christ.

To him that excelleth on Neginoth. A Psalm, of song.

**G**od be mercifull vnto vs, and blesse vs, [and] cause his face to shine among vs. Selah.

2 That they may knowe thy way vpon earth, [and] thy sauing health among all nations.

3 Let the people praise thee, O God:

A a a u.

a That is,  
mouue our  
hearts with  
his holy spirit,  
that we may  
feel his fauour  
towards vs.

b That doth  
Jewes & Gen-  
tiles may know  
Gods counte-  
nt in them

c He proueth  
that God will  
extende his  
grace also to  
the Gentiles,  
because hee  
promiseth among  
them such as  
will not obey  
his calling.



c By these oſe repetitions he ſheweth, that the people can neuer reioyce ſufficiently, and giue thanks for the great benefites that they ſhall receiue vnder the kingdom of Chriſt.  
d He ſheweth that where God ſauieth, there ſhall be abundance of all other things. e When they ſeeke his great benefites both ſpiritual and corporall towards them.

let all the people praiſe thee.

4 Let the people be glad and reioyce: for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 [Then] ſhall the earth bring forth her increaſe, [and] God, [euen] our God ſhall bleſſe vs.

7 God ſhall bleſſe vs, and all the ends of the earth: ſhall feare him.

8 When they ſeeke his great benefites both ſpiritual and corporall towards them.

P S A L M. LXXVIII.

1 In this Pſalme Dauid ſetteth forth as in a glaſſe the wonderful merces of God towards his people: Altho by all means and moſt change ſometimes beſet himſelfe to them. 12 And therefore Gods Church by reaſon of her many graces and victories doth excell without comparison all worldly things.  
34 He exhorteth therefore all men to praiſe God for ever.

To him that excelleth. A Pſalme of ſong of Dauid.

a The Prophet ſheweth that altho God ſufficeth the wicked ſpantes to oppreſſe the Church for a time, yet at length he will be reuenger of them.



D will ariſe, [and] his enemies ſhall be ſcattered: they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, [ſo] ſhall thou diſſe the enemy: alway: [and] as ware melteth before the fire, [ſo] ſhall the wicked perith at the preſence of God.

3 But the righteous ſhall be glad, [and] reioyce before God: yea, they ſhall leape for ioy.

4 Sing vnto God, [and] ſing praiſes vnto his name: exalt him, that rideth vpon the heauens, in his ſhaine: Jah, and reioyce before him.

5 [He is] a Father of the fatherleſſe, and a Judge of the widowes: [euen] God in his ioyous habitation.

6 God maketh the ſolitarie to dwell in families, [and] deliuereth them that were priſoners in ſtocks: but the rebellious ſhall dwell in a drie land.

7 O God, when thou wenteſt forth before thy people: when thou wenteſt through the wildernes, (Selah)

8 The earth ſhook, and the heauens dropped at thy preſence of this God: euen Sinai [was] moued [at] the preſence of God, [euen] the God of Iſrael.

9 Thou, O God, ſendeſt a gracious raine vpon thyne inheritance, and thou diſteſt reſtrefh it when it was wearie.

10 Thy Congregation dwelled therein: [for] thou, O God, haſt of thy goodnes prepared it for the poore.

11 The Lord gaue matter to the women ſung ſong after the victorie, as ſpiriam, Deborah, Judith and others,

f That Gods ſauour peculiarly belongeth to his Church, as appeareth by their wonderful deliverance out of Egypt. g God bleſſed the land of Canaan becauſe for him ſtood that place for his Church. h The faction then was, that women ſung ſong after the victorie, as ſpiriam, Deborah, Judith and others,

men to tell of the great armie.

12 Kings of the armies did flee: they did flee and the that remayned in the houſe, deuended the ſpoile.

13 Though ye haue lien among pots, [yet] ſhall ye be as [the] wings of a doue that is couered with ſiluer, and whole fetters [are] like [the] yelow goade.

14 When Almighty ſcattered kings in it, it was white as ſnow in Zalmo.

15 The mountaine of God [is] like the mountaine of Baſhan: it is [an] high mountaine, [as] mount Baſhan.

16 Why leape ye, ye high mountaines: as for this mountaine, God delieth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charetes of God [are] twentie thouſand thouſand Angels, [and] the Lord is among them, [as] in the Sanctuary of Sinai.

18 Thou art gone by on high: thou haſt led captiuitie captiue, [and] receiued gifts for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell [there].

19 Praiſed [be] the Lord, [euen] the God of our ſaluation, [which] ladeth vs dayly [with] benefites. Selah.

20 This is our God, [euen] the God that ſaueſh [vs]: and to the Lord God [belong] the iſſues of death.

21 Surely God will wound the head of his enemies, [and] the hearie pate of him that walketh in his finnes.

22 The Lord hath ſaid, I will bring [my] people againe from Baſhan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, [and] the tongue of thy dogges [in] the blood of the enemies: [euen] in it.

24 They haue ſeene, O God, thy goings, the goings of my God, [and] my King, [which] art [in] the Sanctuary.

25 The fingers went before, [and] players of instruments after: in the mидdes [were] [made] playing with timbrels.

26 Praiſe ye God in the aſſemblies, [and] the Lord, [ye] that are [of] the mountaine of Iſrael.

27 There [was] little Benjamin [with] their ruler, [and] the princes of Judah [with] their aſſembly, [and] princes

quiere. x That is, in the blood of that great ſlaughter, where dogges ſhall lappe blood. y That is, howe thou, which art chief King goeſt out with thy people to warre, and giveth them the victory. z Deſcribeth the order of the people, when they went to Temple to giue thanks for the victorie. u Altho come of the Patriarche Jacob, y Benjamin is called little, becauſe he was the pongeſt ſonne of Jacob. y Altho was ſome ſpelt ruler of the tribe,

i The pray was ſo great, that not onely the ſouldiers, but women alſo had part thereof. k Though God ſuffer his Church for a time to lie in blacke barchens, yet he will reſtore it, and make it moſt ſhining and white.

l In the lande of Canaan, where his Church was, m Zion the Church of God both excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there re-mayneth becauſe of his dwelling there.

n Altho haſt ye of your ſtrength and brauie againſt this Spoutaine of Gods. o As God overcame the enemies of his Church, cooks them priſoners, m made them tributaries: ſo Chriſt, which is God, maniſteſt in fleſh, ſubdued Satan and ſane under vs, and gaue vnto his Church moſt liberal gifts of his ſpirt.

p Ephe. 4.8. p In moſt extreme manner God hath infinite wayes to deliue his Church once from the dangers of the red ſea, ſo will he ſit do as oft as neceſſitie require.



<sup>a</sup> Declare out of thine holy place thy power for the defence of thy Church Jerusalem.

<sup>b</sup> De desired that the pride of the mighty may be destroyed, which arrogantly they to grow with their thorns with silver; and therefore for their glittering pomp they thought themselves above all men.

<sup>c</sup> De prophesied that the Gentiles shall come to true knowledge and worship of God.

<sup>d</sup> In showing fearful judgments against thine enemies of thy people.

<sup>e</sup> He answered to the Tabernacle which was divided into three partes.

<sup>f</sup> Of Shoshannim, read Psalm 45.

of Zebulun, [and] the princes of Naphtali.

23 Thy God hath appointed thy strength: stablish, O God, that [which] thou hast wrought in vs,

29 Out of thy Temple vpon Jerusalem: [and] kings shall bring presents vnto thee.

30 Destroy the companie of the spearmen, [and] multitude of the mighty bulles with the calves of the people, that tread vnder feete pierces of silver: scatter the people that delite in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her handes vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, [which] were from the beginning: beholde, he will send out by his voyce a mightie sound.

34 Ascribe the powder to God: [for] his maiestie [is] vpon Israel, and his strength [is] in the cloudes.

35 O God, thou art <sup>d</sup> terrible out of thine holy places: the God of Israel is he that giveth strength and powder vnto the people: praised [be] God.

## PSAL. LXIX.

<sup>a</sup> The complaint, prayers, fervent seale and great anguish of David is set forth as a figure of Christ at his members: 1 The malicious cruelty of the enemies, 22 And their punishment also, 26 Where Iudas and such traitours are accused, 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort, 35 Finally he doth prouoke all creatures to praises, prophesying of the kingdom of Christ, 36 the persecution of the Church, where all the faithful, 37 And their seale shall dwell for euer.

To him that excellen vpon Shoshannim.  
A Psalm of David.

**S**AUE me, O God: for the waters are entred euen to [my] soule.

2 I stick fast in the deepe myre, where no: say [is]: I am come into deepe waters, and the streames run ouer me.

3 I am wearie of crying: my throte is dry: mine eyes fade, whiles I waite for my God.

4 They that hate me without a cause, are mo then [that] heares of mine head: they that would destroy me, [and] are mine enemies: falsly, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnes, & my fautes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed of them, & though I be guiltie to thee ward, yet am I innocent to ward them.

me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproo: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 For the seale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproo.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that late in the gate, spake of me, and the drunkards sang [of me].

13 But Lord, [I make] my prayer vnto thee in an acceptable time, [euen] in the multitude of thy mercie: O God, heare me in the truth of thy saluation.

14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, & out of the deepe waters.

15 Let not water flood vnto me, neither let the deepe swallow me by: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to [the] multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste [and] heare me.

18 Dwell neere vnto my soule [and] redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproo: and my shame, and my dishonour: all mine aduersaries [are] before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and I looked [for some] to haue pittie [on me], but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their table be a snare before them, and their prosperitie [their] ruine.

23 Let their eyes be blinded that they see not: and make their loynes alway to tremble.

24 Poure out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyde, [and] let none dwell in their tents.

For as much as they had beene sinners, then diminished their, Job. 19. 29. 1 De desired God to execute his judgments against the reproba, which cannot by any means be turned, Rom. 11. 9. 1 Take both iudgement and power from them, Acts. 1. 20. 1 Putt not onely them, but their posteritie, which shall be like vnto them.

Let not mine enill intreace of the enemies be an occasion, that the faithful fall from thee.

When I saw thine enemies piteously shame only in mouth, and in their life bene the same thine holy Spirit thurst me forward, to reprove them and defend thy gloie.

My zeale moued me to lament and pray for my saluation.

The more he sought to win them to God, the more they were against him both poore and rich.

Knowing that altho I suffer no trouble, yet thou hast a time, wherein thou hast appointed my perseverance.

De desired a lively faith, in that that he assured himself, that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.

For that he feared God would hate him, but that care would him to thinke that God be-ferred long.

Thou seest that I am des- set as a sheepe among many wolves.

De desired that it is in vain to put our trust in men in our great need-cessities, but that our comfort only dependeth of God: for man rather increases our troubles.

De desired God to execute his judgments against the reproba, which cannot by any means be turned, Rom. 11. 9. 1 Take both iudgement and power from them, Acts. 1. 20. 1 Putt not onely them, but their posteritie, which shall be like vnto them.



26 For they persecute him, Whome thou hast smitten: and they adde vnto the sorowde of them, whome thou hast wounded.

27 Lay<sup>a</sup> iniquitie vpon their iniquitie, and let them not come into thy righteousness.

28 Let them be put out of the booke of life, neither let them be written with the righteous.

29 When I am poore and in heauines, thine helpe, O God, shall exalt me.

30 I wil praise thy Name of God with a song, and magnifie him with thanksgiving.

31 [This] also shall please the Lorde better then a yong bullocke, that hath homes and hooves.

32 The humble shall see [this, and] they that seeke God, shall be glad, and vpon heart shall lue.

33 For the Lorde heareth the poore, and despiseth not his<sup>a</sup> pylones.

34 Let heauen and earth praise him: the seas and all that mooueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The<sup>a</sup> feede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

PSAL. LXX.

<sup>1</sup> He prayeth to be right speedily deliuered. <sup>2</sup> Hee desireth the shame of his enemies. <sup>3</sup> And the ioyfull comfort of all those that seeke the Lord.

To him that excelleth. A Psalm of Dauid to put in remembrance.

<sup>a</sup> Which

might put him in remembrance of his deliuerance, Psal. 40. 13.

<sup>b</sup> He teacheth

us to be careful in prayer,

though God seeme to sleepe at his time

he will hear vs.

<sup>c</sup> He was assured that

his rage, the more they

hate to destruction, the more

hee the nearer to his deliuerance.

<sup>d</sup> Heerby we are taught not

to mocke at others in their

miserie, least the same fall on our owne neckes.

<sup>e</sup> Because hee had felt Gods

helpe before, hee groundeth on experience, & boldly seeketh vnto him for succour.

**O** God, <sup>b</sup> haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let the be turned back for a reward of their<sup>d</sup> shame, which said, Aha, aha.

4 [But] let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Nowe I am<sup>a</sup> poore and needie: O God, make haste to mee: thou art mine helper, and my deliuerer: O Lord, make no tarrying.

6 Because hee had felt Gods helpe before, hee groundeth on experience, & boldly seeketh vnto him for succour.

PSAL. LXXI.

<sup>1</sup> He prayeth in faith, established by word of the promys, & confirmed by the worke of God from his youth. <sup>2</sup> He complaineth of the cruelty of his enemies. <sup>3</sup> And desireth God to continue his graces toward him. <sup>4</sup> Promysing to be mindefull and thankfull for the same,

**A** thee, O Lorde, I trust: let me neuer be ashamed.

2 Rescue mee and deliuer me in thy<sup>b</sup> righteousness: in mine eare vnto me and saue me.

3 Be thou my strong rocke, vnto which I may alwaye resort: thou hast giuen commandement to saue me: for thou art my rocke, and my fortress.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euill and cruel man.

5 For thou art mine hope, O Lorde God, euen my<sup>c</sup> trust from my youth.

6 Vpon thee haue I bene staied from the wombe: thou art he that tooke mee out of my mothers bowels: my prayse shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, [and] with thy gloze euery day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay wait for my soule, take their counsel together,

11 Saying, <sup>b</sup> God hath forsaken him: pursue and take him, for there is none to deliuer [him].

12 Go not farre from mee, O God: my God, haste thee to helpe me.

13 Let them be confounded [a] confounded that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 By mouth shall daily reuerse thy righteousness, [and] thy saluation: <sup>a</sup> for I know not the number.

16 I will go forward in the strength of the Lord God, [a] I will make mention of thy righteousness, [euen] of thine only.

17 O God, thou hast taught me from my youth euen vntill now: [therefore] will I tell of thy wonderous workes.

18 <sup>a</sup> Yea, euen vnto [mine] olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto [this] generation, [and] thy power to all them that shall come.

19 And thy<sup>a</sup> righteousness, O God, [I] will extol [on high: for] thou hast done great

things: he putteth backe the false reproches of the aduersaries that said, God hath forsaken him. <sup>b</sup> Because thy benefits toward me are innumerable, I cannot but continually meditate and reuerse them. <sup>c</sup> I will continue steadfast, being vpheld with the power of God. <sup>d</sup> He desireth that as he hath begun, he would be continued in his benefits, that his liberallitie may haue pretter payre. <sup>e</sup> Thy

Psal. 71. 1.

<sup>a</sup> He prayeth to God with

full assurance of

faith, that he

will deliuer

him from his

aduersaries.

<sup>b</sup> By declar-

ing thy selfe

true of pro-

mise.

<sup>c</sup> Thou hast

infinit meane

and all crea-

tures are at

thy comma-

ndement: there-

fore thou doe

figure, whereby

I shall deli-

uered.

<sup>d</sup> That is,

from all sort

of tribulation

and that con-

spiracy.

<sup>e</sup> He desireth

not his faith

by the experi-

ence of Gods

benefits, who

did not only

preserve him

in his mothers

womb, but tooke

him thence,

and euer since

hath preserved

him.

<sup>f</sup> All the world

wondereth at

me because of

my miseries,

aswell they in

autowite, as the

common peo-

ple, yet being

assured of thy

favour I re-

mained ste-

fast.

<sup>g</sup> Thou that

didst helpe me

in my youth,

help me now

as much the

more in mine

olde age and

weakenes.

<sup>h</sup> Thou hast

taught me

both blas-

phemy and

triumph

against his

aduersaries,

as though hee

had forsaken

me, if hee suffer

them to fall in-

to their hands.

<sup>i</sup> In calling

him his God,



o His faith  
breaketh  
through all  
tribulations,  
and by this ex-  
planation he  
plainly sheweth  
the power of God,  
p As he con-  
fesseth that  
God is the on-  
ly author of  
his deliue-  
rance: so he  
acknowled-  
geth that these  
works were sent  
unto him by  
Gods pro-  
vidence,  
q He confe-  
sseth that his  
long patience  
was well re-  
compensed,  
when God  
performed his  
promises. r For  
there is no true  
praising of God,  
except it come  
from the heart:  
and therefore he  
promiseth to de-  
light in nothing,  
but wherein God  
may be glorified.

things: o God, who is like vnto thee!  
20 Which hast sheeved me great trou-  
bles and aduersities, but thou wilt re-  
turne [and] reuile me, and wilt come a-  
gaine, [and] take me vp from the depth  
of the earth.

21 Thou wilt increase mine honour,  
and returne [and] comfort me.

22 Therefore wilt I prayle thee [for]  
thy faithfulness, o God, vpon instru-  
ment [and] viole: vnto thee wilt I sing  
vpon the harpe, o holie one of Israel.

23 Thy lips will reioyce when I sing  
vnto thee, and my soule, which thou  
hast deliuered.

24 By tongue also shall talke of thy  
righteousnes daily: for they are confound-  
ed and brought vnto shame, that seeke  
mine hurt.

PSAL LXXII.

1 He prayeth for the prosperous estate of the kingdome of Sa-  
lomon, who was the figure of Christ. 4 Under whom  
shalbe righteousness, peace and felicitie. 10 Vnto whom all  
kings and all nations shall do homage. 17 Whose name  
and power shall endure for euer, and in whom all nations  
shall be blessed.

A Psalm of Salomon.

**C**ome thy iudgements to the  
King, o God, and thy right-  
eousnes to the Kings' sone.  
2 [Then] shall hee iudge  
thy people in righteousness, & thy poore  
with equite.

3 The mountaynes and the hilles  
shall bring peace to the people by iustice.

4 He shall iudge the poore of the  
people: he shall saue the children of the  
needie, and shall subdue the oppressor.

5 They shall feare thee as long as  
the sunne and moone endureth, from ge-  
neration to generation.

6 He shall come downe like the raine  
vpon the molten grasse, [and] as the  
showres that water the earth.

7 In his dayes shall the righteous  
flourish, and abundance of peace [shalbe]  
so long as the moone endureth.

8 His dominion shalbe also from sea  
to sea, and from the euides vnto the endes  
of the land.

9 They that dwell in the wilderness,  
shall kneele before him, and his enemies  
shall like the dust.

10 The Kings of Earthly and of

the vles shall bring presents: the Kings  
of Sheba and Seba shall bring giftes.

11 Pea, all Kings shall worship him:  
all nations shall serue him.

12 For he shall deliuer the poore when  
he crieth: the needie also, and him that  
hath no helper.

13 He shalbe mercifull to the poore and  
needie, and shall preserve the soules of  
the poore.

14 He shall redeeme their soules from  
deceyte and violence, and deare shall  
their blood be in his sight.

15 Pea, he shal liue, and vnto him shal  
they giue of the golde of Sheba: they  
shall also pray for him continually, [and]  
daily blesse him.

16 An handful of come shalbe [sowen]  
in the earth, [even] in top of the moun-  
taines, [and] the fruite thereof shal  
shake like the trees of Libanon: and  
the children shall flourish out of the citie  
like the grasse of the earth.

17 His name shalbe for euer: his name  
shal endure as long as the sunne: all na-  
tions shal blesse him, & be blessed in him.

18 Blessed be the Lord God, [even]  
the God of Israel, which onely doeth  
wonderous things.

19 And blessed be his glorious Name  
for euer: and let all the earth be filled  
with his glory. So be it.

HERE ENDE THE 4. prayes of Da-  
uid, the sonne of Ishal.

the king no? the kingdome can continue. q Concerning his sonne Salomon,

PSAL LXXIII.

1 The Prophet teacheth by his example that neither the world-  
ly prosperitie of the vngodly, 14 For yet the affliction of  
the good ought to discourage Gods children: but rather ought  
to moue vs to consider our Fathers prouidence, and to  
cause vs to reuerence Gods iudgements. 19 Forasmuch as  
the wicked vanishe away. 24 And the godly enter into life e-  
uerlasting. 28 In hope whereof hee resigneth himselfe  
into Gods hands.

A Psalm committed to Asaph.

**E**t God is good to Israel:  
[even] to the pure in heart.

2 As for me, my feete were  
almost gone: my steps had  
welnered slip.

3 For I fretted at the foolish, [when]  
I sawe the prosperitie of the wicked.

4 For there are no bandes in their  
death, but they are lustie [and] strong.

5 They are not in trouble [as other]  
men, neither are they plagued with  
[other] men.

6 Therefore pride is as a chaine vnto  
me, and am not ashamed to death like prisoners: that is, by sickness which is deaths  
messenger. c They glorie in their pride as some doe in their chaires: and in  
crucitie, as some do in apparell.

k That is, of  
Arabia the  
rich country,  
whereof She-  
ba was a part  
bordering vpon  
Ethiopia.

l Though tri-  
ants passe not  
to their blood,  
yet this godly  
King shal pre-  
serve his sub-  
iects from all  
kind of wrongs.

m God will  
both prosper  
his life, and al-  
so make the  
people most  
willing to ob-  
ey him.

n Under such  
a King shall be  
most great  
plentie, both of  
fruite, and also  
of the creature  
of mankinde.

o They shall  
pay to God  
for his conti-  
nuance, and  
know that  
God doth  
prosper them  
for his sake.

p He doeth  
that except  
God miracu-  
lously preserve  
his people,  
that neither

a As it were  
betwene hope  
and despair  
hee hath  
forth into this  
affliction, be-  
ing assured  
that God  
would conti-  
nue his fauour  
to ward such  
as were godly  
in deede, and  
not hypo-  
crites.

b The wicked  
in this life liue  
at pleasure,  
and are not  
ashamed to  
death like pri-  
soners: that is,  
by sickness  
which is deaths  
messenger.

c They glorie  
in their pride  
as some doe  
in their chaires:  
and in  
crucitie, as  
some do in  
apparell.

them,

a Composed  
by David as  
touching the  
reigne of his  
sonne Sa-  
lomon.  
b Enuie the  
King with the  
spirit of wis-  
dome & iustice,  
that he reigne  
not as doe the  
worldly rulers.  
c To wit, to  
his posteritie,  
which he iustice  
reigneth, euen  
the places most  
burden shall be  
sweethed with  
thy blessings.  
d He sheweth  
wherefore the  
swoyde is com-  
mitted to  
Kings: to  
wit, to defend  
the innocent,  
and suppress  
the wicked.  
e The people  
shall imbrace  
thy true reli-  
gion, when  
thou giuest a  
King, that ruleth  
according to  
thy word.  
f As this is  
true in all  
godly Kings:  
so is it chiefly  
verified in Christ,  
who with his  
heauenly  
fellow maketh  
his Church euer  
to flourish. h  
That is, from  
the red sea to  
the sea called  
Syriacum, and  
from Cyprus  
to the westward:  
meaning, that  
Christs  
kingdome  
should be large  
and vniuersall.  
i Of Calicia,  
and of all  
other coun-  
treys be-  
yonde the  
sea, which he  
meant by the  
pleas.



them, [and] cruelte couereth them [as] a garment.

7 Their eyes stand out for fatnesse : they haue more then heart can wish.

8 They are licentious, and speake wickedly of [their] oppreffion : they talke presumptuously.

9 They set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his people turne hither: for waters of a full [cup] are wrung out to them.

11 And they say, holbe doeth God knowe it : or is there knowledge in the most high :

12 No, these are the wicked, yet prosper they away, [and] increase in riches.

13 Certainly I haue cleansed mine heart in baine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened [euery] morning.

15 If I say, I will iudge thus, be holbe the generation of thy children : I haue trespassed.

16 Then thought I to knowe this, [but] it was too painful for me,

17 Until I went into <sup>h</sup> Sanctuarie of God : [then] understood I their end.

18 Surely thou hast set them in slippery places, [and] castest them downe into delolation.

19 Holbe suddenly are they destroyed, perished [and] horribly consumed,

20 As a dreame when one awaketh : O Lorde, when thou raysest vs by, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reynes :

22 So foolish was I and ignorant : I was a beast before thee.

23 Yet I was alway with thee : thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterwarde receiue me to glorie.

25 Whom haue I in heauen [but thee] : and I haue desired none in the earth with thee.

26 By flesh sayeth and mine heart [also] but God [is] the strength of mine heart, and my portion for euer.

27 For lo, they that withdraue themselves fro thee, shall perish : thou destroyest all them that go a whoring fro thee.

28 As for me, it is good for me to dwale nere to God : therefore I haue put my trust in the Lorde God, that I may declare all thy workes.

## P S A L. LXXIII.

1 The faithfull complaint of the destruction of the Church and true religion. 2 Under the name of Zion, and the Temple destroyed: 21 And trusting in the might and free mercies of God, 20 By his covenant, 21 They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruantes, 22 And the confusion of his proud enemies.

A Psalm to giue instruction, committed to Asaph.



God, why hast thou put vs away for euer : why is thy wrath kindled against the sheepe of thy pasture :

2 Thinke vpon thy Congregation, [which] thou hast possessed of old, [and] on the rod of thine inheritance, [which] thou hast redeemed, [and] on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou makest for euer destroye euery enemy that doeth euill to the Sanctuarie.

4 Thine aduerfaries roare in the middes of thy Congregation, [and] set by their banners for signes.

5 [He that] lifted the axes vpon the thicke trees, was renounced, as one, that brought a thing to perfection :

6 But nowe they beake downe the carved worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, [and] rased it to the ground.

8 [and] haue defiled the dwelling place of thy Name.

9 They said in their hearts, Let vs destroye them altogether : they haue burnt all the Synagogues of God in the land.

10 We see not our signes : there is not one Prophet more, nor any with vs that knoweth how long.

11 O God, holbe long shall the aduerfarye reproch thee : shall the enemy blasphemie thy Name for euer :

12 Why withdrauest thou thine hand, euery right hand : drawe it out of thy bosome, [and] consume them.

13 Euen God [is] my King of olde, working saluation [is] in the middes of the earth.

14 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

15 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

16 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

17 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

18 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

19 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

20 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

21 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

22 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

23 Thou didest deuide the sea by thy powder : thou brakest the heads of the dragons in the waters.

q Though all the world shinke from God, yet he promitteth to trust in him, & to magnifie his workes,

a The Church of God being oppressed by the tyrannic reder of the Babylonians, as of Antiochus, prayeth to God by whose hands hee vnder take to restore them for their sinnes,

b Which inheritance thou hast measured out for thy self as with a line, or rod,

c They haue destroyed thy true religion, and spied their banners in signe of defiance,

d He commendeth the Temple for the colles in matter, the excellent worshipman and beauty thereof, which now wastaning the enemies and destroy,

e They incited one another to crueltye, that not onely Gods people might be destroyed, but also his religion utterly in all places suppressed,

f They lameth that they haue no Prophet among them to shew them how long their miseries shoulde endure,

g They loyne their deliuerance vnto thee,

h Spanning, in the sight of all the world,

i To wit, tharaphs arm,

4 Ebr. They passe the desires of the heart.

5 Theophylas and fear not his power, and raply up men, because they esteeme themselves above all others.

6 For onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are overwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

7 Thus y flesh moueth euen y gently to dispute with God touching their poore estate & the prosperitie of the wicked,

8 If I giue place to this wicked thought, I offered against thy promise, seeing thou dost possell all things most wisely, and preseruest thy children in their greatest dangers,

9 Until I entered into thy schoole and learned by thy word and holy scripture, that thou orderest all things most wisely and iustly,

10 By thy fearfull iudgement, & when thou openest our eyes to consider thy heavenly felicity, we conterne all their vaine pompe,

11 For the more that mi goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast,

12 For faith I was assured that thy providence doth watch alwayes ouer me to preferre me, & he sought neither helpe nor comfort of any faue of God onely,

13 He reacheth vs to denie our felices, to haue God our whole fufficience, and onely contentment,

14 That is, to forsake thee to seeke others,

15 That is, to forsake thee to seeke others,

16 That is, to forsake thee to seeke others,

17 That is, to forsake thee to seeke others,



k Which was a great monster of the sea, of which, meaning Pharaoh, 1 His destruction did rejoice therein as meate receiveth the body, m Seeing that God by his providence graciously and justly all things, be given thereby that he will take care chiefly for his children, n He meaneth the Church of God, which is exposed as a prey to the wicked, o That is, all places where thy word dwelleth not, there reigneth tyrannie and ambition, p He sheweth that God can not suffer his Church to be oppressed, except he take his avenging right, q Increase more and more,

14 Thou brakest the head of <sup>k</sup> Livia than in pieces, [and] gaulest him to be meate for the people in wilderness.

15 Thou brakest by the fountaine and river: thou dyedst by mighty rivers.

16 The <sup>m</sup> day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made sommer and winter.

18 Remember this, [that] the enemie hath reproched the Lorde, and the foolish people hath blasphemed thy Name.

19 Give not the soule of thy <sup>n</sup> turtle dove unto the beast, [and] forget not the Congregation of thy poore for ever.

20 Consider [thy] covenant: for <sup>o</sup> the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, [but] let the poore and needie prayse thy Name.

22 Arise, O God: mainteyne thine <sup>p</sup> owne cause: remember thy dayly reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee, ascendeth continually.

P S A L. LXXV.

r The faithful shall praise the Name of the Lorde, s Which shall come to iudgement at the time appointed, t When the wicked shall be pur to confusion, and drinke of the cup of his wrath, u Their pride shall be abated, and the righteous shall be exalted to honour,

To him that excelleth. <sup>u</sup> Destroy not, A Psalm of song committed to Asaph.

**W**ill prayse thee, O God, we will prayse thee, for thy Name [is] neere: [therefore] they will declare thy wonderful workes.

2 When I shall take a convenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: [but] I will establish the pillars <sup>d</sup> of it. Selah.

4 I sayde unto the foolish, Be not so foolish, and to the wicked, Lift not by the home.

5 Lift not by your <sup>e</sup> home on high, neither speake with a stiffe necke.

6 For to come to perferment [is] neither from the East, nor from the West, nor from the South,

7 But God [is] the Judge: he maketh love and he maketh hie.

8 For in the hand of the Lorde [is] a cup, and the wine is red: it is full mixt, and he poureth out of the same: surely all the wicked of the earth shall wyng out [and] drinke the dregs thereof.

9 But I will declare for ever, and sing prayles vnto the God of Iakob.

10 All the hornes of the wicked also will I breake: [but] the hornes of the righteous shall be exalted.

ly destroyed. <sup>g</sup> The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie.

P S A L. LXXVI.

This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the arme of Sennacherib: 12 And exposteth the faithfull to be thankfull for the same.

To him that excelleth on Neginoth. A Psalm of song committed to Asaph.

**G**od is <sup>a</sup> knowen in Iudah: his Name [is] great in Ieruel.

2 For in <sup>b</sup> Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bowe, the shiede and the sword and the battell. Selah.

4 Thou art more bright and puissant, then <sup>c</sup> the mountaines of pray.

5 The stone hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not <sup>d</sup> found their hands.

6 At thy rebuke, O God of Iakob, both the chariot and horse are cast a sleepe.

7 Thou, [even] thou art to be feared, and who shall stand in thy <sup>e</sup> sight, when thou art angrie!

8 Thou didest cause [thy] iudgement to be heard from heauen: [therefore] the earth feared and was still.

9 When thou, O God, arose to iudgement, to <sup>f</sup> helpe all <sup>g</sup> meeke of the earth. Selah.

10 Surely the <sup>h</sup> rage of man shall turne to thy prayse: the remnant of the rage shall thou restrayne.

11 Now and perfozme vnto the Lord your God, all [ye] that be <sup>i</sup> round about him: let them bring presents vnto him that ought to be feared.

12 He shall <sup>j</sup> cut off the spirite of princes: he is terrible to the Kings of the earth.

their purpose, k To witte, the Levites that dwell about the Tabernacle, of the people, among whom he doth dwell, l The Shem word significth, to vintage, m gather grapes: meaning that he shall make the countie and enterpyles of wicked vyngans foolish and vaine,

P S A L.



PSAL. LXXVII.

<sup>a</sup> The Prophete in the name of the Church rehearseth the greames of his affliction, and his grievous tentations. <sup>b</sup> Whereby he was driuen to this end to consider his former conuersation. <sup>c</sup> And the continuall course of Gods workes in the persecution of his seruants, and so he confirmeth his faith against these tentations.

For the excellent musician <sup>d</sup> Jeduthun. A Psalm committed to Asaph.

**M**y voyce [came] to God, wh<sup>e</sup> I cryed: my voyce [came] to God, and he heard me. <sup>2</sup> In the day of my trouble I sought the Lord: my force ranne and realed not in the night: my soule refused comfort.

<sup>3</sup> I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguill. Selah.

<sup>4</sup> Thou keepst mine eyes: waking: I was adouled and could not speake.

<sup>5</sup> [Then] I considered the dayes of olde, [and] the yeres of ancient time.

<sup>6</sup> I called to remembrance my <sup>a</sup> song in the night: I communed with mine olbne heart, and my spirit searched diligently.

<sup>7</sup> Will the Lord absent himselfe for euer: and will he shew no more fauour:

<sup>8</sup> Is his merrie cleane gone for euer: doeth his promes fayle for euer more:

<sup>9</sup> Hath God forgotten to be mercifull: hath he shut vp his tender mercies in displeasure: Selah.

<sup>10</sup> And I saide, This is my <sup>s</sup> death: [yet] I remembered the yeres of the right hand of the most high.

<sup>11</sup> I remembered the workes of the Lord: certainly I remembered thy wonders of olde.

<sup>12</sup> I did also meditate all thy workes, and did deuile of thine actes, [saying,]

<sup>13</sup> Thy way, O God, [is] <sup>b</sup> in <sup>c</sup> <sup>d</sup> Sanctuarie: who is so great a God as [our] God!

<sup>14</sup> Thou art the God that doest wonders: thou hast declared thy power among the people.

<sup>15</sup> Thou hast redeemed thy people with [thine] arme, [even] the sonnes of Iakob and Ioseph. Selah.

<sup>16</sup> The <sup>k</sup> waters saue thee, O God: the waters saue thee, [and] were afraid: yea, the depths trembled.

<sup>17</sup> The cloudes pouled out water: the heauens gaue a sound: yea, thine arrowes went abroad.

<sup>18</sup> The voyce of thy thunder was heard: whose glory appeareth through the worldes. <sup>k</sup> We declareth wherein the power of God was declared, when he deliuered the Israelites through the red sea. <sup>l</sup> That is, thunders and lightened.

round about: the lightnings lightened the world: the earth trembled & shooke.

<sup>19</sup> Thy way [is] in the Sea, and thy pathes in <sup>p</sup> great waters, and thy footsteppes are not <sup>q</sup> knowne.

<sup>20</sup> Thou didest leade thy people like sheepe by the hand of Moyses & Aaron.

thought to haue followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

<sup>1</sup> The Hebrews tolde God of his merie chose his Church of the posteritie of Abraham, & Rebekke the Dubbucne rebellion of their fathers, that the children might not onely vnderstand. <sup>11</sup> That God of his free merie made his covenants with their ancestors. <sup>17</sup> But also seeing thine so malicious and peruerse, might be ashamed and so turne wholly to God. In the Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

A Psalm to giue instruction committed to Asaph.

**C**are my <sup>b</sup> doctrine, O my people: incline your eares vnto <sup>c</sup> wordes of my mouth. <sup>2</sup> I will open my mouth in a parable: I will declare high sentences of olde.

<sup>3</sup> which we haue heard & knowne, and our fathers haue tolde vs.

<sup>4</sup> We will not hide them from their children, [but] to the generation to come we will shew the prayles of the Lord, his power also, and his wonderfull workes that he hath done:

<sup>5</sup> how he established a <sup>a</sup> testimonie in Iakob, and ordemed a Laide in Israel, which he commanded our fathers, that they should teach their children:

<sup>6</sup> That the posteritie might knowe it, [and] the children, which should be borne, should stand vp, and declare it to their children:

<sup>7</sup> That they might set their hope on God, and not forget the workes of God but keepe his commandements:

<sup>8</sup> And not to be as their fathers, a disobedient and rebellious generation: a generation <sup>f</sup> set not their heart aright, & whose spirit was not faithfull vnto God.

<sup>9</sup> The children of Ephraim being armed and shooting with the bow, turned backe in the day of battell.

<sup>10</sup> They kept not <sup>p</sup> covenant of God, but refused to walke in his Laide.

<sup>11</sup> And forgate his Actes, & his wonderfull workes <sup>q</sup> he had shewed them.

<sup>12</sup> He did maruelous things in <sup>r</sup> sight of their fathers in the land of Egypt: [even] in the field of Zoan.

<sup>h</sup> By Ephraim he meant also the rest of the tribes, because they were most in number: whose punishment declared that they were unfaithfull to God, and by their multitude and auarice had corrupt all others. <sup>i</sup> See proueth that not onely <sup>p</sup> posteritie, but also their forefathers were wicked & rebellious to God.

<sup>m</sup> For when thou hast brought ouer thy people, the water returne to his course, and the enemies that

<sup>n</sup> Read Psal. 33

<sup>b</sup> The Hebrews tolde the name of a teacher, which the people vs, and doctrine his, as Paul called <sup>c</sup> Gospel his, whereof he was but <sup>d</sup> preacher, as Rom. 1. 16, & 16. 25.

<sup>e</sup> Likewise were the people of God.

<sup>f</sup> By the testimonie and laide he meant the law written, which they were commanded to teach their children.

<sup>g</sup> Deuter. 6. 7.

<sup>h</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>i</sup> The Hebrews wherein <sup>j</sup> he of this doctrine

<sup>k</sup> standeth in faith, in the meditation of Gods benefites and in obedience.

<sup>l</sup> Though these fathers were the seede of Abraham, & the chosen people, yet were

<sup>m</sup> rebelling by their rebellion, pronunciation, falsehood & hypocrisie, that <sup>n</sup> children ought not to folowe their fathers.

<sup>o</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>p</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>q</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>r</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>s</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>t</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>u</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>v</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>w</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

<sup>x</sup> The Hebrews wherein the children should be like their fathers, that is, in maintaining Gods pure religion.







Toh. 11. 6.  
and 13. 6.  
i. Adoring  
more displea-  
sant to God in the  
children, then  
when they con-  
tinue in in-  
temperance, which  
their fathers  
have begun.  
k. By seeing  
God otherwise  
than he had ap-  
peared.

this Mountaine, [which] his right hand purchased.

55 He cast out the heathen also be- fore them and caused them to fall to the lot of his inheritance, & made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God, and kept not his testimonies,

57 But turned backe and dealt false- ly like their fathers: they turned like a deceitfull bow.

58 And they <sup>k</sup> provoked him to anger with their high places, & moved him to wrath with their graven images.

59 God heard [this] and was wroth, and greatly abhorred Israel.

60 So that he forsooke the habita- tion of Shilo, [even] <sup>l</sup> his Tabernacle where he dwelt among men,

61 And delivered his <sup>m</sup> power into cap- tivity, & his beauty into <sup>n</sup> enemies hand.

62 And he gave up his people to the sword, & was angrie in his inheritance.

63 The fire <sup>o</sup> devoured their chosen men, & their maydes were not <sup>p</sup> prayed.

64 Their priests fell by the sword, and their <sup>q</sup> widowes lamented not.

65 But the Lord awaked as one out of sleepe, [and] as a strong man that as- ter [his] wine cryeth out,

66 And smote his enemies in the hin- der partes, and put them to a perpetu- al shame.

67 Yet he refused <sup>r</sup> tabernacle of Jo- seph, & chose not the tribe of Ephraim:

68 But chose the tribe of Judah, [&] mount Zion which he loved.

69 And he <sup>s</sup> built his Sanctuary as an high palace, like the earth, which he stablished for ever.

70 He chose David also his servant, and tooke him from the shepfoldes.

71 Enen from behinde the eibes with yong brought he him to feede his people in Jaakob, & his inheritance in Israel.

72 So <sup>t</sup> he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

that he spared not altogether the Israelites, though he punished their enemies, <sup>u</sup> By building the Temple and establishing the kingdom, he declareth that the signs of his favour were among them. <sup>v</sup> He sheweth wherein a Kings charge standeth to wit, to provide faithfully for his people, to guide them by counsell, and defende them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their sinnes, flee to Gods mercies with full hope of deliverance, 10 Because their calamities were ignored with the contempt of his Name, 13 For the which they promise to be thankfull.

A Psalm committed to Asaph.



God, the heathen are come into thine inheritance: thine holy Temple have they des- troyed, [and] made Jerusalem heapes of stones.

2 The <sup>a</sup> dead bodies of thy servants have they given to be meate unto foules of the heauen: & the flesh of thy Saints unto the beastes of the earth.

3 Their blood have they shed like waters round about Jerusalem, and there was none to <sup>b</sup> burie them.

4 We are a reproche to our <sup>c</sup> neigh- bours, [even] a scorne and derision unto them that are round about vs.

5 Lord, how long wilt thou be an- grie, for ever: shall thy iellousie <sup>d</sup> burne like fire?

6 <sup>e</sup> Polre out thy wrath vpon the heathen that haue not knownen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Jaakob and made his dwelling place desolate.

8 Remember not against vs the <sup>f</sup> for- mer iniquities, [but] <sup>g</sup> make haste [and] let thy tender mercies preuent vs: for we are in great miserie.

9 <sup>h</sup> Helpe vs, O God of our saluation, for the glorie of thy Name, and deliver vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, where is their God: let him be knowen among the heathen in our sight by the vengeance of the blood of thy servants that is shed.

11 Let the fighting of the <sup>i</sup> prisoners come before thee: according to thy mighty arme preserue the children of death.

12 And render to our neighbours ten- fold into their bosome their re- proche, wherewith they haue reproched thee, O Lord.

13 So <sup>j</sup> will thy people, and sheepe of thy pasture shall praye thee for ever: and from generation to generation <sup>k</sup> we will let forth thy praye.

prayed, therefore, O Lord, helpe vs. <sup>l</sup> Altho though in respect of God thy were iustly punished for their sinnes, yet in consideration of their cause were iustly murdered. <sup>m</sup> Altho they were captives among their enemies, and could looke for nothing but death. <sup>n</sup> We ought to desire no benefite of God but on this condition to praye his Name. <sup>o</sup> Ps. 43. 2.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begun.

To him that excellen on Shofannan Eduth. A Psalm committed to Asaph.

a The people  
cruel vnto God  
against the  
barbarous ty-  
rannie of the  
Babylonians,  
who spoiled  
Gods inheri-  
tance, pollute  
his Temple,  
destroyed his  
religion and  
murdered his  
people.

b The Pro-  
phet sheweth  
to what extre-  
mities God  
suffereth some-  
time his  
Church to fall,  
to erre  
for their faith-  
lesse be let to  
his hand to  
deliuer them.

c Their tribes  
and kindreds  
durst not burie  
them for feare  
of the enemies.

d Whereof  
some came of  
Abraham, but  
were degener-  
ate: and o-  
thers were o-  
pen enemies  
to the religion,

e They both  
laughed at our  
miseries.

f Little thou  
wilt con-  
sume vs for  
our sinnes, be-  
cause thou art  
mercifull.

g Ps. 10. 25,  
I will re-  
call me  
and our fathers  
sinne commit-  
ted.

h And say not  
ill we haue re-  
compensed for  
our sinnes.

i Seeing we  
haue none o-  
ther comfort

neither can we  
helpe our  
sinnes, and al-  
to by our salu-  
ation thy  
Name shall be

Heare







## PSAL. LXXXII.

1 The Prophet declaring God to be present among the Judges and Magistrates, 2 Reprouch their partialitie, 3 And exhorteth them to doe iudice, 5 But seeing none amendment, 8 He desireth God to undertake the matter and execute iudice himselfe.

A Psalm committed to Asaph.

**G**od standeth in the assemblie of gods: he iudgeth among gods.

2 How long will ye iudge vniuersally, and accept the persons of the wicked: Selah.

3 Doe right to the poore and fatherles: doe iustice to the poore and needie.

4 Deliuer the poore and needie: saue them from the hand of the wicked.

5 They know not and understand nothing: they walke in darknes, [albeit] all the foundations of the earth be moued.

6 I haue said, We are gods, and ye all are children of the most high.

7 But ye shall dye as a man, and ye princes, shall fall like others.

8 O God, arise, [therefore] iudge thou the earth: for thou shalt inherite all nations.

*a* That is, all things are out of order, either by their pyramie, *b* carles negligence, *c* No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men, *f* Therefore no tyrant shall plucke the right and autowite from thee,

## PSAL. LXXXIII.

1 The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction, 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the boynie tempest of Gods wrath, 18 That they may know that the Lorde is most high vpon the earth.

A song of Psalm committed to Asaph.

**R**epe not thou silence, O God: be not stil, and cease not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee, haue lifted by the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy secret ones.

4 They haue sayd, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, [and] haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrs:

8 They haue sayd, Come and let vs utterly destroy it. *e* By all secret means, *f* They thought to haue subuerbed thy counsaile, wherein the perpetuall of the Church was established, *g* For, Zor.

8 Ashur also is toynd with them: they haue bene an armie to the children of Lot. Selah.

9 Doe thou to them as vnto the Midianites: as to Silerah, [and] as to Jabin at the river of Kishon.

10 They perished at En-dor, [and] were dunge for the earth.

11 Make them, [euen] their princes like \*Dreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, [and] as the stubble before the winde.

14 As the fire burneth the forest, & as the flame setteth the mountains on fire:

15 So persecute them to thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may know that thou, which art called Jehouah, art alone, [euen] the most high ouer all the earth.

*a* That is, he compelled by the plagues to confesse thy power, *b* Though they beleue not yet they may pisse by experience, that it is in vain to resist against thy counsel in establishing thy Church.

## PSAL. LXXXIII.

1 Dauid diuirted of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lorde & the assemblie of the Saints to paye God, 4 Pronouncing them blessed that may so doe, 6 When he payeth the courage of the people, that passe through the wilderness to assemblie them selves in Zion, 10 Finally with praise of this matter and confidence of Gods goodnes he endeth the Psalm.

To him that excellen vpon Githith. A Psalm committed to the Ionnes of Korah.

**L**orde of hostes, howe amiable are thy Tabernacles! 2 By soule longeth, yea, and fainteth for the courts of the Lorde: [for] mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: [euen] by thine altars, O Lorde of hostes, my King, and my God.

4 Blessed [are] they that dwell in thine house: they will euer paye thee. Selah.

5 Blessed [is] man, whose strength [is] in thee, [and] in whose heart are thy wayes.

6 They going through vale of Baca, in thee onely, and learneth of thee to rule his life. *c* That is, of mulberie trees which was a barren place: so that they which passe through, must dig pits for water: signifying that no lesse can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.

*a* The wisdom of the Ammonites and Spoabites is described, in that they spauked these other nations to fight against the Israelites their brethren, *b* By these examples, they were confirmed that God would not suffer his people to be utterly destroyed, *g* For, 7, 21, & 4, 15.

*h* Crocodones were as hye, *i* For, 7, 25, & 8, 21.

*k* That is, Iudas for whose his Church is, they may be among the.

*l* Because prophete could by no means be amended, he payeth that they may utterly be destroyed.

*m* That is, he compelled by the plagues to confesse thy power, *n* Though they beleue not yet they may pisse by experience, that it is in vain to resist against thy counsel in establishing thy Church.

## PSAL. LXXXIII.

*a* Dauid diuirted of his country, *b* Desireth most ardently to come againe to the Tabernacle of the Lorde & the assemblie of the Saints to paye God, *c* Pronouncing them blessed that may so doe, *d* When he payeth the courage of the people, that passe through the wilderness to assemblie them selves in Zion, *e* Finally with praise of this matter and confidence of Gods goodnes he endeth the Psalm.

To him that excellen vpon Githith. A Psalm committed to the Ionnes of Korah.

*a* Lorde of hostes, howe amiable are thy Tabernacles! *b* By soule longeth, yea, and fainteth for the courts of the Lorde: [for] mine heart and my flesh reioyce in the liuing God.

*c* Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: [euen] by thine altars, O Lorde of hostes, my King, and my God.

*d* Blessed [are] they that dwell in thine house: they will euer paye thee. Selah.

*e* Blessed [is] man, whose strength [is] in thee, [and] in whose heart are thy wayes.

*f* They going through vale of Baca, in thee onely, and learneth of thee to rule his life. *g* That is, of mulberie trees which was a barren place: so that they which passe through, must dig pits for water: signifying that no lesse can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.

make



make welles therein : the raine also co-  
uereth the pooles.

**7** They go from <sup>f</sup> strength to strength,  
[ till every one ] appeare before God in  
Zion.

**8** O Lord God of hostes, heare my  
prayer : hearken, O God of Iakob.

**9** Beholde, O God, our shielde, and  
looke vpon the face of thine <sup>s</sup> Anoynted.  
**10** For <sup>h</sup> a day in thy courtes is better  
then a thousande [ other where : ] I had  
rather be a doore keeper in the house of  
my God, then to dwell in the Taberna-  
cles of wickednes.

**11** For the Lord God is the sunne and  
shielde vnto vs : the Lord wil giue grace  
and glory, & no good thing wil he with-  
holde from them that walke by righty.

**12** O Lord of hostes, blessed [ is ] the  
man that trusteth in thee.

PSAL LXXXV.

<sup>1</sup> Because God withydw not his rods from his Church after  
their returne from Babylon, first they put him in minde of  
their deliuerance, to the intent that he should not leaue the  
workes of his grace imperfect. <sup>5</sup> Here they complaine of  
their long affliction : <sup>8</sup> And shew they reioyce in hope of  
felicitie promised. <sup>9</sup> For their deliuerance was a figure of  
Christes kingdome, vnder the which should be perfit felicitie.

To him that excelleth. A Psalm committed to  
the sonnes of Korah.

<sup>a</sup> They con-  
fesse that Gods  
free mercie  
was the cause  
of their deliue-  
rance, because  
he loued the  
land which he  
had chosen.

**13** O Lord, thou hast bene <sup>a</sup> fauou-  
rable vnto thy land : thou hast  
brought againe the captiuitie  
of Iakob.

**2** Thou hast forgivene the iniquitie of  
thy people, [ and ] <sup>b</sup> couered all their  
sinnes. Selah.

**3** Thou hast withdrawen all thine  
anger, and hast turned backe from the  
fiercenesse of thy wrath.

**4** Turne vs, O God of our saluation,  
and release thine anger toward vs.

**5** Wilt thou bee angrie with vs <sup>d</sup> for  
ever : and wilt thou prolong thy wrath  
from one generation to another :

**6** Wilt thou not turne againe [ and ]  
quicken vs, that thy people may reioyce  
in thee :

**7** Shew vs thy mercie, O Lord, and  
graunt vs thy saluation.

**8** I will hearken what the Lord  
God will say : for hee will speake <sup>f</sup> peace  
vnto his people, and to his Saints, that  
they turne not againe to folle.

**9** Surely his saluation is neere to  
them that feare him, that glorie may  
dwell in our land.

<sup>e</sup> He will sende all prosperitie to his  
Church, when he hath sufficiently corrected them, also by his punishments the  
faithfull shall learne to beware that they returne not to take offences,

**10** Mercie and truth shall meeete : <sup>g</sup> Though for  
a time God  
righteousnes and peace shall kisse [ one  
another. ]

**11** Truth shall bud out of the earth,  
and righteousness shall looke downe  
from heauen.

**12** Yea, the Lord shall giue good  
things, and our lande shall giue her in-  
crease.

**13** Righteousnes shall go before him,  
and shall let her steeppes in the way.

PSAL LXXXVI.

<sup>1</sup> Dauid sope afflicted and forsaken of all, prayeth feruently for  
deliuerance : sometimes rehearsing his miseries, <sup>5</sup> Some-  
times the mercies received, <sup>11</sup> Desiring also to be instru-  
cted of the Lord, that he may feare him & glorifie his Name,  
<sup>14</sup> He complaينت all of his aduersaries, and requereth to  
be deliuered from them.

A prayer of Dauid,

**1** My <sup>a</sup> Soule, <sup>b</sup> thine eare, O Lord,  
[ and ] heare mee : for I am  
poore and needie.

**2** Preserve thou my soule,  
for I am <sup>b</sup> mercifull : my God, saue thou  
thy seruant, that trusteth in thee.

**3** Be mercifull vnto me, O Lord : for  
I <sup>c</sup> crie vpon thee continually.

**4** Reioyce the soule of thy seruant : for  
vnto thee, O Lord, do I lift vp my soule.

**5** For thou, Lord, art good and <sup>c</sup> mer-  
cifull, & of great kindnes vnto all them,  
that call vpon thee.

**6** Give care, Lord, vnto my prayer,  
and hearken to the voyce of my suppli-  
cation.

**7** In the day of my trouble I will call  
vpon thee : for thou hearest me.

**8** Among the gods there is none like  
thee, O Lord, and there <sup>c</sup> is none [ that  
can do ] like thy workes.

**9** All nations, whom thou hast made,  
shall come and <sup>d</sup> worshipping before thee, O  
Lord, and shall glorifie thy Name.

**10** For thou art great and doest won-  
derous things : thou art God alone.

**11** Teach mee thy way, O Lord,  
[ and ] I will walke in thy truth : kint  
mine heart vnto thee, that I may feare  
thy Name.

**12** I will prayse thee, O Lord my  
God, with all mine heart : yea, I will  
glorifie thy Name for ever.

**13** For great is thy mercie toward me,  
and thou hast deliuered my soule from  
the lowest graue.

**14** O God, <sup>e</sup> proud are risen against  
me, and the assemblies of violent men  
besett me,

of whose kingdome he hath prophesied. <sup>h</sup> He considered him-  
selfe ignorant till God had taught him, and his heart variable and separate from  
God, till God ignoie it to him, and confirme it in his obedience. <sup>i</sup> That is,  
from most great danger of death : out of the which none, but onely the mightie  
hande of God, could deliuer him.

<sup>a</sup> Dauid per-  
secuted of  
Dauid, thus  
prayer, leauing  
the same to the  
Church as a  
manuement,  
howe to seeke  
redresse against  
their miseries.

<sup>b</sup> I am not  
enemie to them,  
but pitie them,  
though they be  
cruel toward me.

<sup>c</sup> Which was  
a sure token  
that he beleue-  
ued that God  
would deliuer  
him.

<sup>d</sup> He doth con-  
fesse that God  
is good to all,  
but onely mer-  
cifull to poore  
sinners.

<sup>e</sup> By crying  
continually, he  
sheweth how  
me may not be  
weary, though  
God grant not  
forthwith our  
request, but  
that we must  
earnestly, and  
often call vpon  
him.

<sup>f</sup> He condem-  
neth all idoles,  
so much as  
they can do no  
workes to de-  
clare that they  
are Gods.

<sup>g</sup> This pray-  
er that Da-  
uid prayeth in  
the name of  
Christ the



k He sweeth  
that there can  
be no moderation  
in quiet  
where  
pious tyrants  
reign, & that  
the lacke of  
Gods feare is  
as a punishment  
to all vice and  
cruelty.  
l He besteth  
not of his  
owne virtues,  
but confesse  
that God of  
his free good-  
ness hath cured  
them mercifull  
into him and  
given him power  
against his ene-  
mies, as to one of  
his owne household.

haue<sup>k</sup> fought my soule, and haue not set  
thee before them.

15 But thou, O Lord, art a pitifull  
God and mercifull, slowe to anger and  
great in kindnes and trueth.

16 Turne vnto me, and haue mercie  
vpon me: giue thy strength vnto thy ser-  
uant, and laue the<sup>e</sup> sonne of thine hand-  
maide.

17 Shew a token of [thy] goodnes to-  
ward me, that they which hate me, may  
see it, and be ashamed, because thou, O  
Lord, hast holpen me & comforted me.

18 The holy Ghost promitteth that the conuiction of the Church,  
which was in murther after the captiuitie of Babylon, should  
be restored to great excellencie, & so that there should be  
nothing more comfortable, then to be nombred among the  
members thereof.

## PSAL. LXXXVII.

A Psalm of long committed to the  
sonnes of Korah.

**G**od layde [his] foundations  
among the holy mountaines.  
2 The Lord loueth the  
gates of Zion aboute all the  
habitations of Iacob.

3 Glorious things are spoken of thee,  
O cite of God. Selah.

4 I will make mention of Rahab  
and Babel among them that know me:  
beholde Palestina and Tyrys with E-  
thiopia, There is he borne.

5 And of Zion it shall be said, Many  
are borne in her: and he, [euen] the most  
high shall stablish her.

6 The Lord shall count, when hee  
writeth the people, he was borne there.  
Selah.

7 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

8 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

9 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

10 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

11 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

12 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

13 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

14 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

15 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

16 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

17 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

18 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

19 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

20 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

21 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

22 Afbell the fingers as the players  
on instruments [shall praise thee:] all  
my<sup>s</sup> springs [are] in thee.

my life dralveth neere to the graue.

4 I am counted among them that go  
downe vnto the pit, [and] am as a man  
without strength:

5 Free among<sup>e</sup> dead, like the flaine  
lying in the graue, whome thou remem-  
berst no more, and they are cut off from  
thine<sup>e</sup> hand.

6 Thou hast layed mee in the lowest  
pit, in darkenes, [and] in the deepe.

7 Thine indignation ieth vpon me,  
and thou hast dered mee with all thy<sup>e</sup>  
waues. Selah.

8 Thou hast put away mine<sup>e</sup> acquain-  
tance farre from me, [and] made me to  
be abhorred of them: I am shut vp, and  
cannot get forth.

9 Mine eye is sorrowful through mine  
affliction: Lord, I call dayly vpon thee:  
I stretch out mine handes vnto thee.

10 Wilt thou shewe<sup>e</sup> a miracle to the  
dead: or shall the dead rise [and] praise  
thee. Selah.

11 Shall thy louing kindnes be declar-  
ed in the graue: or thy faithfulness in  
destruction:

12 Shall thy wonderous workes be  
known in the darke: and thy righte-  
ousnes in the land<sup>e</sup> of obliuion:

13 But vnto thee haue I cryed, O  
Lord, and earely shall my prayer come  
before thee.

14 Lord, why dost thou reiect my  
soule, [and] hidest thy face from me:

15 I am afflicted and at the point of  
death: from [my] youth I suffer thy  
terrors, doubting [of my life.]

16 Thine indignations go ouer mee,  
and thy feare hath cut me off.

17 They came round about me dayly  
like water, [and] compassed me together.

18 My louers and friends haue thou  
put away from me, [and] mine acquain-  
tance<sup>e</sup> hid themselves.

19 My life should utterly be cut off euery moment, & Ebr. were in darkenes,

## PSAL. LXXXIX.

1 I will many workes doeth the Prophet praise the goodnes of  
God, 23 For his testament and covenant, that he had made  
betwene him and his elect by Iesus Christ the sonne of Da-  
uid: 28 Then doeth hee complaine of the great raine, and ob-  
solation of the kingdom of David, so that to the outward  
appearance the promises was broken, 45 Finally hee prayeth  
to be deliuered from his afflictions, making mention of the  
promises of mans life, and confirming himselfe by Gods  
promises.

A Psalm to giue instruction, of Eham the Ezrahite.

**I** will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

1 I will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

2 I will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

3 I will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

4 I will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

5 I will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

6 I will sing the mercies of the  
Lord for ever: with my mouth  
will I declare thy trueth from  
generation to generation.

c For he that  
is dead, is free  
from all cares  
and busines of  
this life: and  
thus he faith,  
because he was  
unpursuable  
for all matters  
concerning  
mans life, and  
as it were cut  
off from this  
world.  
d That is, from  
thy prouidence  
and care, which  
is ment accord-  
ing to the  
iudgement of  
the flesh.  
e The mercies  
of thy wrath  
haue ouer-  
whelmed me,  
f The attribu-  
tion of the losse  
and miserie of  
his friends to  
Gods prou-  
idence, whereby  
he partly pu-  
nished by part  
ly reiect his.  
g I see none  
ende of my sor-  
rowes.  
h Mine eyes  
& face declare  
my sorowes.  
i He doeth  
that the time is  
more conueni-  
ent for God to  
helpe, when  
men call vnto  
him in their  
dangers, then  
to raise them  
to be dead  
and then raise  
them  
vp againe.  
k That is, in  
the graue, where  
only the body  
lieth without  
all sense and  
remembrance.  
l I am euer in  
great danger  
and sorowes,  
as though my  
life should utterly  
be cut off euery  
moment, & Ebr.  
were in darkenes,

a God did  
chuse<sup>e</sup> place  
among the  
hilles to esta-  
blish Ierusa-  
lem and his  
Temple.  
b Though thy  
glorious estate  
do not yet ap-  
peare, yet  
waite with pa-  
tience and God  
will accom-  
plish his pro-  
mise.  
c That is, E-  
gypt and these  
other coun-  
tries that come  
to the know-  
ledge of God.  
d It shall be  
said of him,  
one that was  
borne in the  
Church.  
e Out of all  
quarters they  
shall come in-  
to the Church,  
and be counted  
as citizens.  
f When hee  
callest by his  
woyde  
them into the  
Church, whome  
he had elected  
and written in  
his booke.  
g The  
Prophet setteth  
his whole affec-  
tion and comfort  
in the Church.

a Though the  
horrible con-  
fusion of things  
might cause  
them to des-  
paire of Gods  
fauour: yet the  
manifeste exam-  
ples of his mer-  
cies cause them  
to trust in God,  
though to many  
iudgement they  
seem none at all.

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lem and his  
Temple.  
b Though thy  
glorious estate  
do not yet ap-  
peare, yet  
waite with pa-  
tience and God  
will accom-  
plish his pro-  
mise.  
c That is, E-  
gypt and these  
other coun-  
tries that come  
to the know-  
ledge of God.  
d It shall be  
said of him,  
one that was  
borne in the  
Church.  
e Out of all  
quarters they  
shall come in-  
to the Church,  
and be counted  
as citizens.  
f When hee  
callest by his  
woyde  
them into the  
Church, whome  
he had elected  
and written in  
his booke.  
g The  
Prophet setteth  
his whole affec-  
tion and comfort  
in the Church.

x. King. 4. 37.  
pial. 53.  
a That is, to  
humble. It  
was the begin-  
ning of a song,  
by the tune  
whereof this  
Psalm was  
sung.  
b Though  
many mercie in  
their sorowes,  
yet they crye  
not earnestly  
to God for re-  
medie as hee  
did: whome  
he comforted  
to be the authour  
of his saluation.

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yet they crye  
not earnestly  
to God for re-  
medie as hee  
did: whome  
he comforted  
to be the authour  
of his saluation.





b As he that  
surely beleue-  
d in heart.

c As thine in-  
visible heauen  
is not subject to  
any alteration  
and change: so  
that thy crueltie  
of the promises be  
unchangeable.

d The proph-  
et beweth  
that was the  
promises of  
God, whereon  
he grounded  
his faith.

e The Angels  
shall praise thy  
power & faith-  
fulness in deli-  
uering thy  
Church.

f That is, in  
the heauens,  
g Speaking,  
the Angels.

h If the An-  
gels tremble  
before Gods  
maiestie and in-  
finite iustice,  
what earthly  
creature by op-  
pressing the  
Church, dare  
set himselfe a-  
gainst God?

i For as he be-  
liueth the  
Church by the  
red sea and by  
destroying Ra-  
hab, that is, the  
Egyptians: so  
will he etc.

k When dan-  
gers be great,  
k Tabor is a  
mountaine  
eternallie  
from Jeru-  
salem, & Hermon  
Eastward: so  
the Church  
signifieth that  
all places and  
places of the  
world shall obey  
Gods power  
for the deli-  
uance of his  
Church.

l For hereby  
he ingreth the  
world & shew-  
eth himselfe a  
mercifull fa-  
ther and faith-  
full protectour  
unto his.

m Feeling in  
their conscience  
that God is  
their father.

n They shall preferre  
by thy fatherly prouidence. o In that  
they are preferred and continue, they ought to give the praise and glory onely to thee.

p In that that our King hath power to defende vs, it is the gift of God.

q To Samuel & to others, to assure that David was thy chosen one.

r Whom  
I haue both chosen and giuen him strength to execute his office, as verse 21.

2 For I<sup>b</sup> saide, Mercie shall be set by  
for euer: thy trueth shalt thou<sup>c</sup> stablish  
in the very heauens.

3 I<sup>d</sup> haue made a covenant with my  
chosen: I haue sborne to Dauid my  
seruant.

4 Thy seede will I stablish for euer,  
and set by thy throne from generation to  
generation. Selah.

5 O Lord, euen the<sup>e</sup> heauens shall  
praise thy wondrous worke: yea, thy  
trueth in the<sup>f</sup> Congregation of Saints.

6 For who is equall to the Lord in the  
heauen: & who<sup>g</sup> is like the Lord a-  
mong the<sup>h</sup> sonnes of the gods?

7 God is verie terrible in the assem-  
bly of the<sup>i</sup> Saints, and to be reuerenced  
about all, [that are] about him.

8 O Lord God of hostes, who is like  
vnto thee, [which art] a mighty Lord,  
and thy trueth [is] about thee!

9 Thou rulest the raging of the sea:  
when the waues thereof arise, thou stil-  
lest them.

10 Thou hast beaten downe Rahab  
as a man slaine: thou hast scattered thine  
enemies with thy mighty arme.

11 The heauens are thine, the earth  
also is thine: thou hast laide the founda-  
tion of the world, and all that therein is.

12 Thou hast created the North and  
the South: <sup>k</sup> Tabor and Hermon shall  
reioyce in thy Name.

13 Thou hast a nightie arme: strong  
is thine hand, [ & high is thy right hand].

14 Righteousnes and equitie [are]  
the stablishment of thy throne: mercie  
and trueth go before thy face.

15 Blessed [is] the people, that can  
reioyce [in thee]: they shall walke in  
the light of thy<sup>o</sup> countenance. O Lord.

16 They shall reioyce continually in  
thy Name, and in thy righteousness shall  
they exalt themselves.

17 For thou art the<sup>p</sup> glorie of their  
strength, and by thy fauour our hornes  
shalbe exalted.

18 For our<sup>q</sup> shield [appertaineth] to  
the Lord, and our King to the holy one  
of Israel.

19 Thou spakest then in a vision vnto  
thyne Holy one, & saydest I haue laied  
helpe vpon one that is<sup>r</sup> mighty: I haue  
exalted one chosen out of the people.

20 I haue found Dauid my seruant:

with mine holy oyle haue I anointed  
him.

21 Therefore mine hand shall be es-  
tablished with him, and mine arme shall  
strengthen him.

22 The enemy shall not oppresse him,  
neither shall the wicked hurt him.

23 But I will<sup>s</sup> destroy his foes before  
his face, and plague them that hate him.

24 By trueth also and my<sup>t</sup> mercie  
[shall be] with him, and in my Name  
shall his<sup>u</sup> home be exalted.

25 I will let his hand also in the sea  
and his right hand in the<sup>v</sup> floods.

26 He shall cry vnto me, Thou art  
my<sup>w</sup> Father, my God and the rocke of  
my saluation.

27 Alfo I will make him my first  
borne, higher then<sup>x</sup> kings of the earth.

28 For mercie will I keepe for him  
for euermore, & my covenant shall stand  
fast with him.

29 His seede also will I make to en-  
dure<sup>y</sup> for euer, and his throne as the  
dayes of heauen.

30 [But] if his children forsake my  
lawe, and walke not in my iudgements:

31 If they breake my statutes, and  
keepe not my commandements:

32 Then will I visite their transgres-  
sion with the rod, & their iniquitie with  
strokes.

33 Yet my louing kindnes will I not  
take from him, neither will I falsifie  
my trueth.

34 By covenant will I not breake,  
nor<sup>z</sup> alter the thing that is gone out of  
my lippes.

35 I haue sborne once by mine holi-  
nes, & I will not faile Dauid, saying,

36 His seed shall endure for euer, and  
his throne [shall be] as<sup>aa</sup> firmme before me.

37 He shall be established for euermore  
as the moone, and [as] a faithfull Wit-  
nes in the heauen. Selah.

38 But thou hast reiected and abhor-  
red, thou hast bene angrie with thine  
Anointed.

39 Thou hast<sup>ab</sup> broken the couenant  
of thy seruant, [ & profaned his<sup>ac</sup> crowne  
[casting it] on the ground.

40 Thou hast broken downe all his  
walles: thou hast layed his fortresses in  
ruine.

41 All that go by the way, spoile him:

Though there shall be  
enemies en-  
mies against  
Gods king-  
dome, yet he  
promitteth to o-  
uercome them.

I will mercifully per-  
forme my pro-  
mises to him,  
notwithstand-  
ing his inimi-  
ties and of-  
fences.

His power,  
glorie and  
estate.

He shall en-  
joy the land  
round about.

His excellent  
magnitie shall  
appeare here-  
in that he shall  
be named the  
sonne of God,

and the first  
borne, wherein  
he is a figure  
of Christ.

Though for  
the times of  
the people the  
state of this  
kingdome de-  
cayed: yet God  
referred till he  
had accom-  
plished this  
promises in  
Christ.

2 Sam. 7. 14.

Though the  
faithfull an-  
swer not in all  
points to their  
question, yet  
God will not  
breake his co-  
uenant with  
them.

For God in  
promising back  
respect to his  
mercie and not  
to mans power  
in performing.

1 Ebr. 11. 11  
vnto Dauid  
which is a mar-  
ner of othe.

As long as  
the sunne and  
moone endure,  
they shall be  
intreates to  
me of this  
promises.

Reuente of  
the horrible  
conclusion of  
things, & by  
their complai-  
nes to God as

though he saw not  
performance of his promises. And thus discharging his car-  
ge on God, he relieth out and impudencie.

By this he meaneth the horrible  
dissipation and renting of the kingdome, which was vnder Jeroboam: & by this  
the spirit of propheticall & than speaketh of the great miseries, which came vpon  
afterward to passe at the captiuitie of Babylon.

286 b. iii.

he



f He wreth  
chat the king-  
dome felt be-  
fore it came to  
perfection of  
his rize.

g The pho-  
phet in voyning  
prayer with his  
complaint,  
theueth that  
his faith neuer  
faileth.

h Seeing  
mans life is  
short, and thou  
hast created  
man to bestow  
thy benefices  
vpon him, ex-  
cept thou haste  
to helpe, death  
will preuent  
thee.

i He meaneth  
that Gods ene-  
mies do not  
only slander  
him behinde  
his backe: but  
also mocked  
him to his face,  
and as it were  
cast their inu-  
ries in his bo-  
some.

k So he calleth  
them that per-  
secute the  
Church.

l They laugh  
at vs, which pa-  
cienly wait for  
the coming  
of thy Christ.

a Thus the  
Scripture  
wreth to call the  
Psalms.

b Thou hast  
bene as an  
house and de-  
fence vnto vs  
in all our trou-  
bles and tra-  
uerses: where this  
four hundredth  
verses.

c Thou hast  
chosen vs to be  
the people be-  
fore the foun-  
dations of the  
world were  
layde.

d Spokes by la-  
menting the  
fruitlesse & hope-  
lesse of mans  
life mooueth  
God to pittie.

e Though  
man thinke his  
life long, which is  
in deede most short,  
yea, though it were  
a thousand yeres:  
yet in Gods sight it is  
as nothing, and as  
the watch that lasteth  
but three houres.

f Thou castest them  
away suddenly as  
with a flood,

he is a rebuke vnto his neighbours.

42 Thou hast let by the right hande  
of his enemies, [and] made all his ad-  
uersaries to reioyce.

43 Thou hast also turned the edge of  
his sword, and hast not made him to  
stand in the battell.

44 Thou hast caused his dignitie to  
decay, and cast his thyrone to the ground.

45 The dayes of his youth hast thou  
shortened, [and] couered him with shame.  
Selah.

46 Lord, how long wilt thou hide  
thy selfe, for ever: shall thy wrath burne  
like fire?

47 Remember of what time I am:  
wherefore shouldest thou create in vaine  
all the children of men?

48 What man liueth, and shall not  
see death: shall he deliuer his soule from  
the hand of the graue: Selah.

49 Lord, where are thy former mer-  
cies, [which] thou swarest vnto Dauid  
in thy trouth?

50 Remember, O Lord, the rebuke  
of thy seruants, which I beare in my  
bosome of all the mightie people.

51 For thyne enemies haue reproched  
[thee], O Lord, because they haue repro-  
ched the footesteps of thine Anointed.

52 Praised [be] the Lord for ever:  
more, So be it, euen so be it.

## PSAL XC.

1 Spokes in his prayer letteth before vs the eternall fauour of  
God toward his, 3 Who are neither admonished by the heu-  
enitie of their life, 7 Who by his plagues to be thankfull, 12  
Therefore Spokes prayeth God to turne their heares and con-  
tinue his mercies toward them, and their posteritie for euer.

A prayer of Moses, the man of God.

**B**efore thou hast bene our ha-  
bitation from generation to  
generation.

2 Before the mountaines  
were made, and [before] thou hadst for-  
med the earth, and the world, euen from  
euermlasting to euermlasting thou art [our]  
God.

3 Thou turnest man to destruction:  
again thou sayest, Returne, ye sonnes  
of Adam.

4 For a thousande yeres in thy sight  
[are] as yesterday when it is past, and  
[as] a watch in the night.

5 Thou hast overflowed them: they  
are [as] a sleepe: in the morning he groweth  
like the grasle:

6 In the morning it flourisheth, and  
groweth, [but] in the evening it is cut

downe, and is as chaff, which is blowne away  
as with a flood.

downe and withereth.

7 For we are consumed by thine an-  
ger, and by thy wrath are we troubled.

8 Thou hast let our iniquities before  
thee, [and] our secret finnes in the light  
of thy countenance.

9 For all our dayes are past in thine  
anger: we haue spent our yeres as a  
thought.

10 The time of our life [is] threescore  
yeres and ten, and if they be of strength,  
fourscore yeres: yet thy strength [is]  
but labour and sorrow: for it is cut off  
quickly, and we slee away.

11 Who knoweth the power of thy  
wrath: for according to thy feare [is]  
thine anger.

12 Teach vs so to number our dayes,  
that we may applie [our] heartes vnto  
wildome.

13 Returne (O Lord, how long?)  
and be pacified toward thy seruants.

14 Fill vs with thy mercie in the mor-  
ning: so shall we reioyce and be glad all  
our dayes.

15 Comfort vs according to the dayes  
that thou hast afflicted vs, [and] according  
to the yeres that we haue seene euill.

16 Let thy worke be seene towarde  
thy seruants, and thy glorie vpon their  
children.

17 And let the beautie of the Lord  
our God be vpon vs, and direct thou  
the worke of our handes vpon vs, euen  
direct the worke of our handes.

As well to their posteritie, as to them, so Spokes prayeth for the posteritie, p. Mean-  
ing, that it was obserued, when he ceased to do good to his Church, q. For ex-  
cept thou guide vs in thine holy spirit, our enterprises can haue no good successe.

## PSAL CXI.

1 Here is described in what assurance he liueth that putteth his  
whole trust in God, and committeth himselfe wholly to his  
protection in all tentations, 14 A promise of God to those  
that loue him, know him and trust in him, to deliuer them, and  
giue them immortall glorie.

**W**ho so dwelleth in the secret  
of most high, shall abide in  
the shadow of the Almighty.

2 I will say vnto the Lord,  
O mine hope, and my fortress: [he is]  
my God, in him will I trust.

3 Surely hee will deliuer thee from  
the snare of the hunter, [and] from the  
noyfull pestilence.

4 He will couer thee vnder his wings,  
and thou shalt bee sure vnder his fea-  
thers: his truth shall be thy shield and  
buckler.

5 Thou shalt not be afraid of the  
leth a snare: or openly, which is here ment by the pestilence, d. That is, his  
faithfull keeping of promises to helpe thee in thy necessity, e. The care that God  
hath ouer his, is most sufficient to defende them from all dangers.

g Thou callest  
vs by thy rods  
to consider the  
shortnes of our  
life, and for our  
finnes thou  
abyshest our  
yeres.

h Our dayes  
are not only  
short, but mi-  
serable, for as  
much as our  
finnes multiply  
vpon thee thy  
wrath.

i Spawning, ac-  
cording to the  
common state  
of life.

k If mans life  
for the heuinitie  
be miserable,  
much more, if  
thy wrath lie  
vpon it, as  
they which  
fear thee, one-  
ly knowe.

l Which is, by  
restoring the  
shortnes of our  
life, and by me-  
ditating the  
beautie of ioyes.

m Spawning,  
that thou be  
angry?

n Or take com-  
fort in thy ser-  
uants.

o Euen thy  
mercies, which  
is thy chiefest  
worke.

p As Gods  
promises ap-  
perained as  
well to them, as  
to their posteritie.

q He that ma-  
keth God his  
defence & trust,  
shall perceiue  
his protection  
to be a most  
sure fast garde.

b Being as-  
sured of this pro-  
tection, he  
prayeth vnto  
the Lord.

c That is,  
Gods helpe is  
most ready for  
vs, whether  
Satan assaile  
vs secretly,

d That is, his  
faithfull keeping  
of promises to  
helpe thee in thy  
necessitie.

e The care that God  
hath ouer his, is  
most sufficient  
to defende them  
from all dangers.

fear



f The Godly  
shall have some  
experience of  
Gods iudg-  
ments against  
the wicked  
in this  
life, but fully  
they shall see  
it at that day,  
when all things  
shall be re-  
vealed.

g God hath  
not appointed  
enemy man one  
Angel, but  
many to be  
ministers of  
his providence  
to keepe his  
and defende  
them in their  
vocation,

which is the  
way to walke  
in without  
trampling god,  
h When shall  
not only be  
preferred from  
all evil, but  
overcome it  
whether it be  
secret or open,  
i To assure  
the faithful of  
Gods protecti-  
on, he bringeth  
in God to con-  
firm the same,  
k For he is es-  
tablished with  
life, that God  
giveth: for by  
death the thyr-  
ones of this life

is retributed  
with immor-  
talitie,

a Which tea-  
cheth that the  
life of f Sab-  
bath shal be  
in praying  
God, & not on-  
ly in ceasing  
from worke,  
b For Gods  
mercie and fa-  
vour in his  
promises to-  
ward his, bind  
them to praye  
him contin-  
ually both day  
and night,

c These in-  
struments were  
then permit-  
ted, but at  
Christes com-  
ing abolis-  
hed.

d Beareth what is  
the life of the Sabbath day: to wit, to meditate Gods  
workes, e That is, the wicked consider not Gods workes, nor his iudgements  
against them, and therefore must daily perill,

fear of the night, [no<sup>r</sup>] of the arrowe  
that flyeth by day:

6 [No<sup>r</sup>] of the pestilence that wal-  
keth in the darkenes: [no<sup>r</sup>] of p plague  
that destroyeth at noone day.

7 A thousand shall fall at thy side,  
and tenne thousand at thy right hande,  
[but] it shall not come neere thee.

8 Doubtles with thine eyes shalt  
thou beholde and see the reward of the  
wicked.

9 For thou hast said, The Lord is  
mine hope: thou hast set the most high  
for thy refuge.

10 There shall none evil come unto  
thee, neither shall any plague come neere  
thy Tabernacle.

11 For he shall give his Angels charge  
ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their  
hands, that thou hurt not thy foote a-  
gainst a stone.

13 Thou shalt walke upon the lion  
and aspe: the yong lion and the dragon  
shalt thou treade under feete.

14 Because he hath loved me, there-  
fore will I deliver him: I will exalt him  
because he hath knowen my Name.

15 He shall call upon me, and I will  
heare him: I will be with him in trou-  
ble: I will deliver him, and glorifie him.

16 With long life will I satisfie him,  
and shewe him my saluation.

## PSAL XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre  
up the people to acknowledge God and to praise him in his  
workes: the Prophet rejoyceth therein. 2 But the wicked  
is not able to consider that the wogoly, when he is most flor-  
ishing, shall most speedily perill. 12 In the end is described  
the felicitie of the iust, planted in the house of God to praise  
the Lord.

A Psalm of song for the Sabbath day.

**I**S is a good thing to praye  
the Lord, and to sing unto  
thy Name, O most high,  
2 To declare thy louing  
kindnes in the morning, and thy truth  
in the night,

3 Upon an instrument of ten strings,  
and upon the viole with the song upon  
the harpe.

4 For thou, Lord, hast made me glad  
by thy workes, [and] I will reioyce in  
the workes of thine hands.

5 O Lord, holwe glorious are thy  
workes: thy thoughts are very deepe.

6 An unwise man knoweth it not,  
and a foole doeth not vnderstand this.

7 When wicked growe as grass,  
and the wicked consider not Gods workes, nor his iudgements  
against them, and therefore must daily perill,

and at the workes of wickednes do flourish, that they shall be destroyed for ever.

8 But thou, O Lord, art most high  
for evermore.

9 For lo, thine enemies, O Lord: for  
lo, thine enemies shall perill: all the  
workes of iniquitie shall be destroyed.

10 But thou shalt exalt mine home,  
like the buicomes, [and] I shall be anointed  
with fresh oyle.

11 Mine eye also shall see [my desire]  
against mine enemies: and mine eares  
shall heare [my wishe] against the wic-  
ked, that rise up against me.

12 The righteous shall flourish like a  
palme tree, [and] shall growe like a cedar  
in Lebanon.

13 Such as be planted in the house of  
the Lord, shall flourish in the courtes of  
our God.

14 They shall still bring forth fruite in  
[their] age: they shall be fat & flourishing.

15 To declare that the Lord my rocke  
is righteous, and that none iniquitie is  
in him.

## PSAL XCIII.

1 He prayeth the power of God in the creation of the world,  
and beareth vnto all people which lift them up against his  
maiestie, 5 And prouoketh to consider his promises.

**T**he Lord reigneth, [and] is  
clothed with maiestie: the  
Lord is clothed, [and] girded  
with power: the worlde  
also shall be established, that it cannot be  
moued.

2 Thy throne is established of olde:  
thou art from everlasting.

3 The floods haue lifted by, O Lord:  
the floods haue lifted by their boye: the  
floods lift by their waues.

4 The waues of the sea [are] marue-  
lous through the noise of many waters,  
[yet] the Lord on high is more mightie.

5 Thy testimonies are verie sure: ho-  
nours becommeth thine house, O Lord,  
for ever.

gent mercie also appeareth in f he hath given his word & covenant.

## PSAL XCIII.

1 He prayeth vnto God against the violence and arrogancie of  
hypocrites, 10 Warning them of Gods iudgements. 12 Then  
doeth he comfort the afflicted by the good stile of their afflic-  
tions, as he felt in himselfe, and did see in others, and by the  
ruine of the wicked, 22 Whom the Lord will destroy.

**L**ord God the auenger, O  
God the auenger, shewe thy  
selfe clearly.

2 Exalt thy selfe, O Judge  
of the worlde, [and] render a reward to  
the proude.

3 Lord, how long shall the wicked, how  
long

f Thy iudg-  
ments are most  
evident against  
the wicked,  
and passe our  
reach.

g Thou wilt  
strengthen the  
wicked with power,  
and bleste them  
to all felicitie.

h Though the  
faithfull seeme  
to wither and  
be cut downe  
yet they shall  
growe againe  
and flourish in  
the Church of  
God, as the  
cedars do in  
moor Lebanon.

i The children  
of God shall  
bear a power as  
beasts nature,  
and their age  
shall bring  
forth most  
richly fruite.

a As God by  
his power and  
wisdom hath  
made and go-  
uerneth the  
worlde: so  
mult the same  
be our defence  
against all ene-  
mies and dan-  
gers.

b Likewise  
thou shalt and  
governest the  
worlde.

c Gods power  
appeareth in  
ruling the fi-  
erous waters,  
d Besides  
Gods power  
and wisdom  
in creating and  
governing, his

gent mercie also appeareth in f he hath given his word & covenant.

g Those office  
it is to take  
vengeance on  
the wicked.

h Sheweth the  
effect that thou  
art Judge of  
the worlde to  
punish the  
wicked.



PSAL. XCV.

1 An earnest rehotation to praise God. 4 For the gouernment of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderness: 11 Of the which they might not enter into the land of promise.

**G**ome, let vs reioyce vnto the Lord: let vs sing aloud vnto the rocke of our saluation. 2 Let vs come before his face with praye: let vs sing loude vnto him with Psalmes.

3 For the Lord [is] a great God, and a great King about all gods.

4 In whole hand [are] all the deepe places of the earth, and the heights of the mountaines [are] his:

5 To whom the Sea [belongeth:] for he made it, and his hands formed the drye land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, & we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce,

8 Harden not your heart, as [in] Meribah, [and] as in the day of Massah in the wilderness.

9 Where your fathers \*tempted me, pzooued me, though they had seene my worke.

10 For tenn yeeres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not knowne my wayes.

11 Wherefore I sware in my wrath, [sayng,] Surely they shall not enter into my rest.

[Or] in strife: whereof the place was so called. [Or] temptation, reade Exod. 17. 7. Exod. 17. 2. nomb. 14. 22. 8 They were without iudgement and reason, that is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his merite. And this specially ought to be referred to the king come of Christ.

**S**ing vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, [and] praye his Name: declare his saluation from day to day.

3 Declare his glorie among all nations, [and] his wonders among all people.

4 For the Lord [is] great and much to be prayled: he is to be feared about all goddes.

5 For al the goddesses of the people [are] hee hath appointed.

a He sheweth that Gods service standeth not in dead ceremonies, but chiefly in the sacrifice of piety and thanksgiuing. b Euen the Angels (who in respect of me are thought as Gods) are nothing in his sight: much lesse the woldes, which mans braine misreth.

c All things are gouerned by his prouident hand.

d Now these three wordes be significant one thing: meaning, that they must wholly giue themselves to serue God.

e That is, the flocke whom he gouerneth with his owne hand. He teacheth wherem they are Gods flocke: that is, if they heare his voyce.

f By the conuincing of Gods word.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuelling of his Gospel. b Seeing he will reuile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as hee hath appointed.

¶ Moles:

long shall the wicked triumph: 4 They prate [and] speake fiercely: all the workers of iniquitie vaunt themselves.

5 They knit downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow & the stranger, and murder the fatherles.

7 Yet they say, The Lord shall not see: neither will the God of Iacob regard it.

8 Understand ye brutish among the people: & ye fooles, when wil ye be wise:

9 He that planted the eare, shall he not heare: or he that formed the eye, shall he not see?

10 O he that chastiseth the nations, shall he not correct he that teacheth man knowledge, [shall he not knowe:]

11 The Lord knoweth the thoughtes of man, that they are vaine.

12 Blessed [is] the man, whom thou chastisest, O Lord, and teachest him in thy Lawe,

13 That thou maiest giue him rest fro the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart [shall follo]we after it.

16 Who will rise vp with me against the wicked: [or] who will take my part against the workers of iniquitie:

17 If the Lord had not holpen mee, my soule had almost dwelt in silence.

18 When I saide, My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie fellowship with thee, which forgett wrōg for a laide:

21 They gather them together against the soule of the righteous, & condemn the innocent blood.

22 But the Lord is my refuge, and my God [is] the rocke of mine hope.

23 And he will recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

1 When I thought there was no way but death. 2 In my trouble and distress I euer found thy present helpe. 3 Though the wicked Iudges pretend iustice in oppressing the Church, yet they haue not that authority of God. 4 It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed by their owne malice.



[Or, vanities.

c Then the  
idols, of what  
louer made  
not the hea-  
uens, are not  
God.

d God cannot  
be knowne,  
but by his  
strength and  
glorie: the  
signes whereof  
appeare in his  
sanctuarie.

e As by expe-  
rience we see  
that it is onely  
due vnto him.

f By offering  
vp your selues  
wholly vnto  
God, declare  
that you wor-  
ship him onely.

g The proph-  
etie that the  
Gentiles shall  
be partakers  
with y<sup>e</sup> Jewes  
of Gods prom-  
ises.

h He shall re-  
generate them  
and will his  
Spirit, and  
redoe vnto  
the image of  
God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth,  
much more we, from whom he hath taken maleuolence and sinne,

idols: but the Lord made the hea-  
uens.

6 <sup>d</sup> Strength and glorie [are] before  
him: powder and beautie [are] in his  
Sanctuarie.

7 Giue vnto the Lord, ye families of  
the people: giue vnto the Lord glorie  
and powder.

8 Giue vnto <sup>f</sup> the Lord the glorie of his  
Name: bying<sup>e</sup> an offering, and enter into  
his courtes.

9 Wor<sup>ship</sup> the Lord in the glorious  
Sanctuarie: tremble before him all the  
earth.

10 Say among the <sup>e</sup> nations, The  
Lord reigneth: surely the world shall be  
stable, [and] not mooue, [and] he shall  
iudge the people <sup>b</sup> in righteousness.

11 Let the heauens reioyce, and let the  
earth be glad: let the sea roare, and all  
that therein is.

12 Let the helde be ioyfull, and all that  
is in it: let all the <sup>e</sup> trees of the wood then  
reioyce

13 Before the Lord: for he commeth,  
for he commeth to iudge the earth: hee  
will iudge the world with righteousness,  
and the people in his truth.

## PSAL XCIII

1 The Prophet exhorted all to reioyce for the coming of the  
kingdome of Christ, 7 Deuoutly to the rebels and idola-  
ters, 8 And ioyfull to the iust, whom he exhorted to in-  
nocencie, 12 To reioycing and thanksgitiuing.

**T**he Lord reigneth: let the  
earth reioyce: let the  
multitude of the yles be glad.

2 Cloudes and darkenes  
[are] round about him: righteousness  
and iudgement [are] the foundation of  
his throne.

3 There shall go a fire before him,  
and burne by his enemies round about.

4 His lightnings gaue light vnto the  
world: the earth saw it & was <sup>a</sup> afraid.

5 The mountaines melted like waxe  
at the presence of the Lord, at the pre-  
sence of the Lord of the whole earth.

6 The heauens declare his righte-  
ousnes, and all the people see his glorie.

7 Confounded be all they that serue  
grauen images, [and] that glorie in  
idols: worship him<sup>a</sup> all ye goddesses.

8 Zion heard of it, & was glad: and  
the <sup>e</sup> daughters of Iudah reioycd, be-

cause the  
iudgements are in a readines to destroy the idolaters, f Let all that which is  
effeminate in the world, fall downe before him, g The Jewes shall haue oc-  
casion to reioyce that y<sup>e</sup> Gentiles are made partakers with them of Gods fauour.

cause of thy iudgements, O Lord.

9 For thou, Lord, art most high a-  
boue all the earth: thou art much exal-  
ted above all goddes.

10 Be that<sup>b</sup> loue the Lord, hate euill:  
he preserveth the foules of his Samtes:  
he will deliuer them from the hand of  
the wicked.

11 <sup>i</sup> Light is shewen for the righteous,  
and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord,  
and giue thanks for his holie<sup>k</sup> remem-  
brance.

not suddenly, yet it is shewen and leyd by in those for them,  
of his benefices, and onely trust in his defence.

## PSAL XCIII

1 An earnest exhortation to all creatures to praise the Lord  
for his power, merite and sweetie in his promises by Christ,  
10 By whom he hath communicated his saluation to all  
nations.

A Psalm.

**S**ing<sup>a</sup> vnto the Lord a newe  
song: for hee hath done mar-  
vellous things: <sup>a</sup> his right-  
hand, and his holy<sup>b</sup> arme  
haue gotten him the victorie.

2 The Lord declared his<sup>c</sup> saluation:  
his righteousness hath he reucaled in the  
sight of the nations.

3 He hath<sup>d</sup> remembered his merite  
and his trusty towards the house of Is-  
rael: all the ends of the earth haue scene  
the saluation of our God.

4 All the earth, sing ye loude vnto the  
Lord: crie out and reioyce, and sing  
psayles.

5 Sing psayle to the Lord vpon the  
harpe, [euen] vpon the harpe with a  
singing voyce.

6 With<sup>e</sup> shalmes and sound of trum-  
pets sing loud before<sup>f</sup> the Lord the King.

7 Let the sea roare, & all that therein  
is, the world, & they that dwell therein.

8 Let the floods clap their hands,  
[and] let the mountaines reioyce to-  
gether

9 Before the Lord: for he is come to  
iudge the earth: with righteousness shall  
he iudge the world, and the people with  
equitie.

## PSAL XCIX

1 He commendeth the power, equitie and excellencie of the  
kingdome of God by Christ ouer the Jewes and Gentiles,  
& And prouoketh them to magnifie the same and to serue the  
Lord, 6 Following the example of the ancient Fathers,  
Moses, Aaron, Samuel, who calling vpon God, were heard  
in their prayes.

**T**he Lord reigneth, let <sup>e</sup> peo-  
ple tremble: he sitteth be-  
twene the<sup>a</sup> Cherubims, let  
the earth be moued.

b He requirith  
two things of  
his children  
the one that  
they dect  
vice, the other  
that they put  
their trust in  
God for their  
deliuerance,  
i Though  
Gods deliue-  
rance appeare  
k Be mindfull

a That is, some  
song newlye  
made in token  
of their won-  
derfull deliue-  
rance by Christ,  
Ila. 59. 16.

b He prefer-  
ueth his  
Church mira-  
culously.

c For the de-  
liverance  
of his Church,

d God was  
moued by none  
other means  
to gather his  
Church of the  
Jewes & Gen-  
tiles, but be-  
cause he would  
performe his  
promises.

e By this re-  
uerence and  
earnest exhor-  
tation to giue  
psayles with  
instruments,  
and also of the  
dumme crea-  
tures, he signi-  
feth that the  
world is neuer  
able to praise  
God suffici-  
ently for this  
deliuerance.

f And prouoketh  
them to magnifie  
the same and to  
serue the Lord,

g Following the  
example of the  
ancient Fathers,  
Moses, Aaron,  
Samuel, who  
calling vpon  
God, were heard  
in their prayes.

h The Lord  
reigneth, let  
the earth be  
moued.

i When God  
deliuereth his  
Church, all the  
enemies shall  
haue cause to  
tremble.



b Though the wicked rage against God, yet hee goodly shall praise his Name & sing his power.

c That is, be- fore his Temple, or Ark, where hee promised to dwell, when they dwelt in the land, as now hee promi- seth his spiri- tual presence, whereuer his Church is assembled.

d Where these churches be com- panyed, the whole people of Israel, with whom God made his promys, e For the more liberally that God dealeth with his peo- ple, the more hath hee punish- ed them that abuse his be- nefices,

a He prophes- ieth that gods benefice in call- ing the Gen- tiles, shall be so great, that they shall haue wonderfull oc- casion to praise his mercie and reioyce.

b He chiefly meaneth, touch- ing the spiri- tual regenera- tion, where- by we are his people.

c He dealeth that God will not be ingrate- ful, but by that means, which he hath appointed. d He dealeth that we ought neuer to be weary in praising him, seeing his mercies toward vs last for euer.

2 The Lord [is] great in Zion, and he is high above all the people.

3 They shall praye thy great and fearefull Name [for] it is holie

4 And the Kings powder, that loneth indgement: thou hast prepared equite: thou hast executed indgement and iustice in Iakob.

5 Exalt the Lord our God, and fall doونه before his footstool: [for] he is holie.

6 Moses and Aaron [were] among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloude pillar: they kept his testimonies, [and] the lawe [that] he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for their inuentions.

9 Exalt the Lord our God, and fall doونه before his holie Mountaine: for the Lord our God is holie.

## PSAL C.

i He exhorteth all to serue the Lord, 2 Who hath chosen vs and preferred vs, 4 And to enter into his assemblies to praise his Name.

## A Psalm of praye.

Sing ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfullnesse.

3 Knowe ye that euen the Lord is God: he hath made vs, and not we our selues: [We are] his people, & the sheepe of his pasture.

4 Enter into his gates with praye, [and] into his courtes with reioyng: praye him [and] blesse his Name.

5 For the Lord is good: his mercie [is] euertlasting, & his trueth [is] from generation to generation.

## PSAL CI.

i David describeth what gouernement hee will obserue in his house and kingdom. 5 Hee will punish and correct, by rooting forth the wicked, 6 And cherishing & godly persons.

## A Psalm of David.

Will sing mercie & iudgement: vnto thee, O Lord, will I sing.

2 I will do wisely in the per- fite way: till thou comest to me: I will walke in brightness of mine heart in the muddes of mine house.

b Though as yet thou deferrest to place me in thy kingly dig- nity, yet wilt thou giue me life to wisdom, and brightness being a private man.

3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him, that proudly & slandereth his neighbour, will I destroy: him that hath a proud look and high heart, I cannot suffer.

6 Mine eyes [shalbe] vnto the faith- ful of the land, that they may diuel with me: he that walketh in a perfit way, he shall serue me.

7 There shall no deceitful person diuel within mine house: he that telleth lies, shall not remaine in my sight.

8 Sometimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the cite of the Lord.

growe to farther inconuenience: and if brachen Magistrates are bound to do this, how much more they that haue the charge of the Church of God

## PSAL CII.

It seemeth that this prayer was appointed to the saythull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conser- uation of the Gentiles, 28 And the stabilitie of the Church.

A prayer of the afflicted, when he shall be in distress, and poure forth his meditation before the Lord.

Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from me in the time of my trou- ble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are consumed like smoke, and my bones are burnt like al- berth.

4 Mine heart is smitten and withereth like grasse, because I forgate to eat my bread.

5 For the voyce of my groning my bones do cleaue to my skaine.

6 I am like a pelican of the wilde- nes: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me daily, [and] they that rage against me, haue liborne against me.

9 Surely I haue seate ashes as bread, and mingled my drinke with weeping,

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me doونه.

11 My dayes [are] like a shadow that fadeth, and I am withered like grasse.

my mourning to take my refection. h He dealeth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure,

c He sheweth that Magi- strates do not their duties, except they be enemies to all vice, d In promi- sing to punish these vices, which are most pernicious in them that are about Kings, he declarerh that he will puni- sh all.

e He sheweth what is the true vice of the sinner: to pu- nish the wicked and to main- taine the good. f Magistrates must immo- dely punish vice, least it

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer, b He declar- eth that in our prayer too much liueli- fies that, which we de- sire and stew- fastly beleue to obtaine, c These ex- press fine kindes of speech betwee betwixt the affliction of the Church ought to moue the hearts of the goodly, d My dayes were so great, that I passed not for mine ordinarie foode, e Euer moun- ting, and solaci- tary, casting out their full cries, f Haue consid- red my death, g I haue not risen out of



**I** Howsoeuer  
we be frail: yet  
thy promises be  
sure and the re-  
membrance  
thereof shall  
confirm vs  
for euer.  
k That is, the  
seuerall peres,  
wherby the  
Prophet Je-  
remie thou  
didst appoint.  
Jer. 29. 12.  
l The moie  
that is Church  
is in miserie  
and desolation,  
the moie ought  
the faithful to  
loue and pitie  
it.

m That is,  
when he shall  
haue vniue  
his Church  
out of the  
darkenes of  
death.

n The deliue-  
rance of the  
Church is a  
most excellent  
benefite, and  
therefore he  
comparcth it  
to a newe  
creation: for  
in their banish-  
ment the bodie  
of the Church  
seemeth to haue  
bene deade,

wherby by deliue-  
rance vns  
as it were  
created a newe.  
o Cally notice  
in their ba-  
nishment  
could looke for  
nothing but  
death.

p He wether  
that Gods  
Name is neuer  
moie praised,  
then when re-  
ligion flouri-  
sheth, and the  
Church in-  
creaseth:

wherby thing is  
chiefly accom-  
plished vnder  
the kingdome  
of Christ.

q The Church lamenteth  
that shee see not the time of Christ,  
which was promised, but haue but few peres and those dapper. r 34 heauen and  
earth peris, much moie man shall peris: but the Church by reason of Gods  
promises endureth for euer. s Wherby thou hast chosen thy Church out of 7 woeld,  
and looped it to thee, it cannot but continue for euer: for thou art euerslasting.

12 But thou, O Lord, doest remaine  
for euer, and thy remembrance from ge-  
neration to generation.

13 Thou wilt arise [and] haue mercie  
vpon Zion: for the time to haue mercie  
thereon, for the appointed time is come.

14 For thy seruantes delight in the  
stones thereof, and haue pitie on the dust  
thereof.

15 Then the heathen shall feare the  
Name of the Lord, and all the kings of  
the earth thy glorie,

16 When the Lord shall build by Zi-  
on, [and] shall appeare in his glorie,

17 [And] shall turne vnto the praiser  
of the desolate, & not despise their praiser.

18 This shalbe written for the genera-  
tion to come: and the people which shall  
be created, shall praise the Lord.

19 For he hath looked downe fro the  
height of his Sanctuary: out of the hea-  
uen did the Lord behold the earth,

20 That he might heare the moun-  
ning of the prisoner, and deliuer the chil-  
dren of death:

21 That they may declare the name of  
the Lord in Zion, & his praise in Ierusalem.

22 When the people shalbe gathered  
together, and the kingdomes to serue  
the Lord.

23 He abated my strength in the way,  
[and] shortened my dayes.

24 [And] I said, O my God, take me  
not alway in the middes of my dayes:  
thy peres [endure] from generation to  
generation.

25 Thou hast aforesaid laid the foun-  
dation of the earth, & the heauens [are]  
the worke of thine hands.

26 They shall perish, but thou shalt  
endure: euen they all shall waxe olde as  
doth a garment: as a vesture shalt thou  
change them, and they shalbe changed.

27 But thou art the same, & thy peres  
shall not faile.

28 The children of thy seruantes shall  
continue, and their seede shall stand fast  
in thy sight.

29 The Church lamenteth that shee see not the time of Christ,  
which was promised, but haue but few peres and those dapper. r 34 heauen and  
earth peris, much moie man shall peris: but the Church by reason of Gods  
promises endureth for euer. s Wherby thou hast chosen thy Church out of 7 woeld,  
and looped it to thee, it cannot but continue for euer: for thou art euerslasting.

PSAL. CIII.

x The prouoketh all to praise the Lord, which hath pardoned his  
sinnes, deliuered him from destruction, and giuen him suffici-  
ent of all good things. y 10 When hee doeth tender mercies  
of God, which be sweeter like a most tender Father towards  
his children. z The frailtie of mans life. 20 An exhorta-  
tion to man and Angels to praise the Lord.

A Psalm of David.

**M**y soule, praise thou the Lord,  
and all that is within mee,  
praise his holy Name.

2 My soule, praise thou the  
Lord, and forget not all his benefites.

3 Which forgiveth all thine iniquitie,  
and healeth all thine infirmities.

4 Which redeemeth thy life from the  
grave, and crowneeth thee with mercie  
and compassions.

5 Which satisfieth thy mouth with  
good things: and thy youth is renewed  
like the eagles.

6 The Lord executeth righteousness  
and iudgement to all that are oppressed.

7 He made his wayes knowne vnto  
Holes, [and] his workes vnto the chil-  
dren of Israel.

8 The Lord is full of compassion and  
mercy, slow to anger, & of great kindness.

9 He will not alway chide, neither  
keepe his anger for euer.

10 Hee hath not dealt with vs after  
our sinnes, nor rewarded vs according to  
our iniquities.

11 For as high as the heauen is above  
the earth, so great is his mercie toward  
them that feare him.

12 As farre as the East is from the  
West: so farre hath hee remoued our  
sinnes from vs.

13 As a father hath compassion on his  
children, so hath the Lord compassion  
on them that feare him.

14 For he knoweth whereof we bee  
made: he remembereth that we are but dust.

15 The dayes of man are as grassie:  
as a flower of the field, so flourisheth he.

16 For the wind goeth ouer it, and it  
is gone, and the place thereof shall know  
it no moie.

17 But the louing kindnes of the Lord  
[endureth] for euer and euer vpon them  
that feare him, and his righteousness  
vpon childrens children.

18 Vnto them that keepe his com-  
mandment, and thinke vpon his com-  
mandments to do them.

19 The Lord hath prepared his  
throne in heauen, and his kingdome ru-  
leth ouer all.

20 Praise the Lord, ye his Angels,  
that exell in strength, that do his com-  
mandement in obeying the voyce of his  
worde.

21 Praise the Lord, all ye his hostes,

1 To whom hee giueth grace to feare him, and to obey his word, in so that that  
we, which naturally are slow to praise God, yet the angels, which willing to do  
it, we are by our selues to colliue our due, and awake out of our sluggishnes.



ye his seruants that do his pleasure.

22 Praise the Lord, all ye his works,  
in all places of his dominion: my soule,  
praise thou the Lord.

## PSAL. CIII.

1 An excellent Psalm to praise God for the creation of the world, & the gouernance of the same by his marvellous prouidence, 33 Wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessing.

**M**

My soule, praise thou the Lord:  
O Lord my God, thou art  
exceeding great, thou art clo-  
thed with glory and honour.

2 Which couereth himselfe  
with light as with a garment, [ & ] spre-  
deth the heauens like a curtaine.

3 Which layeth the beames of his  
chambers in the waters, and maketh  
the cloudes his chariot, and walketh by  
on the wings of the winde.

4 Which maketh the spirits his mes-  
sengers, [ & ] a flaming fire his ministers.  
5 He set the earth vpon her fundati-  
ons, so that it shall neuer moue.

6 Thou coueredst it with the deepe  
as with a garment: the waters would  
stand about the mountaines.

7 But at thy rebuke they flee: at the  
voyle of thy thunder they haue away.

8 And the mountaines ascend, [ and ]  
the baileis defende to the place which  
thou hast established for them.

9 But thou hast set them a bounde,  
which they shall not passe: they shall  
not returne to couer the earth.

10 Hee sendeth the springs into the  
baileis, which run betwene the moun-  
taines.

11 They shall giue drinke to all the  
beasts of the field, and the wilde asses  
shall quench their thirst.

12 By these springs shall the fowles  
of the heauen dwell, and sing among the  
branches.

13 He watereth the mountaines from  
his chambers, [ and ] the earth is filled  
with the fruit of thy workes.

14 He causeth grasse to growe for the  
cattell, and hearbe for the vse of man,  
that he may bring forth bread out of the  
earth.

15 And wine [ that ] maketh glad the  
heart of man, [ and ] ioye to make the face  
to shine, and bread [ that ] strengtheneth  
mans heart.

16 The high trees are satisfied, [ euen ]  
the cedars of Lebanon, which he hath  
planted,

planted,

17 That the birdes may make their  
nests there: the stork dwelleth in the  
firre trees.

18 The high mountaines [ are ] for the  
goates: the rockes [ are ] a refuge for  
the conies.

19 Hee appointed the moone for cer-  
taine seasons: the sunne knoweth his  
going downe.

20 Thou makest darkenesse, and it  
is night, wherein all the beasts of the for-  
rest creepe forth.

21 The lions roare after their pray,  
and seeke their meate at God.

22 When the sunne riseth, they retire,  
and couch in their denues.

23 Then goeth man forth to his  
worke, and to his labour until the eue-  
ning.

24 O Lord, how manifold are thy  
workes! in wisdom hast thou made the  
all: the earth is full of thy riches.

25 [ Sois ] this sea great and wide:  
[ for ] therein [ are ] things creeping innum-  
erable, both finall beasts and great.

26 There go the shippes, yea, [ that ]  
Lulatham, whom thou hast made to  
play therein.

27 All these waite vpon thee, O thou  
mayest giue them fooode in due season.

28 Thou giuest it to them, [ and ] they  
gather it: thou openest thine hand, [ and ]  
they are filled with good things.

29 But if thou hide thy face, they  
are troubled: if thou take away their  
breth, they die and returne to their dust.

30 Again if thou sende forth thy  
spirit, they are created, and thou renewest  
the face of the earth.

31 Glorie be to the Lord for euer: let  
the Lord reioyce in his workes.

32 Hee looketh on the earth and it  
trembleth: he toucheth the mountaines,  
and they smoke.

33 I will sing vnto the Lord [ all ] my  
life: I wil praise my God, while I liue.

34 Let my wordes be acceptable vnto  
him: I will reioyce in the Lord.

35 Let the sinners be consumed out  
of the earth, and the wicked all there be  
no more: O my soule, praise thou the  
Lord. Praise ye the Lord.

earth, but his seuerer conuenience burneth the mountaines.  
world, and so cause God that he cannot reioyce in his workes,

## PSAL. CV.

1 He prayeth the singular grace of God, who hath of all the  
people of the world chosen a peculiar people to himselfe, and  
having chosen them, neuer ceaseth to do them good, euen for  
his promises sake.

Or, does, does,  
and such like.  
As to sepa-  
rate the night  
from the day,  
and to note  
dayes, mo-  
neths & yeeres.  
k That is, by  
his course, &  
the starre of  
merie, it noteth  
summer, win-  
ter and other  
seasons.

l That is, they  
only time  
meate accord-  
ing to Gods  
prouidence,  
who careth  
euen for the  
hute beasts.  
m To wit, that  
the day spring-  
eth: for the  
light is as it  
were a shield to  
defend man  
against the ty-  
rannie and fier-  
ce-  
ness of death,  
n Hee comforteth  
that no tongue  
is able to ex-  
presse Gods  
workes, nor  
minde to com-  
prehend them.

o Or, whale,  
o God is a  
most nour-  
ishing father,  
who prouideth  
foe all crea-  
tures their day-  
ly food.

p As by the  
presence all  
things haue  
life: so, if thou  
withdost the  
blessings, they  
all perishe.  
q As the death  
of creatures  
sheweth that  
we are nothing  
of our selues:  
so their gene-  
ration decla-  
reth that we  
receiue all  
things of our  
Creator.

r Gods merci-  
full face giueth  
strength to the  
wretched

Prayle



a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet wil- leth them to shew themselves mindful by thanks giuing.

b By the strength and face, he meaneth the Ark where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was shewed as kindly declared, as if he should haue declared it by mouth.

e The promises which God made to Abraham to be his God, and the God of his seede after him, he renewed and repeated it againe to his seede after him.

f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

g That is, the King of Egypt and the King of Sear, Gen. 12. 17. 30. 31.

h Those whom I haue sanctified to be my people.

i Spanning the old fathers, to whom God bound himselfe plainly, who were seedes forth of his body.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof. l So long he suffered aduersitie, as God had appointed, and till hee had reied sufficiently his patience. m That the wise princes of the countrey should be at Iosephs commandment and learne wisdom at him.



Raise the Lord, [and] say by- on his Name: declare his workes among the people.

2 Sing vnto him, sing prayse vnto him, [and] talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lorde, reioyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marvellous workes, that he hath done, his wonders and the iudgements of his mouth,

6 Hee seede of Abraham his seruant, ye children of Iacob, which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 He hath alway remembered his covenat [and] promises, that he made to a thousand generations,

9 [Euen] that which he made with Abraham and his othe vnto Izhak:

10 And [since] hath confirmed it to Iacob for a law, [and] to Israel for an euertlasting covenant,

11 Saying, Vnto thee wil I giue the land of Canaan, for lot of your inheritance.

12 Albeit they were fewe in number, [yea,] very fewe & strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 [Yet] suffered hee no man to doe them wrong, but repressed Kings for their sakes, saying,

15 Touch not mine annoynted, and do my Prophets no harme.

16 Moreover hee called a famine vpon the land, [and] utterly brake the staffe of bread.

17 [But] he sent a man before them: Ioseph was sold for a slave.

18 They held his feete in the stocks, [and] he was layd in yrons,

19 Until his appointed time came, [and] the counsell of the Lord had tryed him.

20 The king sent and loosed him: [eue] the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That hee should binde his princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and k. Either by sending scarcitie, or by taking away the strength and nourishment thereof. l So long he suffered aduersitie, as God had appointed, and till hee had reied sufficiently his patience. m That the wise princes of the countrey should be at Iosephs commandment and learne wisdom at him.

Iacob was a stranger in the lande of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 He turned their heart to hate his people, and to deale craftily with his seruants.

26 [Then] sent he Moses his seruant, [and] Aaron whom he had chosen.

27 They shewed among them the message of his signes, & wonders in the land of Ham.

28 Hee sent darkenesse, and made it darke: and they were not disobedient vnto his commission.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs, [euen] in their Kings chambers.

31 Hee spake, & there came swarmes of flies, [and] lice in all their quarters.

32 Hee gaue them haile for raine, [and] flames of fire in their land.

33 He smote their vines also and their figge trees, and brake downe the trees in their coastes.

34 Hee spake, and the grasshoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.

36 He smote also all the first borne in their lande, [euen] the beginning of all their strength.

37 Hee brought them forth also with siluer and golde, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloude to be a covering, and fire to giue light in the night.

40 They asked, and hee brought quailles, and hee filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, [and] ran in the drie places [like] a riuier.

42 For he remembered his holy promises to Abraham his seruant,

43 And hee brought forth his people with ioy, [&] his chosen with gladnes,

44 And gaue them the landes of the heathen, and they took the labours of the people in possession,

45 That they might keepe his statutes, and obserue his Lawes. Praise ye the Lorde.

n So it is in God, either to moue the hearts of the wicked to loue vs, or to hurt gods children.

o Spanning, of fess and Aaron.

p So that this vermine came not by fortune, but as God had appointed and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearful to see haile.

r He sheweth that all creatures are armed against man, who God is his enemy: as at his commandment the grasshoppers destroyed the land.

s When these enemies felt gods plaguies, his children by his prouidence were exempted.

t For gods plaguies caused them rather to depart with the Israelites then with their ciues.

u For so necessary, but for satisfying of their lust.

x Which hee confirmed to the posteritie, in whom after a sort the deauil & enjoy the promises.

y When the Egyptians lamented and were destroyed.

z This is the end, when God prefereth his Church, because they should worship him, and call vpon him in this world.



## PSAL. CVI.

2 The people differ so vnder Antiochus to magnifie the goodnes of God among the iust and repentant: 4 Desiring to be brought againe into the lande by Gods mercifull visitation. 8 And after the manifold maruelles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They pray and desire to be gathered from among the heathen, so the intent they may praye the Name of the God of Israel.

Pray ye the Lord.

**R**aise ye the Lorde because he is good, for his mercy endureth for ever. 2 Who can expresse the noble actes of the Lorde, [or]

shew forth all his praye:

3 Blessed are they that keepe iudgement, and do righteoulines at all times.

4 Remember me, O Lord, with the fauour of thy people: visite mee with thy saluation.

5 That I may see the felicitie of thy chosen, & reioyce in the top of thy people, and glorie with thine inheritance.

6 We haue sinned with our fathers: we haue committed iniquitie, [and] done wickedly.

7 Our fathers vnderstode not thy wonders in Egypt, neither remembered they þ multitude of thy mercies, but rebelled at the Sea, [even] at the red Sea.

8 Neuertheless he saued them for his Names sake, that hee might make his power to be knowne.

9 And he rebuked the red Sea, and it was dried vp, and he ledde them in the deepe, as in the wilderness.

10 And he saued them from the aduersaries hande, and deliuered them from the hand of the enemye.

11 And the Waters covered their oppressours: not one of them was left.

12 Then beleued they his wordes, [and] sang praye vnto him.

13 But incontinently they forgate his workes: they waited not for his counsel.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but he sent leanness into their soule.

16 They enuied Moles also in þ tents, [and] Aaron the holy one of the Lord.

17 Therefore the earth opened and swallowed vp Dathan, and covered the companie of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp þ wicked.

19 The abundance that God gaue them, polluted not, but made them vne away, because God curse it. 1 By the greatnes of the punishment the heynous offence may be considered: for they that rise against Gods ministers, rebell against him.

19 They made a calse in Horeb, and worshipped the molten image.

20 Thus they turned their glorie in to the similitude of a bullock, that eateth grasse.

21 They forgate God their Saviour, which had done great things in Egypt.

22 Wonderful workes in the land of Ham, & fearefull things by the red Sea.

23 Therefore hee minded to destroy them, had not Moles his chosen stande in the breach before him to turne away his wrath, lest he should destroy them.

24 Also they contemned that pleasant land, [and] beleued not his wordes,

25 But murmured in their tents, [and] hearkened not vnto the voice of þ Lord.

26 Therefore he lifted vp his hand against the, to destroy the in þ wilderness.

27 And to destroy their seed among the nations, and to scatter them through out the countries.

28 They toynd themselves also vnto Baal-peor, and did eate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 And it was imputed vnto him for righteousness from generation to generation for ever.

32 They angered him also at the waters of Meribah, so that Moles was punished for their sakes.

33 Because they deied his spirit, so that he spake vnadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And serued their idoles, which were their ruine.

37 Bea, they offered their sonnes, and their daughters vnto deuils.

38 And shed innocent blood, [even] the blood of their sonnes, & of their daughters, who they offered vnto the idoles of Canaan, & the land was defiled w blood.

39 Thus were they stained with their owne workes, and went a whoring with their owne inuentions.

40 Therefore was the wrath of þ Lord kindled against his people, & hee abhor-

to sinne. 4 Hee bereth holie monstrous a thing idolatry is, which can burne vs to things adioyning to nature, whereas Gods worke can not obteyne most small things. 5 Then true chastitie is to cleane vnto any and vnto God,

k He bereth that all idolaters renounce God to bee their glorie, when in steade of him they worship any creature, much more wood, stone, metall, or caltice.

l If Moses by his intercession had not obtained Gods fauour against their rebellions.

m That is, Canaan, which was as it were an earnest penne of the heauynly inheritance.

n That is, he sauer. Some time also it meaneth to punish.

o Which was the moie of the Apostles.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuentioneth of himselfe to serue God by, is detestable and prouoketh his anger.

r When all other neglected Gods glorie, hee in his zeale killed the adulterers, and preuented Gods wrath.

Non. 2. 12. 1 This act declared his lively faith, and for his faiths sake he was accepted.

Non. 20. 13. 2 It is notable a Prophet of God escape not punishment though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children



red his owne inheritance.

41 And he gaue them into the hande of the heathen: and they that hated the, were lords ouer them.

42 Their enemies also oppressed the, & they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought dolne by their iniquitie.

44 Yet he saue when they were in affliction, and he heard their crye.

45 And he remembered his couenant toward them, and repented according to the multitude of his mercies,

46 And gaue them fauour in the fight of all them that led them captiues.

47 Saue vs, O Lord our God, and gather vs from among the heathen, that wee may praise thine holy Name, and glorie in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

## PSAL CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks, 2 For this mercifull prouidence of God, governing all things at his good pleasure, 3 Sending good and euill, prosperitie and aduersitie to hying men vnto him. 4 Therefore as the righteous thereto receiue, so shall the wicked haue their mouthes stopped.

**P**raise the Lord, is good: for his mercie endureth for euer.

2 Let them, which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour.

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 When they wandred in the desert, and wilderness out of the way, [and] found no cite to dwell in,

5 Both hungrie [and] thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, [and] he deliuered them from their distresse.

7 And led the forth by the right way, that they might go to a cite of habitatio.

8 Let them therefore confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

9 For he fastidied the thirstie soule, and filled the hungry soule with goodnes.

10 They, that dwell in darkenes and in the shadowe of death, being bound in miserie and yron,

11 Because they rebelled against the wordes of the Lord, and despised the counsell of the most high,

12 Whē he humbled their heart with heauinesse, [then] they fell dolne and there was no helper.

13 Then they cryed vnto the Lord in their trouble, [and] he deliuered them from their distresse.

14 He brought the out of darkenesse and [out of] the shadowe of death, and brake their bands asunder.

15 Let the [therefore] confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

16 For hee hath broken the gates of brasle, & blast y barres of yron alunder.

17 Fooles by reason of their transgression and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crye vnto the Lord in their trouble, [and] he deliuereth them from their distresse.

20 He sendeth his word and healeth them, and deliuereth them from their graues.

21 Let them [therefore] confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his workes with reioycing.

23 They that go dolne to the sea in ships, and occupy by great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the storme winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, [and] descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunnings is gone.

28 Then they crye vnto the Lord in their trouble, [and] he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, & hee bringeth them vnto the haven, where they would be.

31 Let them therefore confesse before

1 Then the true way to they God, is to followe his

2 By his mercie

3 For as much as none are puni

4 For they sinnes,

5 For the cause

6 For the cause

7 For the cause

8 For the cause

9 For the cause

10 For the cause

11 For the cause

12 For the cause

13 For the cause

14 For the cause

15 For the cause

16 For the cause

17 For the cause

18 For the cause

19 For the cause

20 For the cause

21 For the cause

22 For the cause

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except hee be altogether newly reformed, and that his mercie ouercome and hide our malice. 2 But God is changeable in himselfe, but that then he seemeth to us to repent, while he altereth his punishment, & forgiveth vs. 3 As the Church, which is dispersed, and give vs confidence vnder the crosse, that with one consent we may all praise thee.

a This notable sentence was in the beginning vsed, as if some of you were of the long, which was accustomed to see. b As this was true in the Jewes, so is there none of Gods elect, that feele not his helpe in their needfull. c Or, from the sea: meaning the red sea, which is on the South part of the land. d He sheweth that there is none affliction so grievous, out of which God will not deliuer his, and also exhorteth them, that are deliuered, to be minfull of so great a benefite.

n When their art and meanes faile them, they are compello to confess that only Gods prouidence both protect them. o Though before every way seemed to fight one against another, yet at his commandment they are as still, as though they were frosen.







f He declareth  
that the curse  
of God is  
upon p extortion-  
ers: who  
thinking to  
curse their  
children by  
their unlaw-  
full gotten  
goods, are by  
Gods iust  
iudgement de-  
prived of all.

g Thus puni-  
sheth the Lord  
to the third and  
fourth genera-  
tion the wicked-  
nes of the pa-  
rents in their  
wicked chil-  
dren.

h He sheweth  
that God ac-  
custometh to  
plague them  
after a strange  
sort, that he  
will not  
them felicitie  
scell to wor-  
ship.

i Thus giueth  
the Lord to e-  
uery man the  
thing wherein  
he believeth, that  
the reprobate  
can not accuse  
God of wrong,  
when they are  
guilt by to their  
lusts & repro-  
bate mindes.

k For being  
wickednes  
of mans be-  
lie, he  
fully cruci-  
ed in the  
Lord, that  
he would de-  
liver him.

l As thou art  
named mercif-  
full, gracious  
and long suf-  
fering, so shew  
thy self in ef-  
fect.

m Speaking,  
that he hath  
no stay nor  
assurance in  
his  
word.

n For bringing,  
that came of  
sorrow, he was  
leane, and his  
natural mo-  
dure failed  
him.

o The more  
griuous that  
Satan afflic-  
ted him, the  
more earnest  
and instant  
was he in  
prayer.

p They shall  
gaine nothing  
by cursing me,

11 Let the extortioner catche all that he hath, and let the stranger spoyle his labour.

12 Let there be none to extend mer-  
cie vnto him: neither let there be any to  
shewe mercie vpon his fatherles chil-  
dren.

13 Let his posteritie bee destroyed,  
[and] in the generation following let  
their name be put out.

14 Let the iniquitie of his fathers be  
had in remembrance with the Lord:  
and let not the sinne of his mother bee  
done away.

15 But let them all way be before the  
Lord, that he may cut off their memo-  
ry all from the earth.

16 Because hee remembred not to  
shew mercy, but persecuted the afflicted  
and poore man, and the sorrowfull bea-  
ted to slay him.

17 As hee loued cursing, so shall it  
come vnto him, [and] as hee loued not  
blessing, so shall it be farre from him.

18 As hee clothed him selfe with curs-  
ing like a rayment, so shall it come into  
his bowels like water, and like oyle into  
his bones.

19 Let it bee vnto him as a garment  
to couer him, & for a girdle, wherewith  
he shall be allway girded.

20 Let this bee the rewarde of mine  
aduersarie: from the Lord, and of the,  
that speake euill against my soule.

21 But thou, O Lord my God, deale  
with me according vnto thy Name: de-  
liver me, (for thy mercie is good)

22 Because I am poore and needie, &  
mine heart is wounded within me.

23 I depart like the shadowe that de-  
clineth, and am shaken off as the gra-  
hopper.

24 My knees are weake through fas-  
ting, and my flesh hath lost all fatnes.

25 I became also a rebuke vnto the:  
they that looked vpon mee, shaken their  
heads.

26 Helpe me, O Lord my God: saue  
me according to thy mercie.

27 And they shall knowe, that this  
is thine hande, [and that] thou, Lord,  
hast done it.

28 [Though] they curse, yet thou  
wilt blesse: they shall arise and bee con-  
founded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed  
with shame, & let the couer them selues  
with their confusion, as with a cloke.

30 I will giue thanks vnto the Lord

greatly with my mouth, and praise him  
among the multitude.

31 For he will stand at the right hand  
of the poore, to saue him from them that  
would: condemne his soule.

Hereby he sheweth that he had not to doe with them, that were of liue power,  
er, but with the iunges and priuers of the woyle.

PSAL. CX.

David prophesieth of the power and euertlasting kingdome  
giuen to Christ, & thus of his Priesthoode, which shoulde  
put an ende to the Priesthoode of Leui.

A Psalm of David.

**H**e Lord said vnto my Lord,  
Sit thou at my right hande,  
until I make thine enemies  
thy footstool.

2 The Lord shall sende the rodde of  
thy power out of Zion: be thou ruler  
in the middes of thine enemies.

3 Thy people shall come willingly  
at the time of assembling: thine armie  
in holy beautie: the youth of thy wōbe  
shall be as the morning dewe.

4 The Lord shalre and will not re-  
pent, Thou art a Priest for euer after  
the order of Melchizedek.

5 The Lord, that is at thy right  
hande, shall wounde Kings in the day  
of his wrath.

6 He shall be Judge among the hea-  
then: he shall fill all with dead bodies,  
& smite the head ouer great countries.

7 He shall drinke of the brooke in  
the waye: therefore shall he lift vp his  
head.

Rock the figure of Christ was both King and Priest: so the effect can not be ac-  
complished in any King, (asue onely in Christ, Heb. 7. 26. c. so power shall  
be able to resist him. Under this similitude of a captain, that is to greep  
to destroy his enemies, that he will not scarce drinke by the way, he sheweth holie  
God will destroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull workes  
toward his Church, 10 And declareth wherein true wis-  
dome and right knowledge consisteth.

Prayse ye the Lord,

**I** will praise the Lord with  
my whole heart in the assem-  
bly and Congregation of the  
iust.

2 The workes of the Lord are great,  
and ought to be sought out of all them  
that loue them.

3 His worke is beautiful and glo-  
rious, and his righteousness endureth  
for euer.

4 He hath made his wonderfull  
workes to be had in remembrance: the  
workes are full of compassion.

5 He hath giuen a portion vnto the  
that feare him: he will euer be minded  
of his covenant.

Church, c. God hath giuen to his people all that was necessarie for them, and  
will not still euen for his covenants sake, and in this sense the Hebrew woyle is  
taken, p. ioueth, 3. 8. and 3. 15. 10. pray, and food.

q Not onely in  
confessing it  
secretly in my  
selfe, but also  
in declaring it  
before all the  
Congregation.

that were of liue power:

a Telus Christ  
in the two and  
thientie of  
Mat. xxi. 44.  
giueth 3. inter-  
pretation here-  
of, and sheweth  
that this can-  
not properly  
be applied vnto  
David, but  
to himselfe.

b And thence  
it shall stretch  
through all the  
woyle: and  
his power  
chiefly shew-  
ed in the  
preaching of  
his woyle.

c By the word  
thy people shall  
be assembled  
into the  
Church: whose  
mercifull shall  
be to abundantly  
wonderfull.

d As speich-  
Rock the figure of Christ was both King and Priest: so the effect can not be ac-  
complished in any King, (asue onely in Christ, Heb. 7. 26. c. so power shall  
be able to resist him. Under this similitude of a captain, that is to greep  
to destroy his enemies, that he will not scarce drinke by the way, he sheweth holie  
God will destroy his enemies.

e The workes of the Lord are great,  
and ought to be sought out of all them  
that loue them.

f His worke is beautiful and glo-  
rious, and his righteousness endureth  
for euer.

g He hath made his wonderfull  
workes to be had in remembrance: the  
workes are full of compassion.

h He hath giuen a portion vnto the  
that feare him: he will euer be minded  
of his covenant.

i Church, c. God hath giuen to his people all that was necessarie for them, and  
will not still euen for his covenants sake, and in this sense the Hebrew woyle is  
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thy people shall  
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be able to resist him. Under this similitude of a captain, that is to greep  
to destroy his enemies, that he will not scarce drinke by the way, he sheweth holie  
God will destroy his enemies.

l The workes of the Lord are great,  
and ought to be sought out of all them  
that loue them.

m His worke is beautiful and glo-  
rious, and his righteousness endureth  
for euer.

n He hath made his wonderfull  
workes to be had in remembrance: the  
workes are full of compassion.

o He hath giuen a portion vnto the  
that feare him: he will euer be minded  
of his covenant.



6 He hath shewed to his people the power of his workes in giuing vnto the heritage of the heathen.

d As God promised to take the care of his Church in effect both he declare himselfe true in the government of the same.

e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandments, as verse 7.

10 The beginning of wisdom [is] the feare of the Lord: all they that obserue them, haue good vnderstanding: his praye endureth for ever.

## PSAL. CXII.

1 Hee prayeth the felicitie of them that feare God, 10 And condemneth the cursed fate of the contemners of God.

Prayse ye the Lord.

**B**lessed [is] the man, that feareth the Lord, [and] believeth greatly in his commandments.

a He meaneth that reverent feare, which is in the children of God, whic causeth them to belie onely in the worke of God.

b The Godly shall haue abundance and contentment, because their heart is satisfied in God onely.

c The faithful in all their aduersities know that all shall goe well with them: for God will be mercifull and iust.

d He denieth what is the fruit of mercede: to leaue freely and not for gain, and so to measure his doings, that he may be able to helpe where need requirerh, and not to bestow all on himselfe.

e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requirerh, and as his power is able.

2 His seede shall be mightie vpon earth: the generation of the righteous shall be blessed.

3 Riches and treasures [shall be] in his house, and his righteousness endureth for ever.

4 Vnto the righteous ariseth light in darkenesse: [he is] mercifull and full of compassion and righteous.

5 A good man [is] mercifull and lowly, [and] will measure his affaires by iudgement.

6 Surely he shall neuer be mooued: [but] the righteous shall be had in everlasting remembrance.

7 He will not be afraid of euill tidings: [for] his heart is fixed, [and] believeth in the Lord.

8 His heart is stablished: [therefore] he will not feare, until he see [his desire] vpon his enemies.

9 He hath distributed [and] giuen to the poore: his righteousness remaineth for ever: his home shall be exalted with glorie.

10 The Wicked shall see it and be angry: hee shall gnash with his teeth, and consume away: the desire of the Wicked shall perish.

f His power and prosperous estate, g The blessings of God vpon his children shall cause the wicked to die for enuie.

## PSAL. CXIII.

1 An exhortation to prayse the Lord for his prouidence, 7 In that that contrarie to the course of nature hee woorketh in his Church.

Prayse ye the Lord.

**P**raise, O ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from hence forth for ever.

3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

4 The Lord is high above all nations, [and] his glorie above the heavens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth him selfe to beholde [things] in the heauen and in the earth.

7 He raiseth the needie out of the dust, [and] lifteth by the poore out of the dung,

8 That he may set him with the princes, euē with the princes of his people.

9 He maketh the barren woman to dwell with a familie, [and] a toyfull mother of children. Praise ye the Lord.

to high honour, and giuing the barren children, he sheweth that God woorketh not onely in his Church by ordinarie means, but also by miracles.

## PSAL. CXIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preferreth his miraculoso.

**W**hen Israel went out of Egypt, [and] the house of Jacob from the barbarous people.

2 Judah was his sanctification, [and] Israel his dominion.

3 The Sea sawe it and fled: Jordan was turned backe.

4 The mountaines leaped like rammes, [and] the hills as lambs.

5 What ayled ther, O Sea, that thou fleddest: O Jordan, why wast thou turned backe?

6 He mountaines, [why] leaped ye like rammes, [and ye] hills as lambs:

7 The earth trembled at the presence of the Lord, at the presence of the God of Jaakob,

8 which turneth the rocke into waterpools, [and] the flint into a fountaine of water.

his people to be inensible, when they see his power and maiestie: c That is, caused miraculously water to come out of the rocke in moat abundance, Exod. 17, 6.

## PSAL. CXV.

1 A prayer of the faithfull appalled by idolatrous tyrants against whome they desire that God would succour them, 7 Trusting most constantly that God will preferre them in this their neede, seeing that he hath adopted and recruited them to his fauour, 18 Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a By this often repetition he stirreth vp our cold dutie to praise God, seeing his workes are so wonderfull, and that we are created for the same cause. b If Gods glorie shine through all the world, & there, of all ought to be praised, what great commendation were it to his people, among whom chiefly it shinerh, if they should not earnestly extoll his Name? c By preferring the poore to his people, among whom chiefly it shinerh, if they should not earnestly extoll his Name? d Dought them that is, caused miraculously water to come out of the rocke in moat abundance, Exod. 17, 6.



a Because God promised to deliver them, not for their sakes, but for his name, *Isa. 48. 11.*

**N**ot vnto vs, O Lord, not vnto vs, but vnto thy Name gloue the gloire, for thy louing mercie [and] for thy trueths sake.

2 Wherefore shall the heathen saye, where is now their God:

3 But our God is in heaue: he doeth whatsoeuer he will.

4 Their idoles are siluer and gold, euen the worke of mens hands.

5 They haue a mouth & speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue handes and touche not: they haue feete and walke not: neyther make they a sounde with their throte.

8 They that make them are like vnto them: so are all that trust in the.

9 O Israel, trust thou in the Lord: for he is their helpe and their chiefe.

10 O house of Aaron, trust ye in the Lord: for he is their helpe and their chiefe.

11 Ye that feare the Lord, trust in the Lord: for hee is their helper and their chiefe.

12 The Lord hath bene mindefull of vs: he will blesse, he will blesse y<sup>e</sup> house of Israel, he will blesse y<sup>e</sup> house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you & toward your children.

15 He are blessed of the Lord, which made the heauen and the earth.

16 The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that go downe into y<sup>e</sup> place of silence.

18 But we will praise the Lord from henceforth & for euer. Praise ye y<sup>e</sup> Lord.

a And therefore both will gouerne and continue all things then, k And they declare through his sufficiency, so that y<sup>e</sup> world serueth him nothing, but to them his fatherly care toward men. l Though the dead set forth some gloire, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL CXVI.

1 David being in great danger of death in the desert of Babylon, perceiving the great and inestimable loue of God toward him, magnified such great mercies, 13 And protesteth that he will be thankfull for the same.

**L**oue the Lord, because he hath heard my voyce [and] my prayres.

2 For he hath inclined his eare vnto mee, when I did call [vpon]

him] in my dayes.

3 When the thraes of death copassed me, and the griefes of the graue taught me: when I found trouble & sorowe.

4 Then I called vpon the Name of the Lord, [saying,] I beseeche thee, O Lord, deliver my soule.

5 The Lord is mercifull & righteous, and our God is full of compassion.

6 The Lord preferreth the simple: I was in miserie and he saved me.

7 Returne vnto thy rest, O my soule: for y<sup>e</sup> Lord hath bin beneficiall vnto thee.

8 Because thou hast delivered my soule from death, mine eyes fro teares, [and] my feete from falling.

9 I shall walke before the Lord in the land of the liuing.

10 I beleened, therefore did I speake: [for] I was loze troubled.

11 I was in mysfear, Al me are lyars.

12 What shall I render vnto y<sup>e</sup> Lord for all his benefites toward me:

13 I will take the cup of saluation, & call vpon the Name of the Lord.

14 I will pay my vowes vnto y<sup>e</sup> Lord, euen now in y<sup>e</sup> presence of al his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruāt, I am thy seruāt, [&] the sonne of thine handmaide: thou hast broke my bonds.

17 I will offer to thee a sacrifice of praise, & will call vpon the Name of the Lord.

18 I will pay my vowes vnto y<sup>e</sup> Lord, euen now in y<sup>e</sup> presence of al his people.

19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem.

Prayse ye the Lord.

i I perceive that God hath a care ouer his, so that he both disposeth their death, and taketh an account. k I will thank him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL CXVII.

i He exhorteth the Gentiles to praise God, because hee hath accomplished all well to them as to the Iewes, the promes of life euertalking by Iesus Christ.

**A** nations, praise yee the Lord: all yee people, praise him.

2 For his louing kindnes is great toward vs, and the trueth of the Lord endureth for euer. Praise ye the Lord.

PSAL CXVIII.

i David reieted of Saul and of the people, at the which he appointed obtained the kingdom. 4 For the time he dwelt all them, that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely set forth, who should bee of his people relected.

Praise

b That is, in euery time to take helpe, which was his, & he was in distress.

c He theweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of alie & comfort.

d A thing most unexpected before, now rest vpon the Lord: for he hath bin beneficiall toward thee.

e The Lord will preferre me, and saue my life.

f I felt all these things, & therefore was moved by faith to confesse them.

g In my great distress I thought God would not regard me, which is but lye and vanitie, yet I overcame this temptation, and felt the contrary.

h In the Lawe they be to make a sacrifice, wher they gave solemne thanks to God, and to take the cup of drinke in signe of thankfulling.

i I perceive that God hath a care ouer his, so that he both disposeth their death, and taketh an account.

k I will thank him for his benefites: for that is a iust payment, to confesse that we owe all to God.

l Though the dead set forth some gloire, yet he meaneth here, that they praise him not in his Church and Congregation.

m And therefore both will gouerne and continue all things then, k And they declare through his sufficiency, so that y<sup>e</sup> world serueth him nothing, but to them his fatherly care toward men.

n Though the dead set forth some gloire, yet he meaneth here, that they praise him not in his Church and Congregation.

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a He granteth that no pleasure is so great as to feele Gods being in our needfull, neither that any thing more directly by our loue toward him,

**L**oue the Lord, because he hath heard my voyce [and] my prayres.

2 For he hath inclined his eare vnto mee, when I did call [vpon]

him] in my dayes.

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Because  
God by crea-  
ting David  
King, shewed  
his mercie to-  
ward his affec-  
ted Church,

**P**

Rayle yee the Lorde, be-  
cause hee is good : for his  
mercie [endureth] for euer.

2 Let Israel now saye,  
That his mercie [endureth]

for euer.

3 Let the house of Aaron now saye,  
That his mercie [endureth] for euer.

4 Let them, that feare the Lorde,  
now saye, That his mercie [endureth]  
for euer.

5 I called vpon the Lorde in trouble,  
[and] the Lord heard me, [and] let  
mee [at] large.

6 The Lorde [is] with me : [there-  
fore] I will not feare what man can do  
vnto me.

7 The Lorde [is] with mee among  
them that helpe mee : therefore shall I  
see [my desire] vpon mine enemies.

8 It is better to trust in the Lorde,  
then to haue confidence [in] man.

9 It is better to trust in the Lorde,  
then to haue confidence in princes.

10 All nations haue compassed mee :  
but in the Name of the Lord shall I de-  
stroy them.

11 They haue compassed mee, yea,  
they haue compassed me : but in the  
Name of the Lorde I shall destroye  
them.

12 They came about mee like bees,  
[but] they were quenched as a fire of  
thornes : for in the Name of the Lorde  
I shall destroye them.

13 O Thou hast thrust foze at mee,  
that I might fall : but the Lorde hath  
holpen me.

14 The Lord [is] my strength and  
force : for he hath bene my deliuerance.

15 The voyce of ioye and deliuerance  
[shall be] in the tabernacles of the righ-  
teous, [saying,] The right hande of the  
Lorde hath done valiantly.

16 The right hande of the Lorde is  
exalted : the right hande of the Lorde  
hath done valiantly.

17 I shall not dye, but liue, & declare  
the workes of the Lord.

18 The Lorde hath chastened mee  
foze, but hee hath not deliuered mee to  
death.

19 Open yee vnto mee the gates of  
righteousnes, [that] I may go into the,  
[and] praise the Lord.

20 This is the gate of the Lord : the  
righteous shall enter into it.

21 I will praise thee : for thou hast  
hearde me, and hast bene my deliuerance.

22 The stone, [which] the builders  
refused, [is] the head of the corner.

23 This was the Lords doing, [and]  
it is marvellous in our eyes.

24 This is the day, [which] the Lord  
hath made : let vs reioyce & be glad in it.

25 O Lord, I pray thee, saue now : O  
Lord, I pray thee now giue prosperitie.

26 Blessed [be] hee, [that] cometh in  
the Name of the Lord : we haue bles-  
sed you out of the house of the Lord.

27 The Lord [is] mightie, and hath  
giuen vs light : binde the sacrifice with  
cordes vnto the hornes of the altar.

28 Thou art my God, and I will  
praise thee, [euen] my God : therefore  
I will exalt thee.

29 Praise ye the Lord, because he is  
good : for his mercie [endureth] for euer.

*n* Which are the Priestes and haue the charge thereof, as Adam. 6. 2. O be-  
cause he hath restored vs from darkness to light, we will offer sacrifices and  
praises vnto him.

## PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their  
lives according to his holy word. 1. 2. Also he sheweth wher-  
in the true seruice of Gods Abider is that is, when we serue him  
according to his word, and not after our owne fantasies.

## A. L. E. P. H.

**B**lessed are those that are  
vpright in their way, [and]  
walke in the lawe of the Lord.

2 Blessed are they that keepe  
his testimonies, [and] secke  
him with their whole heart.

3 Surely they worke none iniquitie,  
[but] walke in his wayes.

4 Thou hast commanded to keepe  
thy precepts diligently.

5 O that my wayes were directed  
to keepe thy statutes.

6 Then should I not bee confound-  
ed, when I haue respect vnto all thy  
commandements.

7 I will praise thee with an vpright  
heart, when I shall learne the iudge-  
ments of thy righteousness.

8 I will keepe thy statutes : forsa-  
ke me not ouerlong.

*conformable to Gods word. d* For true religion standeth in seruing God with-  
out hypocrisy. *e* That is, thy precepts, which containe perfitte righteousness.  
*f* He resolutely not to be tried by censurations, but hee fearfully to saint, if God see  
ouer not his infirmities in time.

## B. E. T. H.

9 Wherewith shall a yong man re-  
dresse his way : in taking heede [thereto]  
according to thy worde.

10 With my whole heart haue I  
sought thee : let mee not wander from  
thy commandements.

11 I haue hid thy promises in mine

heart, *word* be graven in our hearts, we shalbe more able to resist the assaults of Sa-  
tan : *thereto* the prophet desireth God to instruct him daily more & more therof.

lsa. 48. 16.  
math. 21. 42.  
act. 4. 11.  
rom. 9. 33.

1. pet. 2. 67.  
1. Thim. 3.  
sa. 1. 1.

the chief priests  
refused me to  
be King, yet  
God hath pre-

ferred me a-  
bout them all,  
1. Thim. 3.  
God hath serued

chiefly his mer-  
cie, by appoin-  
ting me King,  
and deliuering

his Church,  
1. Thim. 3.  
The people  
waite for the  
prosperitie of

Davids king-  
dome, who  
was the figure  
of Christ.

a Here they are  
not called bles-  
sed, which  
think them-

selves wise in  
their owne  
iudgement,

nor wisely  
imagine to  
themselves a  
certaine holie-

nes, but they  
whose conuer-  
sation is with-  
out hypocrisy,

b For they are  
ruled by Gods  
syntice and  
embrace no  
doctrine but  
his.

c David ac-  
knowledgeth  
his imperfec-  
tion, desiring

God to reform  
it, that his life  
may be con-

formable to Gods word. d  
For true religion standeth in seruing God with-  
out hypocrisy. e That is, thy precepts, which containe perfitte righteousness.  
f He resolutely not to be tried by censurations, but hee fearfully to saint, if God see  
ouer not his infirmities in time.

a Because  
prouis is most  
giuen to licen-  
tiousnes, bee

chiefly war-  
neth them to  
frame their  
lives betwixt to

Gods word,  
b If Gods

heart,



heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in thy way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, & consider thy wayes.

16 I will delight in thy statutes, [and] I will not forget thy worde.

G I M E L.

17 Be beneficiall vnto thy seruant, [that] I may <sup>b</sup>line and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a <sup>b</sup>stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou hast destroyed the proude: cursed are they that do erre from thy commandements.

22 Remoue from me shame and contempt: for I haue kept thy testimonies.

23 <sup>c</sup>Princes also did sit, [and] speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies [are] my delight, [and] my counsellors.

<sup>d</sup>When the powers of the world gaue false sentence against mee, thy word was a guide and counsellor to reach me what to do, & to comfort me.

D A L E H.

25 My soule cleaueth to <sup>b</sup>dust: quicken me according to thy word.

26 I haue <sup>b</sup>declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My soule melteth for heauines: raise me vp according vnto thy word.

29 Take from me the <sup>d</sup>way of lying, and grant me graciously thy Lawe.

30 I haue chosen the way of truth, [and] thy iudgements haue I layed before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou shalt enlarge mine heart.

H E.

33 Teach me, O Lord, thy way of thy statutes, & I will keepe it vnto the end.

34 Give me vnderstanding, & I will God teach him oft times, and leave him forwarde.

keepe thy Lawe: yea, I will keepe it with my whole <sup>b</sup>heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy testimonies, and not to <sup>c</sup>conetoulines.

37 Turne abay mine eyes fro regarding vanitie, & quicken me in thy way.

38 Stablish thy promises to thy seruant, because he feareth thee.

39 Take abay my rebuke that I feare: for thy iudgements [are] good.

40 Behold, I desire thy commandements: quicken me in thy righteoulines, gracious word.

V A V.

41 And let thy louing kindnes come vnto me, O Lord, [and] thy saluatio according to thy promises.

42 So shal I make answer vnto my blasphemers: for I trust in thy word.

43 And take not the worde of truth vnto my mouth: for I wayte for thy iudgements.

44 So shal I alway keepe thy law for euer and euer.

45 And I will walke at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before kings, & will not be ashamed.

47 And my delight shall be in thy commandements, which I haue loued.

48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, & I will meditate in thy statutes.

<sup>d</sup>He feareth that the children of God ought not to suffer their fathers gloire to bee obscured by the vaine yonge of Princes.

Z A I N.

49 Remember the promises made to thy seruant, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promises hath quickened me.

51 The proude haue had mee exceedingly in derision: yet I haue I not declined from thy Law.

52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.

53 Feare is come vpon mee for the wicked, that forsake thy Lawe.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembered thy Name, O Lord, in the night, & haue kept thy law.

56 This I had because I kept thy precepts.

against the wicked. <sup>e</sup>In the course of this life and sojournall exile, & when other sleepe. <sup>f</sup>That is, all these benedictions.

C E T H.

<sup>c</sup> The pious pher worth not boaste of his vertues, but secretly forth an example for others to follow Gods wayes and leave worldly vanities.

<sup>a</sup> He feareth that hee ought not to desire to line but to serue God, and that hee cannot serue him aright, except he open our eyes & minde. <sup>b</sup> Desiring mans life in this world is but a passage, what should become of him, if thy word were not his guide? <sup>c</sup> In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy reme.

<sup>d</sup> When the powers of the world gaue false sentence against mee, thy word was a guide and counsellor to reach me what to do, & to comfort me.

<sup>a</sup> That is, it is almost thought to the graue, and without thy word I am not line.

<sup>b</sup> I haue confessed mine offences, and now depend wholly on thee. <sup>c</sup> If God did not maintaine us by his word, our life would drop away like water. <sup>d</sup> Instruct me in thy wayes, whereby my minde may be purged from vanitie, and taught to obey thy will. <sup>e</sup> By this he feareth that we can neither choose good, cleane to Gods word, nor run forward in his way, except he make our heartes large to receiue his grace, and willing to obey.

<sup>a</sup> He feareth that he cannot follow on to the end, except God teach him oft times, and leave him forwarde.

<sup>b</sup> Not only in outward conversation, but also with inward affection. <sup>c</sup> Whereby meaning all other vices, because that conetoulines is the roote of all euill. <sup>d</sup> Meaning, at his times. <sup>e</sup> Let me not fall to thy dishonour, but let mine heart still desire in thy gracious word. <sup>f</sup> Quick me strength to continue in the waye vnto the ende.

<sup>a</sup> He feareth that Gods mercie and loue is the first cause of our saluation. <sup>b</sup> By trusting in Gods word be assuredly himselfe to be able to confute the flauours of his aduersaries. <sup>c</sup> They, that simply walke after Gods word, haue no lets to mislead them, whereas they, that doe contrarie, are euer in nets & snares. <sup>d</sup> He feareth that the children of God ought not to suffer their fathers gloire to bee obscured by the vaine yonge of Princes.

<sup>a</sup> Though he seeke Gods hande still to lie vpon him, yet he retheth on his promises and comforteth himselfe therein. <sup>b</sup> Meaning, the wicked, which contemne Gods word, & treade his religion vnder foote. <sup>c</sup> That is, the examples, whereby thou declarst thy selfe to bee iudge of the world. <sup>d</sup> That is, a vehement zeale to thy gloire, and indignation against the wicked. <sup>e</sup> In the course of this life and sojournall exile, & when other sleepe. <sup>f</sup> That is, all these benedictions.



CHETH.

a I am pers-  
suaded that to  
keepe thy Law  
is an heritage  
and great  
gaime for me.  
b He sweeth  
that none can  
imbrace the  
woyde of God,  
except hee con-  
sider his owne  
imperfections  
and wayes.  
c They have  
gone about to  
vaite me into  
their company,  
d For onely  
in mutual con-  
fess, but also  
with aide and  
succour.  
e For the  
knowledge of  
Gods word is  
a singular token of his fauour.

57 O Lord, [that art] my<sup>a</sup> portion, I  
haue determined to keepe thy wordes.  
58 I made my supplicatio in thy pre-  
sence with my whole heart: bee merci-  
full vnto me according to thy promise.  
59 I haue considered my<sup>b</sup> wayes, &  
turned my fecte into thy testimonies.  
60 I made haste and delayed not to  
keepe thy commandements.  
61 The bandes of the wicked haue  
robbed me: [but] I haue not forgotten  
thy Lawe.  
62 At midnight will I rise to giue  
thanks vnto thee, because of thy righ-  
teous iudgements.  
63 I am<sup>c</sup> a companion of all them that  
feare thee, and keepe thy precepts.  
64 The earth, O Lord, is full of thy  
mercie: teach me thy statutes.

TETH.

a Having pro-  
uen by experi-  
ence that God  
was true in his  
promises, he de-  
sireth that he  
would increase  
in him know-  
ledge & iudge-  
ment.  
b So Jeremie  
saith, that be-  
fore the Loyde  
touched him,  
he was like a  
rafte vntamed:  
so that the vte  
of Gods words  
is to call vs  
home to God.  
c Their heart  
is indurate and  
hardened, pus-  
ted up with  
prosperitie and  
vaime estima-  
tion of them-  
selues.  
d Hee confesseth  
that before that  
he was chastened,  
hee was rebellious,  
as man  
by nature is.

65 O Lord, thou hast delt<sup>a</sup> graciously  
with thy seruant according vnto thy  
wordes.  
66 Teache me good iudgement and  
knowledge: for I haue beleued thy co-  
mandements.  
67 Before I was<sup>b</sup> afflicted, I went  
astray: but now I keepe thy word.  
68 Thou art good & gracious: teach  
me thy statutes.  
69 The proude haue imagined a lye  
against me: [but] I will keepe thy pre-  
cepts with my whole heart.  
70 Their heart is fat as greale: [but]  
my delite is in thy Lawe.  
71 It is<sup>c</sup> good for mee that I haue  
bene afflicted, that I may learne thy  
statutes.  
72 The Law of thy mouth is better  
vnto mee, then thousandes of golde and  
silver.

I O D.

a Because god  
leaueth not  
his worke, that  
he hath begun,  
he desireth a  
newe grace:  
that is, that he  
would continue  
his mercies.  
b When God  
blesseth his  
grace toward  
any, hee dispo-  
sith to others  
that hee forgiueth  
not them that  
trust in him.  
c Ebr. in truth,

73 Thine handes haue<sup>a</sup> made me &  
facioned mee: giue mee vnderstanding  
[therefore,] that I may learne thy co-  
mandements.  
74 So they that<sup>b</sup> feare thee, seeing  
me shall reioyce, because I haue trusted  
in thy word.  
75 I know, O Lord, that thy iudge-  
ments are<sup>c</sup> right, and that thou hast af-  
flicted me<sup>d</sup> iustly.  
76 I pray thee that thy mercie may  
comfort me according to thy promises vnto  
thy seruant.  
77 Let thy tender mercies come vnto

to me, that I may<sup>e</sup> liue: for thy Lawe  
[is] my delite.

78 Let the proude bee ashamed: for  
they haue dealt wickedly: and falsly  
with mee: [but] I meditate in thy pre-  
cepts.

79 Let such as feare thee<sup>a</sup> turne vnto  
me, and they that know thy testimo-  
nies.

80 Let mine heart be bynight in thy  
statutes, that I be not ashamed.

CAPH.

81 My soule<sup>a</sup> fainteth for thy salua-  
tion: [yet] I waite for thy word.

82 Mine eyes faile for thy promises,  
saying, when wilt thou comfort me?

83 For I am like a bottel in smoke:  
[yet] do I not forget thy statutes.

84 How many are the dayes of thy  
seruant: when wilt thou execute iudge-  
ment on them that persecute me?

85 The proude haue<sup>a</sup> digged pits for  
me, which is not after thy Lawe.

86 All thy commandements are<sup>b</sup> true:  
they persecute me falsly: helpe me.

87 They had almost consumed<sup>c</sup> me  
vpon the earth: but I forooke not thy  
precepts.

88 Quickne me according to thy lo-  
uing kindnesse: so shall I keepe the te-  
stimonie of thy mouth.

unlouthy persecute them. f Finding no helpe in earth, hee lifteth up his eyes to  
heauen.

LAMED.

89 O Lord, thy worde endureth for<sup>a</sup>  
euer in heauen.

90 Thy truth<sup>b</sup> [is] from generation  
to generation: thou hast layde the foun-  
dation of the earth, and it abideth.

91 They<sup>c</sup> continue [euen] to this day  
by thine ordinances: for all [are] thy ser-  
uantes.

92 Except thy Law had bene my de-  
lite, I shoude now be perished in  
mine affliction.

93 I will neuer forget thy precepts:  
for by them thou hast quickened me.

94 I am<sup>a</sup> thine, saue me: for I haue  
sought thy precepts.

95 The wicked haue wayted for me  
to destroy me: [but] I will consider thy  
testimonies.

96 I haue seene an ende of all per-  
fection: [but] thy commandement [is]  
exceeding large.

vnderstande his worde. d There is nothing so perfect in earth, but it hath an  
ende: onely Gods worde lasteth for euer.

MEM.

97 Oh how loue I thy Law! it is a<sup>a</sup> he sweeth  
my meditation continually. that we can not  
loue Gods

word, except we exercise our selues therein and practise it.



98 By thy commandementes thou hast made me wisser then mine enemies: for they are euer with me.

b Whosouer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne muche wisdome, when they that practise it, and are men of experience.

99 I haue had more vnderstanding then all my teachers: for thy testimonies [are] my meditation.

100 I vnderstande more then they the ancient, because I kept thy precepts.

101 I haue refrayned my feete from euery euill way, that I myght keepe thy word.

102 I haue not declined fro thy iudgements: for thou didest teach me.

103 Howe sweet are thy promises vnto my mouth: yea, more then honie vnto my mouth.

c So when of our felices we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

104 By thy preceptes I haue gotten vnderstanding: therefore I hate all the wayes of falschode.

N V N.

105 Thy worde [is] a lantern vnto my feete, and a light vnto my path.

106 I haue vborne & wil performe it, that I wil keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseeche thee accept thy free offerings of my mouth, & teach me thy iudgements.

109 My soule is continually in mine hand: yet do I not forget thy Lawe.

110 The Wicked haue layde a snare for me: but I shaued not from thy precepts.

111 Thy testimonies haue I taken [as] an heritage for euer: for they are the top of mine heate.

112 I haue applied mine heart to fulfill thy statutes alway, [euen] vnto the ende.

I esteemed no worldly things, but made thy worde mine inheritance.

S A M E C H.

113 I hate vaine inuentions: but thy Lawe do I loue.

114 Thou art my refuge and shielde, [and] I trust in thy word.

115 Away from me, ye wicked: for I wil keepe thy commandementes of my God.

116 Stablish me according to thy promises, that I may liue, & disappoynt mee not of mine hope.

117 Stay thou me, & I shal be safe, & I wil delite continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their deceit [is] vaine.

d The crafty practises of them y cōsume the lawe, shal be brought to nought.

119 Thou hast taken away all wicked of the earth [like] dross: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, & I am afrade of thy iudgements. obediēce, but cause mee to feare, considering mine owne wickednes, which feare causeth repentance.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressors.

122 And where for thy seruant in that, which is good, [and] let not the proude oppress me.

123 Mine eyes haue sayled [in] waiting for thy saluation, and for thy iust promises.

124 Deale with thy seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee therefore vnderstanding, that I may knowe thy testimonies.

126 It is time for thee Lord to worke: [for] they haue destroyed thy Lawe.

127 Therefore loue I thy commandementes aboue golde, yea, aboue most fine golde.

128 Therefore I esteeme all thy precepts most iust, & hate all false wayes.

sende remeio. d That is, what soeuer is distant from the puritie of thy word.

P E.

129 Thy testimonies [are] wonderful: therefore doeth my soule keepe them.

130 The entrance into thy wordes sheweth light, [and] giueth vnderstanding to the simple.

131 I opened my mouth and panted, because I loued thy commandementes.

132 Look vpon me and be mercifull vnto me, as thou blest to doe vnto those that loue thy Name.

133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I wil keepe thy precepts.

135 Shew light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush out with riuers of water, because they keepe not thy Lawe.

T S A D D I.

137 Righteous art thou, O Lord, and iust [are] thy iudgements.

138 Thou hast commaunded iustice by thy testimonies & trueth especially.

ous, except wee liue by righte and trueth, as hee hath commaunded.

e Which infecteth thy people, as hee doeth the metall.

f Thy wordes meane do not onely teach me

a But thy sette beridder must enemies & me, as if thou were my pledge.

b De basitatem non erat in eis. Gods seruante, but hereby puttest God in minde, that as hee made him his by his grace, so hee would continue his fauour towards him.

c The Word sheweth that when the wicked haue brought all things to confusion, and Gods word is better than any temptation, then is it Gods time to speake and to worke.

a Containing high and secret mysteries, so that I am amazed with admiration and reuerence.

b The simple words, that shew the statutes to God, haue their eyes opened, and their mindes illuminated so that they begin to reade Gods word.

c Thy zeale towards thy word was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word commended.

e We can not confesse God to be righteous



Psal. 69. iohn  
2. 17.

b Godde hath  
meane to be  
faint, but thy  
word is perfec-  
tion is selfe.  
c This is the  
true troall, to  
pursue God in  
prouestie.

d So that the  
life of man  
without the  
knowledge of  
God is death.

a He that hath  
his affec-  
tions and  
wishes bent  
to Godward  
for to have  
help in his  
dangers.

b One was  
more earnest  
in the studie  
of Gods word,  
then they that  
kept the word  
wherein their  
charge.  
c Or, custome.  
d He that  
knoweth the  
nature of the  
wicked to be  
to persecute  
against their  
conscience.

d His faith is  
grounded vpon  
Gods word,  
that he would  
euer be at hande  
when his children  
be oppressed.

a For without  
Gods promises  
there is no  
hope of deli-  
uerance.

b Decrying to  
the promises  
made in the  
Law, which  
because the  
wicked lacke,  
they can have  
no hope of sal-  
uation.

c His zeale  
consumed me,  
when I sawe  
their malice  
and contempt  
of thy glory.

d It is a sure  
signe of our  
adoption, when  
we loue the  
lawe of God.

139 My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.

140 Thy word is proued most pure, and thy seruant loueth it.

141 I am small and despised: yet do I not forget thy precepts.

142 Thy righteousness is an euermourning righteousness, and thy Lawe is truth.

143 Trouble and anguish are come vpon me: yet are thy commandments my delight.

144 The righteousness of thy testimonies is euermourning: graunt me vnderstanding, and I shall liue.

K O P H.

145 I haue cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I presented the morning light, and cryed: for I waited on thy word.

148 Mine eyes prevent the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy iudgement.

150 They drabe neere, that followe after malice, and are farre from thy Lawe.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I haue knowen long since by thy testimonies, that thou hast established them for euer.

R E S H.

153 Beholde mine affliction, and deliuer mee: for I haue not forgotten thy Lawe.

154 Plead my cause, and deliuer me: quicken me according vnto thy word.

155 Salvation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken mee according to thy iudgements.

157 My persecutors and mine oppressors are many: yet doe I not sharme from thy testimonies.

158 I saue the transgressours and was grieved, because they kept not thy word.

159 Consider, O Lord, howe I

thy precepts: quicken me according to thy louing kindnesse.

160 The beginning of thy word is truth, and all the iudgements of thy righteousness endure: for euer.

S C H I N.

161 Princes haue persecuted me without cause, but mine heart stood in awe of thy wordes.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falsehood and abhorre it, but thy Lawe do I loue.

164 Seuen times a day do I prayse thee, because of thy righteous iudgements.

165 They that loue thy Lawe, shall haue great prosperitie, & they shall haue none hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commandments.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: for all my wayes are before thee.

but see thee alwayes before mine eyes, as the iudge of my doings.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promises.

171 My lips shall speake praise, when thou hast taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandments are righteous.

173 Let thine hande helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Lawe is my delight.

175 Let my soule liue, & it shall praise thee, & thy iudgements shall helpe me.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.

P S A L. CXX.

The prayer of Dauid being vexed by false reports of Shulls slauers. 5 And therefore he lamenteth his long abode among those infidels, 7 Whose were given to all kindes of wickednes and contention.

A song of degrees.

Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and

God ought to reioyce, when they suffer for righteousness sake: yet it is a great grieue to the flesh to heare cull for well doing.

a Since thou  
first promised,  
euen to the end  
of the dayings  
are true.

a The threats  
and per-  
secutions of  
villains could  
not cause me  
to shrink to  
confesse thee,  
whom I more  
fear then  
men.  
b That is, often  
and sundry  
times.  
c For their con-  
science as-  
sured them, that  
they were  
free, when as  
they that loue  
not thee, haue  
the contrary.

d He that hath  
his heart  
fast, shall  
not be  
moued, for he  
can  
not be  
moued.  
e I had no  
place of men,  
but thou art  
my refuge.

a As thou hast  
promised to be  
the scolem  
of the  
righteous,  
therefore  
they shall  
not be  
shaken.

b The word  
signifieth  
to loue  
continually.  
c All his pray-  
er, and desire  
is, to profit  
in the  
word of  
God.

d That is, thy  
prouident care  
ouer me, and  
whereby  
thou wilt iudge  
mine enemies.  
e Being  
drawn to and  
from by mine  
enemies, and  
having no place  
to rest in.

a That is, of  
lifting up by  
the time and  
rising in sin-  
gling.  
b Albeit the  
children of  
God ought to  
reioyce, yet  
it is a great  
grieue to the  
flesh to heare  
cull for well  
doing.

from



c He assured himselfe that God would turne their craft to their owne destruction.

d He sheweth that there is nothing so sharpe pence, nor so hot to set on fire as a slanderous tongue.

e These were people of straits, which came of Sapher, Gen. 10. 2.

f That is, of the 3. kindnes.

g He declarerth what he meaneth by Sapher, a Reuer to wit, the 3. kindnes, which had degenerated from their godly fathers, and hated and contended against the faithfull.

from a deceitfull tongue.  
3 What doeth thy deceitfull tongue bring vnto thee: or what doeth it auail thee:

4 [It is as] the sharpe arrowes of a mightie man, and [as] the coles of winter.

5 Who is to me that I remaine in Getheth, a dwell in the tents of Bedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke peace, when I speake thereof, they are bent to warre.

8 He declarerth what he meaneth by Getheth, a Reuer to wit, the 3. kindnes, which had degenerated from their godly fathers, and hated and contended against the faithfull.

## PSAL. CXXI.

a This Psalm teacheth that the faithfull ought onely to looke for helpe God, 7 Who onely doeth mainteine, preserve and prosper his Church.

**I** will lift vp mine eyes vnto the mountaines, from whence mine helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 He wil not suffer thy foote to slippe: for he keepeth thee, wil not slumber.

4 Beholde, hee that keepeth Israel, wil neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadowe at thy right hand.

6 The sunne shall not smite thee by day, nor the moone by night.

7 The Lord shall preserve thee from all euill: he shall keepe thy soule.

8 The Lord shall preserve thy going out, and thy coming in fro hence forth and for euer.

10. above the mountaines, meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.

a He accuseth mans ingratitude, which came depend on Gods power.

b He sheweth that Gods providence not onely warreth our his Church in general, but also ouer every member thereof.

c Preserue heat my colde, not any incommode.

d Whatsoeuer thou dost enterprise, shall haue good successe.

## PSAL. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his kee in Zion, 5 For the which he greatly thinks, 8 And prayeth for the prosperitie of the Church.

**I** reioyced, when they said to mee, Wee will goe into the house of the Lord.

2 Our feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is compact together in the feise.

4 Whereunto the tribes, [euen] the tribes of the Lord go by according to the testimonie to Israel, to praise the name of the Lord.

5 For there are thrones set for iudgement, the consope, and loue that was betwene the citizens, 4 All the tribes according to Gods countant shall come and pray there.

1. Chron. 29. 9. a He reioyceth that God had appointed a place, where the Church should still remaine.

b Ittich were wont to wander to and fro, as the sheke remoued.

c By the artificiall coping and beautie of the houses, he meaneth the consope, and loue that was betwene the citizens.

d All the tribes according to Gods countant shall come and pray there.

ment, [euen] the thrones of the house of David.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy wailes, and prosperitie within thy palaces.

8 For my brethren and neighbours sakes I wil with thee now prosperitie.

9 Because of the house of the Lord our God, I wil procure thy wealth.

10 Not onely for mine owne sake, but for all the faithfull.

## PSAL. CXXIII.

a Prayer of the faithfull, which were afflicted either in Babylon or under Antiochus by the wicked workings and contrivances of God.

**L**ift vp mine eyes to thee, O dwellest in the heauens:

2 Behold, as eyes of servants looke vnto the hands of their masters, [and] as the eyes of a maide vnto the hand of her mistresse: so our eyes waite vpon the Lord our God vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we haue suffered too much contempt.

4 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

5 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

6 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

7 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

8 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

9 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

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14 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

15 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

16 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

17 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

18 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

19 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

20 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

21 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

22 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

23 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

24 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

25 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

26 Our soule is filled too full of mocking of the wicked, [and] of the despitefulness of the proude.

e In whose house God placed the throne of his throne, and made it a figure of Christs kingdom.

f The favour of God prospereth the body with in and with out.

g Not onely for mine owne sake, but for all the faithfull.

a A long of degrees.

b He compares the condition of the godly to seruants that are vnto the gods.

c He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

d He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

e He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

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s He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

t He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

u He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

v He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

w He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

x He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

y He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

z He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

aa He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.

ab He declares that when the faithfull are full, that they can no more endure the opprobriations, and scornings of the wicked, there is alway helpe aboue, if with hunger they call for it.



A song of degrees.

**T**hey trust in the Lord, [shall be as mount Zion, which] can not bee removed, [but] remaineth for ever.

2 As the mountaines [are] about Ierusalem: so [is] the Lord about his people from henceforth and for ever.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hande vnto wickednesse.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, [they shall the Lord leade vnto the workers of iniquitie: [but] peace [shalbe] vpon Israel.

PSAL CXXVII.

1 This Psalm was made after the returne of the people from Babylon, and the word that he meant of their deliverance was wonderfull after the seuerie penes of captiuitie forspoken by Ieremie chap. 25, 12 & 19, 10.

A song of degrees of Psalm of David.

**W**hen the Lord brought againe the captiuitie of Zion, wee were like them that dreame.

2 Then was our mouth filled with laughter, & our tongue with joy: then sayde they among the heathen: The Lord hath done great things for them.

3 The Lord hath done great things for vs, [whereof] we reioyce.

4 O Lord, bring againe our captiuitie, as the riuers in the South.

5 They that sow in tears, shall reape in ioy.

6 They went weeping & caried precious seede: [but] they shall returne with ioy and bring their sheaues.

PSAL CXXVII.

1 He knoweth that the whole estate of the world, hath domesticall and politicall flammes by Gods mere prouidence & blessing, 2 And that to haue children well murdered is an especiall grace and gift of God.

A song of degrees of Psalm of Salomon.

**K**eep the Lord buyde the house, they labour in bayne that build it: except the Lord keepe the citie, [keeper] watcheth in bayne.

2 It is in bayne for you to rise early, [and] to lye downe late, [and] eate the bread of sorrowe: [but] hee will surely

eat his labour, or euen with griefe of minde.

surely giue rest to his beloued.

3 Behold, children are the inheritance of the Lord, [and] the fruite of wombe [his] reward.

4 As are the arrowes in the hande of the strong man: so [are] the children of youth.

5 Blessed [is] the man, that hath his quiver full of them: [for] they shall not bee ashamed, when they speake with [their] enemies in the gate.

g Such children shall bee able to stoppe their aduersaries mouthes, when they godly life to maliciously accused before Iudges.

PSAL CXXVIII.

1 He knoweth that blisfullnesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

**B**lessed [is] every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine handes, thou shalt be blessed, and it shall be well with thee.

3 Thy wife [shalbe] as the fruitefull vine on the sides of thine house, [and] thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall bless thee, & thou shalt see the wealth of Ierusalem all the dayes of thy life.

6 Pea, thou shalt see thy childrens children, [and] peace vpon Israel.

crease of children, he promitteth to enrich the faithful with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporal things shalbe graunted. e For except God blessed his Church publicly, this priuate blessing were nothing.

PSAL CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be delivered, 6 And the enemies for all their glorious theyre, shall suddenly be destroyed.

A song of degrees.

**T**hey haue often times afflicted me from my youth [may] Israel noibe say

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowes plowed vpon my backe, [and] made long furrowes.

4 [But] the righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backeward.

6 They [shalbe] as the grasse on the house toppes, which withereth afore it cometh forth.

7 The enemies that lift themselves most high, and as it were approach nere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie.

e Not tempting them to labour, but making their labours comfortable, and as it were a rest. f That is, increased with strength and verities from God: for these are signes of Gods blessings, and not the number.

a God appoynteth not our life, except it be righteous, according to his word. b The woman flourisheth in the happy, which live in wealth and idleness: but the holy Ghost appoynteth them self, that live of the meane profit of their labours. c Because Gods fauour, appereth in none outward thing more than in increase of children.

d Because of the spirituall blessing, which God hath made to his Church, these temporal things shalbe graunted. e For except God blessed his Church publicly, this priuate blessing were nothing.

a The Church noibe as afflicted ought to remember, howe her condition hath ruer bene such from the beginning: to be molested most grievously by the wicked, yet in time it hath euer bene delivered.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oren out of the plowes. c The enemies that lift themselves most high, and as it were approach nere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie.



7 Whereof the mouer filleth not his hand, neither the glaiuer his lap:  
8 Neither they, which go by, say, The blessing of the Lord be vpon you, or, we blesse you in y<sup>e</sup> name of y<sup>e</sup> Lord.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries do cry vnto God, and are heard. 2 They confesse their finnes and flee vnto Gods mercie.

A song of degrees.

**U**nto the deepe places haue I called vnto thee, O Lord.  
2 Lord, heare my voyce: let thine eares attende to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord: who shall stand:  
4 But mercie is with thee, that thou mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his worde.

6 My soule [waiteth] on the Lord more the the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord [is] mercy, & with him [is] great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and grieuie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they should do.

A song of degrees of Psalm of Dauid.

**L**ord, mine heart is not haughty, neither are mine eyes lofty, neither haue I walked in great matters: & hid fro me.

2 Surely I haue behaued my selfe, like one waied from his mother, & kept silence: I am in my selfe as one that is wayned.

3 Let Israel wait on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull, grounding on Gods promises made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foretolden, Deut. 12.5.

A song of degrees.

**R**emember Dauid with all his affliction.

2 Who swaie vnto y<sup>e</sup> Lord, [and] bowed vnto the mightie God of Iacob, saying,

3 I will not enter into the tabernacle of mine house, nor come vpon my palace, or, bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Until I finde out a place for the Lord, an habitation for the mightie God of Iacob.

6 Lo, we heard of it in Ephraim, [and] found it in the fieldes of the forest.

7 We will enter into his Tabernacles, [to] worship before his footstool.

8 Arise, O Lord, [to come] into thy rest, thou, & the Arke of thy strength.

9 Let thy priests be clothed w<sup>th</sup> righteousness, and let thy Saints reioyce.

10 For thy seruant Dauides sake refuse not the face of thine Anointed.

11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke fro it, saying, Of the fruite of thy body wilt I set vpon thy throne.

12 If thy sonnes keepe my covenant, and my testinomes, that I shall teache them, their sonnes also shall sitte vpon thy throne for euer.

13 For the Lord hath chosen Zion, [and] loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delite therein.

15 I will surely blesse her vitales, [to] will satisfie her poore with bread,

16 And will clothe her priests with saluation, and her Saints shall shoute for ioye.

17 There will I make the home of Dauid to dwell: [for] I haue ordeyned a light for mine Anointed.

18 His enemies will I clothe w<sup>th</sup> shame, but on him his crowne shall flourish.

19 His enemies will I clothe w<sup>th</sup> shame, but on him his crowne shall flourish.

PSAL. CXXXIII.

1 This Psalm containeth the commendation of brotherly loue among the seruants of God.

A song of degrees of Psalm of Dauid.

**B**ehold, how good and howe comely a thing it is, brethren to dwell euen together.

2 [It is] like to the precious ointment vpon the head, that runneth downe vpon the beard, [euen] vnto Aarons beard, which went downe on the border of his garments:

3 [And] as the dewe of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing, and life for euer.

4 The oymnt was a figure of the graces, which came from Christ the heauy vnto his Church. 5 y<sup>e</sup> Hermon and Zion he meantly the plentifull country about Ierusalem. 6 Where there is such congoie.

DD. III.

PSAL.

a That is the wicked shall perish & none shall passe for them.

a Being in great distress and sorrowe.

b He declared that he cannot be iust before God, but by forgiveness of finnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercie of God doth appertaine: to Israel, that is, to the Church, and not to the reprobate.

e He setteth forth his great humilitie, as an example to all rulers and gouernours.

f Which part the measure and limits of his vocation.

g He was void of ambition and wicked desires.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which part the measure and limits of his vocation.

c He was void of ambition and wicked desires.

d He setteth forth his great humilitie, as an example to all rulers and gouernours.

e Which part the measure and limits of his vocation.

f He was void of ambition and wicked desires.

g He setteth forth his great humilitie, as an example to all rulers and gouernours.

h Which part the measure and limits of his vocation.

i He was void of ambition and wicked desires.

j He setteth forth his great humilitie, as an example to all rulers and gouernours.

k Which part the measure and limits of his vocation.

l He was void of ambition and wicked desires.

That is, the Arke, which was a signe of Gods appeerance.

The common house was that of the house of David.

Ephraim: that is, in Beth-lehem a plentiful place.

But after we persecuted that thou wouldest place it in Ierusalem, which was barren as a foyell and compassed aboute only w<sup>th</sup> hills.

That is, Ierusalem, because that afterwarde his Arke should remoue thence other place.

Let the effect of thy grace both appeare in the priestes and in the people.

As thou hast made promises to Dauid, so continue it to his posteritie, that he should keepe thy lawes.

Because thou cannot be accused but in Christ, it followeth that the promises were spiritual.

Opening, for his owne sake, and not for the plentifulnes of the place: for he promitteth to blesse it, declaring that it was barren.

That is, with my protection, whereby they shalbe safe.

Though his force for a time seemed to be broken, yet he promitteth to restore it.

Because the greater part were against Dauid, though some fauoured him, yet when he was established King, at length they repented all together like hypocrites.

There were therefore by their similitude the commendation of brotherly loue.

For he sheweth by these similitudes the commendation of brotherly loue.

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P S A L M. CXXXIII.  
1 Do earnestly the kings watching in the temple, so people  
the Leites.

A song of degrees.

**B**ehold, praise ye the  $\mathcal{L}$  ord, all  
ye servants of the  $\mathcal{L}$  ord, ye  
that by night stand in the  
house of the  $\mathcal{L}$  ord.

2  $\mathcal{L}$  ord by your hands to  
the Sanctuary, and praise the  $\mathcal{L}$  ord.

3  $\mathcal{L}$  ord, that hath made heav'n  
and earth, bless them out of Zion.

4 And ye that stand at the watch, bless them out of Zion, ye that stand at the watch, bless them out of Zion, ye that stand at the watch, bless them out of Zion.

P S A L M. CXXXV.

1 Do earnestly all the faithful, of what estate forever they be, to  
praise God for his marvellous works. 12 And specially  
for his great praise his people, whom he hath declared  
his marvellous, 13 And the communion of all believers and their  
fathers.

Praise ye the Lord.

**P**raise the name of the  $\mathcal{L}$  ord:  
ye servants of the  $\mathcal{L}$  ord:  
2 Ye that stand in the house  
of the house of our God,

3 Praise ye the  $\mathcal{L}$  ord, for the  $\mathcal{L}$  ord is  
good: sing praises unto his name: for it  
is a comfort to them.

4 For ye  $\mathcal{L}$  ord hath chosen Jacob to  
himself, (ye) selected for his first creature,  
and that our  $\mathcal{L}$  ord is above all gods,

5 And that our  $\mathcal{L}$  ord is above all gods,  
6 And that our  $\mathcal{L}$  ord is above all gods,

7 And that our  $\mathcal{L}$  ord is above all gods,  
8 And that our  $\mathcal{L}$  ord is above all gods,

9 And that our  $\mathcal{L}$  ord is above all gods,  
10 And that our  $\mathcal{L}$  ord is above all gods,

11 And that our  $\mathcal{L}$  ord is above all gods,  
12 And that our  $\mathcal{L}$  ord is above all gods,

13 And that our  $\mathcal{L}$  ord is above all gods,  
14 And that our  $\mathcal{L}$  ord is above all gods,

15 And that our  $\mathcal{L}$  ord is above all gods,  
16 And that our  $\mathcal{L}$  ord is above all gods,

17 And that our  $\mathcal{L}$  ord is above all gods,  
18 And that our  $\mathcal{L}$  ord is above all gods,

19 And that our  $\mathcal{L}$  ord is above all gods,  
20 And that our  $\mathcal{L}$  ord is above all gods,

21 And that our  $\mathcal{L}$  ord is above all gods,  
22 And that our  $\mathcal{L}$  ord is above all gods,

23 And that our  $\mathcal{L}$  ord is above all gods,  
24 And that our  $\mathcal{L}$  ord is above all gods,

25 And that our  $\mathcal{L}$  ord is above all gods,  
26 And that our  $\mathcal{L}$  ord is above all gods,

27 And that our  $\mathcal{L}$  ord is above all gods,  
28 And that our  $\mathcal{L}$  ord is above all gods,

16 They have a month, & speak not:  
they have eyes and see not.  
17 They have ears and hear not,  
there is there and death in their mouth.  
18 They that make the, are the unto  
them: to see all that are in them.  
19 Praise ye  $\mathcal{L}$  ord, ye house of Israel:  
praise the  $\mathcal{L}$  ord, ye house of Aaron.  
20 Praise the  $\mathcal{L}$  ord, ye house of  $\mathcal{L}$  ord:  
ye that fear the  $\mathcal{L}$  ord, praise ye  $\mathcal{L}$  ord.  
21 Praise be the  $\mathcal{L}$  ord out of Zion,  
which dwelleth in Jerusalem, praise  
ye the  $\mathcal{L}$  ord.

P S A L M. CXXXVI.

1 A most earnest exhortation to give thanks unto God for the  
creation and government of all things, which flourish in the  
firmament that be given by all of the mercies hereafter.

**P**raise ye the  $\mathcal{L}$  ord, because  
he is good: for his mercy endureth  
forever.

2 Praise ye  $\mathcal{L}$  ord of gods:  
for his mercy endureth forever.

3 Praise ye the  $\mathcal{L}$  ord of lords: for his  
mercy endureth forever.

4 Praise ye the  $\mathcal{L}$  ord of great waters:  
for his mercy endureth forever.

5 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

6 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

7 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

8 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

9 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

10 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

11 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

12 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

13 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

14 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

15 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

16 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

17 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

18 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

19 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

20 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

21 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

22 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

23 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

24 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

25 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

26 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

27 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

28 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

29 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

30 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

31 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

32 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

33 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

34 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

35 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

36 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

37 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

38 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

39 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

40 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

41 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

42 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.

43 Praise ye the  $\mathcal{L}$  ord of the earth:  
for his mercy endureth forever.



g In our great affliction and flauerie, when we looke for nothing lesse then to haue had any succour.

h Seeing that God pouerish, euen for the deailes much more harsh he care ouer vs.

i Seeing that all ages haue had most plaine testimonies of Gods benedictions.

mercie [endureth] for euer:

21 And gaue their lande for an heritage: for his mercie [endureth] for euer:

22 [Euen] an heritage vnto Israel his seruant: for his mercie [endureth] for euer:

23 Which remembred vs in our bale estate: for his mercie [endureth] for euer:

24 And hath rescued vs from our oppressours: for his mercie [endureth] for euer:

25 Which giueth foode to al<sup>b</sup> flesh: for his mercie [endureth] for euer.

26 Praise ye the God of heauen: for his mercie [endureth] for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorowe of heart: the which grieue the Children due to little paine, 3 That they rather increase the same dayes with tauntes, reproches and blasphemies against God. 7 Wherefore the Israelites beseech God, first to punish the Edomites, who persecuted the Babylonians against them, 8 And moued by the spirit of God, prophesie the destruction of Babylon, where they were banished for 70. annuall.

**B**lessed be they that weep, and there we wept, while we remembred Zion.

2 We hanged our harpes vpon the willowes in <sup>b</sup> mud-

des<sup>b</sup> thereof.

3 Then they that led vs captiues, required of vs songs and mirth, when we had hanged by<sup>c</sup> our harpes, saying, Sing vs<sup>c</sup> one of the songs of Zion.

4 How hath we lining, said we, a song of the Lord in a strang land:

5 If I forget thee, O Ierusalem, let my right hand forget<sup>d</sup> to play.

6 If I do not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem to my<sup>e</sup> chiefe ioy.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Sabel, worthy to be destroyed, blessed shall he be that re-wardeth thee, as thou hast serued vs.

9 Blessed shall he bee that taketh and dasheth thy children agaynst the stones.

g Gods religion in their country was so grievous, that no ioy coule make them glad, except it were restored. f According as Ezk:iel 25, 13, 14 Jeremie 49, 7, ver. 10. predicted: and S:adiah ver. 1, 10. beweech that the Edomites, which came of Edom, conspire with the Babylonians against their brethren and kinsfolke, g When thou dost dwell with Ierusalem. h He alludeth to Isaies prophesie, chap. 13, 16. ver. 16. promising good successe to Cyrus and Darius, whose ambition moued to fight against Babylon: but God vsed them as his tools to punish his enemies.

PSAL. CXXXVIII.

1 David with great courage passed the goodness of God toward him, the which is so great, 4 That it is known to foreign princes, who shall praise the Lord together with him.

6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalm of David.

**I** will praise thee with my whole heart: [euen] before the gods will I praise thee.

2 I will worshipping towarde thine holy<sup>b</sup> Temple and praise thy Name, because of thy louing kindness and for thy truth: for thou hast magnified thy Name about all thinges by thy worde.

3 When I called, then thou heardest mee, [and] hast increased strength in my soule.

4 All the<sup>d</sup> Kinges of the earth shall praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glorie of the Lord is great.

6 For the Lord is high: yet he be- holdeth the lowly, but the proude he knoweth<sup>e</sup> a farre off.

7 Though I walke in the muddes of trouble, yet wilt thou reuue me: thou wilt stretch forth thine hande vpon the wrath of mine enemies, and thy right hande shall saue me.

8 The Lord will<sup>f</sup> performe his worke towarde me: O Lord, thy mer- cie [endureth] for euer: forsake not the workes of thine handes.

9 I thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

1 David to cleanse his heart from all hypocrisie beweech that there is nothing to him, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

To him that excelleth. A Psalm of David.

**O** Lord, thou hast tryed me and knowen [me.]

2 Thou knowest my sitting and my rising: thou vnderstandest my thought a farre off.

3 Thou<sup>c</sup> compassed my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a worde in my tongue, [but] lo, thou knowest it who lyest, O Lord.

5 Thou holdest me strait behind and before, and layest thine<sup>d</sup> hande vpon me.

6 Thy knowledge is too wonder- full for me: it is so high that I can not attaine vnto it.

7 Whither shall I goe from thy Spirit: or whither shall I flee from thy presence:

a Euen in the presence of Angels and of the, that haue authority as- signing men. b Both the Temple and ceremoniall seruice at Chriftes com- ming were abolished: so that now God will be wor- shipped onely in spirit and truth, John 4, 23.

c Thou hast strengthened me against mine outward and inward enemies. d At the wordes shall confesse that thou hast wonderfully preferred me, and perfo- med thy pro- mes.

e Distance of place can not hinder God to shew merite to vs, as to iudge the wicked, though they be farre off.

f Distance of place can not hinder God to shew merite to vs, as to iudge the wicked, though they be farre off.

g The confit- tions that neither our actions, thoughts, or any part of our life can be hid to God, though he seeme to be farre off, b So that they are euidently knowne to thee.

c Thou know- est my mean- ing before I speake.

d Thou to gett with me with thine hande, that I can turne no way but where thou appointest me: from the power and knowledge.



f Thy power  
coeth to fall  
hold me, that  
I can escape  
by no means  
from thee.

g Though  
darkenes be  
an hindrance  
to mans sight,  
yet it securith  
thine eyes as  
twil as y light.

h Though  
made me in all  
parts & there-  
fore must needs  
knowe me.

i Consoling  
thi wonderfull  
woke in for-  
ming me, I ca-  
not but prayse  
thee, and feare  
thy mightie  
power.

k That is, in  
my mothers  
wombe: which  
he comparith  
to the inward  
parts of the  
earth.

l Seeing that  
thou diddest  
knowe me be-  
fore I was co-  
posed of cyther  
flesh or bone,  
much more  
now must thou  
knowe me, be-  
cause thou hast  
facione me.

m How ought  
Iue to esteeme  
the excellent  
decoration of  
thy wisdom in  
the creation of  
man?

n I continual-  
ly see new crea-  
tions to my in-  
dome in thy wis-  
dome, can I  
praise thee,  
o He teacheth  
his boldy to  
conferme all  
the hatred of  
the wicked,  
and friendship  
of the woful,  
when they  
would let vs  
to ferue God  
sincerely.

p Qy any bet-  
uous way of  
reblious:  
meaning, that though he were subject to sinne: yet was he not giue to wickedness  
me to prouoke God by rebellion.

q That is, continue thy fauour towards  
me to the ende.

8 If I ascende into heauen, thou art  
there: if I lye downe in hell, thou art  
there.

9 Let me take the wings of the mor-  
ning, [and] diuel in the bittermost parts  
of the sea:

10 Yet thither shal thine hand leade  
me, and thy right hand holde me.

11 If I say, Yet the darkenes shall  
hide me, euen the night [shall be] light  
about me.

12 Yea, the darkenes hideth not from  
thee: but y night shyneth as the day: the  
darkenes and light are both alike.

13 For thou hast possessed my reins:  
thou hast couered mee in my mothers  
wombe.

14 I wil praise thee, for I am feare-  
fully & wonderously made: maruelous  
[are] thy workes, and my soule knoweth  
it well.

15 My bones are not hid from thee,  
though I was made in a secret place,  
and facioned beneath in the earth.

16 Thine eyes did see mee, when I  
was without forme: for in thy booke  
were all things written, [which] in con-  
tinuance were facioned, whet there was  
none of them [before.]

17 Holbe deare therefore are thy  
thoughts vnto me. O God! holbe great  
is the summe of them!

18 If I should count them, they are  
more then the sande: when I wake, I  
am still with thee.

19 Oh that thou wouldest slaye, O  
God, the wicked and bloodie men, [to  
whom I say, Depart ye from me.

20 Which speake wickedly of thee,  
[and] being thine enemies are lifted vp  
in baite.

21 Do not I hate the, O Lord, that  
hate thee: & do not I earnestly confende  
with those that rise vp against thee?

22 I hate the is an unfained hatred,  
as they were mine bitter enemies.

23 Try me, O God, and knowe mine  
heart: proue me & knowe my thoughts.

24 And consider if there be any way  
of wickednes in me, and leade me in the  
way for euer.



Eluer me, O Lorde, from  
the euill man: preferue me  
from the cruell man:

2 Which imagine euill  
things in [their] heart, [and] make  
warre continually.

3 They haue sharpened their togues  
like a serpent: adders poyson [is] in  
their lippes. Selah.

4 Keepe me, O Lorde, from the  
handes of the wicked: preferue me  
from the cruell man, which purpoeth  
to cause my steps to slide.

5 The proude haue laid a snare for  
me and spred a net with cordes in my  
pathway, & set gremies for me. Selah.

6 Therefore I said vnto the Lord,  
Thou art my God: heare O Lord, the  
boyce of my prayers.

7 O Lorde God the strength of my  
saluation, thou hast couered mine head  
in the day of battell.

8 Let not the wicked haue his desire,  
O Lorde: perfourne not his wicked  
thought, [least] they be proude. Selah.

9 As for the chiefe of them, that  
compass me about, let the mischief of  
their owne lippes come vpon them.

10 Let roles fall vpon them: let him  
cast them into the fire, & into the deepe  
pits, that they rise not.

11 For the backbiter shall not be  
established vpon the earth: euill shall  
hunt the cruell man to destruction.

12 I know that the Lord wil auenge  
the afflicted, and iudge the poore.

13 Surely the righteous shall praise  
thy name, and the iust shall dwell in  
thy presence.

plagues shall light vpon him in such sort, that he shall not escape. k That is,  
shall be defended and preferred by thy fatherly prouidence and care.

## PSAL CXL

1 David being grievously persecuted vnder Saul, onely  
fleeth vnto God to haue succour, 3 Desiring him to hyde  
his affections, that he may patiently abide till God take ven-  
geance of his enemies.

A Psalm of David.



Lorde, I call vpon thee:  
haste thee vnto me: heare my  
voice, when I cry vnto thee.

2 Let my prayer be direc-  
ted in thy light as incense, & lifting vp  
of mine handes as an euening sacrifice.

3 Set a watch, O Lorde, before my  
mouth, [and] keepe the doore of my  
lippes.

4 Incline not mine heart to euil, that  
I should commit wicked workes with  
men that worke iniquitie: and let mee

a Which per-  
secuteth me of  
malice and  
without cause.

b That is, by  
their false con-  
uulsions and  
lyes they kin-  
dle the hatred  
of the wicked  
against me.

c He sheweth  
what weapons  
the wicked use,  
when power  
and force faile  
them.

d He declareth  
what is the re-  
medy of the  
godly, when  
they are op-  
pressed by the  
wickedlings.

e He collecteth  
to God with  
truly faith, be-  
ing assured of  
his mercies,  
because he had  
before time  
proued, that  
God helpe  
him euer in  
his dangers.

f For it is in  
Gods hande to  
ouerthrow the  
counsell and  
enterprises of  
the wicked.

g It seemeth  
that he allu-  
deth to Saul,

h To wit,  
God: for Da-  
uid saith that  
they were re-  
probate, and  
that there  
was no hope  
of repentance  
in them.

i Gods  
plagues shall light  
vpon him in such  
sort, that he  
shall not escape.

k That is,  
shall be defended  
and preferred by  
thy fatherly prouidence and care.

a He willeth  
that there is  
none other re-  
fuge in our ne-  
cessities, but  
onely to flee  
vnto God for  
comfort of  
soule.

b He meaneth  
his earnest  
zaale and ge-  
dure, which he  
uses in prayer:  
aluding to the  
sacrifices  
which were by  
Gods commaundement offered in the olde Lawe.

c He directeth God to  
keepe his thoughtes and wayes of his  
from thinking of executing vengeance.



d Let not their  
prosperitie al-  
lure me to be  
wicked as they  
are.  
e We could a-  
dore all cor-  
rections that  
came of a lo-  
ving heart.  
f By patience  
I shall see the  
wicked lo-  
sharply hand-  
led, that I  
shall for this  
pray for them.  
g The people,  
which follo-  
wed their un-  
godly rulers in  
persecuting  
the Prophet,  
shall repent,  
e & turne to God  
when they see  
their wicked  
rulers puni-  
shed. h There appeareth that Dauid was miraculously deliuered out of many  
deethes, as 2. Co. 1. 9, 10. i Into Gods net, whereby he catcheth the wicked  
in their owne malice. k So that none of them escape.

not eate of their<sup>d</sup> delicacies.

5 Let the righteous smite me: [for  
that is] a benefite: and let him repprooue  
me, and it shall be a precious oyle, f that  
not breake mine head: for w<sup>h</sup> in a while  
I shall euen pray in their miseries.

6 When their iudges shall be cast  
downe in stonie places, they shall heare  
my wordes, for they are swete.

7 Our bones ye scattered at the  
graues mouth, as he that helveth  
wood o<sup>r</sup> diggeth in the earth.

8 But mine eyes looke vnto thee, O  
Lord God: in thee is my trust: leaue not  
my soule destitute.

9 Keepe me from the snare, [which]  
they haue layde for me, and from the  
gremies of the workers of iniquitie.

10 Let the wicked fall into his nettes  
together, whyles I escape.

h There appeareth that Dauid was miraculously deliuered out of many  
deethes, as 2. Co. 1. 9, 10. i Into Gods net, whereby he catcheth the wicked  
in their owne malice. k So that none of them escape.

PSAL CXLII.

1 The Prophet neither alowed with feare, nor carped a-  
way with anger, nor forced by desperation, would hit Dauid:  
but with a quiet minde directed his earnest prayer to God,  
who did preferre him.

A Psalm of Dauid, to giue instruction, and a prayer, when he  
was in the caue.

**HE** cryed vnto the Lorde with  
my voyce: With my voyce I  
prayed vnto the Lord.

2 I poured out my me-  
ditation before him, [and] declared mine  
affliction in his presence.

3 Though my spirit was in perplex-  
itie in me, yet thou knowest my path: in  
the way wherein I walked, haue they  
princely layde a snare for me.

4 I looked vpon my right hande,  
and behelde, but there was none that  
would knowe me: all refuge failed me,  
[and] none cared for my soule.

5 [The] cryed I vnto thee, O Lord,  
[and] saide, Thou art mine hope, [and]  
my portion in the land of the liuing.

6 Hearken vnto my crye, for I am  
brought very low: deliuer me from my  
persecutors, for they are to strōg for me.

7 Bring my soule out of prison, that  
I may praise thy Name: [then] shall  
the righteous come about me, when  
thou art beneficiall vnto me.

h There was fol-  
den or wrap-  
ped in me:  
meaning, as a  
thing that  
could haue  
none issue,  
[Or] sought  
for my soule.  
h Though all  
meanes failed  
him, yet he  
knewe that  
God would  
neuer forsake  
him.  
c For he was  
out of all hope  
before he had  
reioyce at my  
wonderfull deliuerance, o<sup>r</sup> to set a crowne vpon mine head.

PSAL CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging  
that the enemies did thus cruelly persecute him by Gods  
iust iudgement. 8 He desired to be restored to grace, 10  
To be gouerned by his holy Spirit, that he may spende the  
remnant of his life in the true feare and seruice of God.

A Psalm of Dauid.

**H**earken vnto my supplica-  
tion: and where me in thy truth-  
[and] in thy righteousnesse.

2 And enter not into iudgement with  
thy seruant: for in thy sight shall none  
that liueth be iustified.

3 For the enemy hath persecuted my  
soule: he hath smitten my life downe to  
the earth: he hath layde me in the dark-  
nesse, as they that haue bene dead long  
age.

4 And my spirit was in perplexitie  
in me, [and] mine heart within me was  
amazed.

5 [Yet] do I remember the time<sup>a</sup> past:  
I meditate in all thy works, [yea], I do  
meditate in the workes of thine hands.

6 I stretch forth mine handes vnto  
thee: my soule desireth after thee, as the  
thirstie land. Selah.

7 Heare me speedily, O Lorde, [for]  
my spirit faileth: hide not thy face from  
me, else I shall be like vnto them that  
goe downe into the pit.

8 Let me heare thy louing kindnes in  
the morning, for in thee is my trust:  
shewe me the way, f I should walke  
in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine  
enemies: [for] I hid me with thee.

10 Teach me to do thy will, for thou  
art my God: let thy good Spirit leade  
me vnto the lande of righteousnesse.

11 Quicken me, O Lorde, for thy  
Names sake, [and] for thy righteousnes  
bring my soule out of trouble.

12 And for thy mercie<sup>a</sup> slay mine e-  
nemies, and destroy all them that op-  
presse my soule: for I am thy seruant.

1 Let thine holy Spirit counsel me both to come forth of these great cares and  
troubles. i I hid my selfe vnder the shadow of thy wings, that I might be de-  
fended by thy power. k He confesseth that both the knowledge and obedience  
of Gods will cometh by the Spirit of God, who teacheth vs by his word, gi-  
ueth understanding by his spirit, f frameth our heartes by his grace to obey him.  
c That is iustly and righte- f for so soone as we decline from Gods will, we fall  
into error. m Which shalbe a signe of thy f whereby kindnesse toward me,  
n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL CXLIII.

1 He praised the Lord with great affection and humilitie for  
his kingly mercies, 8 for his victories obtained, 9 De-  
mouring helpe and the destruction of the wicked, 10 Pro-  
mising to acknowledge the same with songs of praise, 12  
And declaring to whom the felicitie of any people consisteth.

A Psalm of Dauid.

**P**raised be the Lorde my  
strength, which teacheth  
mine hands to fight, [and] my  
knees to battell.

2 He is my goodnes, my fortresse,  
my tolwe and my deliuerer, my shield,  
and in him I trust, which subdueth  
my enemies.

h There was fol-  
lowed hath  
made me a ho-  
nourable warrior,  
and mightie  
conquerour.  
i Ebr. my de-  
liuerer vnto me: for the Prophet can not fauise him selfe with any words,

my



h<sup>e</sup> the confelcted  
that neuer by  
his owne au-  
toritie power  
nor policie his  
Kingdome  
was quiet, but  
by the secret  
grace of God.  
c God giue  
to God mit  
grace is to con-  
fesse our felicitie  
of so excellent  
benefits, and  
that he bestow-  
eth them vpon  
vs of his free  
mercie.  
d He desireth  
God to conti-  
nue his gra-  
ces and to send  
helpe for the  
present neces-  
sitie.  
e By these  
maner of spea-  
ches he  
sheweth that  
all the lets in  
the world can  
not hinder  
Gods power,  
which he ap-  
prehended by  
faith.  
f That is, deli-  
uer me from the  
tumults  
of them that  
shoulde be im-  
people, but are  
corrupt in their  
iudgement &  
concupiscences, as  
though they  
were strangers.  
g For though  
they shake  
handes, yet  
they keepe not  
promises.  
h That is, a  
rare and ex-  
cellent song, as  
thy great benefits deserue.  
i Though wicked kinges be called Gods seruaunts,  
as Cyrus, Isa. 45. 1. so much as to execute his iudgements: yet  
Dauid because of Gods promises, and they, that rule gouern, are properly so called,  
because they serue not their owne affections, but for Gods glorie. k He de-  
sireth God to continue his benefits toward his people, counting the protection  
of children and their good education among the chiefest of Gods benefits.  
l That the deep corners of our houses may be full of those for the great abun-  
dance of thy blessings. m He attributeth not only the great commodities, but  
even the least also to Gods fauour. n And if God giue not to all his children  
all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalm was composed when the kingdome of Dauid flo-  
rished. 1 Wherein he describeth the wonderful prouidence  
of God, as well in gouerning man, as in preserving all the  
rest of his creatures. 17 He praisth God for his iustice and  
mercie. 18 Especially for his louing kindnesse to man-  
kinde that call vpon him, that feare him, and loue him: 21  
For the which he promitteth to praise him for euer.

A Psalm of Dauid of praise.

**Y**h<sup>e</sup> God and King, I wil  
extoll thee, and wil blesse thy  
Name for euer and euer.

**I** wil blesse thee daily,



and praise thy Name for euer and euer.

**G**reat is the Lord, and most  
worthy to be praised, and his greatnesse  
is incomprehensible.

**G**eneration shall praise thy works  
vnto generation, & declare thy power.

**I** wil meditate of the beautie of thy  
glorious maiestie, and thy wonderfull  
works.

**A**nd they shall speake of the power  
of thy fearefull Actes, and I will de-  
clare thy greatnesse.

**T**hey shall breake out into the men-  
tion of thy great goodnes, and shall sing  
aloude of thy righteousness.

**T**he Lord is gracious and  
mercifull, slowe to anger, and of great  
mercie.

**T**he Lord is good to all, and his  
mercies are ouer all his works.

**A**ll thy works praise thee, O  
Lord, and thy Saintes blesse thee.

**T**hey shew the glory of thy king-  
dome, and speake of thy power.

**T**o cause his power to be know-  
en to the sonnes of men, and the glori-  
ous renowne of his kingdome.

**T**hy kingdome is an euermore  
kingdome, and thy dominion endureth  
throughout all ages.

**T**he Lord upholdeth all that  
fall, and lifeth vp all that are ready to  
fall.

**T**he eyes of all waite vpon thee,  
and thou giuest them their meate in due  
season.

**T**hou openest thine hande, and  
fillest all things liuing of thy good  
pleasure.

**T**he Lord is righteous in all  
his wayes, and holy in all his works.

**T**he Lord is nere vnto all that  
call vpon him: yea, to all that call vpon  
him in trueth.

**H**e wil fulfill the desire of them  
that feare him: he also will heare their  
crie, and will saue them.

**T**he Lord preserveth all them  
that loue him: but he will destroy all  
the wicked.

**B**y mouth shall speake the praise  
of the Lord, and all flesh shall blesse his  
holy Name for euer and euer.

and praise thy Name for euer and euer.

**G**reat is the Lord, and most  
worthy to be praised, and his greatnesse  
is incomprehensible.

**G**eneration shall praise thy works  
vnto generation, & declare thy power.

**I** wil meditate of the beautie of thy  
glorious maiestie, and thy wonderfull  
works.

**A**nd they shall speake of the power  
of thy fearefull Actes, and I will de-  
clare thy greatnesse.

**T**hey shall breake out into the men-  
tion of thy great goodnes, and shall sing  
aloude of thy righteousness.

**T**he Lord is gracious and  
mercifull, slowe to anger, and of great  
mercie.

**T**he Lord is good to all, and his  
mercies are ouer all his works.

**A**ll thy works praise thee, O  
Lord, and thy Saintes blesse thee.

**T**hey shew the glory of thy king-  
dome, and speake of thy power.

**T**o cause his power to be know-  
en to the sonnes of men, and the glori-  
ous renowne of his kingdome.

**T**hy kingdome is an euermore  
kingdome, and thy dominion endureth  
throughout all ages.

**T**he Lord upholdeth all that  
fall, and lifeth vp all that are ready to  
fall.

**T**he eyes of all waite vpon thee,  
and thou giuest them their meate in due  
season.

**T**hou openest thine hande, and  
fillest all things liuing of thy good  
pleasure.

**T**he Lord is righteous in all  
his wayes, and holy in all his works.

**T**he Lord is nere vnto all that  
call vpon him: yea, to all that call vpon  
him in trueth.

**H**e wil fulfill the desire of them  
that feare him: he also will heare their  
crie, and will saue them.

**T**he Lord preserveth all them  
that loue him: but he will destroy all  
the wicked.

**B**y mouth shall speake the praise  
of the Lord, and all flesh shall blesse his  
holy Name for euer and euer.

in miserie and affliction would faine & fall away, if God did not uphold them, and  
therefore they ought to reuerence him, & reigneth in heauen, & suffer them felicitie  
to be gouerned by him. i To wit, as well of man, as of beast. k He praisth God,  
not only for he is beneficial to all his creatures, but also in that that he multi-  
plyeth his wonders, & mercifully examineth his by the crosse, giving the strength &  
deliuereth. l Which only appertaint to his faithful: as this verue is cleare  
to indolence, doubting, impatience & murmuring. m For they will alke of  
with for nothing, but according to his will. n Job. 5. 14. That is, all men  
shoulde bound to praise him.

P.S.A.L.



## PSAL. CXLVI.

1 David declareth his great zeale that he hath to praise God,  
2 And teacheth, not to trust in man, but onely in God al-  
mighty, 7 Which delivereth the afflicted, 9 Defender  
the strangers, comforteth the fatherlesse, and the widowes,  
10 And reigneth for ever.

Praise ye the Lord.

**P**raise thou the Lord, O my  
soule.

2 I will praise the Lord  
during my life: as long as I  
have any being, I will sing  
unto my God.

3 But not your trust in princes, [nor]  
in the sonne of man, for there is none  
helpe in him.

4 His breath departeth, [and] he re-  
turneth to his earth: the his thoughts  
perish.

5 Blessed [is] he, that hath the God  
of Jaakob for his help, whose hope [is]  
in the Lord his God.

6 Which made heaven and earth,  
the sea, and all that therein is: which  
keepeth his fidelitie for ever:

7 Which executeth iustice: for the op-  
pressed: which giueth bread to the hun-  
grie: the Lord looketh the prisoners.

8 The Lord giueth sight to the blind:  
the Lord raiseth vp the crooked: the  
Lord loueth the righteous.

9 The Lord keepeth the strangers:  
he releueth the fatherlesse and widow:  
but he overthroweth the way of the  
wicked.

10 The Lord shall reign for ever:  
O Zion, thy God [endureth] from ge-  
neration to generation. Praise ye the  
Lord.

a He stretch  
up himselfe,  
and all his af-  
fections to  
praise God.  
b That God  
may haue the  
whole praise.  
c Wherein he  
showeth all  
his confide-  
nce, shewing  
that of nature  
we are mo-  
re inclined to  
put our trust  
in creatures,  
then in God  
the Crea-  
tor.  
d As these  
daine opini-  
ons whereby  
they flattered  
them selves,  
and so imagi-  
ned to be  
enterprised.  
e The encour-  
agement of  
godly  
to trust onely  
in the Lord,  
both for that  
his power is  
able to deli-  
ver them from  
all danger,  
and for his  
promises  
like his will  
is more ready  
to doe it.  
f His faith  
and patience  
for as long  
as he re-  
ceiveth, but  
as long as he  
punisheth the  
aduersaries, that  
he may be  
knowne to be  
Judge of the  
world. g  
Though he  
willeth them  
by affliction,  
hunger, im-  
prisonment  
and such like  
yet his fatherly  
love, and  
pious nature  
suffereth  
them, rather  
to his these  
are signes of  
his love. h  
Appearing  
all them, that  
are of be-  
lieve of wo-  
rthy means  
and succour.  
i He directeth  
the Church  
that  
God reigneth  
for ever for  
the preservation  
of the same.

## PSAL. CXLVII.

1 The Prophet praith the bountie, wisdom, power, iu-  
stice and prouidence of God upon all his creatures, 2  
But specially vpon his Church, which he gathereth to-  
gether after their dispersion, 19 Declaring his wofde and  
iudgements to vnto the, as he hath done to none other people.

**P**raise ye the Lord, for it is  
good to sing vnto our God:  
for it is a pleasant thing, [and]  
praise is comely.

2 The Lord doeth buyd  
vp by Jerusalem, [and] gather together  
the dispersed of Israel.

3 He breaketh those that are broken  
in heart, and bindeth vp their sores.

a He stretch  
wherein we  
ought to ex-  
ercise our fel-  
icity continually,  
and to take  
our pastime:  
to wit, in  
praising God.  
b Because the  
Lord is the  
founder of the  
Church, he  
can not be de-  
stroyed, though  
the members  
thereof be dis-  
persed, and  
seeme, as it  
were, for a  
time to be cut  
off. c With  
affliction of  
sorrowe for  
sinne.

4 He counteth the number of the  
starres, [and] calleth them all by their  
names.

5 Great [is] our Lord, and great [is]  
his power: his wisdom is infinite.

6 The Lord releueth the meeke, [and]  
abasheth the wicked to the ground.

7 Sing vnto the Lord with praise:  
sing vpon the harpe vnto our God,  
8 Which couereth the heauen with  
cloudes and prepareth raine for the  
earth, and maketh the grasse to growe  
vpon the mountaines:

9 Which giueth to beasts their foode,  
[and] to the yong rauens that crye.

10 He hath not pleasure in the strength  
of an horse, neither delitteth he in the  
legges of man.

11 But the Lord delitteth in them  
that feare him, and attend vpon his mercie.

12 Praise the Lord, O Jerusalem:  
praise thy God, O Zion.

13 For he hath made the barres of thy  
gates strong, [and] hath blessed thy  
children within thee.

14 He setteth peace in thy borders,  
[and] satisfieth thee with the flour of  
wheat.

15 He sendeth forth his commandement  
vpon earth, [and] his worde  
runneth very swiftly.

16 He giueth snow like wooll, [and]  
scattereth the hoare frost like ashes.

17 He casteth forth his ice like mo-  
seis: who can abide the colde thereof?

18 He sendeth his worde and melteth  
them: he causeth his winde to blowe,  
[and] the waters flowe.

19 He sheweth his word vnto Ja-  
akob, his statutes and his iudgements  
vnto Israel.

20 He hath not dealt so with any  
nation, neither haue they knowen his  
iudgements. Praise ye the Lord.

1 Though it  
seeme to man  
incredible, that  
God should  
assigne his  
Church, being  
so dispersed,  
yet nothing  
is  
too hard to  
him, that can  
number and  
name all the  
starres.  
e For the more  
high that the  
wicked climb, &  
greater is their  
fall in the end,  
f He sheweth  
by the exam-  
ples of Gog  
magis power  
in goodnesse  
and wisdom, &  
h we can neuer  
want most iust  
occasion to  
praise God.  
g For their  
crying is as it  
were a confe-  
sion of their  
need, which  
can not be re-  
lieued, but by  
God onely: &  
then if God  
shew him selfe  
minimall of  
the most contem-  
ptible foules,  
can he suffer  
them to be  
with famine,  
whome he hath  
assured of life  
euertlasting?  
h Though to  
be lawfull  
means is both  
profitable and  
pleasant to God,  
yet to put our  
trust in them,  
is to de-  
bauch  
God of his  
honour.  
i He doeth not  
onely furnish  
his Church  
with all things  
necessary, but  
preferreth also  
the same, and  
maketh it strong  
against all  
outward  
force. k His  
secret working  
in all creatures  
is as a  
commandment  
to hearken  
unto and to  
give them  
moving and  
force.  
l For im-  
mediately  
and without  
restraining  
all things  
obey him.  
m As  
before  
he called  
Gods secret  
working in  
all his crea-  
tures his  
word: so he  
meaneth  
here, by his  
word, the  
doctrine of  
life euertlasting,  
which he hath  
left to his  
Church, as  
a most pre-  
cious treasure.  
n The cause  
of this differ-  
ence is Gods  
free mercie,  
which hath  
elected his  
in some  
Christ Iesus  
to saluation:  
e his  
iust iudgement,  
whereby he  
hath appointed  
the reprobate  
to eternal  
damnation.

## PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen  
and earth and all places, 14 Specially his Church, for the  
praise that he hath giuen to the same: after that he had  
chosen them and ingored them into him.

Praise ye the Lord.

**P**raise ye the Lord from the  
heauen: praise ye him in the  
high places.

2 Praise ye him, all ye  
his



a Because they are members of the same body, he let-  
teth them be-  
fore our eyes,  
which are most wil-  
ling hereunto,  
and by their  
praise, obedi-  
ence teach  
us to doe our  
dutie.

b In that  
Gods glorie  
shineth in these  
infinite crea-  
tures, this  
their beautie  
is as a conti-  
nuall praising  
of God.

c Not that  
there are di-  
uers heauens,  
but because of  
the spheres  
and of the crea-  
tion of the  
fixt starres  
and planetes,  
he compo-  
seth by this  
waye the  
hallowe heauen.

d That is, the  
raime, which is  
in the middle  
region of the  
aire, which he  
here compre-  
henderh under  
the name of  
the heauens,  
e Meaning  
the great and  
monstrous fi-  
res, as typhons and such like.

f Which come not by chance or fortune, but  
by Gods appointed ordinance.

g For the greater gifts that any hath re-  
ceiued, and the more high that one is preferred, the more bounde is he to praise  
God for the same: but neither high nor lowe condition or degree can be exemp-  
ted from this dutie. h That is, the dignitie, power, and glorie of his Church,  
i By reason of this covenante made with Abraham.

his Angels: praise him, all his armie.  
3 Praise ye him, <sup>b</sup>sunne and moone:  
praise ye him all bright starres.

4 Praise ye him, <sup>c</sup>heauens of hea-  
uens, and <sup>d</sup>waters, that be aboue the  
heauens.

5 Let them praise the Name of the  
Lorde: for he commanded, and they  
were created.

6 And he hath established them for  
euer and euer: he hath made an orde-  
nance, which shall not passe.

7 Praise ye the Lorde from the earth,  
[ye] <sup>e</sup>dragons and all depths:

8 <sup>f</sup>Fire and haile, snowe and va-  
pours, stormie winde, which execute his  
worde:

9 Mountaines and all hilles, fruitful  
trees and all cedars:

10 Beastes and all cattell, creeping  
things and feathered fowles:

11 <sup>g</sup>Kings of the earth and al people,  
princes and all iudges of the worlde:

12 Strong men and maidens, also olde  
men and children:

13 Let them praise the Name of the  
Lorde: for his Name onely is to be ex-  
alted, [and] his praise aboue the earth  
and the heauens.

14 For he hath exalted the <sup>h</sup>home of  
his people, [which is] a praise for all  
his Saintes, [even] for the children of  
Israel, a people [that is] nere vnto him.  
Praise ye the Lorde.

## PSAL CXLIX

1 An exhortation to the Church to praise the Lorde for his  
victorye and conquest, that he giueth his Saintes against all  
mans power.

Praise ye the Lorde.

**S**ing vnto the Lorde: a new  
song: let his praise [be heard]  
in <sup>g</sup>congregation of Saintes.

2 Let Israel reioyce in  
him that <sup>e</sup>made him, and

let the children of Zion reioyce in their  
King.

3 Let them praise his Name with  
the flute: let them sing praises vnto him  
with the timbrell and harpe.

4 For the Lorde hath pleasure in his  
people: he will make the meeke glori-  
ous by deliuerance.

5 Let the Saintes be ioyfull with glo-  
rie: let them sing loude vpon their  
beddes.

6 Let the high Actes of God bee in  
their mouth, and a two edged sword in  
their handes.

7 To execute vengeance vpon the  
heathen, [and] corrections among the  
people:

8 To binde <sup>f</sup>their Kings in chaines,  
and their nobles with fetters of yron,

9 That they may execute vpon them  
the iudgement that is <sup>g</sup>written: this  
honour shall be to all his Saintes. Praise  
ye the Lorde.

against his enemies: and it giueth no libertie to any to reuenge their priuate in-  
juries. f Not onely the people, but the Kings that were their enemies,  
shoulde be destroyed. g Verily God binde the handes and mindes of all  
his to enterprise no farther then he appointeth.

## PSAL CL

1 An exhortation to praise the Lorde without cease by al ma-  
ner of wayes, for all his mightie and wonderfull wayes.

Praise ye the Lorde.

**P**raise ye God in his <sup>a</sup>Sanc-  
tuarie: praise ye him in the  
firmament of his powder.

2 Praise ye him in his  
mightie Actes: praise ye him  
according to his excellent greatnesse.

3 Praise ye him in the sounde of the  
trumpet: praise ye him vpon the viole  
and the harpe.

4 Praise ye him with timbrell and  
flute: praise ye him with virginals and  
organs.

5 Praise ye him with sounding cym-  
bales: praise ye him with high found-  
ding cymbales.

6 Let every thing that hath <sup>b</sup>breath  
praise the Lorde. Praise ye the Lorde.

but under Christ the use thereof is abolished in the Church.  
that all the order of nature is bound to this dutie, & much more Gods children,  
who ought neuer to cease to praise him, till they be gathered into that kingdome,  
which he hath prepared for his, where they shall sing euermolting praise.

e For God as  
he is the Crea-  
tor of the soule  
and body, so  
will be that  
both thus serue  
him, and that  
his people be  
continually  
subiect vnto  
him, as to their  
most lawfull  
King.

d He alludeth  
to that con-  
tinual rest & qui-  
etnes which they  
shoulde  
haue, if they  
would suffer  
God to rule  
them.

e This is  
chiefly accom-  
plished in the  
kingdome of  
Christ, when  
Gods people  
for iust causes  
execute Gods  
iudgements

a That is, in  
the heauen.

b For his won-  
derfull power  
appeareth in  
the firmament,  
which is Earth,  
is called a  
stretching out,  
or spreading  
slopan, where  
in the mightie  
wayes of God  
shineth.

c Enioying the people one-  
ly to reioyce in  
praising God,  
he maketh  
mention of  
those instru-  
ments, which  
by Gods com-  
mandement  
were appointed  
in the old law,  
d He sheweth  
that all the order of nature is bound to this dutie, & much more Gods children,  
who ought neuer to cease to praise him, till they be gathered into that kingdome,  
which he hath prepared for his, where they shall sing euermolting praise.

THE ENDE OF THE PSALMES.

The



# The \*Prouerbes of Salomon.

## THE ARGUMENT.

**T**He wonderful loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly contein doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned, 1.King.4.32, and were gathered and committed to writing by Salomons seruants and indited by him.

### CHAP. I.

**1** The power and life of the word of God. **2** Of the feare of God and knowledge of his word. **3** Of the man not content to the intifings of sinners. **4** Of wisdom complaineth that she is contemned. **5** The punishment of them that contemne her.

**a** That is, what we ought to knowe and followe, and what we ought to refuse, b speaking, the word of God wherein is the onely true knowledge, c To learne to submit our selues to the correction of those that are wise, d By listing fully, and rendering to euery man p which appertainer vnto him, e To such as haue no discretion to refuse correction to rule themselves, f As he heareth that these parables containing the effect of religion as touching maners and doctrine not appertaine to the simple people: so doth he declare that the same is also necessary for them that are wise and learned, Psal. 111. 10. eccles. 1. 16. g He speaketh vnto in name of God, which is the vniuersall father of all creatures, or in the name



**T**he Parables of Salomon the sonne of Dauid King of Israel.

**2** To know wisdom, and instruction, to vnderstand the wordes of knowledge.

**3** To receiue instruction to doe wisely, [by] d iustice and iudgement and equitie.

**4** To giue vnto the simple sharpnes of wit, [and] to the child knowledge and discretion.

**5** A wise man shall heare and increase in learning, & a man of vnderstanding shall attaine vnto wise counsels.

**6** To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

**7** \*The feare of the Lorde [is] the beginning of knowledge: [but] fooles despise wisdom and instruction.

**8** My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

**9** For they shall be a comely ornament vnto thine head, and [as] chames for thy necke.

**10** \*My sonne, if sinners doe intife thee, consent thou not.

**11** If they say, Come with vs, we wil lay waite for blood, [and] lie in wait for the innocent without a cause:

**12** We will swallowe them by attine like a graue euen whole, as those that go downe into the pit:

**13** We shall finde all precious riches, [and] fill our houses with spoyle:

**14** Cast in thy lot among vs: we wil

of the pastor of the Church, who is as a father. **h** That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word, **i** Euen increase of grace. **k** To wit, the wicked, which haue not the feare of God, **k** He speaketh not onely of the beheading of blood with hand, but of all craftie practises which tend to the detriment of our neighbour. **l** As the graue is neuer satise, so the auarice of the wicked and their cruelty hath no end.

all haue one purse:

**15** My sonne, walke not thou in the way with them: reframe thy foot from their path.

**16** For their feete runne to euill, and make haste to shed blood.

**17** Certainly [as] without cause the net is spred before the eyes of all that hath wing:

**18** So they lay waite for blood, [and] lie in wait for their liues.

**19** Such are the wayes of euery one that is greedy of gain: he would take away the life of the owners thereof.

**20** \*Wisdom crieth without: she bitereth her voyce in the streetes.

**21** She calleth in the hie streete, among the preale in the entrings of the gates, [and] bitereth her wordes in the cite, [saying.]

**22** O ye foolish, howe long will ye loue foolishnes, and the storefull take their pleasure in soynne: and the fooles hate knowledge:

**23** Turne you at my correction: lo, I wil poure out my mind vnto you, [and] make you vnderstand my wordes)

**24** Because I haue called, and ye refused: I haue stretched out mine hand, and none would regarde.

**25** But ye haue despised all my counsel, and would none of my correction.

**26** I wil also laugh at your destruction, [and] inmocke, when your feare cometh.

**27** When your feare cometh like sudden desolation, and your destruction shall come, like a whirle wind: when affliction and anguish shall come vpon you.

**28** Then shall they call vpon me, but I wil not answere: they shall seeke me early, but they shall not finde me.

**29** Because they hated knowledge, and did not chuse the feare of the Lorde.

**30** They would none of my counsel, [but] y despised all my correction.

\* Because they sought not with an affection to God, but for ease of their owne grief, y shewing that without faith obedience we cannot call vpon God aright.

\* This word Prouerbe, or parable signifyeth a graue and notable sentence, wherebye to be kept in memory, and is sometime taken in the cull part for a mocke, or scoffe.

in the networke where the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent. **n** That is, hath nothing at all to doe with them. **o** He sheweth that there is no cause to moue those wicked to spoyle the innocent, but their auarice and cruelty. **p** Whereby he concludeth that the courteous man is a murderer. **q** This wisdom is the eternall word of God.

**r** So that none can preteigne ignorance. **s** Wisdomethelye kinde of men: the foolish, or simple, which erre of ignorance, the mockers, that can not suffer to be taught, and the fooles which are vnto men in worldly lutes, and hate the knowledge of goodlines. **t** This is spoken according to our capacity, signifying that the wicked, which mocke and iest at Gods wordes, shall haue the full reward of their mocking. **u** That is, your destruction, on which thing you feare.



2 <sup>a</sup> That is, the  
feel what ch  
monie there  
wicked life shal  
gine them.  
a That is, the  
prosperitie, and  
sensualityte  
wherein they  
reliue.

31 Therefore shall they eate of the  
fruite of their owne way, and be filled  
with their owne deuises.

32 For<sup>c</sup> eate flattereth the foolish, and the  
prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell  
safely, and be quiet from feare of euill.

## CHAP. II.

1 <sup>a</sup> Wisdome exhorteth to obey her, 5 She teacheth the feare  
of God, 6 She is giuen of God, 10 She preferreth from  
wickednesse.

**M** <sup>a</sup> Some, if thou wilt receiue  
my wordes, & <sup>b</sup> hide my com-  
mandments within thee,

2 And cause thine eares to  
hearken vnto wisdome, [and] encline  
thine heart to vnderstanding,

3 [For if thou callest after knowledge,  
[and] criest for vnderstanding:

4 If thou seekest her as silver, and  
searchest for her as for<sup>d</sup> treasures,

5 Then shalt thou vnderstande the  
feare of the Lord, and finde the know-  
ledge of God.

6 For the Lord giueth wisdome, out  
of his mouth; commeth knowledge and  
vnderstanding.

7 He <sup>e</sup> preferreth the state of the righte-  
teous: he is <sup>f</sup> a shield to them that walke  
vp rightly,

8 That they may keepe the wayes of  
iudgement: and he preferreth the way  
of his Saints)

9 Then shalt thou vnderstand righte-  
teousnes, and iudgement, and equitie,  
[and] euery good path.

10 <sup>g</sup> When wisdome entrecth into  
thine heart, and knowledge deliecth thy  
soule.

11 <sup>h</sup> Then shall <sup>i</sup> counsaile preferre  
thee, [and] vnderstanding shall keepe  
thee,

12 And deliuer thee from the euill  
way, [and] from the man that speaketh  
froward things,

13 [And from] them that leane the  
wayes of righteousnes to walke in the  
wayes of darknes:

14 Which reioyce in doing euill, [and]  
delite <sup>k</sup> in the vrowardnes of the wicked,

15 whose wayes are crooked & they  
are leuid in their paths.

16 And it shall deliuer thee from the  
strange woman, euen from the stran-  
ger, which flattereth with her wordes,

17 Which forsaketh the <sup>l</sup> guide of her  
youth, and forgetteth the <sup>m</sup> couenant of  
her God.

18 Surely her <sup>n</sup> house tendeth to

death, and her paths vnto the <sup>o</sup> dead.

19 All they that go vnto her, returne  
not againe, neither take they hold of the  
wayes of life.

20 Therefore walke thou in the way  
of good men, and keepe the wayes of  
the righteous.

21 For the iust shal dwell in the land,  
and the bypight men shall remaine in it.

22 But the wicked shalbe cutt off from  
the earth and the transgressours shalbe  
rooted out of it.

## CHAP. III.

1 The wordes of God giueth life, 5 Trust in God, 7 Feare  
him, 9 Honour him, 11 Suffer his correction, 22 To  
them that followe the wordes of God, all things shall suc-  
ceede well.

**M** <sup>a</sup> Sonne, forget not thou my  
lawe, but let thine heart  
keepe my comandements.

2 For they shall increase  
the length of thy <sup>b</sup> dayes and the yeeres  
of life, and thy prosperitie.

3 Let not <sup>c</sup> mercie and truth forsake  
thee: binde them on thy <sup>d</sup> necke, [and]  
write them vpon the table of thine  
heart.

4 So shalt thou finde fauour & good  
vnderstanding in the sight of God and  
man.

5 <sup>e</sup> Trust in the Lord with all thine  
heart, and leane not vnto thine owne  
wisdome,

6 In all thy wayes acknowledge  
him, and he shall direct thy wayes.

7 <sup>f</sup> Be not wise in thine owne eyes:  
[but] feare the Lord, and depart from  
euill.

8 [So] health shall be vnto thy <sup>g</sup> nauel,  
and marow vnto thy bones,

9 <sup>h</sup> Honour the Lord with thy riches,  
and with the first frutes <sup>i</sup> of all thine in-  
crease.

10 So shall thy barnes be filled with  
abundance, and thy presses shall <sup>j</sup> burst  
with newe wine.

11 <sup>k</sup> My sonne, refuse not the chastie-  
ning of the Lord, neither be grieved  
with his correction.

12 <sup>l</sup> For the Lord correcteth him,  
whom he loueth, euen as <sup>m</sup> father [doth]  
the childe in <sup>n</sup> whome he deliecth.

13 Blessed [is] the man that findeth  
wisdome, and the man that getteth vnder-  
standing.

14 For the marchandise thereof is bet-  
ter then the marchandise of silver, and  
the gaine thereof [is] better then golde.

15 It is more precious then pearles:  
and all things that thou canst desire, are  
not

n To them that  
are dead in bo-  
dy and soule.

o They shall  
enjoy the tem-  
porall and spiri-  
tuall promi-  
ses of God, as  
the wicked  
shall be voyde  
of them.

Deut. 8.1. and  
30.16.

a Long life is  
the blessing of  
God which he  
giueth to his,  
so farre forth  
as it is crys-  
tiall in them.

b By mercie  
and truth he  
manifests the  
commande-  
ments of the  
first and secon-  
dable: o felle  
the mercie and  
faithfulness

c That we ought  
to vnto toward  
our neigh-  
bours.

d Keepe them  
as a most pre-  
cious iewel.

e Haue them  
euer in remem-  
brance.

f By this part  
he comprehend-  
eth the whole  
body, as by  
health he mean-  
eth all the de-  
uities promi-  
sed in the Law  
and the new  
covenant and  
spirituall.

g As was com-  
manded in the  
Law, Exo. 23.  
19. Deut. 26.2,  
and by this  
they acknow-  
ledge that  
God was the  
giuer of all  
things, and  
that they were  
ready to bestow  
all at his com-  
mandement.

h For to the  
faithfull deli-  
uer God gi-  
ueth in greater  
abundance.

i Hebr. 12.5.  
Eccl. 3.19.

j As was com-  
manded in the  
Law, Exo. 23.  
19. Deut. 26.2,  
and by this  
they acknow-  
ledge that  
God was the  
giuer of all  
things, and  
that they were  
ready to bestow  
all at his com-  
mandement.

k For to the  
faithfull deli-  
uer God gi-  
ueth in greater  
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l Hebr. 12.5.  
Eccl. 3.19.

m As was com-  
manded in the  
Law, Exo. 23.  
19. Deut. 26.2,  
and by this  
they acknow-  
ledge that  
God was the  
giuer of all  
things, and  
that they were  
ready to bestow  
all at his com-  
mandement.

n Hebr. 12.5.  
Eccl. 3.19.



not to be compared vnto her.

16 Length of dayes [is] in her right hande, <sup>h</sup> [and] in her left hande riches and glorie.

17 Her wayes [are] wayes of pleasure, and all her paths prosperitie.

18 She is a tree <sup>i</sup> of life to them that lay holde on her, and blessed [is] he that retaineth her.

19 The Lord by wisdom hath laid the <sup>k</sup> fundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledg the depths are broken vp, and the cloudes drop downe the dewe.

21 My sonne, let not these things depart from thine eyes, <sup>l</sup> but obserue wisdom, and counsel.

22 So they shall be life to thy soule, and grace vnto thy <sup>m</sup> necke.

23 Then shalt thou walke safely by thy way, and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, <sup>n</sup> & shall preserve thy foote from taking.

27 C Withholde not the good from <sup>o</sup> the owners thereof, though there be powder in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morowe will I giue thee, <sup>p</sup> if thou nolde haue it.

29 C Intend none hurt against thy neighbour, seeing he doeth diuell <sup>q</sup> with- out feare by thee.

30 C Strive not with a man causelesse, when he hath done thee no harme.

31 C Be not <sup>r</sup> enuious for the wicked man, neither chuse any of his wayes.

32 For the freward [is] abomination vnto the Lord: but his <sup>s</sup> secretes [is] with the righteous.

33 The curse of the Lorde [is] in the house of the wicked: but he blessing the habitation of the righteous.

34 With the scornfull <sup>t</sup> he scorneth, but he giveth grace vnto the humble.

35 The wise shall inherite glorie: but foolles dishonour, <sup>u</sup> [though] they be exalted.

## CHAP. II.

1 Wisdom and her fruites ought to be searched. 2 The way of the wicked must be refused. 3 By the word of God the heart, eyes and course of life must be guided.

**H**ear, O ye children, the instruction of a father, & giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: <sup>v</sup> [therefore] forlake ye not my lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When he <sup>w</sup> taught me, and sayd vnto me, Let thine heart holde fast my wordes: keepe my commandments, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from <sup>x</sup> wordes of my mouth.

6 Forlake her not, and she shall keepe thee: lone her and she shall preserve thee.

7 Wisdom [is] the beginning: get wisdom [therefore]: and aboute all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: the shall bring thee to honour, <sup>y</sup> if thou embrace her.

9 She shall giue a comely ornament vnto thine head, <sup>z</sup> [yea,] she shall giue thee a crowne of glorie.

10 O Deare, my sonne, and receiue my wordes, and the peeres of thy life shall be many.

11 I haue <sup>a</sup> taught thee in the way of wisdom, [and] led thee in the paths of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, <sup>b</sup> [and] leaue not: keepe her, for she is thy life.

14 Enter not into the way of the wicked, and walke not in the way of euil men.

15 Auoyde it, <sup>c</sup> [and] go not by it: turne from it, and passe by.

16 For they can not <sup>d</sup> sleepe, except they haue done euil, and their sleepe departeth, except they cause <sup>e</sup> some to fall.

17 For they eate the bread of <sup>f</sup> wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that <sup>g</sup> shineth more and more vnto the perfit day.

19 The way of the wicked [is] as the darkenes: they know not wherein they shall fall.

20 O My sonne, hearken vnto my wordes, <sup>h</sup> incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, <sup>i</sup> but keepe them in the middes of thine heart.

<sup>v</sup> He speaketh this in the person of a preacher and minister which is as a father vnto the people, <sup>1.8.</sup>

<sup>w</sup> Speaking, Dauid his father.

<sup>x</sup> He speaketh that we must first begin at Gods wordes, if so be we will that other things prosper with vs, contrary to the iudgement of the worlde, which make it their last study, <sup>y</sup> of els rare not for it at all.

<sup>z</sup> Salomons daughter wher care his father had to bring him up in the true feare of God: for this was Dauids instruction.

<sup>a</sup> Thou shalt walke at liberty without offence.

<sup>b</sup> Speaking, that to use euil is more proper and naturall to the wicked, then to sleepe, <sup>c</sup> or drinke, <sup>d</sup> Gotten by wicked means and cruel oppression.

<sup>e</sup> Signifying that the godly increase rapidly in knowledge and perfection, till they come to full perfection which is when they shall be ioynt to their head in the heuens.



f He beweth  
to what inco-  
uenience the  
vile persons  
and fluggards  
come, by cal-  
ling them vni-  
chaste, as the  
men of Belial  
and flande-  
rous.  
g Ebr. speaketh.  
h Thus all his  
gesture con-  
dueth to vici-  
kednes.

12 The vnchastie man [and] the wicked man walketh with a frowarde mouth.

13 Hee maketh a signe with his eyes: he signifieth with his feete: he is instructeth with his fingers.

14 Lewde things [are] in his heart: he imagineth euill at all times, [and] ratleth by contentions.

15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recoverie.

16 These fewe things doth the Lord hate: yea, his soule abhorreth leuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, <sup>h</sup> feete that be swift in running to mischief.

19 A false witnes that speaketh lyes, and him that ratleth by contentions among brethren.

20 By somme, keepe thy fathers commaundement, and forsake not thy mothers instruction.

21 Binde them alway upon thine heart, [and] tye them about thy necke.

22 It shall lead thee, when thou walkest: it shall watch for thee, when thou sleepest, [and] when thou wakest, it shall talke with thee.

23 For the <sup>k</sup> commaundement [is] a lanternne, and instruction a light: and corrections for instruction [are] the way of life,

24 To keepe thee from the wicked woman, [and] from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her eye liddes.

26 For because of the whorish woman [a man is brought] to a morsell of bread, and a woman will hunt for the precious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt:

28 Or can a man go upon coles, and his feete not be burnt:

29 So he that goeth in to his neighbours wife, shall not be innocent, who soeuer toucheth her.

30 When do not despise a thiefe, when he stealeth, to satisfie his soule, because he is hungrie.

31 But if he be founde, he shall restore leuen folde, [or] he shall giue all the substance of his house.

32 But he that committeth adulterie

with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his olivie soule.

33 He shall finde a wound and dishonour, and his reproch shall neuer be put away.

34 For ielousie [is] the rage of a man: therefore he will not spare in the day of vengeance.

35 Hee can not beare the sight of any ranfome: neither wil he consent, though thou augment the giftes.

# CHAP. VII.

1 An exhortation to wisdom 2 to the word of God, 3 Which will preserve vs from the harlot, 6 Which manners are described,

**M**Y sonne, keepe my wordes, and hide my commaundements with thee.

2 Keepe my commaundements, and thou shalt lue, and mine instruction as the apple of thine eyes.

3 Binde them vpon thy fingers, [and] write them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: and call vnderstanding [thy] kinswoman.

5 That they may keepe thee from the strange woman, [even] from the stranger that is smooth in her wordes.

6 As [I was] in the windolwe of mine house, [I looked through my window]

7 And [I saw among the fooles, and] considered among the children a young man destitute of vnderstanding.

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be blacke and darke.

10 And beholde, there met him a woman with an harlots behauiour, and subtil in heart.

11 She is babling and loud: whose feete cannot abide in her house.

12 Nowe [she is] without, nowe in the streetes, and lyeth in waite at euery corner.

13 So she caught him and kissed him, and an impudent face layde vnto him.

14 I haue peace offerings: this day haue I payed my vowes.

15 Therefore came I forth to meeete thee, that I might seeke thy face: and I haue found thee.

16 She is the wounde by some cloke of holines, till she has gotten him in her snares. Which clearly that harlots outwardly will seeme holy and religious: both because they map the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.

+ Ebr. failed in heart.  
q That is, death appoynted to by p. l. a. uide.  
r He beweth that man by nature lechereth his death, that hath abused his wife, and so concluded neither Gods Law nor the Law of nature admitteth any ranfome for the adulterie.

a By this be-  
warefulle of  
wordes be mean-  
eth, that no-  
thing ought to  
be so deare un-  
to vs, as the  
word of God,  
nor that we  
looke on any  
thing more, nor  
minding any  
thing so much.  
b Salomon  
direct this para-  
ble to declare  
their folie, that  
suffer them-  
selves to be  
abused by har-  
lots.  
c He beweth  
that there was  
almost none so  
impudent, but  
they were as  
fraide to be  
seene, and also  
their olivie co-  
rrections by  
accuse them,  
which caused  
them to seeke  
the night to co-  
uer their fli-  
ghtes.  
d Or, garment,  
Or, hid.  
e He beweth  
that the harlot  
inquire at home  
to make good  
cheere with: or els the wounde by some cloke of holines, till she has gotten him in her snares.  
f Which clearly that harlots outwardly will seeme holy and religious: both because they map the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.



¶ Or, carued  
worke.

16 I haue deckt my bed With ornaments, carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a iourney farre off.

20 He hath taken With him a bagge of siluer, [and] wil come home at the day appointed.

21 Thus with her great craft she caused him to yeelde, and with her flattering lippes the entised him.

22 And hee followed her straight waies, as an oxe that goeth to slaughter, and as a foole to the stocks for correction.

23 Till a dart strike through his liver, as a bird hasterh to the snare, not knowing that he is in danger.

24 Heare me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wapes: wander thou not in her pathys.

26 For the hath caused many to fall downe wounded, [and] the strong men [are] all slaine by her.

27 Her house is the way vnto the graue, which goeth downe to the chambers of death.

#### CHAP. VIII.

1 Wisdome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

**D**eath not a Wisdome crye: And vnderstanding bitter her boyce:

2 She standeth in the top of the high places by way in the place of the pathys.

3 She crieth besides the gates before the cite at the entrie of the doores.

4 O men, I call vnto you, and [bitter] my voice to the children of men.

5 O ye foolish men, vnderstand Wisdome, & ye, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lippes, shall teach things that be right.

7 For my mouth shall speake truth, and my lippes abhorre wickednes.

8 All the wordes of my mouth [are] righteous: there is no lewdnes, nor frowardnes in them.

9 They are all plaine to him that will vnderstand, and streight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdome dwell with prudence, and I finde forth knowledge [and] counsels.

13 The feare of the Lorde [is] to hate euill: as pride, and arrogancie, and the euill way: and a mouth that speaketh lewde things, I do hate.

14 I haue counsell & wisdome: I am vnderstanding, [and] I haue strength.

15 By me, Kings reigne, and princes deere iustice.

16 By me princes rule, and the nobles, [and] all the iudges of the earth.

17 I loue them that loue me: and they that seeke me earnestly, shall finde me.

18 Riches and honour [are] with me: [euil] durable riches and righteousness.

19 My fruit is better then gold, [euil] then fine gold, and my reuenies [better] then fine siluer.

20 I cause to walke in the way of righteousness, [and] in the middes of the pathys of iudgement.

21 That I may cause them that loue me, to inherit substance, and I will fill their treasures.

22 The Lord hath possessed mee in the beginning of his way: [I was] before his workes of olde.

23 I was set vp from euerlasting, from the beginning [and] before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the moountaines were settled: [and] before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heauens, I was there, when he set the compass vpon the deepe.

28 When he established the cloudes aboue, when he fastened the fountaines of the deepe,

29 when he gaue his decree to the sea, that the waters shoulde not passe his commaundement: when he appointed the foundations of the earth,

30 Then was I with him [as] a nourisher, and I was daily his delight, reioycing all way before him,

God his father, and created, preseruet, and fill woorthily with him, as Job, 5, 17.

d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent nor good counsellor. e So that he that doeth not haue euill, feareth not God. f Whereby he declareth that honours, dignitie, or riches come not of mans wisdom or industrie, but by the prouidence of God.

g That is, finally the way of God diligently, and with a desire to please, h Signifying, that he chiefly meaneth the spiritual creatures and heavenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom. k He declareth hereby, the diuinitie and eternitie of this wisdom, which he maye

which is praised through this booke: meaning therefore by the eternall sonne of God Iesus Christ, whose Saint Iohn calleth the word that was in the beginning. Ioh. 1, 1.

l He declareth the eternitie of the soune of God, which is meant by this word Caldees, who was before all time, and euer present with the Father.

m Some reade a chiefe worker: Signifying that this Wisdom euen Christ Iesus, was equal with

g Which thing he goeth to the pasture, goeth willingly to his owne destruction, h Which goeth cheerfully, not knowing that he shall be crucified, i Ebre it is for his life.

i Neither wit nor strength can deliuer them that fall into the hands of the barlot, Chap. 2, 18.

Chap. 1, 20. a Solomon declareth that man is cause of his owne perdition, and that hee can preuent no ignorance, forasmuch as God calleth to all men by his word, & by his workes to follow him and to flee from vice.

b Where the people most resort, which was the place of iustice.

c Speaking, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the grince of this world.



n. Either chy is declared that the worke of the creation was no paine, but a solace vnto the wisdome of God.

o. By earth he meareth man, which is the worke of God in whome wisdom toke pleasure: in so much as for many take the Diuine wisdom toke man's nature, and dwelt among vs, and filled vs with unspokeable treasures: and this is that solace and pastime wherof is here spoken.

31 And tooke my<sup>a</sup> solace in the compass of<sup>o</sup> his earth: and my delite [is] with the children of men.

32 Therefore wolde hearken, O children, vnto me: for blessed [are] they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed [is] the man that heareth me, watching dayly at my gates, [and] giving attendance at the postes of my doores.

34 For he that findeth me, findeth life, and shall obtayne fauour of the Lord.

35 But he that sinneth against mee, hurteth his owne soule: [and] all that hate me, loue death.

36 And this is that solace and pastime wherof is here spoken.

## CHAP. IX.

a. Wisdom calleth all to her feast. 7 The scooner will not be corrected, 10 The feare of God. 13 The editions of the barlot.

**W**isdom hath builde her house, [and] herben out her seven pillars.

2 She hath killed her be-  
tales, drawen her wine, and prepared her table.

3 She hath sent forth her maidens [and] cryeth vpon the highest places of the cite, [saying,]

4 Who so is simple, let him come hither, [and] to him that is destitute of wisdom, she saith,

5 Come, [and] eate of my meate, and drinke of my wine [that] I haue drawen.

6 Forsake your way, ye foolish, and ye shall liue: and walke in the way of wisdom, and ye shall vnderstanding.

7 Hee that reproveth a scooner, purchaseth to himselfe shame: and he that rebuketh the wicked, [getteth] himselfe a blot.

8 Rebuke not a scooner, least he hate thee: but rebuke a wise man, and hee will loue thee.

9 Giue admonition to the wise, and he will be the wiser: teache a righteous man, and he will increafe in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, [is] vnderstanding.

11 For thy dayes shall be multiplied by me, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy selfe, [and if] thou be a scooner,

thou shalt haue the chiefe profite and commoditie thereof.

thou alone shalt suffer.

13 A foolish woman [is] trouble some: she [is] ignozant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the places of the cite,

15 To call them that passe by her way, that go right on their way, [saying,]

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead [are] there, [and that] her ghestes [are] in the depth of hell.

19 And this is that solace and pastime wherof is here spoken.

## CHAP. X.

In this Chapter and all that follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also what profite cometh of wisdom, and what hindrance proceedeth of foolishnes.

## THE PARABLES OF SALOMON.

**A** wise sonne maketh a glad father: but a foolish sonne [is] an heaume to his mother.

2 The treasures of wisdom profit nothing: but righteousness deliuereth from death.

3 The Lord will not sanall the soule of the righteous: but hee calteth away the substance of the wicked.

4 A slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, [is] the sonne of wisdom: [but] hee that sleepeth in harvest, [is] the sonne of confusion.

6 Blessings [are] vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust [shal] be blessed: but the name of the wicked shall rotte.

8 The wise in heart will receiue commandements: but the foolish in talkes shall be beaten.

9 He that walketh by right, walketh boldly: but he that peruertereth his wayes, shall be knownen.

10 Hee that winketh with the eye, worketh sorowe, and he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hated shireeth by contentions: but loue couereth all trespasses.

See. lili.

13 In

a. Christ hath prepared him a Church.

b. There is many chiefe lapies and principall partes of his Church, as were the Patriarches, Apo-

stles, Pastors, Doctors, and Deacons.

c. He compar-  
eth wisdom with great riches: that keepe open house for all that come.

d. Hearing true preachers is not infected with many wisdom.

e. Hee that knoweth his owne ignorance, and is boyd of malice.

f. By the meat and drinke is meant the word of God and the ministracion of the sacraments, wherby God nourisheth his seruants in his house, which is the Church.

g. For the wicked will con-  
temne him and labour to dis-  
fame him.

h. Hearing, when that are incorrigible, which Christ calleth dogges and swine: of hie speaketh this in comparision, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.

i. Hee denieth what true vnderstanding is, to knowe the will of God in his word, which is meant by holy things.

k. Thou shalt haue the chiefe profite and commoditie thereof.

1. By the foolish woman, some vnderstand, the wicked preachers, who counterfeit the worke of God, as appeareth here.

2. Which were the wordes of the true preachers, as here.

3. But their doctrine is but as stolne waters: meaning that they are but mens traditions, which are more pleasure

4. But their doctrine is but as stolne waters: meaning that they are but mens traditions, which are more pleasure

5. But their doctrine is but as stolne waters: meaning that they are but mens traditions, which are more pleasure

6. But their doctrine is but as stolne waters: meaning that they are but mens traditions, which are more pleasure

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33. But their doctrine is but as stolne waters: meaning that they are but mens traditions, which are more pleasure



g That is,  
God will finde  
him out to pun-  
nish him.

13 In the lippes of him that hath vn-  
derstanding wisdom is found, and a  
rod shalbe for the backe of him that is  
desitute of wisdom.

14 Wise men lay by knowledge: but  
the mouth of the foole [is] a present de-  
struction.

15 The riche mans goods are his  
strong citie: [but] the feare of the needie  
[is] their pouertie.

16 The labour of the righteous [ten-  
deth] to life: [but] the reuenues of the  
wicked to sinne.

17 He that regardeth instruction, [is  
in] the way of life: but he that refuseth  
correction, goeth out of the way.

18 Hee that dissembleth hatred with  
lying lips, and he that inuenteth slander,  
is a foole.

19 In many wordes there can not  
want iniquitie: but hee that refrayneth  
his lippes, is wise.

20 The tongue of the iust man [is as]  
finned siluer: [but] the heart of the wicked  
[is] little worth.

21 The lippes of the righteous doe  
feed many: but fooles shall die for want  
of wisdom.

22 The blessing of the Lorde, it ma-  
keth rich, and he doth adde<sup>k</sup> no sorrowes  
with it.

23 [It is] as a pasture to a foole to do  
wickedly: but wisdom [is] vnderstand-  
ing to a man.

24 That which the wicked feareth,  
shall come vpon him: but [God] will  
grant the desire of the righteous.

25 As the whicke winde passeth, so [is]  
the wicked no more: but the righteous  
[is as] an enlerlasting foundation.

26 As vineger [is] to the teeth, and as  
smoke to the eyes, so [is] the mouth full to  
them that lend him.

27 The feare of the Lorde increaseth  
the dayes: but the yceres of the wicked  
shall be diminished.

28 The patient abiding of the righte-  
ous, shalbe gladnes: but the hope of the  
wicked shall perish.

29 The way of the Lord [is] strength  
to the vpright man: but feare shalbe for  
the workers of iniquitie.

30 The righteous shall<sup>a</sup> neuer be re-  
moued: but the wicked shall not dwell  
in the land.

31 The mouth of the iust shalbe fruit-  
full in wisdom: but the tongue of the  
froward shall be cut out.

32 The lippes of the righteous know

what is acceptable: but the mouth of the  
wicked [speaketh] froward things.

## CHAP. XI.

**A**lles<sup>a</sup> balances<sup>a</sup> [are] an abo-  
mination vnto the Lord: but  
a perfit<sup>b</sup> weight pleaseh him.

2 When pride cometh, then  
commeth<sup>b</sup> shame: but with the lowly  
[is] wisdom.

3 The brightnes of the iust shall  
guide them: but the frowardnes of the  
transgressors shall destroy them.

4 Riches auail not in the day of  
wrath: but righteousness deliuereth from  
death.

5 The righteousness of the vpright  
shal direct his way: but the wicked shall  
fall in his owne wickednes.

6 The righteousness of the iust shall  
deliuer them: but the transgressors shall  
be taken in [their] owne wickednes.

7 When a wicked man dyeth, [his]  
hope perisheth, and the hope of the vn-  
iust shall perish.

8 The righteous escapeth out of trou-  
ble, and the wicked shall come in his stead.

9 An<sup>a</sup> hypocrite with [his] mouth  
hurteth his neighbour: but the righte-  
ous shall be deliuered by knowledge.

10 In the prosperitie of the righteous  
the citie<sup>a</sup> reioyceth, and when the wic-  
ked perish, [there is] ioy.

11 By the [blessing] of the righteous,  
the citie is exalted: but it is subuerted by  
the mouth of the wicked.

12 He that despiseth his neighbour, is  
desitute of wisdom: but a man of vn-  
derstanding will<sup>c</sup> keepe silence.

13 He that goeth about [as] a slander-  
er, discouereth a secret: but he that is of  
a faithfull heart, concealeth a matter.

14 Where no counsell is, the people  
fall: but where many counsellers are,  
[there is] health.

15 He shalbe sore vexed, that is suretie  
for a stranger, and he<sup>a</sup> that hateth sure-  
tieship, is sure.

16 A gracious woman attemeth ho-  
nour, and the strong men attaine riches.

17 He that is mercifull, <sup>k</sup> rewardeth  
his owne soule: but he that troubleth  
his owne [flesh], [is] cruel.

18 The wicked worketh a deceitfull  
worke: but hee that soweth righteou-  
nes, shall receiue a sure reward.

19 As righteousness [leadeth] to life:  
so he that followeth euill, [seeketh] his  
owne death.

20 They that are of a froward heart,

a Under this  
woyde he con-  
demneth all  
faile weights,  
measures and  
deceit.

b Ebr. stone.

c When man  
forgetteth him-  
selfe, and thin-  
keth to be exal-  
ted about his  
vocation, that  
God bringeth  
him to confu-  
sion.

eccles. 7. 19.

eccles. 5. 1.

eccles. 5. 1.

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eccles. 5. 1.

i For they  
speake truth  
and euill  
things by  
calumnies,  
admonis-  
tions, and coun-  
sell.

k Speaking,  
that all wor-  
ldly things bring  
care, and so-  
row, where as  
they that feele  
the blessings of  
God haue  
none.

i He is but a  
trouble, and  
griefe to him  
that seeth  
him about any  
business.

h The time  
of their pros-  
peritie shall be  
short, because  
of their great  
fall, though  
they seeme to  
live long.

i They enioy  
in this life by  
faith and hope  
their euill  
thing life.

c That is, shall  
enter into  
trouble.

d A dissimble  
that preuenteth  
sensible, but  
is a yulne ene-  
mie.

e The coun-  
try is blest,  
where there is  
godly men, and  
they ought to  
reioyce, when  
the wicked are  
taken away.

f Or, prosper-  
itie.

g Will not  
make light re-  
poye of others.

h Where God  
dwelt those of  
men of wis-  
dom, and coun-  
sell.

i These con-  
uersion he  
knoweth not.

j He that doth  
not without  
inagement, and consideration of the cir-  
cumstances  
put himselfe in  
dangers, as  
Chap. 6. 1.

k Or, modest.

l Is both  
good to him-  
selfe and to  
others.

m Or, neigh-  
bour.

n Or, neigh-  
bour.

o Or, neigh-  
bour.

p Or, neigh-  
bour.

q Or, neigh-  
bour.

r Or, neigh-  
bour.

s Or, neigh-  
bour.

t Or, neigh-  
bour.

u Or, neigh-  
bour.

v Or, neigh-  
bour.

w Or, neigh-  
bour.

x Or, neigh-  
bour.



l Though they  
make neuer to  
many friends,

o Thine often  
felus neuer to  
fare, yet they  
shal not escape.

f Or, is of vin-  
comely beha-  
viour.

m They can  
looke for no-  
thing but Gods  
vengeance,

n Speaking,  
them that quite  
liberally, who  
God blesteth,

o That is, the  
niggarde,  
Hebr. the soule  
of blesing shal  
be made fat.

p The prou-  
der for the use  
of them y are  
in necessitie.

q The con-  
cious men that  
fane their ri-  
ches to y hin-  
derice of their  
families, shall

be depriued  
thereof misse-  
rably.

r For though  
the wicked be  
rich, yet are  
they but slanes  
to the godly,

which are the  
true possessors  
of the gites of  
God.

s That is, him-  
geth them to  
the knowledge  
of God.

t Holbe pa-  
nished as he de-  
fereth,

Dei. 4. 18.

[are] abomination to the Lord: but they  
that are byright in [their] way [are] his  
Delite.

21 [Though] hand [ioyne] in hand,  
the wicked shall not be bypunished: but  
the seede of the righteous shall escape.

22 [As] a iell of golde in a swines  
snout: [so is] a fayre woman, which  
lacketh discretiō.

23 The desire of the righteous [is]  
onely good: but the hope of the wicked  
[is] indignation.

24 There is that scattereth, <sup>a</sup> and is  
more increased: but he that spareth more  
<sup>b</sup> then is right, surely [commeth] to po-  
uertye.

25 The <sup>c</sup> liberall person shall haue  
plentie: and he that watereth, shall also  
haue raine.

26 He that withdraweth his come, the  
people will curse him: but blessing [shal-  
be] vpon the head of him that <sup>d</sup> selleth  
corn.

27 He that seeketh good things, get-  
teth fauour: but he that seeketh euill, it  
shall come to him.

28 He that trusteth in his riches, shall  
fall: but the righteous shall flourish as a  
leafe.

29 He that troubleth his owne house,  
shall inherite the winde, and the foole  
[shalbe] seruant to the wise in heart.

30 The fruite of the righteous [is as]  
a tree of life, & he that <sup>e</sup> winneth soules,  
[is] wise.

31 Beholde, the righteous shalbe re-  
compensed in the earth: holwe much  
more the wicked and the sinner.

## CHAP. XII.

**H**e that loueth instruction, lo-  
ueth knowledge: but he that  
hateth correctiō, [is] a foole.

2 A good man getteth fa-  
uour of the Lord: but the man of Wic-  
ked imaginations will be condemne.

3 A man cannot be established by Wic-  
kednes: but the <sup>a</sup> roote of the righteous  
shall not be mooued.

4 A vertuous woman [is] <sup>b</sup> a crowne  
of her husband: but she that maketh  
[him] ashamed, [is] as corruption in his  
bones.

5 The thoughts of the iust [are] right:  
but the counsels of the wicked are de-  
ceitfull.

6 The talking of the wicked [is] to tie  
in waite for blood: but the mouth of the  
righteous will <sup>c</sup> deliuer them.

7 [God] ouerthroweth the wicked,  
and they are not: but the house of the  
righteous shall stand.

8 A man shalbe commended for his  
wisdom: but the frowarde of heart  
shalbe despised.

9 He that is despised, <sup>d</sup> and [is] his  
owne seruant, is better then he that bo-  
steth himselfe and lacketh bread.

10 A righteous man <sup>e</sup> regardeth the  
life of his beast: but the mercies of the  
wicked [are] cruell.

11 He that tilleth his land, shalbe sa-  
tisfied with bread: but he that followeth  
the idle, [is] destitute of [vnder]standing.

12 The wicked desireth the <sup>f</sup> net of e-  
uils: but the <sup>g</sup> roote of the righteous ge-  
neth fruite.

13 The euill man is snared by the wic-  
kednes of [his] lippes, but the iust shall  
come out of aduersitie.

14 A man shalbe satiate with good  
things by the fruite of [his] mouth, and  
the recompence of a mans handes shall  
[God] giue vnto him.

15 The way of a foole [is] right in his  
owne eyes: but he that heareth coun-  
sell, [is] wise.

16 A foole in a day shall be known by  
his anger: but he <sup>h</sup> that couereth shame,  
[is] wise.

17 He that speaketh trueth, will shew  
righteoulnes: but a false witnes [bleth]  
deceite.

18 There is that speaketh [wordes]  
like the pickings of <sup>i</sup> a siorde: but the  
tongue of wisemen [is] health.

19 The lippe of truethy shalbe stable for-  
euer: but a lying tongue [varieth] in-  
continently.

20 Deceite [is] in the heart of them  
that imagine euill: but to the counsellors  
of peace [shalbe] ioye.

21 There shall none iniquitie come to  
the iust: but the wicked are full of euill.

22 The lying lippes [are] an abomi-  
nation to the Lord: but they that deale  
truely [are] his delite.

23 A wise man concealeth knowledge:  
but the heart of the foolkes publisheth  
foolishnes.

24 The hand of the diligent shall  
beare rule: but the idle [shalbe] vnder  
tribute.

25 The heart of man doeth  
good worde re-  
[is] more excellent

but the way of the  
wicked

The poore  
man that is  
contemned,  
and yet liueth  
of his owne  
travail.

A merciful,  
even to the de-  
spised that  
boast him  
ser-  
uice.

Chap. 18. 19.  
ecclus. 20. 27.  
Or, defence.

Continually  
imagined  
meanes hold  
to do harme  
to others.

Speaking,  
their heart  
within, which  
is byright, and  
doeth good  
to all.

The stanneth  
in his owne  
conceits, and  
condemneth  
all others in  
respect of him  
selfe.

Which his  
bleth his af-  
fections,

Chap. 14. 5.

Which seeke  
nothing more  
then to pro-  
uoke others  
to anger.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.

Chap. 10. 4.



Wicked Will deceiue them.

27 The deceitfull man rosteeth not, that he <sup>m</sup> tooke in hunting: but the riches of the diligent man [are] precious.

28 Life [is] in the way of righteousness, and in that pathway [there is] no death.

CHAP. XIII.

**A** wise sonne <sup>a</sup> will obey <sup>b</sup> the instruction of his father: but a scorner will heare no rebuke. 2 A man shall eate good things by the fruite <sup>c</sup> of his mouth: but the soule of the trespassers [shall suffer] violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction [shalbe] to him.

4 The sluggard <sup>b</sup> lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnes preferneth <sup>d</sup> by bright of life: but wickednes ouerthroweth the sinner.

7 There is that maketh himselfe riche, and hath nothing, [and] that maketh himselfe poore, hauing great riches.

8 A man <sup>e</sup> will giue <sup>f</sup> his riches for the raunson of his life: but <sup>g</sup> poore <sup>h</sup> cannot heare the repoche.

9 The light of the righteous reioyceth: but the tandle of the wicked shalbe put out.

10 Onely by pride <sup>i</sup> doeth [man] make contention: but with the well aduised [is] wisdom.

11 The riches of vanitie shall diminish: but he that gathereth with <sup>j</sup> the hand, shall increas[e] [them].

12 The hope that is deferred, [is] the fainting of the heart: but when the desire commeth, [it is as] a tree of life.

13 He that despiseth <sup>k</sup> the word, he shalbe destroyed: but he that feareth <sup>l</sup> the commandment, he shalbe rewarded.

14 The instruction of a wise man [is] as the welsping of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of <sup>m</sup> the disobedient [is] hated.

16 Every wise man shall knowledg[e] <sup>n</sup> by his doings: but the fool shall be made a folly.

17 <sup>o</sup> A wicked man shall be made euill: but a saythful man shall be made good.

preseruatiō.

18 Pouertie & shame [is] to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delicteth the soule: but [it is] an abominatiō to fooles to depart from euill.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe <sup>p</sup> afflicted.

21 Affliction followeth sinners: but vnto the righteous [God] will recompense good.

22 The good man shall giue inheritance vnto his children: but the riches of a sinner is laide by for the iust.

23 Much foode [is] in the field of the poore: but [the field] is destroyed without discretion.

24 <sup>q</sup> He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.

CHAP. XIII.

**A** wise woman <sup>a</sup> buildeth her house: but <sup>b</sup> foolish destroyeth it with her owne hands. 2 <sup>c</sup> He that walketh in his righteousness, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish [is] the rod of pride: but the lippes of the wise preferre them.

4 Where none <sup>d</sup> oren [are], there the crib [is] empty: but much increas[e] cometh by the strength of the ore.

5 A faithfull witness will not lye: but a false record will speake lyes.

6 A scorner <sup>e</sup> seeketh wisdom, and [findeth] it not: but knowledg[e] [is] easie to him that will vnderstand.

7 Depart from <sup>f</sup> foolish man, when thou perceiuest not [in him] the lippes of knowledg[e].

8 The wisdom of the prudent [is] to vnderstand his way: but the foolishnes of the fooles [is] deceit.

9 The foole maketh a mocke <sup>g</sup> of sinne: but among the righteous [there is] fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not medle with his toye.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

<sup>a</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>b</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>c</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>d</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>e</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>f</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>g</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>h</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>i</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>j</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>k</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>l</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>m</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>n</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>o</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>p</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>q</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>r</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>s</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>t</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>u</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>v</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>w</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>x</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>y</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>z</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>aa</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>ab</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>ac</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>ad</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>ae</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.

<sup>af</sup> As he is partaker of their wickednes, & deareth with their vices, so shall he be punished alike as they are.



Chap.16.25.

12 \* There is a way that seemeth right to a man : but the issues thereof [are] the wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth [is] heavines.

14 The heart that declineth, shall be faciate with his owne wayes : but a good man shall depart from him.

15 The foolish will beleue every thing : but the prudent will consider his steppes.

16 A wise man feareth, and departeth from euill : but a foole rageth, and is carelesse.

17 He that is hastie to anger, committeth follie, and a busie body is hated.

18 The foolish do inherite follie : but the prudent are crowned with knowledge.

19 The euill shall bow before good, and the wicked at the gates of the righteous.

20 The pooze is hated euen of his owne neighbour : but the friends of the rich [are] many.

21 The sinner despiseth his neighbour : but he that hath mercie on the pooze, [is] blessed.

22 Do not they erre that imagine euill, but to them that thinke on good things, [shalbe] mercie, and trueth.

23 In all labour there is abundance : but the talke of the lippes [bringeth] onely want.

24 The crowne of the wise [is] their riches, [a]nd [a] folly of foolles [is] foolishnes.

25 A faithfull witnes deliuereth soules : but a deceiver speaketh lyes.

26 In the feare of the Lord [is] an assured strength, and his children shall haue hope.

27 The feare of the Lord [is as] a wellspring of life, to auoide the snares of death.

28 In the multitude of the people [is] the honour of a King, and for the want of people [commeth] the destruction of the prince.

29 He that is slowe to wrath, [is] for great wisdom : but hee that is of an hastie minde, exalteth follie.

30 A found heart [is] the life of the flesh : but enuie [is] the rotting of the bones.

31 He that oppresseth the pooze, reprooueth him that made him : but he honoureth him, that hath mercie on the pooze.

32 The wicked shalbe cast away for his malice : but the righteous, his hope in his death.

33 wisdom resteth in the heart of him that hath vnderstanding, and is knowen in the muddes of foolles.

34 Justice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a King [is] in a wise seruant : but his wrath shalbe toward him that is lewde.

CHAP. XV.

**A** Soft answer putteth away wrath : but giteuous wordes stirre by anger.

2 The tongue of the wise bleth knowledge aright : but the mouth of foolles babbleth out foolishnes.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue [is as] a tree of life : but the frowardnes thereof [is] the breaking of the mind.

5 A foole despiseth his fathers instruction : but he that regardeth correction, is prudent.

6 The house of the righteous [hath] much treasure : but in the reuenues of the wicked [is] trouble.

7 The lippes of the wise do spread a broad knowledge : but the heart of the foolish doeth not so.

8 The sacrifice of the wicked [is] an abomination to the Lord : but the prayer of the righteous [is] acceptable vnto him.

9 The way of the wicked [is] an abomination vnto the Lord : but he loneth him that followeth righteousness.

10 Instruction [is] euill to him that forsaketh the way, and he that hateth correction, shall die.

11 Hell and destruction [are] before the Lord : howe much more the hearts of the sonnes of men.

12 A stomer loneth not him that rebuketh him, neither wil he go vnto the wise.

13 A topfull heart maketh a cheerful countenance : but by the sorowle of the heart the mind [is] heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge : but the mouth of the foole [is] fed with foolishnes.

15 All the dayes of the afflicted [are] euill : but a good conscience [is] a continual feast.

16 Better [is] a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better [is] a dinner of greene herbes where loue [is], then a stalled oxe and hated therewith.

18 An angrie man stirreth by strife, but

in foolishness as they are comit thereto by, and put to silence, for, and the mercie of the people is a sentence for sinne.

Chap.25.15.

Verse 28.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, & where by they thinke most to be accepted.

c He that swaureth from the worde of God, cannot abide to be admonished.

d There is nothing so deepe, as secret that can be hid from the eyes of God, much less men thought.

Chap.17.22.

Ebr. heart.

Psal.37.16.

Chap.29.22.

h He knoweth that the assurance vnto sinne seemeth sweet, but the end thereof is destruction. i He that forsaketh God shalbe punished, and made worrie of his sinne where in he deliue.

† Ebr. the man of imagination.

k If this come not daily to passe, we must consider that it is because of our finnes, which the Gods know.

l That is, the strength of a King standeth in many people.

† O, bodie.

Chap.17.5.



but he that is slowe to wrath, appealeth strife.

19 The way of a slouthfull man [is] as an hedge of thornes: but the way of the righteous is plaine.

20 A wife sonne reioyeth the father: but a foolish man despiseth his mother.

21 Foolishnes [is] ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 without counsell thoughts come to nought: but in the multitude of counsellers there is stedfastnes.

23 A ioy [commeth] to a man by the answere of his mouth: and howe good [is] a word in due season.

24 The way of life [is] on high to the prudent, to auoide from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widowbe.

26 The thoughts of the wicked are abomination to the Lord: but the pure [haue] pleasant wordes.

27 he that is greedie of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but hee heareth the prayer of the righteous.

30 The light of the eyes reioyeth the heart, and a good name maketh the bones fat.

31 The care that hearkeneth to the correction of life, shall lodge among the wise.

32 he that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord [is] the instruction of wisdom: and before honour [goeth] humilitie.

## CHAP. XVI.

The preparations of the heart [are] in man: but the answere of the tongue [is] of the Lord.

2 All the wayes of a man [are] cleane in his owne eyes: but the Lord pondereth the spiritus.

3 Commit thy workes vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked

for the day of euill.

5 All that are proud in heart, [are] an abomination to the Lord: though [hand] ioyne in hand, hee shall not be unpunished.

6 By mercie & trueth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 Better is a little with righteousness, then great reuenues without equitie.

9 The heart of man purpoiseth his way: but the Lord doeth direct his steps.

10 A diuine sentence [shalbe] in the lippes of the King: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lord: all the weights of the bagge [are] his worke.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.

13 Righteous lippes are the delite of Kings, and the King loveth him that speaketh right things.

14 The wrath of a King [is as] messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance [is] life: and his fauour [is] as a cloude of the latter raine.

16 How much better is it to get wisdom then golde: and to get vnderstanding is more to be desired then siluer.

17 The path of the righteous is to decline from euill, [and] he keepeth his soule, that keepeth his way.

18 Pride [goeth] before destruction, and an high mind before the fall.

19 Better it is to be of humble minde with the lowly, then to denide & spolie with the proud.

20 he that is wise in his busines, shall finde good: and hee that trusteth in the Lord, he is blessed.

21 The wile in heart shall be called prudent: and the sweetenes of the lippes shall increase doctrine.

22 Understanding [is] a wellspring of life vnto them that haue it: and the instruction of foolles [is] follie.

23 The heart of the wile gudgeth his mouth wisely, and addeth doctrine to his lippes.

24 Fawe wordes [are as] an honie combe, sweetenes to the soule, & health to the bones.

c So that the iustice of God shall appeare to his gloire, euen in the destruction of the wicked, Chap. 11. 21. d Their vpright and repenting life shalbe a token that their sins are forgiven.

Chap. 15. 16, psal. 37. 16.

e He knoweth the folle of man which thinketh that his wayes are in his owne hand, and yet hee is not able to remove one foote excepte God giue force.

Chap. 11. 11.

f If they be true and iust, they are Gods worke, and hee deliuereth them, but otherwise if they be false, they are the worke of the deuil, and to their condemnation that vse them.

g They are according to Gods rule to equitie and iustice.

h That is, hee sheweth many meanes to rectifie his way.

i Although is most comfortable to the wile ground, Deut. 11. 14.

Chap. 8. 10.

Psal. 125. 1.

k The sweetnes of consolation which come forth of a goodly heart. l Either that which the wicked teach others, or else it is falsly to teach them that are malicious.

e That is, hee neuer smeth one let of stay, and dare not go forward, Chap. 10. 1.

f Read Chap. 11. 14.

g If we will that our talke be comfortable, we must waite for time and season.

h That is, holiness and profitable to the hearers.

i That sufficeth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.

k Speaking, that God correcteth none, but them that are truly humbled.

a Hee derideth the presumption of man, who dare ascribe to him selfe any thing, as to prepare his heart to such like, seeing he is not able to speake a word, excepte God giue it him.

b He knoweth hereby, that man flattereth himselfe in his doings: calling that vertue which God correcteth vice, 1 Ebr. 10. 6.



Chap. 14. 12.

25 \* There is a waye that seemeth right vnto man : but the yssue thereof [are] the wayes of death.

† Ebr. bowed vpon him.

26 The person that traueleth, traueleth for himselfe : for his mouth <sup>tr</sup>raueith it of him.

† For he con- sumeth him- selfe & others. n. ¶ Ezech his whole inbe- nous he labou- reth to bring his wickednes to passe. o. ¶ That is, whē it is topped with vertue: o. ¶ For the elder that the wic- ked are, the more they are to be abhorred. p. ¶ So p. there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

27 A Wicked man diggeth by euill, and in his lippes [is] like <sup>m</sup> burning fire.

28 A frowarde person soweth strife: and a tale teller maketh diuision among princes.

29 A Wicked man deceiueh his neigh- bour, and leadeth him into the way that is not good.

30 <sup>n</sup> He shutteth his eyes to deuse wic- kednes: he moueth his lips, [and] byn- geth euill to passe.

31 Age is a crowne of glorie, [when] it is found in the way of <sup>o</sup> righteoulnes.

32 He that is slowe vnto anger, is bet- ter then the mightie man : and he that ruleth his olbne minde, [is better] then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof [is] <sup>o</sup> of the Lord.

CHAP. XVII.

**B**etter is a drie morzel, if peace be with it, then an houle full of sacrifices, with strife.

2 A discreete seruant shall haue rule ouer a lewde sone, and he shall deuide the <sup>b</sup> heritage among the brethren.

3 As [is] the sinning pot for siluer, and the sornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lips, [ & a lyer hearkeneth to the naugh- tie tongue.

5 He that mocketh the poore, repro- cheth him, that made him: and he that reioyseth at destruction, shall not be vn- punished.

6 Childrens children are the crowne of the elders: and the glorie of the chil- dren [are] their fathers.

7 He talketh becommeth not a foole, much lesse a lying talke a prince.

8 A rewarde [is as] a stone pleasant in the eyes of them that haue it: it prospereth whither so euer it <sup>o</sup> turneth.

9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the <sup>o</sup> prince.

10 A reproofe entureth more into him that hath vnderstanding, then an hun- dred stripes into a foole.

11 A lechurious person seeketh onely

euill, and a cruel messenger shall be sent against him.

12 [It is better] for a man to meete a beare robbed of her whelpes, then a <sup>f</sup> foole in his folie.

13 \* He that reibardeth euill for good, euill shall not depart from his houle.

14 The beginning of strife [is as] one that openeth the waters: therefore of the contention be medled with, leaue off.

15 \* He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a <sup>s</sup> price in the hand of the foole to get wisdom, and [he hath] none heart:

17 A friend loueth at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding toucheth the hand, & becommeth sure- tie for his neighbour.

19 He loueth transgression, that loueth strife: [and] he that exalteth his <sup>g</sup> gate, seeketh destruction.

20 The frowarde heart findeth no good: & he that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, [getteth] himselfe sorrow, and the father of a foole can haue no ioye.

22 \* A ioyfull heart caueth good health: but a sorrowfull minde drieth the bones.

23 A wicked man taketh a gift out of the bolsome to wyest the wayes of iudge- ment.

24 \* wisdom [is] in the face of him that hath vnderstanding: but the eyes of a foole [are] in the <sup>m</sup> corners of the worlde.

25 A foolish soue is a griefe vnto his father, and a <sup>a</sup> heaumes to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should finite [such] <sup>n</sup> for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding [is] of an excellent spirit.

28 Euen a foole [when] he holdeth his peace [is counted] wise, and he that stop- peth his lippes, prudent.

CHAP. XVIII.

**D**e the desire thereof he wil separate himselfe to seeke it, [and] occupie himselfe in all wisdom.

2 A foole hath no delite in vnder- standing:

By the mes- senger is sent such means, as God willeth to punish the rebels. ¶ Ezechy by he meeneth the wicked in his rage, who hath no feare of God. Rom. 12. 17. 1. thel. 5. 15. 1. pet. 3. 9. 11a. 5. 23. chap. 24. 24.

¶ That am- pleth is the wic- ked to be rich, seeing he see- thy not his minde to wif- dome. h. So that is more then a friend, euen a brother that helpeth in time of aduersitie. i. Read Chap. 6. 1. k. Liketh by himselfe aboute his degre.

Chap. 15. 13.

¶ That is, to- creth and out of the bolsome of the rich. Eccles. 2. 14. and 8. 1. m. ¶ That is, vnder to and fro and seke not after wis- dome. Chap. 10. 1.

n. ¶ For their well doing.

a. For where as were many sacrifices, there were many portions giue to the people, where with euer feaster, Eccles. 10. 26. b. ¶ That is, shall be made go- uernour ouer the children.

Chap. 14. 31.

† Ebr. the lippe of excellencie.

c. The rewar- bath great force to gaue the heares of min. d. He that ad- monisheth the prince of his fault, maketh him his ene- mie.

¶ That is, la- teth wisdom, will separate himselfe from all unpro- ments, & giue himselfe wholy to seeke it.



b That is, that he may talke licentiously of substance & much to his mind, c Opening, such one as is commeth all others, d Which can neuer be ouercome, but being ever present, e That is, to follow him and support him.

f They are some believers and enter most deeply, g He sweethly what is the refuge of the godly against all troubles, Chap. 10. 15, Chap. 16. 18, Eccles. 11. 8.

h The minde can well beare the infirmities of the booke, but when the spirit is wounded, it is a thing most hard to susteine, i Specially him liberally to speake and discourse of them that are most in estimation, k He that speaketh first is best heard of by iudges, but when his adversary iniquity ouer the matter, it turneth to his shame, l If a controuersie cannot otherwise be decided, it is best to call for the hands of wise & strong iudges, m Appenly the controuersie, which are to flout that cannot overcome the peace, n Which for the strength thereof will not be overcome, o By the using of the tongue well of evil, commeth the fruit thereof either good or bad, p He that is opened is a virtuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.

standing: but that his heart may be <sup>b</sup> discovered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproche.

4 The wordes of a mans mouth are like deepe waters, and the wellspring of wisdom is like a flowing ruer.

5 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A foolles tippes come with strife, and his mouth calleth for stripes.

7 A foolles mouth [is] his owne destruction, and his tippes [are] a snare for his soule.

8 The wordes of a tale bearer [are] as flatterings, and they go downe into the bowels of the bellie.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord [is] a strong towre: the righteous runneth vnto it, and is exalted.

11 The riche mans riches [are] his strong cite: and as an he wall in his imagination.

12 Before destruction the heart of a man is haughtie, and before glorie goeth lowlinesse.

13 He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirit of a man will susteine his infirmite: but a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of a wise seeketh learning.

16 A mans gift enlargeth him, and leadeeth him before great men.

17 He that is first in his owne cause, [is] iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot causeth contentions to cease, and maketh a partition among the mightie.

19 A brother offended [is] harder to vnnie, then a strong city, and their contentions [are] like the barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his tippes shall he be filled.

21 Death and life [are] in the power of the tongue, and they that loue it, shall eate the fruite thereof.

22 Hee that findeth a wife, findeth a good thing, and receiueth fauour of

the Lord.

23 The poore speaketh [with] prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shewe him selfe friendly: for a friend is neerer <sup>a</sup> than a brother.

# CHAP. XIX.

**B**etter <sup>a</sup> is the poore that walketh in his vprightness, then he that abuleth his tippes, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart createth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 A false witnes shall not be buprished: and he that speaketh lyes, shall not escape.

6 Many reuerence the face of a prince, and every man [is] friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him: though he be instant with wordes, [yet] they will not.

8 He that possesseth vnderstanding, loueth his owne soule, and keepeth himselfe to finde goodnesse.

9 A false witnes shall not be buprished: and he that speaketh lyes, shall perishe.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie [is] to passe by an offence.

12 The Kings wrath [is] like the roaring of a lyon: but his fauour [is] like the deliue vpon the grasse.

13 A foolish sonne [is] the calamitie of his father, and the contentions of a wife [are] like a continuall dropping.

14 House and riches [are] the inheritance of the fathers: but a prudent wife [commeth] of the Lord.

15 Slouthfulnesse causeth to fall a sleepe, and a deceitfull person shall be affamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall dye.

q That is, oft times such are found which are more ready to do pleasure then he that is more bound by duetie,

Chap. 18. 6.

Deut. 19. 19, dan. 13. 62.

a To haue the saye of them,

b He that is vpright in iudgement, findeth fauour of God,

c The free use of things are not to be permitted to him that can not use them aright,

d That is, to couer it by rhetoric and to do therein as may most serue to ones glory,

e As rayne that vppreth and rectifieth the house,

Chap. 17. 21, Chap. 21. 9,

f As rayne that vppreth and rectifieth the house,

Chap. 18. 22.



17 He that hath mercie vpon þe poore, lendeth vnto the Lorde: and the Lorde wil recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

20 Heare counsell, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices [are] in a mans heart: but the counsell of the Lord shall stande.

22 That that is to be desired of a man, [is] his goodnesse, and a poore man is better then a lyer.

23 The feare of the Lord [leadeth] to life: and he that is filled therewith, shall continue, [and] shall not be visited with euill.

24 The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 Smite a scorner, and the foolish wil beware: and reprove the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, [or] chaleteth away his mother, [is] a lewde and shameful childe.

27 By sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked vnto the mocketh at iudgement, and the mouth of the wicked shall be filled with iniquitie.

29 Indgements are prepared for the scorers, and stripes for the backe of the fooles.

## CHAP. XX.

**V**ine [is] a mocker, & strong drinke [is] raging: and who soeuer is deceived thereby, [is] not wise.

1 The feare of the King [is] like the roaring of a lion: he that prouoketh him vnto anger, [is] smitten against his owne soule.

2 It [is] a mans honour to cease from strife: but euery foole will be meddling.

3 The slouthfull will not plowe, because of winter: therefore shall he beg in sommer, but haue nothing.

4 The counsell in the heart of man [is] like deepe waters: but a man that hath vnderstanding, will drabe it out.

5 Many men will boast, euery one of

his owne goodnes: but who can finde a faithfull man?

6 He that walketh in his integritie, [is] iust: [and] blessed shall his children be after him.

7 A King that sitteth in the throne of iudgement, chaleteth away all euil with his eyes.

8 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

9 Divers weightes, and diuers measures, both these are euen abomination vnto the Lord.

10 A childe also is knowen by his doings, whether his worke be pure and right.

11 The Lord hath made both these, euen the eare to heare, and the eye to see.

12 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, [and] thou shalt be satisfied with bread.

13 It is naught, it is naught, saith the byer: but when he is gone apart, he boasteth.

14 There is golde, and a multitude of precious stones: but the toppes of knowledge [are] a precious iewel.

15 Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

16 The bread of deceite [is] sweete to a man: but afterward his mouth shall be filled with grauel.

17 Establish the thoughts by counsell: and by counsell make warre.

18 He that goeth about [as] a slanderer, discouereth secrets: therefore meddle not with him that flattereth with his lippes.

19 He that curseth his father or his mother, his light shall be put out in obscure darkenes.

20 An heritage [is] hastily gotten at the beginning, but the end thereof shall not be blessed.

21 Say not thou, I will recompense euill: but waite vpon the Lord, and he shall saue thee.

22 Divers weightes [are] an abomination vnto the Lord, and deceitful balances [are] not good.

23 The steps of man [are] ruled by the Lord: howe can a man then vnderstand his owne way?

24 It is a destruction for a man to deuoure that which is sanctified, and after the vobles to inquire.

25 A wise King scattereth the wicked, from the fault.

d Theres righte iudgement is euenment, ther time wealth, and vice dare not appeare.

e King 8.46. 2 chro. 6.36. eccles. 7.22. 1. iohn 1.8. eHbr. stone and stone, ephah.

f Reab Chap. 16.11.

Chap. 27.13. f Each him wit, that he cast not him selfe rashly into danger.

Chap. 11.13.

Exod. 21.17. leuit. 20.9. mat. 15.4.

Deut. 32.35. chap. 17.13. and 24.29. rom. 12.17. 1. thes. 5.15. 1. pet. 3.9. Chap. 11.1. and ver. 10. lere. 10.23.

g That is, to applye it, or take it to his owne use, which was appointed to Gods, and then inquire how they may be exempted from the fault.

f Though for a time he giue place to himselfe, yet some after will he giue place to his raging affections. g Spans deuise shall not haue successe, except God gouerne it, whose purpose is vnto changeable. h That is, that he be honest: for the poore man that is honest, is to be esteemed above the rich which is not heronous. Chap. 26.15. Chap. 21.11. i That is, the simple and ignorant men learne, when they see the wicked punished.

k Takeht a pleasure and desire therein, as gluttonous and drunkardes in delicate meates and wines.

a By wine here is meant him that is giuen to wine, q To be strong drinke. Chap. 19.12.

b Bittereth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottom can not be found: per the wise man will know a man epher by his wayes or maners.



h Which was  
a kinde of pun-  
ishment then  
vice.

i The word of  
God giueth  
life vnto man,  
and cansteth vs  
to see and trie  
the secrets of  
our darke  
hearts. Deh.  
c. 12.  
Chap. 29. 14.

k Sharpe pun-  
ishment, that  
perceiue even  
the inuicible  
partes, is pro-  
fitable for the  
wicked, to bring them to amendement.

a Though  
Kings seeme  
to haue all  
things at com-  
mandment, yet  
are they not  
able to bring  
their own pur-  
poses to passe  
any otherwise  
then God hath  
appointed:  
much lesse are  
the inferiours  
able.  
Chap. 1. 6. 2.  
Mich. 6. 8.

b He plouing-  
b. That is, the  
thing whereby  
he is guided,  
or which he  
bringeth forth  
as the fruite of  
his worke.  
c He y goeth  
rashly about  
his busines &  
without coun-  
sell.

d He meaneth  
thus chiefly of  
iudges & iur-  
es which haue  
that vocation  
whereunto  
God hath cal-  
led them, and  
proule their  
subiects to  
maintaine  
their iustice.  
Chap. 19. 13.  
and 25. 24.

l Or in a great  
familie.  
c Read Chap.  
19. 25.

f Though the  
greedy admo-  
nish them both  
by wordes & ex-  
ample of life,  
yet the wicked  
will not amend,  
till God de-  
stroy them,  
g To doe a  
pleasure to the  
angrie man pacifieth him,

ked, and causeth the wheele to turne  
ouer them.

27 The light of the Lord [is] the  
breath of man, and searcheth all the  
bowels of the belly.

28 Mercie and trueth preferue the  
King: for his throne shall be established  
with mercie.

29 The beautie of young men [is] their  
strength, and the glorie of the aged [is]  
the gray head.

30 The blewnes of the wound ser-  
ueth to purge the euill, and the stripes  
within the bowels of the belly.

31 It is better to amendement.

# CHAP. XXI.

The Kings heart [is] in the  
hand of the Lord, [as] the ri-  
uers of waters: he turneth  
it whither soeuer it pleaseth  
him.

2 Euery way of a man [is] right in  
his owne eyes: but the Lord pondereth  
the hearts.

3 To doe iustice & iudgement is more  
acceptable to the Lord then sacrifice.

4 A hauntie looke, and a proud heart,  
[which is] the light of the wicked, [is]  
sinne.

5 The thoughtes of the diligent doe  
surely bring abundance: but who-  
euer is hasty, [commeth] surely to po-  
uerty.

6 The gathering of treasures by a  
deceyfull tongue [is] vanitie tolled to  
and fro of them that seeke deathe.

7 The robberie of the wicked shall  
destroy them: for they haue refused to  
execute iudgement.

8 The way of some [is] peruerced  
and strange: but of the pure man, his  
worke [is] right.

9 It is better to dwell in a corner  
of the house toppie, then with a conten-  
tious woman in a wide house.

10 The soule of the wicked witheth  
euill: [and] his neighbour hath no fa-  
uour in his eyes.

11 When the scorner is punished, the  
foolish is wise: and when one instructeth  
the wise, he will receiue knowledge.

12 The righteous teacheth the house  
of the wicked: but God iouerthoweth  
the wicked for their euill.

13 He that stoppeth his eare at the cry-  
ing of the poore, he shall also crye and  
not be heard.

14 A gift in secret pacifieth anger,

and a gift in the bosome great wrath.

15 It is ioye to the iust to doe iudge-  
ment: but destruction [shall be] to the  
workers of iniquitie.

16 A man that wandereth out of the  
way of wisdom, shall remaine in the  
congregation of the dead.

17 He that loneth pastime, [shalbe] a  
poore man: [and] he that loneth wine  
and oyle, shall not be riche.

18 The wicked [shall be] a ransome  
for the iust, and the transgressour for the  
righteous.

19 It is better to dwell in the wil-  
dernesse, then with a contentious and  
angrie woman.

20 In the house of the wise is a plea-  
sant treasure and oyle: but a foolish man  
denoureth it.

21 He that followeth after righteous-  
nesse and mercy, shall finde life, righteous-  
nesse, and glorie.

22 A wise man goeth by into the cite  
of the mightie, and casteth downe the  
strength of the confidence thereof.

23 Hee that keepeth his mouth and  
his tongue, keepeth his soule from af-  
flictions.

24 Proud, hauntie, and scornful [is]  
his name that worketh in [his] arro-  
gancie wrath.

25 The desire of the slothfull slay-  
eth him: for his hands refuse to worke.

26 He coueteth euermore greedily,  
but the righteous giueth, & spareth not.

27 The sacrifice of the wicked [is] an  
abomination: how much more when he  
bangereth it with a wicked minde.

28 A false witnes shall perish: but he  
that heareth, speaketh continually.

29 A wicked man hardeneth his face:  
but the iust, he will direct his way.

30 There is no wisdom, neither un-  
derstanding, nor counsaile against the  
Lord.

31 The horse is prepared against the  
day of battell: but saluation [is] of the  
Lord.

# CHAP. XXII.

Good name is to be chosen  
above great riches, and lo-  
sing fauour is above siluer  
and aboute golde.

2 The riche and poore meete to-  
gether: the Lord [is] the maker of  
them all.

3 A prudent man seeth the plague,  
and hideth himselfe: but the foolish goe  
on still, and are punished.

h God shall  
cauie that to  
fall on their  
owne heads,  
which they in-  
tended against  
the iust, by de-  
livering the  
iust and pun-  
ishing the wic-  
ked in their  
places.  
Eccles. 25. 18.  
i Spawning,  
abundance of  
all things,

k Wisdomome  
ouercommeth  
strength and  
confidence in  
worldly things

l He thinketh  
to liue by  
willing and  
desiring all  
things, but will  
take no paine  
to get ouer.  
Chap. 15. 5.  
Isa. 1. 13.  
eccles. 24. 21.  
Chap. 19. 1.  
m He may  
boldly testifie  
the truth that  
he hath heard.

Eccles. 7. 2.  
a Which com-  
meth by will  
doing.  
Chap. 29. 13.  
b Line toge-  
ther and haue  
nerbe the end  
of the other.  
Chap. 27. 12.  
c That is, the  
punishment,  
which is pre-  
pared for the  
wicked, and  
sleeth to God  
for incurr.

4 The



4 The reward of humilitie, [and] the feare of God [is] riches and glorie, & life.

5 Thomes [ & ] snares [are] in the way of the froward: but he that regardeth his soule, will depart farre from them.

d Bring him up vertically, and he shall continue.

6 Teache a childe in the trade of his way, and when he is olde, he shall not depart from it.

7 The riche ruleth the poore, and the bozowber [is] servant to the man that lendeth.

e This annoyne whereby he doth oppress others shall be taken from him.

8 He that soweth iniquitie, shall reape affliction, and the rodde of his anger shall faile.

f He that is mercifull and liberrall.

9 He that hath a good eye, he shall be blessed: for he giueth of his bread vnto the poore.

g He that is wise should use their familiaritie, whose confidence is good, and their talke wise & godly.

10 Cast out the scorner, & strife shall go out: so contention and reproch shall cease.

h As our children that lose knowledge.

11 He that loueth purenesse of heart [for] the grace of his lippes, the King shall be his friend.

i He deriseth them that encense, because they would not do their dutie.

12 The eyes of the Lorde preserue knowledge: but he ouerthroweth the wordes of the transgressour.

k So God punisheth one sinne by another, when he fullyereth the wicked to fall into the acquaintance of an harlot.

13 The mouthfull man saith, I Lyon [is] without, I shall be slaine in streete.

l He is naturally giuen vnto it.

14 The mouth of strange women [is] as a deepe pit: he with whom the Lorde is angrie, shall fall therein.

15 Foolishnesse is bound in the heart of a childe: but the rod of correction shall drine it away from him.

m He that is without the end of wisdom: to wit, to returne by to the Lorde.

16 He that oppresseth the poore to increase himselfe, [and] giueth vnto the riche, shall surely come to pouertie.

n There is, sundry times.

17 Incline thine eare, and heare the wordes of the wise, and applie thine heart vnto my knowledge.

18 For [it] shall be pleasant, if thou keepe them in thy beilie, [and] if they be directed together in thy lippes.

19 That thy conscience may be in the Lorde, I haue shewed thee this day: thou therefore take heede.

20 Haue not I writte vnto thee three times in counsels and knowledge,

21 That I might shew thee the assurance of the wordes of trueth to answer the wordes of trueth to them that sende to thee?

o Ebr. in the gate.

22 Robbe not the poore, because he is poore, neither oppress the afflicted in iudgement.

p Do not goe to witte him that is not able to rule his affections: for he would hurt thee by his euil conuersation.

23 For the Lorde will defend their cause, and spoyle the soule of those that spoyle them.

24 Make no friendship with an angrie ma, neither go with a furious man,

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that touch the hande, [nor] among them that are suretie for debis.

p Toucheth rather to put themselves in danger for others, as Chap. 6.1.

27 If thou hast nothing to pay, why [causest thou] that hee should take thy bed from vnder thee?

28 Thou shalt not remove ancient bounds which thy fathers haue made.

Deut. 27.17. chap. 32.10.

29 Thou seest that a diligent man in his busines standeth before kings, [and] standeth not before the bale loze.

# CHAP. XXIIII.

When thou sittest to eate with a ruler, consider diligently what is before thee,

a Eate with sobrietie.

And put thy knife to thy throte, if thou be a man giuen to the appetite.

b Whyle thine appetite, as it were by force and violence.

3 See not desirous of his deintie meates: for it is a deceivable meate.

c For oftentimes the rich, when they bid their inferiours to their tables, it is not for the love they beare them, but for their owne secret purpose.

4 Trauaile not too much to be riche: [but] cease from thy wisdom.

d Do not note the price that God hath giuen thee to get wisdom & riches.

5 Wilt thou cast thine eyes vpon it, which is nothing: for riches [taketh] her to her wings, as an eagle, and flieth into the heauen.

e That is, contentus, as contrarie a good eye is taken for libellous, as Chap. 22.9.

6 Eate thou not the bread of him that hath an euil eye, neither desire his deintie meates.

f He will not cease, till he hath done thee some harme, and his flattering wordes shall cometo no use.

7 For as though he thought it in his heart, so will he lay vnto thee, Eate and drinke: but his heart is not with thee.

g That is, contentus, as contrarie a good eye is taken for libellous, as Chap. 22.9.

8 Thou shalt vomite thy morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

h He will not cease, till he hath done thee some harme, and his flattering wordes shall cometo no use.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy wordes.

Deut. 27.17. chap. 22.28.

10 Remove not ancient bounds, and enter not into the fields of the fatherles.

Chap. 22.29.

11 For hee that redeemeth them, is mightie: he will defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the wordes of knowledge.

Chap. 13.24. and 19.18. eccles. 30.1.

13 Withhold not correction from the childe: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, & shalt deliuer his soule from hell.

g That is, from destruction.

15 By some, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

h Psal. 37.1. chap. 24.1.

17 Let not thine heart be enuious against sinners: but [let it be] in the feare of the Lorde continually.



h The poſſe-  
rille of the but-  
ker ſhall not  
continue.  
i In the obſer-  
uation of Gods  
commande-  
ments.  
+ Ebr. wine  
bibbers.  
+ Ebr. deuou-  
ters of fleſh.

18 For ſurely there is an ende, <sup>h</sup> and  
thy hope ſhall not be cut off.

19 O thou my ſonne, heare, and be  
wiſe, and guide thine heart in the way.

20 Keepe not companie with <sup>h</sup> drun-  
kards, [nor] with <sup>h</sup> gluttons.

21 For the drunkard and the glutton  
ſhall be poore, and the ſleeper ſhall be  
clothed with ragges.

22 Obey thy father that hath begot-  
ten thee, & deſiſe not thy mother when  
ſhe is olde.

23 Beye <sup>k</sup> the trueth, but ſell it not:  
[like wiſe] wiſdome, and inſtruction, and  
underſtanding.

24 The father of the righteous ſhall  
greatly reioyce, and he that begetteth a  
wiſe childe, ſhall haue toy of him.

25 Thy father and thy mother ſhalbe  
glad, and ſhe that bare thee, ſhal reioyce.

26 My ſonne, giue me <sup>l</sup> thine heart,  
and let thine eyes deſiſe in my wayes.

27 \* For a whore [is as] a deepe ditch,  
and a ſtrange woma [is as] a narrow pit.

28 \* Alſo ſhe lyeth in waite as for a  
praye, <sup>m</sup> and ſhe increaſeth the tranſgreſ-  
ſers among men.

29 To whom is wo: to whom is ſor-  
rowe: to whom is ſtrife: to whome is  
murmuring: to whome are woundes  
without cauſe: [and] to whome is the  
redines of the eyes:

30 [Euen] to them that tary long at  
the wine, to them that go, <sup>n</sup> and ſeek  
mēt wine.

31 Looke not thou vpon the wine,  
when it is red, [and] when it ſhelueth  
his colour in the cup, [or] goeth downe  
pleaſantly.

32 In the ende thereof it will bite like  
a ſerpent, and hurt like a cockatrice.

33 Thine <sup>o</sup> eyes ſhal looke vpo ſtrange  
women, and thine heart ſhall ſpeake  
iſelwee things.

34 And thou ſhalt be as one that ſlee-  
peth in the middeſ of the ſea, and as he  
that ſleepeth in the top of the maſt.

35 They haue ſtricken me, [ſhalt thou  
ſay, but] I was not ſicke: they haue bea-  
ten me, [but] I knewe not, when I a-  
woke: [therefore] will I <sup>q</sup> ſeek it yet  
ſtill.

CHAP. XXIIII

**B**E\* not thou enuiouſ againſt  
euill men, neither deſire to be  
with them.

2 For their heart imagi-  
neth deſtruction, and their lippes ſpeake  
miſchiefe.

3 Through wiſedome is an houſe  
builded, and with vnderſtanding it is  
eſtabliſhed.

4 And by knowledge ſhall the cham-  
bers be filled with all precious, and plea-  
ſant riches.

5 A wiſe man [is] ſtrong: for a man of  
vnderſtanding increaſeth [his] ſtrength.

6 \* For thy counſel thou ſhalt enter-  
priſe thy warre, and in the multitude of  
them that can giue counſell, [is] health.

7 Wiſdome is hie to a foolle: [therefore]  
he can not open his mouth in the <sup>a</sup> gate.

8 He that imagineth to do euill, men  
ſhall call him an authour of wickednes.

9 The wicked thought of a foolle [is]  
ſinne, and the ſcorner [is] an abominati-  
on vnto men.

10 [If] thou be <sup>b</sup> ſaint in the day of ad-  
uerſitie, thy ſtrength [is] ſmall.

11 Deliuer them that are drawen <sup>c</sup> to  
death: and viſit thou not preſerue them  
that are led to be ſlaine:

12 If thou ſay, Behold, we knew not  
of it: he that pondereth the hearts, doth  
not he vnderſtand it: and hee that kee-  
peth thy ſoule, knoweth he it not: Will  
not he alſo recompence euery man accord-  
ing to his workes:

13 My ſonne, eat <sup>d</sup> hony, for it is good,  
and the honye combe, [for it is] ſweete  
vnto thy mouth:

14 So ſhall the knowledge of wiſe-  
dome be vnto thy ſoule, if thou finde it,  
and there ſhalt be an <sup>e</sup> ende, and thine hope  
ſhall not be cut off.

15 Lay no waite, O wicked man, a-  
gainſt the houſe of the righteous, and  
ſpoyle not his reſting place.

16 For a iuſt man <sup>f</sup> falleth ſeuē times,  
and riſeth againe: but the wicked fall in-  
to miſchiefe.

17 Be thou not glad when thine ene-  
mie falleth, and let not thine heart re-  
ioyce when he ſtumbleth,

18 Leſt the Lord ſee it, & it diſpleaſe  
him, and he turne his wrath <sup>g</sup> from him.

19 \* Fret not thy ſelfe becauſe of <sup>h</sup> ma-  
licious, neither be enuiouſ at the wicked.

20 For there ſhalt be none ende [of  
plagues] to the euill man: \* the light of  
the wicked ſhall be put out.

21 My ſonne, feare the Lord, and the  
King, [and] meddle not with them that  
are ſeditious.

22 For their deſtruction ſhall riſe ſud-  
denly, and who knoweth the ruine of  
them? both:

23 ALSO THESE THINGS PER-  
TEINE <sup>i</sup> their King.

Chap. 20. 18.

a In the place  
where wiſe-  
dome ſhould  
be ſeued,

b When hath  
no trial of his  
ſtrength till he  
be in troubles,  
c None can be  
eſcued, if he  
be not the  
innocent where  
he is in danger.

d As hony is  
ſweete and  
pleaſant to the  
talle, ſo wiſe-  
dome is to the  
ſoule,

e Or, rewarde.

f He is ſubiect  
to many pe-  
rils: but God  
deliuereth him.

g To be ſeuer-  
ed on the  
Pſal. 37. 1.  
chap. 23. 17.

h Chap. 13. 9.

i Speaking,  
either of the  
wicked, and  
ſeditious, as  
Deſe 1. 9. and  
21. 9. of them  
that feare not  
God nor obey  
their King.

i Giue thy  
ſelfe wholly to  
wiſdome,  
Chap. 22. 14.

Chap. 7. 12.  
m She ſedu-  
ceth many, and  
catcheth them  
to offend God.

n Which by  
eye make  
wine ſtronger,  
and more plea-  
ſant,

o That is,  
drunkenneſſe  
ſhall bring thee  
to wretchedome.

p In ſuch  
great danger  
ſhalt thou be,  
q Though  
drunkenneſſe  
make them  
more inſenſi-  
ble then beaſts  
per can they  
not reſtaine,

Pſal. 37. 1.  
chap. 23. 17.



TEINE TO THE WISE, It is not good to haue respect of any person in iudgement.

24 He that saith to the wicked, Thou art righteous, him shal the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shal be pleasure, and vpon them shall come the blessing of goodnes.

26 They shall kille the lippes of him that answereth byright wordes.

27 Prepare thy worke without, and make readie thy things in the field, and after, builde thine house.

28 See not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes:

29 \* Say not, I will do to him, as he hath done to mee, I will recompence euery man according to his worke.

30 I passed by the fieldes of the slouthfull, and by the vineyarde of the man destitute of vnderstanding.

31 And lo, it was all growlen ouer with thornes, [and] netteis had couered the face thereof, and the stone wal thereof was broken downe.

32 Then I behelde, [and] I considered it well: I looked vpon it, [and] received instruction.

33 [Yet] a little sleepe, a little slumber, a little folding of the handes to sleepe:

34 So thy powerie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

#### CHAP. XXV.

THESE ARE ALSO PARABLES of Salomon, which the men of hezekiah King of Iudah copied out.

**T**he glorie of God [is] to conceale a thing secret: but the Kings honour [is] to searcho out a thing.

3 The heauens in height, and the earth in deepenes, and the kings heart can no man searcho out.

4 Take the dyssell from silver, and there shall proceede a vessell for the sinner.

5 Take away the wicked from the king, and his throne shal be stablished in righteousness.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 \* For it is better, that it be said vnto thee, Come by hither, then thou to be put lower in the presence of the prince

harder for man to attaine to the realisation of all the secret doings of the King: euen when he is wright, and doeth his dutie. f When vice is remooued from a King, hee is a meete vessell for the Lorde. g It is not enough that he be pure himselfe, but that he put away others that be corrupted. Luke 14.10.

whome thine eyes haue seene.

8 Go not forth hastily to strife, least thou knowe not what to do in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Lest he that heareth it, put thee to shame, and thine infamie do not beale.

11 A word spoken in his place, [is like] apples of golde with pictures of silver.

12 Hee that reproveth the wife, [and] the obedient care, [is as] a golden earring and an ornament of fine golde.

13 As the colde of the snowe in the time of harvest, [so is] a faithfull messenger to them that sende him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberallie, [is like] cloudes and winde without raine.

15 A prince is pacified by staying of anger, and a soft tongue breaketh the bones.

16 [If] thou haue founde homie, eate that [is] sufficient for thee, least thou be ouer full, and vomite it.

17 Withdraw thy foote fro thy neighbours house, least he be wearie of thee, and hate thee.

18 A man that beareth false witness against his neighbour, [is like] an hammer and a sword, and a sharpe arrowe.

19 Confidence in an unfaythfull man in time of trouble, [is like] a broken toothe and a slyding foote.

20 He that taketh away the garment in the cold season, [is like] vinegar poured vpon nitre, or [like] him that singeth songs to an heauie heart.

21 \* If he that hateth thee be hungry, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay coles vpon his head, & the Lord shall recompence thee.

23 [As] the southwinde diueth away the raine, so doeth an angrie countenance the slanderer tongue.

24 \* It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 [As are] the colde waters to a wearie soule, [so is] good newes from a farre countrey.

26 A righteous man falling downe before the wicked, [is like] a troubled well, and a corrupt spring.

27 It is not good to eate much homie:

ff.iii.

\*fo

f Ebr. to know the face.  
Chap. 17.15.  
ib. 5.23.

h Be ware of the enemies home to compasse it before thou take any enterprise in hand.  
Chap. 20.22.  
i He that hath the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.  
I read Chap. 6.10.

a Whom hezekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doeth not reuile the cause of his iudgements to man.

d Because the King ruleth by the reuelled worde of God.

e The cause of his doings must appeare, and therefore he must be diligent in trying out of causes.

f He that hath that it is to

harder for man to attaine to the realisation of all the secret doings of the King: euen when he is wright, and doeth his dutie.

g It is not enough that he be pure himselfe, but that he put away others that be corrupted.

h I cast where as thou thinkest by this means to haue an ende of the matter, it put thee to face ther trouble.

i In the time of great heate, when men desire colde.

k Which haue an outwarde appearance, and are nothing within.

l By not missing occasions to prouoke him farther.

m That is, the heart that is bent to anger.

n Chap. 15.10. Ale moderate the pleasures of this world.

o Which melteth it, and consumeth it.

p Or, alme.

Rom. 12.20.

p Thou shalt as it were by force overcome him, inasmuch that his owne confidence shall moue him to acknowledge thy benefits, and his heart shall be instructed.

Chap. 21.29.



Ecclus. 3.22. \*so to searthe their owne glorie [is] not glorie.

28 A man that refraineth not his appetite, [is] like a cite which is broken downe, [and] without walles.

## CHAP. XXVI.

**A**S the snowe in the sommer, and as the raine in the haruest [are] not meete, [so] is honour vnseemely for a foole.

2 As the sparrow by fleeing, and the swalow by flying [escape], [so] the curse [that is] causelesse, shall not come.

3 Unto the houle [belongeth] a whip, to the asse a ydole, and a rod to the fooles backe.

4 Answer not a foole according to his foolishnes, lest thou also be like him.

5 Answer a foole according to his foolishnes, lest hee be wise in his owne conceite.

6 Hee that sendeth a message by the hand of a foole, [is] as he that cutteth off the feete, and dumbeth iniquitie.

7 As they that lift vp y legges of the lame, [so] [is] a parable in a fooles mouth.

8 As the closing vp of a [precious] stone in an heape of stones, [so] [is] he that giueth glorie to a foole.

9 As a thorne standing by in the hand of a drunkeard, [so] [is] a parable in the mouth of fooles.

10 The excellent that formed all things, both rewardeth the foole and rewardeth the transgressors.

11 As a dogge turneth againe to his owne bonnit, [so] a foole turneth to his foolishnes.

12 Seest thou a man wise in his owne conceite? more hope [is] of a foole then of him.

13 The slouthfull man saith, A Lyon [is] in the way: a Lyon [is] in the streetes.

14 As the dooze turneth vpon his hinges, [so] [doeth] the slouthfull man vpon his bed.

15 The slouthfull hideth his hand in [his] bosome, [and] [is] grieved him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen [men] that can render a reason.

17 He that passeth by a medleth with the strife [that] belongeth [not] vnto him, [is] as one that taketh a dog by eares.

18 As hee that smiteth him selfe mad, casteth firebrands, arrowes and mortall things,

19 So [dealeth] the deceitfull man with

his friend and faith, Am not I in sport: without wood the fire is quenched, and without a talebearer strife ceaseth.

21 As the cole [maketh] burning coles, and wood a fire, [so] the contentious man [is] apt to kindle strife.

22 The wordes of a talebearer [are] as flatterings, and they go downe into the bowels of the bellie.

23 As silver doleth ouerlayd vpon a potherd, [so] are burning lippes, and an euill heart.

24 He that hateth, will counterfette with his lips, but in his heart he layeth by deceite.

25 Though he speake fauourably, beleeue him not: for there are [seuen] abominations in his heart.

26 Hatred may be couered by deceite: [but] the malice thereof shalbe discovered in the congregation.

27 He that diggeth a pit, shall fall therein, and he that roleteth a stone, it shal returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

## CHAP. XXVII.

**B**AST not thy selfe of to morrowe: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.

3 A stone [is] heauie, and the sande weightie: but a fooles wrath [is] heauier then them both.

4 Anger [is] cruell, and wrath [is] raging: but who can stand before eniue?

5 Open rebuke [is] better then secret loue.

6 The woundes of a loue [are] faithfull, and y kisses of an enemie [are] pleasant.

7 The person that is full, despiseth an homie combe: but vnto the hungrie soule euery bitter thing is sweete.

8 As a bird that wandereth from her nest, [so] [is] a man that wandereth from his owne place.

9 As oyntment and perfume reioyce the heart, [so] [doeth] the sweetenesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter in to thy brothers house in y day of thy calamitie: for better is a neighbour [that is] neere, then a brother farre off.

11 A y sonne, be wise, and reioyce mine heart, that I may answer him that reprooeth me.

Ecclus. 28.10.

Chap. 18.8.

k They will loose byache out and betee themselus.

l Spaining mapp: he blyeth the nombre certayne for the vncertaine. m In the assemblie of the godly. Ecclus. 19.8. Ecclus. 27.26.

a Delay not the time, but take occasion when it is offered.

Ecclus. 22.7.

b For the eniuous are obdinate and can not be reconciled.

c They are flatterers, and seeme friends full. Job. 6.6.

d Trust not to any twolytelye in the day of thy trouble.

a Consent not vnto him in his doings. b Reproue him as the matter requireth. c For eyes.

c To wit, of the messenger, whom he sendeth. d That is, reuenceth do-mage thereby.

e Whereby he both hurteth himselfe and others. f Spanding, God.

2. Pet. 2.22.

g For the foole will rather be counseled then he: also the foole smeth of ignorance, and the other of malice. h Read Chap. 22.13. Chap. 19.24.

i Which dissimbleth him selfe to be that he is not.



c Read Chap.  
22.3.

Chap.20.16.

f Ebr.bleffeth.

f Faithly and  
without cause.  
Chap.19.13.  
and 21.9.g One haile  
man prou-  
eth another  
to anger.h There is no  
difference be-  
tweene man  
and man by  
nature, but on-  
ly the grace of  
God maketh  
the difference.  
Eccles.14.9.  
Chap.17.9.i That is, he is  
either knowne  
to be ambit-  
ious and glo-  
rious, or humble  
and modest.k This decla-  
reth the great  
goodnes of  
God towards  
man, and the  
diligence that  
he requireth of  
him for the pre-  
servation of  
his gifts.a Because their  
owne consci-  
ence accuseth  
them.b The state of  
the common  
weale is often-  
times changed.

12. A prudent man seeth the plague,  
and hideth himselfe: [but] the foolish  
go on still, [and] are punished.

13. Take his garment that is suretie  
for a stranger, and a pledge of him for  
the stranger.

14. He that prayeth his friend with  
a loude voyce, crying early in the mor-  
ning, it shall be counted to him as a curse.

15. A continuall dropping in the day  
of raine, and a contentious woman are  
allike.

16. He that hideth her, hideth þe winde,  
and he is as the oyle in his right hand,  
that vttereth it selfe.

17. Whon sharpeneth yron, so doeth  
a man sharpen the face of his friend.

18. He that keepeth the figge tree, shall  
eate þe fruite thereof: so he that wayteth  
vpon his master, shall come to honour.

19. As in water, face [answereth] to  
face, so the heart of man to man.

20. The graue and destruction can ne-  
uer be full, so the eyes of man can ne-  
uer be satified.

21. [As is] the fining pot for siluer and  
the fornace for gold, so is [every] man ac-  
cording to his dignitie.

22. Though thou shouldest braye a  
foole in a morter among wheat brayed  
with a pestell: yet will not his foolish-  
nes depart from him.

23. Be diligent to know the state of thy  
flocke, and take heed to the herdes.

24. For riches [remain] not alway,  
nor the crowne from generation to ge-  
neration.

25. The hey discovereth it selfe, and  
the graske appeareth, and the herbes of  
the mountaines are gathered.

26. The lambes [are] for thy clothing,  
and the goates [are] the price of the field.

27. And let the milke of the goates be  
sufficient for thy food, for the food of  
thy familie, and for the sustenance of thy  
maydes.

## CHAP. XXVIII.

**W**he Wicked flee when none  
pursueth: but the righteous  
are bolde as a lyon.

2. For the transgression of  
the land, there are many princes there-  
of: by a man of vnderstanding and  
knowledge, a realme [like] wile endureth  
long.

3. A poore man, if he oppresse þe poore,  
is like a raging rayne, that [leaueth] no  
food.

4. They that forsake the Law, praise

the Wicked: but they that keepe þe Law,  
set themselves against them.

5. Wicked men vnderstand not iudge-  
ment: but they that seeke the Lord, vn-  
derstand all things.

6. Better is the poore that walketh  
in his vprightnesse, then he that peruer-  
teth [his] wayes, though he be riche.

7. He that keepeth þe Law, [is] a childe  
of vnderstanding: but he that feedeth  
the gluttons, shameth his father.

8. He that increaseth his riches by vsu-  
rie and interest, gathereth them for him:  
that will be mercifull vnto the poore.

9. He that turneth alway his care from  
hearing the Law, euen his prayer shall  
be abominable.

10. He that causeth the righteous to go  
astray by an euill way, shall fall into his  
owne pit, and the vpright shall inherite  
good things.

11. The rich man is wise in his owne  
conceite: but the poore that hath vnder-  
standing, can trye him.

12. When righteous men reioyce,  
[there is] great glory: but when the Wic-  
ked come vp, the man [is] tryed.

13. He that hideth his finnes, shall not  
prosper: but he that confesseth, and for-  
saketh [them], shall haue mercie.

14. Blessed [is] the man that seareth  
allway: but he that hardeneth his heart,  
shall fall into euill.

15. [As] a roaring lyon, & an hungrie  
beare, [so is] a wicked ruler ouer the  
poore people.

16. A prince destitute of vnderstanding,  
is also a great oppressour: but he that  
hateth couetousnes, shall prolong [his]  
dayes.

17. A man that doeth violence against  
the blood of a person, shall flee vnto the  
grauel, [and] they shall not stay him.

18. He that walketh vprightly, shall be  
saued: but he that is froward in [his]  
wayes, shall once fall.

19. He that tilleth his land, shall be sa-  
tisfied with bread: but he that followeth  
the ydle, shall be filled with pouertie.

20. A faithfull man shall abound in  
blessings, and he that maketh haste to  
be riche, shall not be innocent.

21. To haue respect of persons is not  
good: for that man will transgresse for  
a peece of bread.

22. A man with a wicked eye hasteth  
to riches, and knoweth not, that pouer-  
tie shall come vpon him.

23. He that rebuketh a man, shall finde  
more

Chap.19.1.

c For God will  
take away the  
wicked vnto  
the wicked, and  
give his  
goodnes to him  
that shall be-  
stow them wel,  
d Because it is  
not of faith,  
which is grow-  
ed of Gods  
word, of Law,  
which the Wic-  
ked contemne.

e And iudge  
that he is not  
wile.  
Chap.29.2.  
f He leaueeth  
by his doings  
to be wicked.

g Which com-  
eth in awe of  
God and is as  
fearful to of-  
fence him.

h For he can  
neuer be satis-  
fied, but euer  
oppresseth and  
spoyleth.

i None shall be  
able to deliue  
him.

Chap.1.2.11.  
eccles.20.27.

Chap.13.11.  
and 20.21.

k He will be  
abus'd for no  
thing.  
l Spending  
him that is  
couetous.



more fauour at the length, then he that flattereth with [his] tongue.

24 He that robbeth his father & mother, and sayth, it is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth by strife: but he that trusteth in <sup>the</sup> Lord, shall be <sup>in</sup> fat.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shall be deliuered.

27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curles.

28 \* When the wicked rise by, men hide them selues: but when they perish, the righteous increase.

# CHAP. XXIX.

**A** Man that hardeneth his necke, When he is rebuked, shall suddenly be destroyed and cannot be cured.

2 \* When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: but he that feedeth harlots, wasteth [his] substance.

4 A King by iudgement mainteyneth the country: but a man [receiuing] giftes, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steppes.

6 In the transgression of an euil man [is] his snare: but the righteous doeth thing and reioyce.

7 The righteous knoweth the cause of the poore: but [the] wicked regardeth not knowledge.

8 Scornefull men bring a titie into a snare: but wise men turne away wrath.

9 If a wife man contend with a foolish man, whether he be angrie or laugh, there [is] no rest.

10 Bloodie men hate him that is by right: but the iust haue care of his soule.

11 A foole peruertheth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruantes are wicked.

13 The poore and the bluer meete together, [and] the Lord lighteneth both their eyes.

14 \* A King that iudgeth the poore in trueth, his throne shall be established for euer.

15 The rod and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 <sup>d</sup> Where there [is] no vision, the people decay: but he that keepeth the Law, [is] blessed.

19 A seruant wil not be chastised with wordes: though he vnderstand, yet he wil not [answer].

20 Seest thou a man hastie in his matters: there [is] more hope of a foole, then of him.

21 He that delicately bringeth by his seruant from youth, at length he will be euen [as] his sonne.

22 An angrie man stirreth by strife, and a furious man aboundeth in transgression.

23 \* The pride of a man shall bring him lowe: but the humble in spirite shall enjoy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shall be exalted.

26 Many do seeke the face of the ruler: but euery mans [iudgement] cometh from the Lord.

27 A wicked man [is] abomination to the iust, and he that is vpright in [his] way, [is] abomination to the wicked.

# CHAP. XXX.

2 To humble our selues in consideration of Gods workes, 5 The worde of God is perfitte, 21 Of the wicked and hypocrites, 15 Of things that are neuer satiate, 18 Of others that are wonderfull.

THE WORDES OF AGVR THE SONNE OF IAKHE.

**T**he prophetic [which] the man spake vnto Ithiel, [euen] to Ithiel and Ical.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holie things.

4 Who hath ascended by to Heauen, and descended: who hath gathered the wind in his fist: who hath bound the waters in a garment: who hath established all the endes of the world: what is his name, and what is his sonnes name, if thou canst tell.

<sup>d</sup> Where there are not faithfull ministers of Gods worde of God, he that is of a ferule and rebellious nature, Or, regarde.

Chap. 15. 18.

Job 22. 29.

<sup>f</sup> He that feareth man more then God, falleth into a snare and is destroyed. <sup>g</sup> He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

<sup>a</sup> Who was an excellent man in vertue & knowledge in the time of Salomon. <sup>b</sup> Which were Agurs scholars of sciens. <sup>c</sup> Herein he declareth his great humilitie who would not attribute any wisdom to himselfe, but all vnto God. <sup>d</sup> Speaking to knowe the secrets of God, as though he would saye, None.



Psal. 119. 8.

Deut. 4. 2.  
and 12. 32.e He maketh  
this request  
to God.f Opening, p  
they that put  
their trust in  
their riches,  
forget God,  
and that by too  
much wealth  
men haue an  
occasion to the  
same.g In accusing  
him without  
cause.h The leach  
hath two foles  
in her tongue,  
whiche here be  
called her two  
daughters,  
wherby she  
sucketh the  
blood: and is  
never satiate;  
euen so are the  
couscous ey-  
couscous in-  
ferfiable.  
i Which haue  
in the valley  
for carings.k She hath  
her belies,  
and after coun-  
terfaits as  
though she  
were an honest  
woman.l These com-  
monly abuse  
the state where-  
unto they are  
called.m Whiche is  
married to her  
maister after  
the death of  
her mistres.

5 \* Every word of God is pure: he is  
a shield to those that trust in him.

6 \* Put nothing into his words, least  
he reprove thee, and thou be founde a  
liar.

7 Two things haue I required of  
thee: denie me them not before I dye.

8 Remove farre from me vanitie and  
lyes: giue me the Loyde: or least I  
feede me with fooode conuenient for mee.

9 Least I be full, and denye thee,  
and say, Who is the Loyde: or least I  
be poore and steale, and take the name  
of my God in vaine.

10 Accuse not a seruant vnto his ma-  
ster, least he curse thee, when thou hast  
offended.

11 There is a generation that cur-  
seth their father, and doeth not blesse  
their mother.

12 There is a generation that are  
pure in their owne conceit, and yet are  
not washed from their filthines.

13 There is a generation, whose eyes  
are haunte, and their eye lids are lifted  
vp.

14 There is a generation, whose  
teeth are as woodes, and their chawes  
as kennes to eate by the afflicted out of  
the earth, & the poore from among men.

15 The horse leache hath two daugh-  
ters, which cry, Gue, gue. There be  
three things that will not be satisfied:  
yea, four that say not, It is ynough.

16 The graue, & the barren wombe, &  
earth that can not be satisfied w water,  
and the fire that sayth not, It is ynough.

17 The eye that mocketh his father  
and despiseth the instruction of his mo-  
ther, let the rauens of the valley picke it  
out, and the yong eagles eate it.

18 There be three things hid from  
me: yea, four that I know not.

19 The way of an eagle in the ayre, the  
way of a serpent vpon a stone, the way  
of a ship in the middes of the sea, and the  
way of a man with a maide.

20 Such is the way also of an adu-  
rous woman: she eateth and wipeth  
her mouth, and saith, I haue not com-  
mitted iniquitie.

21 For three things earth is moued:  
yea, for foure it cannot susteine it selfe:

22 For a seruant when he reitgeth,  
and a foole when he is filled with meat,

23 For the hateful woman, when she  
is married, and for a handmaid that is  
heire to her mistres.

24 These be foure small things in the

earth, yet they are wise and full of  
wisdom:

25 The pfinities a people not strong,  
yet prepare they their meate in sommer:

26 The comes a people not mightie,  
yet make they their houses in the rocke:

27 The grasshopper hath no King,  
yet go they forth all by bandes:

28 The spider taketh hold with her  
hands, and is in Kings palaces.

29 There be three things that order  
well their going: yea, foure are come-  
ly in going,

30 A lyon which is strong among  
beasts, & turneth not at the sight of any:

31 A lustie grayhounde, and a goate,  
and a King against whom there is no  
rising vp.

32 If thou hast bene foolishly in lifting  
thyselfe vp, & if thou hast thought wis-  
hedly, lay thine hand vpon thy  
mouth.

33 When one thurneth milke, he bring-  
geth forth butter: and he that wringeth  
his nose, causeth blood to come out: so he  
that forceth wrath, bringeth forth strife.

## CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And howeth the  
conditions of a wise and worthy woman.

THE WORDES OF KING LEMUEL. The prophetic which his mo-  
ther taught him.

What my sonne! and what the  
sonne of my wombe! and  
what, O sonne of my desires!

3 Gue not thy strength  
vnto women, nor thy wayes, which  
is to destroy Kings.

4 It is not for Kings, O Lemuel, it  
is not for Kings to drinke wine, nor for  
princes strong drinke,

5 Least he drinke, and forget the de-  
cree, and change the iudgement of all the  
children of affliction.

6 Gue ye strong drinke vnto him that  
is ready to perish, and wine vnto them  
that haue griefe of heart.

7 Let him drinke, that he may forget  
his pouertie, and remember his mis-  
erie no more.

8 Open thy mouth for the dumme  
in the cause of all children of destruction.

9 Open thy mouth: iudge righte-  
ly, and iudge the afflicted, and the poore.

10 Who shall finde a vertuous wo-  
man: for her price is farre aboue the  
pearles.

11 The heart of her husband trusteth in  
her, & he shall haue no neede of spoyle.

12 She

n They con-  
temne great  
doctrine and  
wisdom.

o If man be  
not able to  
passe these co-  
mon things by  
his wisdom,  
we cannot at-  
tribute wis-  
dom to man  
but folie.

p Make a flap  
and continue  
not in doing  
euill.

a That is, of  
Solomon, who  
was called Le-  
muel, & is, of  
God, because  
God had open-  
ed him to be  
King ouer  
Israel.

b The doc-  
trine, which  
his mother  
taught him.

c By this often  
repetition of  
one thing three  
seuerally her  
motherly af-  
fection.

d Opening, &  
women are  
the destruction  
of Kings, if they  
haunt them.

e That is, the  
King must not  
giue himselfe  
to wantonnes  
& neglect his  
office which is  
to execute  
iudgement.

f For time  
doth comfort  
the heart, as  
Psal. 104. 15.

g Defend their  
cause & are not  
able to helpe  
themselves.



12 She will do him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her handes.

14 She is like the shippes of marchants: she bringeth her food from a farre.

15 And she riseth, whyles it is yet night: and giueth the position to her houtholde, and the ordinarie to her maydes.

16 She considereth a feld, and getteth it: [and] with the fruite of her handes she planteth a vineyard.

17 Shee girdeth her loynes with strength, and strengtetheneth her armes.

18 Shee feelth that her marchandise is good: her candle is not put out by night.

19 She putteth her handes to the whele, and her handes handle the spindle.

20 She stretcheth out her hand to the poore, and putteth forth her handes to the needie.

21 She feareth not the knowe for her familie: for all her familie is clothed with skarlet.

22 She maketh her selfe carpets: fine linen and purple [is] her garment.

23 Her husband is knowne in gates. When he sitteth with the Elders of the land,

24 She maketh sheetes, and selleth them, and giueth girdels vnto the merchant.

25 Strength and honour [is] her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the lawde of grace [is] in her tongue.

27 She overleeth the wayes of her houthold, and eateth not the bread of idleness.

28 Her children ryle by, and call her blessed: her husband also shall prayse her, [saying,]

29 Many daughters haue done ver-  
tuously: but thou surmountest them all.

30 Favour [is] deceitfull, and beautie [is] vanitie: but a woman that feareth the Lord, she shall be praysed.

31 Give her of the fruit of her handes, and let her owne workes prayse her in the gates.

In the assemblies and places of iudgement.  
Or, linen cloth.

After that he had spoken of the apparell of the body, he now declareth the apparell of the spirit.  
Her conscience as a booke whereby one might learne many good things: for she delivert to talk of the woep of God.  
That is, do her reuerence.  
Conferre her diligent labours and commend her therefore.  
Favouritism as the most heinous sinne is made in the apparell that she made.

Or, meate, as Psal. xxi. 5. i. She prepareth their meate betime.  
k. She purchaseth it with the gaines of her traffike.

Or, with double.

## Ecclesiastes, or the Preacher.

### THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceitful vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity, either in knowledge, or in pleasures, or in dignitie & riches, shewing that mans true felicity consisteth in that that he is vnited with God, and shall enioye his presence: so that all other things must be reiected, saue in as much as they furtherers to attaine to this heavenly treasure, which is sure and permanent; and cannot be found in any other saue in God alone.

### CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wisdom is but folie and griefe.

a Salomon is here called a preacher, or one that assembles the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory worlde.

**T**he wordes of the Preacher, the sonne of Dauid king in Ierusalem.  
2 Vanitie of vanities, saith the Preacher: vanitie of vanities, all [is] vanitie.

3 What remaineth vnto man in all his trouble, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for ever.

b He condemneth the opinions of all men that set felicity in any thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.  
c Salomon doth not condemne mans labour or diligence, but he teacheth that there is no full contentation in any thing vnder the heauen, nor in any creature, fourthly, as all things are transitory. d One man buildeth after another, and the earth remaineth long, even to the last day, which yet is subject to corruption.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The winde goeth towarde the South, and compasseth towarde the North: the winde goeth rounde about, and returneth by his circuites.

7 All the riuers go into the sea, yet the sea is not full: [for] the riuers go vnto the place, whence they returne, and go.

8 All things are full of labour: man cannot viter it: his eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bin: that that shall be: and what is it that hath bene done: that which shall be done: and there [is] no newe thing vnder the sunne.

the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

e By the sunne, winde and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicity in this worlde.  
Ecclus. 40. 11.  
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10 **I**s there any thing, whereof one may say, Behold this, it is new: it hath bene alreadie in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 **C**h the Preacher haue bene king ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search & find out wisdom by all things that are done vnder the heauen: (this fore traualle hath God giue to the sones of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, & behold, all is vanitie and vberation of the spirit.

15 That which is crooked, can none make straight: and that which faileth, cannot be nombred.

16 I thought in mine heart, & said, Beholde, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem: and mine heart hath scene much wisdom and knowledg.

17 And I gaue mine heart to knowe wisdom and knowledg, madnes and foolishnes: I knowe also that this is a vberation of the spirit.

18 For in the multitude of wisdom [is] much<sup>m</sup> griefe: and he that increaseth knowledg, increaseth sorowe.

## CHAP. II.

pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 The wise and the foole haue both one ende, touching the bodily death.

**I**Saide in mine heart, Go to now, I will proue thee with toy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, what is this that thou doest:

3 I thought in mine heart: to giue my selfe to wine, and to lead mine heart in wisdom, and to take hold of follie, till I might see where is that goodnesse of the children of men, which they enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all fruite.

6 I haue made me cisterns of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maids, and had children borne in the house: also I had great possession of beues, and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto mee also silver and golde, and the chiefe treasures of kings and prouinces: I haue prouided me men fingers and women fingers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased above all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my traualle.

11 Then I looked on all my workes that my handes had wrought, and on the traualle that I had laboured to do: and beholde, all is vanitie and vberation of the spirit: and there is no profite vnder the sunne.

12 And I turned to beholde wisdom, and madnes and folie: for who is the man that will come after the king in things, which men now haue done?

13 Then I sawe that there is profite in wisdom, more then in folie: as the light is more excellent then darkness.

14 For the wise mans ries are in his head, but the foole walketh in darkness: yet I know also that the same condition faileth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: why therefore do I then labour to bee more wise? And I saide in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole: for euer: for that that now is, in the dayes to come shall all be forgotten. And how dyeth the wise man, as doeth the foole?

17 Therefore I hated life: for I worke that is wrought vnder the sunne is grievous vnto mee: for all is vanitie, and vberation of the spirit.

18 I hated also all my labour, wherein I had traauayled vnder the sunne, which I shall leaue to the man that shall be after me.

Spanning of the firmament of clouds, which he had bought for the children borne in their seruitude, were the matters.

That is, whatsoever men take pleasure in.

Which were the most beautiful of them that were taken in warre, as Judges 5.30. Some understand by these wordes, no women but instruments of musicke.

For all this God did not take his gift of wisdom from me.

This was the fruit of all my labour, a certaine pleasure met with care, which becometh vanitie in the next verse.

I thought with myselfe whether it were better to follow wisdom, or mine owne affections and pleasures, which he calleth madnes.

Or compare with the king, Pro. 17.24.

The foolishness, which the foole can not for lacke of wisdom.

For both die and are forgotten, as ver.

16.01 they both alike haue prosperitie or aduersitie.

Spanning in this world, or the worshipers rich that men forget a wise man, being dead, as though as they be a foole.

h. The prophet that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aides of God thereunto above all other.

i. Span of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble him, and to teach him to depend onely upon God.

k. Span is not able by all his diligence to cause things to go otherwise then they do: neither can he number the faults that are committed, much lesse remedie them.

l. That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.

m. Wisdom and knowledg cannot be come by without great paine of body and minde: for when a man hath attained to the best, yet is his mind neuer fully content: therefore in this world is no true felicitie.

a. Salomon maketh this discourse with himselfe, as though he would reue whether there were contentation in ease and pleasures.

b. Heb. draw my flesh to wine.

c. Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdom and the feare of God in mine heart, and gouerne mine affaires by the same.

d. Ebr. do.

e. Ebr. paradises.



19 And who knoweth whether he shall be wife or foolish: yet shall he have rule over all my labour, wherein I have travailed, & wherein I have shed my selfe wife vnder þe sunne. This is also vanitie.

20 Therefore I went about to make mine heart<sup>a</sup> abhorre all þe labour, wherein I had travailed vnder the sunne.

21 For there is a man whose travaile is in wisdom, and in knowledge, and in equite: yet to a man that hath not travailed herein, shall he give his portion: this also is vanitie and a great griefe.

22 For what hath man of all his travaile and griefe of his heart, wherein he hath travailed vnder the sunne?

23 For all his dayes are forowles, & his travaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eat & drinke, and delite his soule with the profit of his labour: I saw al to this, that it was of the hand of God.

25 For who could eat, and who could haste to outward things more then I?

26 Surely to a man that is good in his sight, God giveth wisdom, & knowledge, and ioy: but to the sinner he giveth paine, to gather, and to heape to give to him that is good before God: this is also vanitie, and veracion of the spirit.

#### CHAP. III.

1 All things have their time. 14 The workes of God are perfect, and can be feared. 17 God shall iudge both the iust, and uniuert.

**A**t all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke by that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, & a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he travaileth?

10 I haue seene the travaile that God

hath giue to the sonnes of men<sup>b</sup> to humble them thereby.

11 He hath made euery thing beautiful in his time: also he hath set the world in their heart, yet cannot man finde out the worke of God hath wrought from the beginning euen to the ende.

12 I know that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commoditie of all his labour: this is the gift of God.

14 I knowe that whatsoever God shall do, it shall be for euery: to it can no man adde, and fro it can none diminish: for God hath done it, that they shoulde feare before him.

15 What is that that hath bene: that is now: and that that shall bee, hath no bin: for God requireth that which is past.

16 And moreover I haue seene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice, where was iniquity.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had purged them: yet to see to, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts are euen as one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man attende vppward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his sayes, because that is his portion. For who shall bring him to see what shall be after him?

cannot comprehend that which hath beleeued herein. 1 By the often repetition of this sentence, as Chap. 2, 24, and 3, 12, 23, and 5, 17, and 8, 15, he declareth that man by reason can comprehend nothing better in this life then to use the gifts of God soberly and comfortably: for to knowe further is a speciall gift of God, reuelled by his Spirit.

#### CHAP. IIII.

1 The innocents are oppressed. 4 Spies labours are full of abuse and vanitie. 9 Spies societie is necessary. 12 A young man poore and wise, is to be preferred to an olde king that is a fool.

b Read Chap. 1, 12.

c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.

d Read Chap. 2, 24, and these places declare that he should

do all things with sobriety, and in the feare of God, for as much as hee giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath decreed minde, so it shall come to passe.

f God send such such, that which he past to returne.

g Meaning, with God, howsoever man neglect his dutie.

h And made them pure in their first creation.

i Span is not able by his reason, and iudgement to put difference betweene man and beast, as touching these things whereunto both are subject: for

the eye cannot iudge any difference of a man being dead, then of a beast, which is dead: yet by the worde of God and faith

we easily know the veritie, as verse 21.

k Meaning, that reason

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<sup>a</sup> He maketh here another discourse with himselfe concerning the v<sup>r</sup>amitie of them that oppresse the poore.

**S**O I turned, and considered all the oppressions that are wrought vnder the sunne, & beholde, the teares of the oppressed, and none comforteth them: and lo, the strength [is] of the hand of them that oppresse them, & none comforteth them.

2 Wherefore I prayed the <sup>b</sup> dead which now are dead, about the liuing, which are yet aliue.

3 And I count him better then them both, which hath not yet bene: for hee hath not seene the euill woorks which are wrought vnder the sunne.

4 Also I behelde all trauaile, and all perfection of woorkes that this is the enuie of a man agaynst his neighbour: this also [is] vanitie and vexation of spirit.

5 The foole foldeth his handes, and eateth by his owne flesh.

6 Better is an handfull with quietnes, then two handfulls with labour and vexation of spirit.

7 Againe I returned, and saue vanitie vnder the sunne.

8 There is one alone, [and there is] not a seconde, which hath neither some nor brother, yet [is] there none ende of all his trauaile, neither can his eye be satisfied with riches: neither doth he think, for whom doe I trauaile and defraude my soule of pleasure: this also is vanitie, and this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift by his fellow: but two into him [that is] alone: for he falleth, and there [is] not a seconde to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one holwe should there be heate:

12 And if one overcome him, two shal stand against him: and a threefold coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which wil no more be admonished.

14 For out of the prison he cometh forth to reigne: when as he that is bozne in his kingdome, is made poore.

15 I beheld at the tining, which walke vnder the sunne, with the seruaunt & childe, which shall stand by in his place.

16 There is none end of all the people,

[nor] of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy <sup>m</sup> foote when thou entrest into the house of God, and bee more neere to heare then to giue the sacrifice of <sup>n</sup> foolles: for they knowe not that they do euill.

## CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 2 The couetous can neuer haue enough. 3 The labourers liue in sweete. 4 Span when he dyeth, taketh nothing with him. 5 To liue topfully, & with a contented mind is the gift of God.

**B**E not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God [is] in the heavens, and thou art on the earth: therefore let thy wordes be fewe.

2 For as a draeme cometh by the multitude of businesse: so the boyre of a foole [is] in the multitude of wordes.

3 When thou hast bowed a bolue to God, deferre not to pay it: for he deliveth not in foolles: pay [therefore] that thou hast bowed.

4 It is better that thou shouldest not bolue, then that thou shouldest bolue and not pay it.

5 Suffer not thy mouth to make thy flesh to lyme: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy boyre, and destroy the woorkes of thine hands:

6 For in the multitude of dreames, & vanities [are] also many wordes: but feare thou God.

7 If in a country thou seekest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonished at the matter: for he that is higher then the highest, regardeth, and [there bee] higher then they.

8 And the abundance of the earth is ouer all: the King [also consisteth] by the field that is tilled.

9 He that loneth siluer, shall not be satisfied with siluer, and he that loneth riches, shall be without the fruit [therof]: this also is vanitie.

10 When goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes:

11 The sleepe of him that trauaileth, [is] sweete, whether he eat little or much: but the facietie of the riche will not suf-

<sup>m</sup> That is, with what affection thou comest to heare the woordes of God.

<sup>n</sup> Speaking of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance,

<sup>a</sup> Either in boluing or in praying: meaning, that we should be att reuerence to God woordes.

<sup>b</sup> He heareth thee not for the many woordes sake, or often repetitions, but considereth thy faith, and feruent minde, Deut. 23. 21.

<sup>c</sup> The speaking of bolues, which are appointed by Gods woordes, and from to his glory.

<sup>d</sup> Canst not thy selfe to sin by boluing rashly: as he that bolue to lyme, which maketh a bolue to lyme, unmarred, and such like.

<sup>e</sup> That is, because Gods messenger when he shall examine the doing: as though thy ignorance should be a full excuse.

<sup>f</sup> Meaning, that God will reuel these things, and therefore we must depende upon him.

<sup>g</sup> The reuenges of earth are to be preferred about all things which appertaine to this life.

<sup>h</sup> Kings and Princes can not maintain their estate without tillage, which

thing commendeth the excellencie of tillage. 1 That is, his great abundance of riches, or the surfeiting, which cometh by his great feeding.

Egg.ii.

fer



fer him to sleepe.

12 There is an euill sickness [that] I haue seene vnder the sunne: [to wit,] riches referred to the owners thereof for their euill.

13 And these riches perish by euill traualle, and hee begetteth a sonne, and in his hand is nothing.

14 As hee came forth of his mothers bellie, he shall returne naked to go as he came, and shall beare away nothing of his labour, which hee hath caused to passe by his hand.

15 And this also is an euill sickness [that] in all poynts as hee came, so shal he go, and what profit hath he that he hath traualled for the wind?

16 Also al his dayes he eateth in darkness with much griefe, and in his sorrow and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein hee traualleth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to every man to whome God hath giuen riches and treasures, and giueth him powder to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

#### CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.



here is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches and treasures & honor, & hee wanteth nothing for his soule of all that it desireth: but God giueth him not powder to eate thereof, but a strange man shal eate it vp: this is vanitie, and this is an euill sickness.

3 If a man beget an hundred children, and liue many yeeres, & the dayes of his yeeres be multiplied, and his soule be not satisfied with good things, and hee be not buried, I say that an vntimely fruit is better then hee.

4 For hee cometh into vanitie and goeth into darkness: and his name shall be couered with darkness.

5 Also hee hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres wise told, and had seene no good, shall not all go to one place?

7 All the labour of man [is] for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the fool: what hath the poore that knoweth how to walke before & liuing?

9 The light of the eie is better then to walke in the luts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene: the name thereof is now named: and it is knowen that it is man: & hee cannot strue with him that is stronger then hee.

#### CHAP. VII.

Diuers precepts to followe that which is good, and to avoid the contrarie.

**S**urely there be many things that increase vanitie: [and] what auaideth it man?

2 For who knoweth what is good for man in the life [and] in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadowe? For who can helpe vnto man what shall bee after him vnder the sunne?

3 A good name [is] better then a good ointment, and the day of death, then the day that one is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise [is] in the house of mourning: but the heart of foolles [is] in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of foolles.

8 For like the nose of the thornes vnder the pot, so [is] the laughter of foolle: this also is vanitie.

9 Surely oppression maketh a wise man mad: and the reward destroyeth the heart.

10 The ende of a thing is better then the beginning thereof, [and] the patient in spirit is better then the proude in spirit.

11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosome of

his desire and affection, f That knoweth to vse his goodnes well in the iudgement of ment. g To be content with that which God hath giuen, is better then to followe the desires that nature can be filled. h Speaking, God who will make him to seele that he is mortall.

There is no state, wherein man can liue to haue peritue quenes in his life. iob. 14. 2. Gal. 4. 4. 4. Prou. 23. 1. He speaketh thus after the iudgement of the fleshy which thinketh death to be the ende of all euils: or else, because that this corporal death is the entering into life euertlasting. c Where we may see the hand of God and learne to examine our lines.

Which traile for a while and profit nothing. e A man that is esteemed wise, when hee falleth to oppression, becommeth like a beast. f Hee noether the light which entereth a thing, and suddenly leaue it of againe.

k When euill comes me miserie by riches, which turne to their destruction. l Hee doth not enioy his fathers riches. iob. 1. 2. 1. vult. 7. 6. 1. ium. 6. 7.

m Speaking, in want, and without profit. n In affliction and griefe of minde.

o Ricd Chap. 3. 22.

p He will take no great thought for the paines that he hath inured in time past.

q He saith that it is the plague of God when the rich man hath not a liberall heart to his riches. b It be can meure haue plenty. c As we see of venemies, that the covetous man either followeth into venities that desire death, or is murdered, or hangeth him selfe of such like, and so forsaketh the honour of burial, which is the last office of humanitie, d Speaking, the vntimely fruit whose life did neither profit of hurt any.



of fooles.

12 Say not thou, why is it that the former dayes were better then these: for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdome, and in the shadowe of sinner: but the excellencie of the knowledg of wisdome giueth life to the possessers thereof.

15 Behold the worke of God: for who can make straight that which hee hath made crooked:

16 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrarie to that, to the intent that man should find nothing after him.

17 I haue seene all thinges in the dayes of my banitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 We not thou iust ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 We not thou wicked ouermuch, neither be thou foolishly: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on this: but yet with draw not thine hand from that: for he that feareth God, shall come forth of them all.

21 Wisdome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doth good and sinneth not.

23 Gue not thine heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I prooued by wisdome: I thought I will be wise, but it went farre from me.

26 It is farre off, what may it bee: and it is a profound deepenesse, who can finde it?

27 I haue compassed about, [both] I and mine heart to knowe & to enquire and to search wisdome and reason, and to knowe the wickednes of follice, and the foolishnes of madnesse.

28 And I find more bitter then death

the woman whose heart is as nettles and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Beholde, sayth the preacher, this haue I founde, [seeking] one by one to finde the count:

30 And yet my soule seeketh, but I finde it not: I haue founde one man of a thousand: but a woman among them all haue I not found.

31 Only so, this haue I founde, that God hath made man righteous: but they haue sought many inventions.

#### CHAP. VII.

To obey princes and Magistrates. 17 The workes of God passe mans knowlege.

**W**ho is as the wise man: and who knoweth the interpretation of a thing: the wisdome of a man doeth make his face to shine: and the strength of his face shall be changed.

2 I aduertise thee [to take heede to the mouth of the King, & to the worde of the othe of God.

3 Halfe not to go footstap of his sight: stande not in an euill thing: for hee will do whatsoeuer pleaseeth him.

4 Where the worde of the King is, there is power, and who shall lay vnto him, what doest thou?

5 He that keepeth the commandement, shall knowe none euill thing, and the heart of the wise shall knowe the time & iudgement.

6 For to euery purpose there is a time and iudgement because the mulierie of man is great, vpon him.

7 For hee knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lord over the spirite to reueine the spirite: neither hath hee power in the daye of death, nor deliuerance in the battell, neither shall wickednes deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, [and I saw] a time that man ruleth ouer man to his owne hurt.

10 And likewise I sawe the wicked buried, and they returned, & they that came from the holie place, were yet forgotten in the citie where they had done right: this also is banitie.

11 Because sentence against an euill

egg. iii.

woylke

g Spurne  
not against  
God when he  
kindly aduer-  
sities for mans  
sins.  
h He answere-  
th to them  
that cisme  
not wisdome,  
except riches  
be ioyed ther-  
with shewing  
that both are  
the gifts of  
God, but that  
wisdome is  
farre more ex-  
cellent, & may  
be without  
riches.

Chap. i. 15.  
3 Consider  
wherefore God  
not sende it  
and what may  
comfort thee.

1. That man  
should be able  
to controule  
nothing in his  
workes.

1. Speaking,  
that cruel ty-  
rants put the  
good to death  
and let the wicked  
go free.  
m Wast not too  
much of thine  
owne iustice  
and wisdome.  
n Carie not  
long while thou  
art adman-  
ished to come  
out of the trap  
of wickednes.

o To wit, on  
these admoni-  
tions that go  
before.

p Sinner that  
desolation and  
destruction  
shall come, if  
thou do not  
obey them.

1. King. 8. 46.  
2. chro. 6. 36.  
pro. 20. 9.

1. iolin. 1. 8.  
q Credit them  
not, neither  
care for them.

r Or, spoken e-  
uill of others.

s Speaking,  
wisdome.

1 That is, to  
come to a con-  
clusion.

r And so ac-  
cuse of their  
owne delictu-  
tion.

a That is, hee  
getteth sinne  
by prosperitie.  
b Elicere as  
before he was  
pauke and ar-  
rogant, he hat  
become hum-  
ble and meeke.

c That is, that  
thou obey the  
King, & heere  
the other 3  
shall make it  
same cause.

d Wisdome  
not the selfe  
lighty fro the  
probouice of the  
prince.

e That to hee  
time is to obep  
and heere farre  
he should obey  
of him

f Man is miscre-  
ant, & there-  
fore ought to  
doe nothing to  
increase the  
same, but to  
work al things  
by wisdome &  
counsell.

g Man hath no  
power to saue  
his owne life,  
therefore must  
not relye on  
himselfe in  
danger.

h As commonly  
off cometh to ty-  
rants, and wicked  
men ruling.

i That is, o-  
thers as wicked  
as they.

k They that  
feared God, &  
worshipped him  
according as  
he had comma-  
nded.

l That is, o-  
thers as wicked  
as they.

m They that  
feared God, &  
worshipped him  
according as  
he had comma-  
nded.



1 Where iustice is delayed there sinneth reigneth.

Worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lorde, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it cometh according to the worke of the wicked: and there be wicked men to whom it cometh according to the worke of the iust: I thought also that this is vanitie.

15 And I prayed ioy: for there is no goodnesse to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to knowe wisdome, and to behold the busines that is done on earth, that neither day nor night peeces of man take sleepe,

17 Then I behelde the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man labourereth to seeke it, and cannot find it: yea, & though the wise man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whome God loueth, or hateth. 2 No man knoweth his end. 3 Wisdome excelleth strength.



I haue surely giue mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euil, and madness

is in their hearts whiles they liue, and after that, they go to the dead.

4 Surely whosoener is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing know that they shall die, but the dead knowe nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, & their enuie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

7 So, eate thy bread with ioye, and drinke thy wine with a cheereful heart: for God now accepteth thy workes.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy transiende wherem thou labourst vnder the sunne.

10 At that thine hand shall finde to do, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdome in the graue whither thou goest.

11 I returned, and I saue vnder the sunne that the rare is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doth man knowe his time, [but] as the fishes, which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded fortres against it.

15 And there was founde therein a poore and wise man, and hee deliuered the citie by his wisdome: but none remembered this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard

c He noteth the Epicurus, and carnall men, which mure their belly their god, and had no pleasure but in this life, building rather to be an abier, and vile person in this life, then a man of aueritie, and so to die, which is ment by the dog and lion. d They flatter themselves to be in Gods fauour, because they haue all things in abundance. e Reioyce, be merry, & spare for no cost, thus speake the wicked belly gods. f Ebr. regarde the life. Chap. 9, 18.

f Thus the sayings say to proue that all things are lawfull for them, and attribute that to chance, which is done by 3 ypsindes of Gen. 3 That is he doeth not forsake what shall come.

m Which are punished as though they were wicked, as Chap. 7, 17.

n Read Chap. 3, 22.

a Opening, what things he ought to chuse or refuse: or man knoweth nor by these outward things, that is, by prosperitie or aduersitie, whome God doeth fauour or hate: for he seendeth them as to the wicked as to the good. b In outward things, as riches and povertie, sickness and health, there is no difference betwene the godly and the wicked: but this difference is that the godly are assured by faith of Gods fauour and assistance.



heard in quietnesse, then the crye of him that ruleth among fooles.

18 Better is Wisdome then Weapons of War: but one sinner destroyeth much good.

## CHAP. X.

1 The difference of foolishnes and wisdom, 11 A slanderer is like a serpent that cannot be charmed, 16 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.

**D**EAD flies cause to stinke, and putrefie the ointment of the apothecarie: so doeth a little folie him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also whē the foole goeth by the way, his heart faileth: & he telleth unto all that he is a foole.

4 If the spirit of him that ruleth, rise by against thee, leave not thy place: for gentleness pacifieth great finnes.

5 There is an euil that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the rich let in the lowe place.

7 I haue seene seruantes on horses and princes walking as seruants on the ground.

8 He that diggeth a pit, shal fall into it, and hee that breaketh the hedge, a serpent shal bite him.

9 He that remoueth stones, shal hurt himselfe thereby, and hee that cutteth wood, shal be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put too more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The words of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnes, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth words, saying, I can knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go in to the cite.

16 Wo to thee, O land, when thy king is a childe, and thy princes eate in the morning.

17 Blessed art thou, O lande, when

thy king is the sonne of nobles, and thy princes eate in time, for strength and not for drunkenesse.

18 By slouthfulness the rooffe of the house goeth to decay, and by the idleness of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the living, but siluer and vereth to all.

20 Curse not the King, nor not in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauē shal carry the voice, and that which hath wings, shal declare the matter.

## CHAP. XI.

1 To be liberrall to the poore, 4 That to doubt of Gods providence, 8 All worldly prosperitie is but vanitie, 9 God will iudge all.

**E**AT thy bread vpon the waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euil shalbe vpon the earth.

3 If the cloudes be full, they will poure forth raine vpon the earth: and if the tree doe fall towarde the South, or towarde the North, in the place that the tree faileth, there it shal be.

4 He that obserueth the winde, shal not soyle, and he that regardeth the cloudes, shal not reape.

5 As thou knowest not which is the way of the spirit, nor holdest the bones doe growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning soyle thy seed, and in the evening let not thine hande rest: for thou knowest not whether shal prosper, this or that, or whether both shal be alike good.

7 Surely light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeres, yet he shall remember the dayes of darkness, because they are many, all that connecth is vanity.

9 Reioyce O yong mā in thy youth, and let thine heart cheere thee in the daies of thy youth: & walke in the wayes of thine heart, and in the sight of thine eyes: but knowe for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euil to depart from thy flesh: for childhood and youth are vanitie.

k Speaking, when he is no-  
ble for vertue  
and wisdom  
and with the  
gifts of God.

! Thou canst  
not waite euil  
to ferrety, but  
it shall be  
known.

a That is, be  
liberrall to the  
poore, and  
thought it seeme  
to be as a thing  
secret in the  
heavens, thou  
bring thee pro-  
fit.

b As a cloud  
that is full,  
poure out  
raine, so the  
rich that haue  
abundance, must  
distribute it li-  
berally.

c He who seeketh  
to be liberrall,  
while hee liue  
for after there  
is no power.

d He that sear-  
cheth incon-  
ueniences, without  
necessitie re-  
quie, shall  
never doe his  
dutie.

e He not waite  
of well do-  
ing.

f That is,  
which of the  
workes are  
most agreea-  
ble to God.

g That is, of  
affliction and  
trouble.

h He reioiceth  
them that fee  
their better in  
worldly plea-  
sures, as though  
God would  
not call them  
to an account.

i To wit, anger  
and enuie.  
j Speaking,  
carnall lustes  
whereunto  
youth is giuen.

a So the doth  
all things well  
g iustly, where  
as a foole doth  
the contrary.  
b By his do-  
ings he bewai-  
eth himselfe.  
c If the supe-  
rior be angrie  
with thee, be  
thou discrete, &  
not moued.

d Speaking, b  
it is an euil  
thing when  
they that are in  
employment, faile,  
and doe not  
their dutie.  
e They are  
rich in wisdom  
and vertue.  
f Psalm. 7. 16.  
prou. 26. 37.  
eccles. 27. 26.

f Without  
wisdom, what  
foeuer a man  
seeketh in him-  
self, turneth to his  
owne hurt.

g The igno-  
rance & beari-  
ness of a wis-  
dom is such, that  
they knowe not  
common things,  
and yet will  
they discuss  
the matters.  
h That is, with-  
out wisdom  
and counsell.  
i Are giuen to  
their lustes and  
pleasures.



## CHAP. XII.

1 To thinke on God in youth and not to deferre til age. 7 The soule returneth to God. 11 Clifedome is the gift of God, & consisteth in fearing him and keeping his commandements.

a Before thou come to a continuall miserie: for when the clowdes returne after the raine, mans griefe is increased.

b The hands, which keepe the bodie.

c The legs.

d The teeth.

e The eyes.

f The lippes.

g Mouth.

h When the clowdes shall scarce open and not be able to shewe no more.

i The hand shall be able to sleepe.

j That is, the swine pipes.

k The eares shall be deaf and not able to heare singing.

l To climb high because of their weakness, or they sloupe downe.

m As though they were afrate lest any thing should hit them.

n They shall tremble as they go, as though they were afrate.

o Their head shall be as white as the blossomes of an almonde tree.

p They shall be able to beare nothing.

**R**emember now the Creator thy dais of thy youth, whiles the euill dais come not, nor the yeeres approche, wherein thou shalt lase, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the clowdes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bolue them selues, and the grinders shall cease, because they are fewe, and they ware darke that looke out by the windowes:

4 And the doores shalbe shut with out by the base founde of the grinding, and hee shall rife by at the boyce of the birde: and all the daughters of singing shalbe abased.

5 Also they shalbe afrate of the hie thing, and feare [shall bee] in the way, and the almonde tree shall flourish, and the grasshopper shalbe a burden, and concupiscence shall be druen away: for man goeth to the house of his age, & the mourners go about in the streete.

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6 Whiles the silver cord is not lengthened, nor the golde pitcher broken at the well, nor the wheele broken at the cistene:

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all [is] vanitie.

9 And the more wise Preacher was, the more he taught people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an bynight writing, [even] the words of trueth.

11 The wordes of the wise are like goades, and like nayles fastened by the masters of the assemblies, [which] are giuen by one y passour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commandements: for this is the whole [duetie] of man.

14 For God will bring euery woode vnto iudgement, with euery secret thing, whether it be good or euill.

Instruct thy heart that thou mayest onely knowe that wisdome is the true felicitie, and the way therunto is to feare God.

o Spanning, the marowe of the backe bone and the sinewes.

p The little thimble that covereth the hyaine, which is in colour like golde.

q That is, the vines.

r Spanning, the liuer.

s Which is, the hean.

t That is, the heart, out of the which the head hateth the powers of life.

u The soule incontinently goeth either to ioy or payment, and sleepeth not as the twicked imagine.

x Which are well applied by the ministers, whom he calleth masters.

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teach the true felicitie.

# An excellent Song which was

Salomons.

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IN this Song, Salomon by most sweete and comfortable allegories & parables describeth the perfit loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome towards the bride, and his great and excellent benefices wherewith he doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

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1 The familiar talke and mystical communication of the spiritual loue betwene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

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3 Draw me: we will run after thee: the king hath brought me into his chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am blacke, O daughters of Jerusalem, but comely, as the fruites of Cedar, [and] as the curtains of Tyre. f The Church confesseth her spot & sinne, but hath confidence in the fauour of Christ. g Cedar was a kinde of tree, of which came the Arabians that dwelt in tents. h Which were all her most precious honours & treasures.

c They that are pure in heart and conuerfation.

d The faithful soule confesseth that they can not come to Christ except they be bawled.

e Spanning, the secret ioye that is not knowne to the world.

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f For a song of songs: so called because it is the chiefest of those 1005, which Salomon made as is mentioned, 1. King. 4. 32.



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Salomon.



Salomon.

<sup>1</sup> Conſider not the Church by the outward appearance, <sup>2</sup> k the corruption of nature through times, and afflictions, <sup>3</sup> l ſpime ſome heychen which ſhould haue moſt fauoured me, <sup>4</sup> m ſhe confeſſeth her owne negligence, <sup>5</sup> n the ſpoule feeling her fault, ſteereth to her huſband only for ſuccor, <sup>6</sup> o Althow thou hadſt called to the dignitie of paltors, <sup>7</sup> p they ſet forth their owne weames in ſeeking of ſhip doctrine, <sup>8</sup> q Chriſt ſpeaketh to his Church, bidding them that are ignorant, to go to p paltors to learne, <sup>9</sup> r For thy ſpiritual beautie and excellencie there was no dooſhip treaſure to be compared vnto thee, <sup>10</sup> s The Church reioycepeth that ſhe is admitted to the companie of Chriſt, <sup>11</sup> t ſhe ſhall moſt deare vnto me, <sup>12</sup> u Chriſt accepteth his Church & commendeth her beaſtie, <sup>13</sup> v That is, the heart of the faithful whereon Chriſt dwelleth by his ſpirit,

5 Regarde ye me not becauſe I am blacke: for the ſunne hath looked vpon me. The ſonnes of my mother were angrie againſt mee: they made mee the keeper of the vines: but I kept not mine olue vine.

6 Shew me, <sup>1</sup> [A] thou, whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as the that turneth aſide to the flockes of thy companions?

7 If thou knoweſt not, <sup>2</sup> [A] thou the faireſt among women, get thee forth by the ſteppes of the flocke, and feede thy kiddes by the tents of the ſhepheards.

8 I haue compared thee, <sup>3</sup> [A] my loue, to the troupe of hoxes in the charrets of Pharaoh.

9 Thy cheekes are comely with roſes of ſtones, and thy necke with chaines.

10 We wil make thee borders of gold with ſtuddes of ſiluer.

11 Whiles the King was at his reſt, my ſpikenard gaue thee ſmell therof.

12 My welbeloued [is as] a bundle of myrrhe vnto me: he ſhall lie betwene my breſtes.

13 My welbeloued [is as] a cluſter of camphire vnto me in vines of Engedi.

14 My loue, beholde, thou art faire: beholde, thou art faire: thine eyes [are like] the doves.

15 My welbeloued, beholde, thou art faire & pleaſant: alſo our bed is greene.

16 The beames of our houſe [are] ceders, our rafters [are] of ſiue.

and his right hand doeth embrace me.

7 I charge you, <sup>4</sup> [A] daughter of Jeruſalem, by the roſes & by the hyndes of ſield, that ye ſtirre not vp, nor waken [my] loue, vntill he pleaſe.

8 [It is] the voyce of my welbeloued: beſhold, he cometh leaping by the mountaines, and ſkipping by the hills.

9 My welbeloued is like a roe, or a yong harte: lo, he ſtandeth behinde our wall, looking forth of the windowes, ſhewing himſelfe through the grates.

10 My welbeloued ſpake and ſaide vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, winter is paſt: the rayne is changed, and is gone away.

12 The flowers appeare in the earth: the time of the ſinging of birds is come, and the voyce of the turtle is hearde in our land.

13 The figtree hath brought forth her yong figges: and the vines with [their] ſmall grapes haue cald a fauour: arise my loue, my faire one, and come alway.

14 My doue, that art in the holes of the rocke, in the ſecrete places of the ſtaires, ſhewe me thy ſight, let me heare thy voyce: for thy voyce is ſweete, and thy ſight comely.

15 Take he the foxes, the little foxes, which deſtroy the vines: for our vines [haue] ſmall grapes.

16 My welbeloued [is] mine, and I am his: he feedeth among the lilies.

17 Until the day breake, and the ſhadowes flee away: returne, my welbeloued, [and] be like a roe, or a yong harte vpon the mountaines of Iſereth.

<sup>1</sup> Chriſt chargeth the ſoules haue to doe in his Church, as it is ſet forth by a ſolenne othe, <sup>2</sup> they trouble not the quietnes thereof, <sup>3</sup> d This is ſpoken of Chriſt, who tooke vpon him our nature to come to help his Church, <sup>4</sup> e For as much as his beatitude was his vnder the cloke of our ſin, <sup>5</sup> f That is, time and erroure is diſturbance by the coming of Chriſt, which is here deſcribed by ſpining time when all things ſlowly,

<sup>6</sup> h Thou that art aſſumed of thy ſinnes, come and ſhew thy ſight vnto me, <sup>7</sup> i Suppreſſe thy brethens whiles they are yong, that is, when they begin to ſhewe their malice & deſtroy the vine of the Lord,

<sup>8</sup> k The Church deſireth Chriſt to be moſt ready to helpe her in all dangers,

## CHAP. II.

3 The Church deſireth to reſt vnder the ſhadowe of Chriſt, <sup>4</sup> ſhe heareth his voyce, <sup>5</sup> ſhe is compared to the dove, <sup>6</sup> And the enemies to the foxes.

**I** Am the roſe of the field, [ & ] the lillie of the balles. <sup>2</sup> Like a lillie among the thornes, ſo [is] my loue among the daughters.

3 Like the apple tree among the trees of the foreſt, ſo [is] my welbeloued among the ſonnes of men: vnder his ſhadowe had I delite, and ſate downe: and his fruite [was] ſweete vnto my mouth.

4 He brought me into the wine celler, and loue [was] his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am ſicke of loue.

6 His left hand [is] vnder mine head,

## CHAP. III.

3 The Church deſireth to be ſoynd inſeparably to Chriſt her huſband, <sup>6</sup> Her deuotion out of the wilderness.

**I** My bed by night I ſought him that my ſoule loued: I ſought him, but I founde him not.

2 I wil reſt [therefore] now, and goe about in the citie, by the ſtreetes & by the open places, [and] wil ſeek him by my ſoule loueth: I ſought him, but I found him not.

3 The watchmen that went about the citie, found me: [to] whom I ſaid, haue you ſeene him, whom my ſoule loueth?

4 When I had paſt a lillie from the, then I found him whome my ſoule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers.

<sup>1</sup> The Church by night, that is, in troubles, ſeeketh to Chriſt, but is not continually heard,

<sup>2</sup> ſhewing that although we be not heard at the firſt, yet we muſt ſtill continue in prayer till we feele comfort,

<sup>3</sup> which deſireth, that we muſt ſeek him to all, & whom we hope to haue any ſuccor,

<sup>1</sup> Thus Chriſt preferreth his Church aboue all other things, <sup>2</sup> the ſpoule reſteth her greene deſire, towards her huſband, but her ſtrength faileth her, and therefore ſhe deſireth to be comforted, and ſett it,



mothers house into the chamber of her that conceived me.

d Read Chap. 2.7.

5 I charge you, O daughters of Jerusalem: by the roses and by the hyndes of the field, that ye stirre not by, nor waken [my] loue until he please.

e This is referred to the Church of Israel, which was led by the wilderness fourty yeeres, Heb. powder, f By the bed is meant the temple, which Salomon made.

6 Who is she that cometh by out of the wilderness like pillars of smoke perfumed with myrrhe and incense, [and] with all the spices of the merchant?

7 Beholde his bed, which is Salomons: these are strong men [are] rounde about it, of the valiant men of Israel.

g He allueth to the watch, which kept eye Temple, h Or, charit.

8 They all handle the sword, [and are] expert in war, every one [hath] his sword by his thigh for the feare by night.

9 King Salomon made him selfe a palace of the trees of Lebanon.

10 He made the pillars thereof of silver, [and] the pavement thereof of gold, the hangings thereof of purple, whose middes was paied with the loue of the daughters of Jerusalem.

h All ye, that are of the number of the faithful, i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie,

11 Come forth, ye daughters of Zion, and beholde the King Salomon with the crovne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. III.

1 The prayes of the Church, 7 She is without blemish in his sight, 9 The loue of Christ towards her.

**B**Eholde, thou art faire, my loue: beholde, thou art faire: thine eyes [are like] doves among thy lockes: thine heare is like the flocke of goates, which looke downe from the mountaine of Seilad.

a Because Christ delighteth in his Church, he commendeth all that is in her, Chap. 6.4. b He hath respect to the multitude of the faithful, which are many in number,

2 Thy teeth [are] like a flocke of sheepe in good order, which go by fro the washing: which euery one bring out vnmimes, and none is barren among them.

3 Thy lippes are like a threde of scarlet and thy talke is comely: thy temples [are] within thy lockes as a piece of a pomegranate.

4 Thy necke is as the towler of David built for defence: a thousand shildes hang therein, [and] all the targates of the strong men.

c Wherin are knowledge, and zeale, two precious jewels.

5 Thy two breastes [are] as two yong roes that are vnmimes, feeding among the lilies.

6 Until the day breake, and the shad-

dolues flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, & there is no spot in thee.

8 Come with mee from Lebanon, [my] spouse, [euen] with mee from Lebanon, [and] looke from the top of Amanah, from the top of Shehur and Hermon, from the denmes of the hyons [and] from the mountaines of the leopardes.

d Christ promyseth his Church to call his faithful fro all the corners of the world.

9 My sister, [my] spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, [and] with a chaine of thy necke.

e Christ calleth his Church sister in respect that he has taken the flesh of man, f In that he made his Church heartfull, and rich, he loved his gittes in her, g Because of thy confession and thanksgiving,

10 My sister, [my] spouse, howe faire is thy loue: howe much better is thy loue then wine: and the saour of thine oymments then all spices:

11 Thy lippes, [my] spouse, droppe [as] home combs: home and milke are vnder thy tongue, and the saour of thy garmentes [is] as the saour of Lebanon.

12 My sister my spouse [is as] a garden inclosed, as a spring shut by, [and] a fountaine sealed by.

13 Thy plantes [are as] an orchard of pomegranates with sweete fruites, [as] camphire, spikenarde,

h The Church confesseth that all her glorie, and beautie cometh of Christ, who is the true fountaine of all grace.

14 [Euen] spikenarde, and saffran, calamus, and cinnamon with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 A fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

i She desireth Christ to comfort her, and to poure the graces of his spirit vpon her, which spirit is meant by the Spirit & Sonnti wonder.

16 Arise, O North, and come O South, [and] blowe on my garden that the spices thereof may flouie out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures, 2 She heareth his voyce, 3 She confesseth her nakednes, 10 She prayeth Christ her husband.

**I** Am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate myne honey combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

a The garden signifieth the kingdom of Christ wher he prepareth the banquet for his elect,

2 I sleepe, but mine heart waketh, [it is] the voyce of my welbeloued that knocketh, [saying,] Open but mee, my sister, my loue, my doore, my v. Desires for

b The spouse saith that she is troubled with the cares of worldly things, which is mende by sleeping,



c Declaring long patience of the Lox toward sinners, d The house confesteth her nakednes, and chat of her selfe shee hath nothing: of feeling that she is once made cleane, she puniteth not to defile her selfe againe. f Hee, my bowels were moved towards him.

e The house which should be animated of Christ, that not made him to be kinne to him with her good works, f These are the false teachers, which wound the conscience with their traditions.

g Shee askech of them which are goodly (so) almost as the Lawe and saluation should come out of Zion and Jerusalem, what they should direct her to Christ. h Thus sape they of Jerusalem, i Shee desireth Christ to be of perfect beautie and comelines,

h Eb. Tarshish.

k Hearing of the excellencie of Christ, the faithfull desire to knowe howe to finde him,

for mine head is full of dew, & my lockes with the drops of the night.

3 I haue put of my coate, howe shal I put it on: I haue washed my feete, how shal I defile them:

4 My welbeloued put in his hande by the hole of y<sup>e</sup> doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine handes did droppe dolbvn myrche, and my fingers pure myrche vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when hee did speake: I sought him, but I could not finde him: I called him, but hee answered me not.

7 The watchmen that went about the citie, founde me: they smote me [ & ] wounded mee: the watchmen of the walles tooke away my bayle from me.

8 I charge you, o daughters of Jerusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then [ o ] ther welbeloued: what is thy welbeloued more then another louer, that thou doest to charge vs:

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like dones vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweet flowers, and his lippes like lillies dropping dolbvn pure myrche.

14 His hands [ as ] rings of golde set with the<sup>e</sup> chrysolite, his bellic like white yuorie couered with sapphires.

15 His legges are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and he is wholly delectable: this is my welbeloued, and this is my louer, o daughters of Jerusalem.

17 O fairest among women, whether is thy welbeloued gone: whether is thy welbeloued turned aside, that wee may seeke him with thee:

#### CHAP. VI.

2 The Church assureth her selfe of the loue of Christ, 3 The prayes of the Church, 8 She is but one and vnited.



My welbeloued is gone dolbne into his garde to the beddes of spices, to feede in the gardens, and to gather lillies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lillies.

3 Thou art beautifull, my loue, as Tirzah, comely as Jerusalem, terrible as an armie with banners.

4 Turne away thine eyes from me: for they ouercome mee: thine heare is like a flocke of goats, which looke dolbvn from Gilead.

5 Thy teeth [ are ] like a flocke of sheepe, which go by from the washing, which euery one bring out swinnes, and none is baren among them.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are threescore Queenes and fourescore concubines, and of the damels without number.

8 But my doue is alone, and my vnited, she is the onely daughter of her mother, and shee is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue prayed her.

9 Who is shee that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

10 I went dolbne to the garden of nuttes, to see the frutes of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I knew nothing, my soule let me as the charets of my noble people.

12 Returne, returne, o Shulamite, returne: returne that we may beholde thee, what that thou see in Shulamite, but as the company of an armie:

#### CHAP. VII.

1 The beautie of the Church in all her members, 10 She is assured of Christs loue towards her.

O we beautifull are thy garments with shoes, o princes daughter! the toynts of thy thighs are like iebels: the worke of y<sup>e</sup> hand of a cunning workman.

2 Thy navel is as a round cup that wanteth not licour: thy belly is as an heape of wheat copassed about w<sup>th</sup> lillies.

3 Thy two breasts are as two yong roes that are swinnes.

4 Thy neck is like a towre of yuorie: thine eyes [ are like ] the fish pooles in Bethbon

a That is, is churche here in earth among men.

b Which was a faire & strong citie. i. King.

c This belongeth the exceeding loue of Christ toward his Church. Chap. 4. 1. 17.

d Opening, & the giftes are infinite which Christ giueth to his Church: o that his faithful be many in number, e He sheweth that the beginning of the Church was small, but that it grew up to a great multitude.

f He went downe into the Synagogue to see what frutes came of the Lawe, and the Prophets.

g I founde nothing but rebellion, h I came as suitt as the nobles of my people in their charrets.

i O ye people of Jerusalem: for Jerusalem was called Shalem, which signifie eth peace.

k He desiretheth the comely beautie of the Church in euery part, which is to be vnderstande spirituall.

l Keane choy. 4. 5.



Heshbon by the gate of Bath-rabbim: thy nose [is] as the towre of Lebanon, that looketh toward Damascus.

5 Thyne head vpon thee [is] as skarlet, & the bush of thine head like purple: the King [is] tyed in the rasters.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature [is] like a palme tree, and thy breasts like clusters.

8 I said, I will go by into the palme tree, I will take holde of her boughes: thy breasts shall now be like the clusters of the vine: and the saour of thy nose like apples,

9 And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lippes of p[er] ancient to speake.

10 I am my welbeloueds, and his desire [is] toward me.

11 Come, my welbeloued, let vs goe forth into the felde: let vs remaine in the villages.

12 Let vs get by earely to the vines, let vs see if the vine flourish, whether [it] hath budded the small grape, or whether [the] pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giue a smell, and in our gates are all swete thyngs, new and olde: my welbeloued, I haue kept [them] for thee.

#### CHAP. VIII.

1 The Church will be taught by Christ. 2 She is upholden by him. 6 The vehement loue & desire of Christ toward her. 11 She is the vine that bringeth forth fruite to the Spiritual Salomon, which is Iesus Christ.

**Q**uoth that thou werest as my brother that sucked my breasts of my mother: I woulde finde thee without, I woulde kisse thee, then they should not despise thee.

2 I will leade thee [and] bring thee into my mothers house: [there] thou shalt teach mee: [and] I will teache thee

to drinke spiced wine, [and] newe wine of the pomegranate.

3 His left hand [shalbe] vnder mine head, & his right hand shal embrace me.

4 I charge you, O daughters of Jerusalem, that you stirre not by, nor waken my loue, vntill the please.

5 Who is this that cometh by out of the wilderness, leaning vpon her welbeloued? I raised thee by vnder an apple tree: there thy mother conceived thee: there she conceived that bare thee.

6 Set me as a seale on thine heart, [and] as a signet vpon thine arme: for loue [is] strong as death: relouise [is] cruel as the graue: the coles thereof are fire coles, [and] a vehement flame.

7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 We haue a little sister, and she hath no breasts: What shal we do for our sister when she shalbe spoken for?

9 If she be a wall, we wil builde vpon her a silver palace: & if she be a doore, we wil keepe her in with boordes of cedar.

10 I am a wall and my breasts [are] as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: he gaue his vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand [pieces] of silver.

12 But my vineyard which [is] mine, [is] before me: to thee, O Salomon, [appertaineth] a thousand [pieces] of silver, [and] two thousand to them that keepe the fruite thereof.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, flee away, & be like vnto the roe, or to the yong hartte vpon the mountaines of spices.

b Read Chap. 2, 6.

c Read Chap. 3, 5.

d The spouse desireth Christ to be together in perpetual loue with him.

e The Jewish Church speaketh thus of the Church of the Gentiles.

f If she be true and fast, there is more for the husband to dwell in.

g The Church promises fidelity and constancy.

h This is the vineyard of the Lord, which out, Matt. 21, 33.

i Christ dwelleth in his Church, whose voyce the faithful heare.

k The Church desireth Christ that if he depart from her, he will helpe them in their troubles.

e He desireth to come neere thee and to be in thy company. Or, galeries.

d This the spouse speaketh.

e If the people that are called to Christ, bring forth any fruite.

a The Church called of the Gentiles, speaketh thus to the Church of Jerusalem.

f Or, me.

## Isaiah.

### THE ARGUMENT.

**G**OD, according to his promises Deut. 18, 15, that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine, contained briefly therein, to the vilitie and profite of those to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Lawe: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the ende of the Lawe, Whereunto they neither added nor diminished, but faithfully expounded



Heshbon by the gate of Bath-rabbim: thy nose [is] as the towre of Lebanon, that looketh toward Damascus.

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ded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declared also many notable prophecies which he had receiued of God, as touching the promises of the Messiah, his office, & his kingdom. Alfo of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes, Which are as most principall poyntes contained in this booke, and a gathering of his sermons that hee preached. Which after certaine dayes that they had stand vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2.) the Priests tooke it downe and reserued it among their registers: and so by Gods prouidence these booke were preferred as a monument to the Church for euer. As touching his person & time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) & of whom he was pur to death. And in reading of the Prophets past, because of the certaintie thereof, and that they coule not but come to passe, because God had ordeined them in his secreete counsell, and so reuieled them to his Prophets.

## CHAP. I.

<sup>a</sup> Isaiah reproueth the Iewes of their ingratitude and stubbornnes, that neither for benefites nor punishment would amend. <sup>11</sup> He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. <sup>24</sup> He prophesieth of the destruction of Ierusalem. <sup>25</sup> And of the restitution thereof.



<sup>a</sup> Alison of Isaiah, the sonne of Amos, which he saw concerning Iudah and Ierusalem: in the dayes of <sup>b</sup> Uzziah, <sup>c</sup> Jotham, <sup>d</sup> Ahaz <sup>e</sup> & <sup>f</sup> Hezekiah Kings of Iudah.

<sup>2</sup> Heare, O <sup>g</sup> heavens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.

<sup>3</sup> The <sup>h</sup> ore knoweth his owner, and the asse his masters cribbe, but Israel hath not knowen: my people hath not vnderstande.

<sup>4</sup> Ah, limessfull nation, a people laden with iniquitie: a <sup>i</sup> seede of the wicked, corrupt children: they haue forsaken the <sup>j</sup> Lorde: they haue prouoked the <sup>k</sup> holy one of Israel to anger: they are gone backward.

<sup>5</sup> Wherefore should ye be smitten a my more: for ye fall alway more & more: the whole <sup>l</sup> head is sicke, and the whole heart is heauie.

<sup>6</sup> From the <sup>m</sup> sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, and sores full of corruption: they haue not bene

sensible, he calleth to <sup>n</sup> y number creatures, which were more prompt to obey Gods voyce, as Deut. 32. 1. <sup>o</sup> He sheweth his great mercy towards the Iewes, saying much hee chaseth them about all other nations to be his people and children, as Deut. 10. 15. <sup>p</sup> The most haire and dust beeth so more acknowledge their wicke- tude towards their masters, then my people do towards me, of whom they haue receiued benefites without comparison. <sup>q</sup> They were not onely wicked, as were their fathers, but vicerly corrupt, & by their euill example infected others. <sup>r</sup> That is, <sup>s</sup> I sanctified Israel, <sup>t</sup> That auaritie it is to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel. <sup>u</sup> By naming the chiefe partes of the body, he signifieth, <sup>v</sup> there was no part of the whole body of <sup>w</sup> Iewes free fro his rots. <sup>x</sup> Every part of <sup>y</sup> body, as well <sup>z</sup> least as <sup>aa</sup> chiefe it was plagued,

Whipped, <sup>bb</sup> nor bound by, nor mollified with oyle.

<sup>7</sup> Your land is waste: your cities [are] burnt with fire: strangers deuoure your land in your presence, and [it is] desolate like the ouerthrowe <sup>cc</sup> of strangers.

<sup>8</sup> And the daughter of <sup>dd</sup> Zion shall remaine like a cotage in a vineyard, like a lodge in a garden of cucumbers, [and] like a besieged citie.

<sup>9</sup> Except the Lord of hostes <sup>ee</sup> had reserved vnto vs, euen a small remnant, we should haue bene <sup>ff</sup> as Sodom, and should haue bene like vnto Gomorah.

<sup>10</sup> Heare <sup>gg</sup> the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

<sup>11</sup> What haue I to doe with the multitude of your sacrifices, sayth the Lord: I am full of the burnt offerings of rams, and of the fat of fed beasts: and I desire not <sup>hh</sup> blood of bullockes, nor of lamibes, nor of goates.

<sup>12</sup> When yee come to appeare before me, who required this of your hands to treade in my courtes:

<sup>13</sup> Bring no more oblatiōs in vaine: incense is an abomination vnto me: I can not suffer [your] newe moones, nor sabbaths, [nor] solemne dayes ([it is] iniquitie) nor solemne assemblies.

<sup>14</sup> My soule hateth your <sup>ii</sup> newe moones & your appoynted feastes: they are a burden vnto mee: I am wearie to beare [them].

<sup>15</sup> And whē you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I

will not heare. <sup>jj</sup> Withouth faith and repentance, <sup>kk</sup> Your sacrifices offered in the newe moones & feastes: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are voyde of faith and mercie.

h h h i.

Will

<sup>m</sup> Their plagues were so grievous that they were incurable, and yet they would not repent.

<sup>n</sup> Speaking of them that vnto face of it, which because they looke for no advantage

of that which remaineth, destroy all be- fore them.

<sup>o</sup> That is, Ie- rusalem.

<sup>p</sup> Because that hee will euer haue a Church to call vpon his Name.

<sup>q</sup> That is, all destroyed.

<sup>r</sup> Hee sheweth that your vices de- served all to be destroyed as they of So- dom, saith that

God of his mercie referred a little mis- derd, Lam. 3. 23.

<sup>s</sup> Although God comma- und these sa- crifices for a time, as adu- ses and exercises

of their faith: yet because the people had not faith nor repen- tance, God de- lecteth them.

<sup>t</sup> Psalm, 50. 13.

<sup>u</sup> Amos, 5. 21.

<sup>v</sup> Your sacrifices offered in the newe moones & feastes: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are voyde of faith and mercie.

<sup>a</sup> That is, a reuelation of prophetic, which was one of the two meanes, where- by God de- clared himselfe to his seruants in olde time, as Rom. 1. 2. <sup>b</sup> And there fore the Prophets were called Seers, 1. Sa. 9. 9.

<sup>c</sup> Isaiah was chiefly sent to Iudah and Ie- rusalem, but not onely: for in this booke are propheties concerning other nations also.

<sup>d</sup> Called also Azariah, 2. King. 17. 1. of these Kings read. 2. King. from Chap. 14. vnto Chap. 21. 8. 2. Chap. vnto Chap. 25 vnto Chap. 33.

<sup>e</sup> Because men were ob- stinate and in- sensible, he calleth to <sup>f</sup> y number creatures, which were more prompt to obey Gods voyce, as Deut. 32. 1. <sup>g</sup> He sheweth his great mercy towards the Iewes, saying much hee chaseth them about all other nations to be his people and children, as Deut. 10. 15. <sup>h</sup> The most haire and dust beeth so more acknowledge their wic- tude towards their masters, then my people do towards me, of whom they haue receiued benefites without comparison. <sup>i</sup> They were not onely wicked, as were their fathers, but vicerly corrupt, & by their euill example infected others. <sup>j</sup> That is, <sup>k</sup> I sanctified Israel, <sup>l</sup> That auaritie it is to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel. <sup>m</sup> By naming the chiefe partes of the body, he signifieth, <sup>n</sup> there was no part of the whole body of <sup>o</sup> Iewes free fro his rots. <sup>p</sup> Every part of <sup>q</sup> body, as well <sup>r</sup> least as <sup>s</sup> chiefe it was plagued,



Will not heare: [foz] your hands are full  
of blood.

16 **W**ash you, make you cleane: take  
away the euill of your woorkes from be-  
fore mine eyes: cease to do euill.

17 **L**earne to doe well: seeke iudge-  
ment, relieue the oppressed: iudge the fa-  
therlesse [and] defend the widowe.

18 **C**ome nowe, & let vs reason toge-  
ther, saith the Lord: though your times  
were as crimlin, they shall bee made  
white as snowe: though they were red  
like scarlet, they shall be as wooll.

19 **I**f yee consent and obey, yee shall  
eate the good [things] of the land.

20 **B**ut if ye refuse and be rebellious,  
ye shall be denoured with the sword: for  
the mouth of the Lord hath spoken it.

21 **H**olwe is the faithfull cite become  
an harlot: it was full of iugement, [and]  
iustice lodged therein, but nowe [they  
are] murderers.

22 **T**hy siluer is become dross: thy  
wine is mixt with water.

23 **T**hy princes [are] rebellious and  
companions of theuues: euery one lo-  
ueth giftes, & followeth after rewards:  
they iudge not fatherlesse, neither doeth  
the widowes cause come before them.

24 **T**herefore saith the Lord God of  
hostes, the mightie one of Israel, **A**h,  
**I** will ease me of mine aduersaries, and  
auenge me of mine enemies.

25 **T**hen **I** will turne mine hand by-  
on thee, and burne out thy dross, till it  
be pure, and take away all thy tume.

26 **A**nd **I** will restore thy iudges as  
at the first, & thy counsellors as at the be-  
ginning: afterwarde shalt thou be called  
a cite of righteousnes, [&] a faithful cite.

27 **Z**ion shall be redeemed in iudge-  
ment, and they that returne in her, in  
iustice.

28 **A**nd the destruction of the trans-  
gressours and of the sinners shall be to-  
gether: and they that forsake the Lord,  
shall be consumed.

29 **F**oz they shall be confounded for the

okes, which ye haue desired, and ye shall  
be ashamed of the gardens, that ye haue  
chosen.

30 **F**oz ye shall bee as an oke, whose  
leafe fadeth: and as a garden that hath  
no water.

31 **A**nd the strong shall be as towne, &  
the maker thereof, as a sparke: and they  
shall both burne together, and none shall  
quench [them].

CHAP. II.

**T**he Church shall be restored by Christ, and the Gentiles cal-  
led, & the punishment of the rebellious and obstinate.

**T**he woordes that Iſaiah the  
sonne of Amoz saide vpon  
Iudah and Jerusalem.

1 **I**t shall bee in the last  
daies, that the mountaine of  
the house of the Lord shall be prepared in  
the toppes of the mountaines, and shall  
be exalted aboue the hilles, and all na-  
tions shall flowe vnto it.

2 **A**nd many people shall go, and say,  
**C**ome, and let vs goe by to the moun-  
taine of the Lord, to the house of God  
of Iacob, & he wil teach vs his waies,  
and we wil walke in his paths: for the  
Lawe shall goe forth of Zion, and the  
word of the Lord from Ierusalem.

3 **A**nd he shall iudge among the na-  
tions, & rebuke many people: they shall  
breake their swords also into mattocks,  
and their speares into sickles: nation shall  
not lift by a sword against nation, nei-  
ther shall they learne to fight any more.

4 **A** house of Iacob, come yee, & let  
vs walke in the light of the Lord.

5 **S**urely thou hast forsake thy peo-  
ple, the house of Iacob, because they  
are full of the East maners, [and] are  
forerers as the Philistines, & abounde  
with strange children.

6 **T**heir lande also was full of siluer  
and golde, and there [was] none ende of  
their treasures: & their lande was full of  
hoyles, and their charres [were] infinite.

7 **T**heir lande also was full of idoles:  
they worshipped the woorkes of their  
owne hands, which their owne fingers  
haue made.

8 **A**nd a man botched him selfe, and a  
man thought he was good, that men should see  
good one to another, whereas before they were enemies, & he spake not a-  
gainst the use of weapons and lawfull warre, but secretly bowe the hearts of the  
gooly shall be affected one toward another: which peace and loue both begin and  
growe in this life, but shall perfect, when we are layned with our head Christ  
Jesus, 1 Seeing the Gentiles will be soe ready, make you hast and therof the  
way to worshippinge God, 2 The Prophet seeing the small hope that the Jewes  
would conuert, complaineth to God, as though he had verely forsaken them for  
their times, 3 Full of the corruptions that reigned chiefly in the East parties,  
4 They altogether gave themselves to factions of other nations, 5 The Pro-  
phet first condemne their superstition and idolatrie: after their couetousnes, and  
thirdly, their vaine trust in worldly meanes,

o That is, the  
trees and plea-  
sant places,  
where ye com-  
mune idolatrie,  
which was say-  
biden, Deut.  
16.22.

p The false  
god, wherein  
ye put your  
confidence, shall  
be consumed  
as easily, as a  
piece of towne,

q That is, the  
house of God  
of Iacob, which  
is chiefly  
ment of the  
time of Christ,

r In an eui-  
dent place to  
be seene and  
differenced,

s That is, king-  
dome of Christ  
shall be enlar-  
ged by the  
teaching of the  
doctrine. Here also  
is declared the  
zeale of the  
children of God,  
when they are  
called.

t Adding to  
mount Zion  
the whole  
Church the  
was,

u Speaking the  
whole doctrine  
of saluation,

v This was ac-  
complished,  
when the Gospel  
was first pre-  
ached in Ieru-  
salem, and fro-  
thence went  
through all the  
world.

w The Lawe,  
which Christ  
shall haue all  
power giuen  
him.

x That they  
may acknowledge  
their sinnes & turne  
to him,

y He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

z He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

aa He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

ab He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

ac He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

ad He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

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good one to another,  
that men should see  
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that men should see  
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good one to another,  
that men should see  
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that men should see  
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am He secretly  
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ao He secretly  
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good one to another,  
that men should see  
good one to another,

ap He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

aq He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,

x He secretly  
deceiues  
good one to another,  
that men should see  
good one to another,  
y By this out-  
ward washing,  
he meaneth the  
spiritual: by  
cleansing the  
conscience to  
repent and  
amend their  
lives,  
z This kinde  
of reasoning,  
by the secon-  
dable, the scrip-  
ture doeth in  
many places  
against the  
scribes, who  
pretend much  
holines and reli-  
gion in word,  
but when their  
charities & loue  
toward their  
neighbour  
faileth, they  
haue no  
peace, they  
declare that  
they haue  
neither  
faith nor reli-  
gion,  
aa To knowe if  
I do accuse you  
without cause,  
b I least sinners  
should pteene  
any rigour on  
Gods part, he  
only iustly  
claimeth to be  
pure in heart,  
and he  
will forgie all  
their sinnes,  
where they re-  
uer to him  
with great  
c He secretly  
deceiues  
that whatsoe-  
uer aduersitie  
man indureth,  
he ought to be  
attributed to  
his owne in-  
dignitie and  
disobedience,  
d That is, Ierusalem, which  
had promised felicity vnto me  
as a wife to her husband,  
e Given to countenance  
the exhortation, which he  
signified before by blood,  
Deut. 15, f That  
before was pure in the  
before, is now corrupt,  
though thou  
haue an outward  
holines, g That is,  
they maintaine  
themselves the exhortations,  
and are not only  
not to punish them,  
but are themselves  
such, h When  
God will  
sinners himselfe  
merciful to his  
Church, he calleth  
himselfe, & he  
holp one of  
Israel: but  
that he hath to  
doe with his  
enemies, he is  
called mightie,  
as against whom  
no power is  
able to resist,  
i I will take  
vengeance of  
mine aduersaries  
the Jewes,  
and I will  
punish me by  
punishing the  
which thing  
yeer doeth  
with a grieue  
because of  
his covenant,  
k Let  
the faithful  
among the  
should be  
overcome  
with this  
threatning,  
he adueth  
this consolation,  
l It is only  
the woorkes  
of God to  
purge  
the heart of  
man, which  
thing he  
doeth because  
of his promes,  
made concerning  
the saluation  
of his Church,  
m By iustice  
is meant  
Gods faithfull  
promes, which  
is the cause  
of the deliuerance  
of his Church,  
n The  
which shall  
not be  
partakers  
of Gods  
promes, Psal. 22,



q He noteth  
the nature of  
the idolaters,  
which are ne-  
uer satisfied in  
their supersti-  
tions.

r Thus p Pro-  
phet saith, be-  
ing inflamed  
with the zeale  
of Gods glory,  
and p he might  
fear the wrath  
of Gods iudge-  
ment.

s Speaking, as  
saith as God  
shall begin to  
execute his  
iudgements.

t By high trees  
and moun-  
taines are  
ment the that  
are proude  
and loftie, and  
thinke them-  
selves most  
strong in this  
world.

u He condem-  
neth their vain  
confidence,  
which they  
had in strong  
holdes, and  
in their rich  
merchandise,  
which brought  
in daime pic-  
tures, where-  
with mens  
minde became  
effeminate.

Hofea. 10. 8.  
luke. 23. 30.  
reuel. 6. 16.  
and 9. 6.

x They shall  
cast them into  
most vile and  
filthie places,  
when they per-  
ceiue that they  
are not able to  
helpe them.  
y Cast off your  
vaime confi-  
dence of man,  
whose life is so  
feale, that if  
his nose be  
stopped, he is  
dead, and consider  
that you haue to  
doe with God.

## CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 24 The countenance of the gouernours. 26 The pride of the women.

**F**o, the Lord God of hosts will take away from Ierusalem and from Iudah the stay of water, and the strength: euen all the stay of bread, and all the

2 The strong man, and the man of warre, the iudge and the prophet, the

a Because they trusted in their abundance and prosperitie, he sheweth that they shoulde be taken from them. b The temporall gouernour and the minister.

man humbled himselfe: therefore spare them not.

10 Enter into the rocke, and hide thee in the dust fro before p feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shall be abased, and the Lord onely shalbe exalted in that day.

12 For the day of the Lord of hostes [is] vpon all the proude and hauntie, and vpon all that is exalted: and it shall be made lowe.

13 Euen vpon all the ceders of Lebanon, that are hie and exalted, and vpon all the oaks of Bashan,

14 And vpon all p high mountaines, and vpon all the hilles that are lifted vp.

15 And vpon euery hie towler, and vpon euery strong wall,

16 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the haughtinesse of men shall be brought lowe, and the loftinesse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the idoles will bee bitterly destroyed.

19 Then they shal go \* into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) \* to the moles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glorie of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherem is he to be esteemed:

prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counsellor, and p cunning artificer, and the eloquent man.

4 And I will appoynt d children [to be their princes, and babes shall rule ouer them.

5 The people shall be oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honorable.

6 When euery one shall take hold of his brother of the house of his father, [I say.] Thou hast clothing: thou shalt be our prince, and let this fall bee vnder thine hand:

7 In p day he shall s sweare, saying, I can not bee an helper: for there is no bread in mine house, nor clothing: therefore I make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and woordes [are] against the Lord, to prouoke the eyes of his glory.

9 The t<sup>r</sup>yal of their countenance testified against them, yea, they declare their finnes, as Sodom, they hide them not. wo bee vnto their soules: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the iust: for they shall eate the fruit of their woordes.

11 Wo bee to the wicked, it shall be euill [with him:] for p reward of his hands shall be giuen him.

12 Children [are] extortioners of my people, and women haue rule ouer the: O my people, they that leade thee, cause thee to erre, and destroy the way of thy pathes.

13 The Lord standeth vp to pleade, yea, he standeth vp to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people & the princes therof: for ye haue eaten by the vineyard: the poyle of the poore [is] in your houses.

15 What haue ye to doe, that ye beate my people to pierces, and grinde the faces of the poore, sayth the Lord, euen the Lord of hostes:

16 The Lord also saith, Because the daughters of Zion are hauntie, & walke in foolies and effeminate, p Praying, that the rulers and gouernours had destroyed his Church, and not preferred it according to their duty. n That is, ye shewed all crueltie against them. o He menaceth the people because of their arrogancie and pride of their women, which gaue them liues to all wantonnesse and dissolucion.

c By these he meaneth that God shoulde take away euery thing that was in estimation, and wherem they had any occasion to vaunt themselves.

d Not onely in age, but in wit, maners, knowledge, and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe loyalties, that cause erre to the common manner of men,

which by nature are ambitious, none shal be founde able vnto willing to be their gouernour, g I care shall rather cause him to cause

swaite himself, then to take such a dangerous charge vpon him.

h Then God shall examine their verities, wherupon they shal see

inimicidie face, he shall find the marke of their impietie in their fore head.

i Ye p are goodly assured that God will defend you in the midbes of this trouble.

k Because the wicked people were more aduer to their princes, then to the commandments of God, he sheweth that he woulde giue them such princes,

by whom they shoulde haue no helpe, but that shoulde be manifest tokens of his wrath, because they thought he

had destroyed his Church, and not preferred it according to their duty.

n That is, ye shewed all crueltie against them.

o He menaceth the people because of their arrogancie and pride of their women, which gaue them liues to all wantonnesse and dissolucion.



o Which do  
claret their  
pide.

p As a signe,  
that they were  
not chaste.

q Which the  
more their want  
cometh.

r They deli-  
cates them in slip-  
pers that do  
creeke, o had  
little places  
sowed upon  
them, which  
cinkles as they  
went.

s In repara-  
ting all these  
things particu-  
larly he shew-  
eth the light-  
ness and vani-  
ty of such as  
cannot be com-  
forted with com-  
ely apparel ac-  
cording to their  
degree.

t Spinning,  
that God will  
not onely pun-  
ish the wo-  
men, but their  
handmaides,  
which have  
suffered this in-  
solence, and  
also the com-  
mon people,  
which hath  
not remedied  
it.

a When God  
shall execute  
his vengeance,  
where shall not  
be one man  
found to be the  
head to many  
women, and  
they contrary  
to womanly  
shamefastness,  
shall seeke va-  
nity to men, and  
offer them-  
selves to any  
condition.

b We thou our  
handmaides, and  
let vs be cal-  
led the wai-  
ters.

c For so they  
thought it to  
be without an  
head and hus-  
band.

With stretched out neckes, and with  
wandring eyes, walking and musing  
as they goe, & making a tinkeling with  
their feete,

17 Therefore shall the Lord make the  
heads of daughters of Zion balde, and  
the Lord shall discover their secret parts.

18 In that day shall the Lord take a-  
way the ornament of the slippers, and  
the calles, and the round tyers,

19 The sweete balles, and the brace-  
lets, and the bonnets,

20 The tyres of the head, and the  
slippes, and the head bands, and the ta-  
blets, and the earings,

21 The rings and the mufflers,

22 The costly apparel and the balles,  
and the wimples, & the crisping pinnes,  
23 And the glasses and the fine linen,  
and the hoodes, and the launes.

24 And in steade of sweete savour,  
there shall be stinke, and in steade of a  
girdle, a rent, and in steade of dressing of  
the heare, baldnes, and in steade of a sto-  
macher, a girding of sackcloth, [and]  
burning in stead of beautie.

25 Thy men shall fall by the sword,  
and thy strength in the battell.

26 Then shall her gates mourne and  
lament, and there, being desolate, shall sit  
vpon the ground.

#### CHAP. III.

1 The small remnant of men after the destruction of Ierusalem.  
2 The graces of God vpon them that remaine.

**A**D IN that day shall seven  
women take holde of one  
man, saying, We will eat our  
olbne bread, & we will weare  
our olbne garments: only let vs be cal-  
led by thy name, [and] take away our  
reproch.

2 In that day shall the budde of the  
Lord be beautifull and glorioz, and the  
fruit of the earth shall be excellent & plea-  
sant for them that are escaped of Israel.

3 Then hee that shall be left in Zion,  
and he that shall remaine in Ierusalem,  
shall be called holy, & every one shall be  
written among the liuing in Ierusalem.

4 When the Lord shall wash the fil-  
thynesse of the daughters of Zion, and  
purge the blood of Ierusalem out of the  
middles thereof by the spirit of iudge-  
ment, and by the spirit of burning.

5 And the Lord shall create vpon euery  
place of mount Zion, & vpon the assem-  
blyes thereof, a cloud & smoke by day, &  
the shining of a flaming fire by night: for  
vpon all the glory [shall be] a defence.

6 And a covering shall be for a shadow  
in the day for the heat, & a place of refuge  
& a covert for the storme, & for the raine.

7 The faithful are called the glory of God, because his image, and co-  
hens of his grace shine in the. k God promitteth to be the defence of his Church  
against all troubles and dangers.

#### CHAP. V.

1 Under the similitude of the vine hee describeth the state of the  
people, 8 Of their auarice, 11 Their drunkenness, 13 Of  
their captiuitie.

**N**O WE WILL sing to my be-  
loued a song of my beloued to  
his vineyard. My beloued  
had a vineyard in a berie  
fruitfull hill,

2 And he hedged it, and gathered out  
the stones of it, & he planted it in the best  
plants, & he built a towre in the mids  
therof, & made a wine presse therein: the  
he looked for it should bring forth grapes:  
but it brought forth wilde grapes.

3 Nowe therefore, O inhabitants of  
Ierusalem and men of Iudah, iudge, I  
pray you, betwene me, & my vineyard.

4 What could I haue done any more  
to my vineyard that I haue not done  
vnto it? Why haue I looked for it should  
bring forth grapes, and it bringeth forth  
wilde grapes?

5 And nowe I tell you what I will  
do to my vineyard: I shall take away  
the hedge therof, and it shall be eaten by:  
I will breake the wal therof, and it shall  
be troden downe:

6 And I will lay it waste: it shall not be  
cut, nor digged, but briers & thornes shall  
grow vp: I will also command the clouds  
that they raine no raine vpon it.

7 Surely the vineyard of the Lord  
of hostes [is] the house of Israel, & the  
men of Iudah [are] his pleasant plant,  
and hee looked for iudgement, but be-  
holde oppression: for righteousness, but  
behold a crying.

8 Woe vnto them that saye, we will  
not seeke the Lord, we will not be placed by  
your selues in the mides of the earth.

9 [This is] in mine eares, [saith] the  
Lord of hostes, Surely many houses  
shall be desolate, [even] great, and faire  
without inhabitant.

10 For ten acres of vines shall yeelde  
one bath, & the seede of an homer shall  
yeeld an ephah.

11 Which cleareth an hundred pottels, o An  
Ephah containeth ten pottels, and is in these things as much as bath is in iours.

h hee allueth  
to the pillar of  
the cloud, Exo.  
13, 21: mow-

ning, & Gods  
fauour & pro-  
tection shoulde  
appeare in eue-  
ry place. i The faithful are called the glory of God, because his image, and co-  
hens of his grace shine in the. k God promitteth to be the defence of his Church  
against all troubles and dangers.

a The prophet  
by this song  
doth let before  
pocoples eyes  
their ingrate-  
tude and Gods  
mercie.

b That is, to  
God.

c Jerem. 2, 27.

d Matt. 21, 33.

e Spinning, &

f hee had planted  
his Church in  
a place most  
pleasantfull and  
abundant.

g hee spared no  
diligence nor  
cost.

h In security  
there be becau-  
se they had they  
were.

i hee maketh  
the iudges in  
their owne  
cause, for as  
much as it was  
evident to they  
were faultie of  
their owne  
ruine.

k I will take  
no more care  
for it: meaning  
that he woulde  
take from the  
his word & mi-  
nistres, & all o-  
ther castles, &  
send the citi-  
tie plagues.

l Iudgement  
and righteous-  
nes are true  
fruites of the  
fearre of God,  
and therefore  
in the cruel op-  
pression there  
is no religion.

m I of the that  
are oppressed,  
k To wit, for  
the poore to  
dwel in.

n I haue heard  
the complaint  
of cry of poore.

o Which con-  
taineth about  
ten pottels: so  
that every acre  
should but yeeld one pottel.

p Which cleareth an hundred pottels, o An  
Ephah containeth ten pottels, and is in these things as much as bath is in iours.



p That spare  
no paine nor  
diligence to  
followe their  
lusts.

q Which are  
never weare  
of their rioting  
and excessive  
pleasures but  
use all means  
to promote to  
the same.

r They regard  
not the present  
care of  
God over  
them, nor for  
what end he  
hath created  
them.

s That is, shall  
certainly go:  
for so the pro-  
phets use to  
speak, as  
though a thing  
which shall  
come to passe,  
were done al-  
ready.

t Because they  
would not obey  
the word of  
God.

u Speaking, the  
angel shall  
summon to  
them that shall  
be for iudgement  
and there, and  
yet for all this  
great destruction  
it shall ne-  
ver be satiate.

x God comfort-  
eth the poore  
lambs of his  
Church, which  
had bene stran-  
gers in other  
countries, pro-  
mising that  
they shoulde  
dwell in chole  
places againe,  
whereof they  
had bene depri-  
ued by the fat,  
and cruell op-  
ressions.

y Which use  
all allures,  
occasions, and  
excuses to bur-  
den their con-  
science in sin.  
z He sheweth  
what are the  
woords of the  
wicked, when  
they are mena-  
ced with Gods  
iudgements.

a Pet. 3.4.  
c Which are  
not ashamed

of sinne, nor care for  
honestie, but are growen to a desperate impie-  
tie.

b Which are contenters of  
all doctrine and admonition.

c Which are never  
weare, but they their strength, and brag in gluttonie  
and drunkenness.

d Both  
they and their posteritie, so that nothing shall be left,

11 **W**do vnto them, that rife by care-  
ly to followe drunkennes, and to them  
that continue vntill night, till the wine  
do inflame them.

12 And the harpe and viole, timbrell,  
and pipe, and wine are in their feastes:  
but they regarde not the worke of the  
Lorde, neither consider the worke of his  
handes.

13 Therefore my people is gone into  
captiuitie, because they had no know-  
ledge, and the glory thereof are men fa-  
mished, & the multitude thereof is dried  
by with thirst.

14 Therefore hell hath enlarged it  
selfe, and hath opened his mouth, with-  
out measure, and their glorie, and their  
multitude, & their pompe, & he that reioi-  
ceth among them, shall descend into it.

15 And man shall be brought downe,  
and man shall be humbled, even the eyes  
of the poude shall be humbled.

16 And the Lord of hosts shall exal-  
ted in iudgement, and the holy God shall  
be sanctified in iustice.

17 Then shall the lambs feede after  
their manner, and the strangers shall eate  
the desolate places of the fat.

18 **W**do vnto them, that dwell in iniqui-  
tie with cordes of vanity, and sinne, as  
with cart ropes:

19 Which say, Let him make speede:  
let him hasten his worke, that wee may  
see it: and let the counsell of the holy one  
of Israel dwell nere and come, that we  
may know it.

20 **W**do vnto them that speake good of  
euill, and euill of good, which put dark-  
nesse for light, and light for darkenesse,  
that put bitter for sweete, and sweete for  
sowre.

21 **W**do vnto them that are wise in  
their owne eyes, and prudent in their  
owne sight.

22 **W**do vnto them that are mightie  
to drinke wine, & to them that are strong  
to polvise in strong drinke:

23 Which iustifie the wicked for a re-  
ward, and take away the righteousness  
of the righteous from him.

24 Therefore as the flame of fire de-  
uoureth the stubble, and as the chaffe  
is consumed of the flame: so their root  
shall bee as rottenness, and their budde  
shall rife by like dust, because they haue

cast off the Lawe of the Lord of hostes,  
and contemned the word of the holy one  
of Israel.

25 Therefore is the wrath of the  
Lorde kindled against his people, and  
he hath stretched out his hande vpon  
them, and hath smitten them that the  
mountaines doe tremble: and their ear-  
kases were digne in the middes of the  
streetes, and for al this his wrath was  
not turned abay, but his hande was  
stretched out still.

26 And hee will lift by a signe vnto  
the nations afarre, and will haste vnto  
them from the ende of the earth: and  
beholde, they shall come hastily with  
speede.

27 None shall faint nor fall among  
them: none shall slumber nor sleepe, nei-  
ther shall the girdle of his loynes be loo-  
sed, nor the latchet of his shooes be  
broken:

28 Whose arrowes shall be sharpe, &  
all his bowes bent: his horse hoofts shall  
be thought like flint, and his wheeles  
like a whirle winde.

29 His roaring shall be like a lyon, &  
he shall roare like lyons whelpes: they  
shall roare, and lay holde of the pray:  
they shall take it away, and none shall  
deliuer it.

30 And in that day they shall roare  
vpon them, as the roaring of the sea:  
and if they looke vnto the earth, behold  
darkenes, and sorrow, and the light  
shall be darkened in their skie.

## CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the divine ma-  
iestie, 2 He sheweth the obstinate of the people. 3 The  
destruction of the land. 4 The remnant reuered.

**I**N the yere of the death of  
King Uzziah, I sawe also  
the Lorde sitting vpon an  
high throne, and lifted by,  
the lower parts thereof filled the temple.

2 The Seraphims stood vpon it:  
euery one had sixe winges: with twaine  
he couered his face, and with twaine  
he couered his feete, and with twaine  
he did sit.

3 And one cried to another, and said,  
holy, holy, holy, is the Lord of hostes:

c Of his garment, of his throne, d They were Angels, so called, because  
they were of a fier colour, to signifye that they burnt in the love of God, e They  
were light as fire to execute his will, f Signifying, that they were not able to en-  
dure the brightness of Gods glorie, g Whereby was declared that man was  
not able to see the brightness of God in them, h Which thing declared the  
prompt obedience of the Angels to execute Gods commandment, i This oft  
repetition signifieth, that the holy Angels cannot faile themselves in pay-  
sing God, so teach by that in all our lines we should giue our felicitie to the con-  
tinuall praise of God,

e He sheweth  
that God had in  
fose punished  
this people, f  
the dunnie  
creatures, if  
they had bene  
so plagued,  
would haue  
bene more ter-  
rified, g therfore  
his plagues  
must continue,  
h they begin  
to feele them,  
i He will make  
the Babylonians  
ans to come a-  
gainst them at  
his berke, and  
to fight vnder  
his standard,

g They shall be  
prompt, g lusty  
to execute gods  
vengeance,

h The encem-  
py shall bene none  
impediment,

i Whereby is  
declared the  
crueltye of the  
enemie,

k The Teles  
shall finde no  
succour,

l In the land  
of Iudah,

m The Teles  
shall finde no  
succour,

n In the land  
of Iudah,

a God sheweth  
not himselfe to  
man in his ma-  
iestie, but accor-  
ding as mans  
capacitie is a-  
ble to compre-  
hend him: that  
is by visible  
signes, as Iohn  
baptist saw the  
holy Ghost in  
the foyme of a  
dove,

b As a iudge  
ready to giue  
sentence,

c Of his garment, of his throne, d They were Angels, so called, because  
they were of a fier colour, to signifye that they burnt in the love of God, e They  
were light as fire to execute his will, f Signifying, that they were not able to en-  
dure the brightness of Gods glorie, g Whereby was declared that man was  
not able to see the brightness of God in them, h Which thing declared the  
prompt obedience of the Angels to execute Gods commandment, i This oft  
repetition signifieth, that the holy Angels cannot faile themselves in pay-  
sing God, so teach by that in all our lines we should giue our felicitie to the con-  
tinuall praise of God,







¶ Or, God with vs, which name can agree to none, but to him, that is both God and man.

n Speaking, that Christ is not only God, but man also, because he shall be nourished as other men, till the age of discretion.

o For mirroring Christ, but any childre can come to the pices of discretion, the Kings of Samaria and Syria shall be destroyed, p Since y time that the twelve tribes rebelled under Roboa,

q In whome thou halt put thy trust, r Speaking the Egyptians for by reason the countrey is hote and moist, it is full of flies, as Assyria is full of bees.

s Admiring, that no place shall be free from them, t That is, that which is from y belly downe ward, meaning, that he would destroy both great and small,

u He that before had a great number of cattell, shall be content with one come and two sheepe,

x The number of men shall be so small, that if one beater shall be able to nourish all abundantly, y As they that go to seche bulbe beates among the bushes, z The maintaines contrary to their wont, shall be killed by such as shall see to them for succour.

Will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name ¶ Immanuel.

15 Butter and hony shall he eate, til he haue knowlledge to refuse the euill, & to chuse the good.

16 For afoze y child shall haue knowlledge to escheue the euill, & to chuse the good, the land, that thou abhorrest, shall be forsaken of both her Kings.

17 The Lord shall bring vpon thee, & vpon thy people, and vpon thy fathers houle (the dayes that haue not come fro the daye that Ephraim departed from Iudah) [euē] the King of Alshur.

18 And in that day shall the Lord visite for the flie that is at the vttermost part of the floods of Egypt, & for y bee which is in the land of Alshur,

19 And they shall come & shall light all in the desolate baileys, and in the holes of the rockes, and vpon all thome places, and vpon all bushie places.

20 In that day shall the Lord haue with a raly, that is hired, [euē] by the beyond the Riuer, by y King of Alshur, the head and the heare of the feete, and it shall consume the beard.

21 And in the same daye shall a man nourish a yong holbe, and tibo sheepe.

22 And for the abundance of milke, that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same daye euery place, wherein shall be a thousande vines, shall be at a thousand [pieces] of siluer: [so] it shall be for the briers and for the thornes.

24 With arrowes & with bolbe shall one come thither: because all the lande shall be briers and thornes.

25 But on al the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

¶ As they that go to seche bulbe beates among the bushes, z The maintaines contrary to their wont, shall be killed by such as shall see to them for succour.

## CHAP. VIIII.

1 The captiuitie of Israel and Iudah by the Assyrians, 6 The insideltie of the Iewes, 9 The destruction of the Assyrians, 12 A child the stone of stumbling to the wicked, 15 The woep of God must be inquired at.

a That thou might write in great letters to the intent it may be more easily read, b Speaking after the common facion: because all men might read it.



Recover, the Lord said vnto me, Take thee a great role, and write in it a mans penne, Make speede to the poyle: haste to the pay.

2 Then I tooke vnto me faithfully witnesses to recorde, Uriah the Priest, & Zechariah the sonne of Iederechiah.

3 After, I came vnto the Prophetesse, which conceived, and bare a sonne. Then said y Lord to me, Call his name, Baher-halal hath-baz.

4 For before the child shall haue knowlledge to crie, My father, and my mother, he shall take away the riches of Damascus and the spoyle of Samaria, before the king of Alshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Holbe therefore behold, the Lord bringeth by vpon them the waters of the Riuer mightie and great, [euē] the King of Alshur with all his glozie, & he shall come by vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflowe and passe through, and shall come by to the necke, and the stretching out of his wings shall fill y breadth of thy lande, ¶ Immanuel.

9 Gather together on heapes, O ye people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stande: for God is with vs.

11 For the Lord spake thus to me in taking of mine hande, and taught me, that I should not walke in the way of this people, saying,

12 Say ye noi, A confederacie to all them, to whome this people hath a confederacie, neither feare you their feare, nor be afrayde of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a Sanctuarie: [but] as a stumbling stone, and as a rocke to fall vpon, to both the houses of

Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, wherby he see this by vpon the doore of the temple, altho Uriah was a flattering hypocrite, z King, 16, 17, d Speaking, to his wife, and this was done in a willen, ¶ Or, make speede to the poyle: haste to the pay.

e Before any childre be able to speake, f Uriah is y arme of Assyria, g Which was a fontaine at the foote of mount Zion, out of the which ranne a small riuer through the citie: meaning that thep of Iudah, distrusting their owne power, which was small, desired such power and riches as they saw in Syria y Israel h That is, the Assyrians, which dwell beyonde Euphrates.

i He shall reade to ydome them, k He speaketh this to thep fish, m Christ, in whome the faithful were comforted, n Who would not suffer his Church to be destroyed utterly.

o To wit, y are enemies to the Church, as the Assyrians, Egyptians, &c. ¶ To encourage me that I should not feare for the insideltie of this people, and to neglect mine office, n Consent not ye that are godly, to the league and friendship that this people seeketh with strangers and idolaters, o Speaking, that they should not feare the thing that they feared, which haue no hope in God, p In putting your trust only in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will, q He will beferm you which are his elect, and reiceiv all the rest, which is meant of Christ against whome the Iewes should stumble and fall, Luke 2:34. rom 9:33. 1 pet. 2:7, 8.



r Though all  
fofake me, yet  
ye p are mine  
keepe my word  
free sealed in  
your hearts.  
f Hearing, the  
that were wil-  
ling to heare  
and obey the  
word of God,  
whom y would  
heard as though  
they were mon-  
sters and not  
worthy to live.

c This was a  
consolation in  
their troubles,  
knowing that  
nothing could  
come vnto the,  
but by the will  
of the Lord.  
u And were the  
wicked thus,  
Should not  
Gode people  
seeke furrow  
only at him?  
x That is, will  
they refuse to  
be taught of  
the Prophet,  
who is mouth  
of God, & seeke  
helpe at y dead,  
which is the il-  
lusion of Sa-  
tan?

y Seeke re-  
medie in the  
word of God  
where his will  
is declared.  
z They haue  
no knowledge,  
but are blind  
leaders of the  
blind, a That is,  
in Iudah, where  
they should haue  
had rest, if they  
had not thus  
griuously offend-  
ed God, b In  
whom afore they  
put their trust.  
c They shall  
thinke that hea-  
ven and earth  
and all creatures  
are bent against  
them to trouble  
them.

## CHAP. IX.

1 Theocation of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the tenne Tribes for their pride and contempt of God.

**E**t the darkenesse shall not be according to the affliction, that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterwarde when hee was more grievous by the way of the sea beyond Iordan in Galile of the Gentiles.

2 The people that walked in darkenesse, haue seene a great light: they that dwelled in the lande of the shadowe of death, vpon the hart the light shined.

a He comfort-  
eth y Church  
againe after  
these great  
cheatinings,  
promising to  
redoe them to  
great glory in  
Gethlath.  
b And twise  
Israel was pu-  
nished, first by  
Egyphtian-  
slauery, which  
was a light scour-  
ge in respect  
of that which  
they suffered af-  
terward by Sa-  
lomon. After  
which hee car-  
ried the Israelites  
away captiues.  
c Where as the  
Tenues and  
Gentiles dwelt  
together by reason  
of their chemic  
cities, which Sa-  
lomon gaue  
to Hyram. d  
Which were  
captiue in Ba-  
bylon: and the  
Prophet speaketh  
of the thing,  
which should  
come to passe  
these 700 years  
after, as though  
it were newe  
done. e Hearing,  
the consist of  
their delirance,  
f This captiui-  
tie and deli-  
uerance were  
figures of our  
captiui-  
tie by sinne,  
and of our deli-  
uerance by  
Christ through  
the preaching  
of the Gospell.  
g Matth. 4. 15, 16.

Israel, [and] as a snare and as a net to the inhabitants of Ierusalem.

15 And many among the shall stumble, and shall fall and shall be broken and shall be snared and shall be taken.

16 Bind by the testimony: seale by the Law among my disciples.

17 Therefore I will waite vpon the Lord: he hath hid his face from the house of Iacob, and I will looke for him.

18 Behold, I and the childre whom the Lord hath giuen me, [are] as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmur, "Should not a people enquire at their God: from the living to the dead:

20 To the Lawe, and to the testimony, if they speake not according to this worde: [it is] because there [is] no light in them.

21 Then he that is afflicted and famished, shall goe to and fro in it: and when he shall be hungry, he shall eue eat him selfe, and curse his king & his gods, and shall looke by ward,

22 And when hee shall looke to the earth, behold trouble, and darkenesse, verberation [and] anguish, and he [is] drine to darkenesse.

3 Thou hast multiplied the nation, [and] not increased their ioy: they haue reioyced before thee according to the ioy in haruett, [and] as men reioyce when they deuide a spoyle.

4 For the yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warre: our [is] with noyle, and with tumbling of garments in blood: but [this] shall be with burning, and deuouring of fire.

6 For vnto vs a Child is borne, [and] vnto vs a sonne is giuen: & the gouernment is vpon his shoulder, and he shall call his name, wonderfull, Counsellor, the mightie God, The euerlasting Father, The prince of peace.

7 The increase of [his] gouernement and peace shall haue none end: he shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, [eu]n for euer: the zeale of the Lord of hostes will perfourme this.

8 The Lord hath sent a worde in to Iacob, and it hath lighted vpon Israel.

9 And all the people shall knowe, [eu]n Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The bricke are fallen, but we will builde it with beuen stones: the wilde figge trees are cut downe, but we will change them into ceders.

11 Nevertheless the Lord will raise by the aduersaries of Rezin against him, and ioyn his enemies together.

12 Aram before and the Philistines behinde, and they shall deuoure Israel with open mouth: [yet] for all this his wrath is not turned away, but his hand [is] stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lyes, he is the taile.

16 For the leaders of the people cause them to erre: and they that are ledde by them, are deuoured.

17 Therefore shall the Lord haue

8 Their nom-  
ber was grea-  
ter when they  
went into cap-  
tivity: then  
when they re-  
turned, but  
their ioy was  
greater at  
their returne,  
Ier. 2. 10.  
h Thou gauest  
them perfit ioy  
by deliuering  
them and by  
destroying the  
enemies that  
had kept them  
in cruel bond-  
age, as thou  
dost beluer  
the by Edom  
from the Epi-  
demies,  
Ier. 7. 22.

i He speaketh  
of the deliue-  
rance of his  
Church, which  
he hath deliue-  
red miracu-  
lously from his  
enemies, but  
specially by  
the comming  
of Christ, of  
whome he pro-  
phesied in the  
next verse.  
k He auoto of  
eternitie, and  
by whome the  
Church and  
euery member  
thereof shall  
perpetually  
ruer, and haue  
immortal life.  
l This singular  
loue and care  
for his elect,  
m This is an  
other prophesie  
against the  
of Samaria,  
which were  
mockers and  
contemners of  
Gode promi-  
ses & menaces,  
n We were  
but weakie,  
when the en-  
emy overcame  
vs, but we will  
make our  
selues so strong,  
that we will  
neither care for  
our enemies,  
nor feare gods  
cheatinings.

o Rezin King  
of Syria, who  
was in league  
with Israel,  
was slaine by  
the Assyrians  
after whose  
death, Rezin,  
that is, y Sy-  
rians were against  
Israel, which on the other side were allyed by y Philistines,



no pleasure in their yong men, neither will hee haue compassion of their fatherlesse and of their widowes: for every one is an hypocrite and wicked, and every mouth speaketh follie: [yet] for al this his wra<sup>th</sup> is not turned away, but his hand [is] stretched out still.

18 For wickednes burneth as a fire: it deuoureth the briers and the thornes and wil kinde in the thicke places of the forest: and they shall mount vp [like] the lifting vp of smoke.

19 By the wra<sup>th</sup> of f<sup>r</sup> Lozde of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungey: and he shall eate on the left hande, and shall not be satisfied: every one shall eate the flesh of his owne arme.

21 Banasseh, Ephraim: and Ephraim Banasseh, [and] they both shall be against Iudah: [yet] for all this his wra<sup>th</sup> is not turned away, but his hand [is] stretched out still.

## CHAP. X.

1 Of wicked lawmakers, 5 God will punish his people by the Assyrians and after destroy them. 20 The remnant of Israel shall be saved.

**W**e bnto them that decree wicked decrees, and write greivous things,

2 To keepe backe f<sup>r</sup> poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spolie the fatherlesse.

3 What will ye do now in the day of visitation, and of destruction, which shall come from f<sup>r</sup> farre: to whom will ye flee for helpe: and where will ye leaue your glorie?

4 Without me [every one] shall fall among them that are bounde, and they shall fall downe among the flaine: [yet] for all this his wra<sup>th</sup> is not turned away, but his hand [is] stretched out still.

5 O Aslhur, the rodde of my wra<sup>th</sup>: and the staffe in their handes is mine indignation.

6 I will sende him to a dissembling nation, and I will giue him a charge against the people of my wra<sup>th</sup> to take f<sup>r</sup> spolie [to] take the pray, [to] treade the

under feete like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a felwe nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad: Is not Samaria as Damastus?

10 Like as mine hand hath founde the kingdome of the idoles, seeing their idoles [were] aboue Jerusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so do to Jerusalem [to] the idoles thereof?

12 But when the Lozde hath accomplished all his worke vpon mount Zion and Jerusalem, I will visite the fruite of the proude heart: of the King of Aslthur, and his glorious and proude lookes.

13 Because he saide, By the powler of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remoued the borders of the people, & haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, [so] haue I gathered al the earth: and there was none to mooue the wing or to open the mouth, or to whisper.

15 Shall the are boast it selfe against him that helveth therewith: or shall the sawe exalt it selfe against him that moueth it: as if the rodde shoulde lift vp it selfe against him that taketh it, [or] the staffe shoulde exalt it selfe, [as it were] no wood.

16 Therefore shall the Lozde God of hostes sende among his fatte men, leauenesse, and vnder his glorie he shall kinde a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne, and deuoure his thornes and his briers in one day:

18 And that consume the glorie of his forest, and of his fruitfull feldes both soule & flesh: and he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tell them.

20 And at that day shall the remnant

p Wickednes as a beluouse kinde the fire of Gods wra<sup>th</sup>, which consumeth all his obdurate enemies.

q Though there were no foreign enemy, yet they shall destroy one another. r Their greediness shall be insatiable, so that one brother shall eate vp another, as though he shoulde eate his owne flesh.

a Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chief cause of mischiefes, should be first punished.

b To wit, from Assyria. c Pour riches and auaricie, that they may be safe, and that ye may receive them againe.

d Because they haue forsaken me, some shall goe into captivity, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against f<sup>r</sup> Iewes, which are but hypocrites: in this first & secondly ver. is declared the difference of the worke of God & of the wicked in one very thing, & act: for Gods intention is to chastise the for their amendment, & the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue overcome as well one little as an other, so that none could resist, shall Jerusalem be able to escape mine hand?

h When he hath sufficed, easily chastised his people, for he being rich at his owne house, when will he burne the redoubt. i Spreading, as a banner.

k Here we see that no creature is able to do any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verbe 6.

l Speaking, that God is a light to comfort his people, and a fire to burne his enemies. m There is, the Assyrians. n To wit, body and soule verterly.

o Whether the battell is lost and the standard taken,



## CHAP. XL.

1 Christ borne of the roote of Iſſachar. 2 His vertues and kingdomes. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

nant of Iſrael, & ſuch as are eſcaped of houſe of Iſaakob, ſtay no more vpon him that ſinote them, but ſhal ſtay vpon the Lord, the holy one of Iſrael in trueth.

21 The remnant ſhal returne, [euen] the remnant of Iſaakob vnto the mighty God.

22 For though thy people, O Iſrael, be as the ſand of the ſea, yet ſhal the remnant of them returne. The conſumption decreed ſhal ouerflowe with righteouſneſſe.

23 For the Lord God of hoſtes ſhal make the conſumption, euen determin- ed, in the muddes of all the land.

24 Therefore thus ſaith the Lord God of hoſtes, O my people, that dwel- leſt in Iſrael, be not afraid of Aſſhur: he ſhall ſinute thee with a rod, and ſhall liſt by his ſtaffe againſt thee after the manner of Egypt:

25 But yet a very litle time, and the wrath ſhal be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoſtes ſhal rayle by a ſcourge for him, according to the plague of Midian in the rocke Oreb: and [as] his ſtaffe [was] vpon the Sea, ſo he will liſt it by after the manner of Egypt.

27 And at that day ſhall his burden be taken away from of thy ſhoulder, & his yoke from of thy necke: & the yoke ſhall be deſtroyed becauſe of the anoynting.

28 He is come to Iſaiah: he is paſſed into Higron: at Michmah ſhal he lay by his armour.

29 They haue gone ouer the ſoorde: they lodged in the lodging at Geba: Ramah is afraid: Gibeath of Saul is fled away.

30 Liſt by thy voyce, O daughter Gallim, cauſe Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered them- ſelues together.

32 Yet there is a time that he will ſtay at Moab: he ſhall liſt by his hand toward the mount of the daughter Zion, the hill of Ieruſalem.

33 Beholde, the Lord God of hoſtes ſhall cut off the bough with feare, and they of high ſtature ſhalbe cut off, and the hye ſhalbe humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhal haue a mighty fall.

**B**ut there ſhall come a rodde ſooth of the ſtocke of Iſaiah, and a graſſe ſhall growe out of his rootes.

2 And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of know- ledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither re- prooue by the hearing of his eares.

4 But with righteouſneſſe ſhall he iudge the poore, and with equitie ſhal he reprove for the mecke of the earth: and he ſhall ſinute the earth with the rodde of his mouth, and with the breath of his lippes ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes, and faithfullneſſe the girdle of his reimes.

6 The Wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kid, and the calfe, and the lyon, and the fat beaſt together, and a litle childe ſhall leade them.

7 And the kowe and the beare ſhall feede: their yong ones ſhall lie to- gether: and the lyon ſhall eate ſtrawe like the bullocke.

8 And the ſucking childe ſhall play vpon the hole of the aſpe, and the war- ned childe ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt no: deſtroy in all the mountaine of mine holineſſe: for the earth ſhall be full of the know- ledge of the Lord, as the waters that couer the ſea.

10 And in that day the roote of Iſaiah, which ſhall ſtand by for a ſigne vnto the people, the nations ſhall ſeeke vnto it, and his reſt ſhalbe glorious.

11 And in the ſame day ſhal the Lord ſtretch out his hand againe the ſecond time, to poſſeſſe the remnant of his people (which ſhalbe left) of Aſſhur, and of Egypt, and of Pathyos, and of Ethio- pia, and of Elam, and of Shinar, and of Hamath, and of the yles of the ſea.

ſea. e The prophecie of the calling of the Gentiles. f That is his Church, which he alſo calleth his reſt, Iſaiah 122.14. g For God firſt deliuered his people out of Egypt, and now promiſſed to deliuer them out of their enemies hands, as from the Parthians, Perſians, Eſſians, & them of Antiochia, among whom they were diſperſed: and this is chriſt, meane of Chriſt, who calleth his people, being diſperſed through all the world.

a Becauſe the captiuitie of Babylon was a figure of the ſpiritual captiuitie vnder ſinne, he ſhew- eth that our true deliue- rance muſt come by Chriſt: ſo as Dauid came out of that a man withoute dignitie: ſo Chriſt ſhould come of a poore carpenters houſe as out of a dead ſtocke, Chap. 7. 2. b All theſe pro- perties can agree to none but onely vnto Chriſt: ſo it is that touch- eth the hearts of the faithful, and moſt ſerchly their conſciences: and to the wicked he is the fauour of death, and to them that ſhall periſh: ſo that all the world ſhalbe ſmiten with this rodde, which is his voyce.

c Euen becauſe of their wicked offences are named by the names of beaſtes, where- in the like offences reign: but Chriſt by his ſpirit ſhall reforme them, and worke in them ſuch mutual charitie, that they ſhall be like lambs, ſauouring and louing one another, and caſt off all their cruell affections, Chap. 65. 25.

d It ſhalbe in, as great abun- dance as the waters in the Church.

e That is his Church, which he alſo calleth his reſt, Iſaiah 122.14. f For God firſt deliuered his people out of Egypt, and now promiſſed to deliuer them out of their enemies hands, as from the Parthians, Perſians, Eſſians, & them of Antiochia, among whom they were diſperſed: and this is chriſt, meane of Chriſt, who calleth his people, being diſperſed through all the world.

g For God firſt deliuered his people out of Egypt, and now promiſſed to deliuer them out of their enemies hands, as from the Parthians, Perſians, Eſſians, & them of Antiochia, among whom they were diſperſed: and this is chriſt, meane of Chriſt, who calleth his people, being diſperſed through all the world.



12 And he shall set by a signe to the nations, and assemble the dispersed of Israel, & gather the scattered of Judah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, & adversaries of Judah shall be cut off: Ephraim shall not enuie Judah, neither shall Judah beere Ephraim:

14 But they shall slee vpon y<sup>e</sup> shoulders of the Philistines towarde y<sup>e</sup> west: they shall spoyle them of the East together: Edom and Moab shall be the stretching out of their hands, and the chadze of Ammon [in] their obedience.

15 The Lord also shall bitterly destroy the tongue of the Egyptians sea, and with his mightie wunde shall lift by his hand ouer the river, and shall smite him in [his] seven streames, and cause men to walke [therein] with shoes.

16 And there shall be a path to the remnant of his people, which are left of Alhur, like as it was into Israel in y<sup>e</sup> day that he came vp out of the lād of Egypt.

## CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

**A**d thou<sup>a</sup> shalt saye in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God [is] my saluation: I will trust, and will not feare: for the Lord God [is] my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye drinke waters out of the wellles of saluation.

4 And ye shall say in that day, Praise the Lord: call vpon his Name: declare his workes among the people: make mention of the, for his name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, d<sup>d</sup> Inhabitant of Zion: for great [is] the holy one of Israel in the middes of thee.

## CHAP. XIII.

The hebes and Persians shall destroy Babylon.

**T**he burden of Babel, which Isaiah the sonne of Amos did see.

2 Lift vp a standard vpon the hie mountaine: lift by the voyce vn-

to them: wagge the<sup>b</sup> hand, that they may go into the gates of the nobles.

3 I haue commanded them, that I haue sanctified: and I haue called the mightie to my<sup>c</sup> wyath, [and] them that reioyce in my<sup>c</sup> glorie.

4 The noyle of a multitude [is] in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes nombreth the hoste of the battell.

5 They come from a farre country, from the ende of the heauen: [eu]en the Lord with the weapons of his wyath to destroy the whole land.

6 Howle<sup>f</sup> you, for y<sup>e</sup> day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore hal al hands be weakened, and all mens hearts shall melt.

8 And they shall be asfayde: anguish and sorow shall take [them], and they shall haue paine, as a woman that traueleth: euery one shall be amazed at his neighbour, and their faces [shall be like] flames of fire.

9 Beholde, the day of the Lord cometh, cruel, with wyath and fierre anger to lay the lande waste: and he shall destroy the founers out of it.

10 For the<sup>h</sup> starres of heauen and the planets therof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the<sup>i</sup> world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the<sup>k</sup> proude to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine golde, euē a man aboute the Wedge of golde of Sphir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wyath of the Lord of hostes, and in the day of his fierre anger.

14 And<sup>m</sup> it shall be as a chaled doe, as a sheepe that no man taketh vp, euery man shall turne to his owne people, and slee eche one to his owne land.

15 Euery one that is founde, shall be stricken through: and whosoever ioy- neth him selfe, shall fall by the sword.

16 Their<sup>n</sup> children also shall be broken in piēces before their eyes: their houses shall be spoyled, and their wiues rauished.

<sup>b</sup> To wit, to the hebes and the Persians.

<sup>c</sup> That is, prepared and appointed to execute my iudgements.

<sup>d</sup> Allich will- ingly goe about woorke, whereunto I appoint them, but howe the wicked do this, read chap. i. 6.

<sup>e</sup> The armie of the hebes & the Persians against Babilon.

<sup>f</sup> The Babilonians anger, & grieue shall be so much, that their faces shall burne as fire.

<sup>g</sup> They that are ouercome, shall thinke that all the powers of heauen and earth are against the, Eze. 32. 7. ioe. 1. 15. mat. 24. 29.

<sup>h</sup> He compar- ieth Babylon to the whole world, because they lo the- uen the liues, by reason of their great empire.

<sup>k</sup> He noteth the principall vice, whereunto they were most giuen, as are all that are bound in wealth.

<sup>l</sup> He noteth the great slaughter that shall be, seeing the enimie shall neither for golde, or siluer spare a mans life, as berie i. 7.

<sup>m</sup> Speaking, the power of Babylon with their heere soldiers.

<sup>n</sup> This was not accompli- shed when Cy- rus took Babilon, but after the death of Alexander the great.

<sup>a</sup> Here he de- scribeth the content that shall be in his Church, and their victorie against their enemies.

<sup>b</sup> Speaking, a corner of the sea, that en- terech into the land, and bath the forme of a tongue.

<sup>c</sup> To wit, Babilon, the great river of Egypt, which enterech into the sea with se- uen streames.

<sup>d</sup> He sheweth how y<sup>e</sup> Church shall praise god, when they are deliuered from their captiuitie.

<sup>e</sup> Our salu- tion standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to praise him for the same.

<sup>f</sup> Exod. 15. 2.

<sup>g</sup> psal. 118. 14.

<sup>h</sup> The graces of God shall be so abundant that ye may receiue them in as great plenty, as wa- ters out of a fountaine that is full.

<sup>i</sup> Chron. 16. 8.

<sup>j</sup> He that are of the Church,

<sup>k</sup> That is, the great calamitie, which was prophesied to come on Babel as a most grievous bur- den, which they were not able to beare. In these twelue Chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whome they knewe) to declare that God chastised the Itraclites as his chil- dren, and these other as his enemies: and also that if God spare not these that are ignorant that they must not thinke strange, if he punisheth them, which haue knowledge of his Laboe and keepe it not,



17 Behold, I will fire by <sup>h</sup> Herdes against them, which shall not regarde silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall have no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel <sup>h</sup> glorie of kingdomes, the beautie and pride of the Chalbeans, shall be as the destruction of God in Sodom and Gomorrah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall <sup>h</sup> Arabian pitch his tents there, neither shall the shepheards make their foldes there.

21 But <sup>h</sup> Zinn shall lodge there, and their houses shall be full of <sup>h</sup> Ohim: <sup>h</sup> Striches shall dwell there, and the Satyres shall dance there.

22 And Iim shall crye in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

## CHAP. XIII.

1 The returne of the people from captiuitie. 4 The vision of the King of Babylon. 11 The death of the King. 29 The destruction of the Chaldeans.

**B**ehold, the Lord will haue compassion of Iacob, and will yet chuse Israel, & cause them to rest in their owne land: and the stranger shall ioyne him selfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the lande of the Lord, for seruants & handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule vnder their oppresseours.

3 And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the foreboudage, wherein thou diddest serue,

4 Then shalt thou take by this prouerbe against the King of Babel, & say, how hath the oppresseor reared: and the golde thirskie I Babel rested:

5 The Lord hath broken the rodde of the wicked, [and] the scepter of the rulers:

6 Which smote the people in anger with a continual plague, [and] iuled the nations in wrath: if any were persecuted, he did not let.

7 The whole world is at rest [and]

is quiet: they sing for ioy.

8 Also the fire trees reioyced of thee, [and] the cedars of Lebanon, [saying,] Since thou art layde downe, no helper came by against vs.

9 Hell beneath is moued for thee to meeete thee at thy coming, raising by the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crye, and say vnto thee, Art thou become weak alio as we: art thou become like vnto vs:

11 Thy pompe is brought downe to the graue, [and] the sound of thy viols: the worne is tyed vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning: and cut downe to the ground, which diddest cast lots vpon the nations:

13 Yet thou saydest in thine heart, I will ascende into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascende aboue the height of the cloudes, [and] I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke by on thee [and] consider thee, [saying,] Is this the man that made the earth to tremble, [and] that did shake the kingdomes:

17 He made the worlde as a wilderness, and destroyed the cities thereof [and] opened not the house of his prisoners.

18 All the Kings of the nations, euen they all sleepe in glorie, euery one in his owne house.

19 But thou art cast out of thy graue like an adominable branch: [like] the raiment of those that are shame, [and] thrust thorow with a sworde, which go downe to the stones of the pit, as a carke troden vnder feete.

20 Thou shalt not be toynd with them in the graue, because thou hast destroyed thine owne land, [and] slaine thy people: the seede of the wicked shall not be renowmed for euer.

21 Prepare a slaughter for his children, for the iniquite of their fathers: let them not rise by nor possesse the lande, nor fill the face of the worlde with enemies.

22 For I will rise by against them

As though they feared, least thou shouldst trouble the dead, as thou didst the liuing: and here be verideth the proud tyrannie of the wicked, which know not that all creatures will their destruction that they may reioyce.

In stead of thy costly carpets and coverings, Thou shalt thoughtest thyself most glorious, and as thou wast in the heauen for the morning starre, that shalt be before the sunne, is called Lucifer, to whom Deuchaphezzar is compared.

Speaking, Jerusalem, whereof the Temple was on the North side, as Ithal, at liberty: he meant that tyrant fight against God, who they persecute his Church, and would see them felix in his place.

In maruelling at thee, To see them in liberie: nothing is so cruel.

Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was to abhorre.

He calleth to the Spedes and Serpents and all those that should persecute Gods benigne.

Gen. 19. 24. iere. 50. 40.

o Which desire to go from countrey to countrey to find pasture for their beastes, but there shall they find none. p Which were eyther liue beastes, or wicked spirits, whereby Satan can delude man, as by the faeries, goblins, and such like fantasies.

a The strength wherby God will haue destroyed his enemies to wit, because he will deliver his Church.

b Speaking, that the Gentiles shall toyne with the Church & worship God.

c Signifying that fewes should be superiours to the Gentiles, and that they should be brought vnder the service of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ.

d That is, he suffered all violence and injuries to be done.

e Speaking, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the infernall creatures haue occasion to reioyce at their destruction.

f Speaking, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the infernall creatures haue occasion to reioyce at their destruction.

(last)



(saith the Lord of hostes) and will cut off from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord :

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sberpe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath liborne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted, it shall stand:

25 **That** I will breake to piertes Asshur in my land, and vpon my mountaines will I tread him vnder foote: so that his poke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disannull it: and his hand is stretched out, and who shall turne it away:

28 **In** the yeeere that King Ahas dyed, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrice, and the fruite thereof shall be a fierie flying serpent.

30 For the first borne of the poore shall be fedde, and the needie shall lye downe in safetie: and I will kill thy roote with famine, and it shall lay thy remnant.

31 **Howlde,** O gate, crye O citie: thou whole land of Palestina art dissolued, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answere the messengers of the Gentiles: That the Lord hath stablished: Zion, and the poore of his people shall trust in it.

CHAP. XV.

A propheticke against Moab.

**The** burden of Moab. Surely Ar of Moab was destroyed, [and] brought to silence in a night: surely Kir of Moab was destroyed, [and] brought to silence in a night.

2 **He** shall goe vp to the temple, and to Dibon to the hye places to weepe: for Nebo and for Medeba shall Moab

howle: vpon all their heads [shall be] baldones, and euery beard shauen.

3 **In** their streetes shall they be grieved with sackcloth: on the tops of their houses, and in their streetes euery one shall howle, [and] come downe with weeping.

4 And Heshbon shall crye, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriors of Moab shall shoute: the soule of euery one shall lament in him selfe.

5 Mine heart shall crye for Moab: his fugitiues [shall see] vnto Zoar: an heiffer of thre yeece olde: for they shall goe by with weeping by the mounting vp of Luhith: and by the way of Horonaim they shall raise vp a crye of destruction.

6 For the waters of Nimrim shall be dryed vp: therefore the grasse is withered, the herbes consumed, [and] there was no greene herbe.

7 Therefore what euery man hath left, and their substance hath they beare to the brooke of the willowes.

8 For the crye went round about the borders of Moab: [and] the howling thereof vnto Eglaim, and the striking thereof vnto Beer Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring more vpon Dimon, euen Ipons vpon him that elapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherfore the Moabites are destroyed.

**Ende** ye a lambe to the ruler of the worlde from the rocke of the wadernesse, vnto the mountaine of the daughter Zion.

2 For it shall be as a birde that flyeth, and a nest forsaken: the daughters of Moab shall be at the footes of Arnon.

3 Gather a counsell, execute iudgement: make thy shadow as the night in the midday: hide them that are chased out: belway no him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner shall ende: the destroyer shall be consumed, [and] the oppressour shall cease out of the land.

5 And in merite shall the throne be prepared, and he shall sit vpon it in stead:

shadow no comfort, they are now left comfortlesse, d The Assyrians shall oppress the Israelites, but for a while, e Spaining, Chm.

c For as in the last piers the people were to beare greue long, wher they mourned, so in the last piers they cut it off,

f The Prophet speaketh thus in the person of Moabites, as one that felt the great iudgement of God: y should come vpon the, g Spaining, b it was a case that euery liue in pleasure, and neuer felt sorrowe, h He describeth the miserable dissolution and flight of Moabites,

i To hide them selves, & their goods there, k O the that are flaine, l So that by no means they should escape, the hands of God: thus will God punish the enemies of his Church,

a That is, offer a sacrifice: wherby he derideth their long delay, which would not repent, wher the Kedye called it, showing them that it is now too late, seeing the vengeance of God is vpon them, b There is no remede, but you must flee, c He doth wher Moab should haue done, when Israel their neighbour was in affliction, to whom because they would give no

Or, tortoise,

o As I haue begun to destrye the Assyrians in Sennacherib, so will I continue, & destroy them wholy, when I shall deliuer you from Babylon.

p From the Jewes, q I read,

r The willerth the Iudithims not to reioyce because the Jewes are diminished in their power: for their strength shall be greater then euer it was,

s The Israelites, which were brought to moile extreme misery, t So will, my people,

u That is, from the Jewes, or Assyrians: for they were both North from Palestina,

x But they shall be all ready, and ioyne together,

y Which shall come to enquire of his state of the Church,

z They shall answere, that the Lord doth defende his Church, & the that ioyne themselves therunto,

a Reade chap. 13. 1.

b The chief citie, wherby the whole consuetud was ment,

c The Moabites shall see to their doles for succour, but it shall be to late,

d Which were cities of Moab.

Fit.

raffnes,



f Their vain confidence, and proud things shall become them, as Jer.

48.2.

g For all your mourning, yet the cities shall be destroyed, even into the foundations,

h That is, the Assyrians, and other enemies.

i Speaking of the country of Moab was now destroyed and all the precious things thereof were carried into the borders, as in to other countries, and over the sea.

k He bewitch his plague was to great, that it would have moved any man to lament with thee,

l As Jer. 14.1.5

m The enemies are come upon thee, and thou sayest,

n They shall use all means to seek help of their idols, & all in vain: for Chemis

for Chemis thy great god that not be able to help thee.

o He appointed time to punish the enemies in.

p As he will observe wisely the time, for the which he is hired, & serve no longer, but will ever long for it.

fastness, in the tabernacle of David, judging, and seeking judgement, & hastening justice.

6 We have heard of the pride of Moab, (he is very proud) even his pride, and his arrogancie, and his indignation, [but his eyes shall not be so.]

7 Therefore shall Moab howle vnto Moab: every one shall howle: for the foundations of Kir-hareseth shall ye mounaine, yet they shall be stricken.

8 For the vineyardes of Heshbon are cut downe, [and] the vine of Sibmah: the lordes of the heathen have broken the principall vines thereof: they are come vnto Jaazer: they wandred in the wilderness: her goodly branches stretched out themselves, [&] went ouer the sea.

9 Therefore will I weepe with the weeping of Jaazer, and of the vine of Sibmah, & Heshbon, and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, & vpon thy harvest: a howling is fallen.

10 And gladnes is taken away, and joy out of the plentiful field: and in the vineyardes shall no singing nor shouting: for joy: the treader shall not treade wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward partes for Kir-hareseth.

12 And when it shall appeare that Moab shall be wearie of his hie places, then shall hee come to his temple to pray, but he shall not preuaile.

13 This is the worde that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, In three yeeres, as the yeeres of an hireling, and the glorie of Moab shall be contained in all the great multitude, and the remnant shall be very small, and feeble.

#### CHAP. XVII.

A prophetic of the destruction of Damascus and Ephraim.  
7 Calamitie moueth to repentance.

a Read Chap.

13.1.

b The chief cities of Syria,

c It was a country of Syria by the river Arnon,

**T**he burden of Damascus. Beholde, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of Aroer shall forsaken: they shall be for the flockes: for they shall lie there, and none shall make them afraide.

3 The munition also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the glorie of the children of Israel, saith the Lord of hostes.

4 And in that day the glorie of Jaakob shall be impoverished, and the farnes of his flesh shall be made leane.

5 And it shall be as when the harvest man gathereth the cozne, and reapeeth the eares with his arme, and he shall be as hee that gathereth the eares in the valley of Rephaim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two, or three berries [are] in the toppe of the vpmost boughes, [and] foure, or fife in the hye branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his olue hands, neither shall he looke to those things, which his olue fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, & there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant planties, and shalt graffe strange vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to flourish: [but] the harvest shall be gone in the day of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make a founde like the noyle of the sea: for the noyle of the people shall make a sound like the noyle of mightie waters.

13 The people shall make a sound like the noyle of many waters: [but] God shall rebuke them, & they shall flee farre off, & shall be chased as the chaffe of the mountaines before the winde, and as a

d It seemeth that the prophet would comfort the Church in declaring the destruction of these two kinges, and Syria, when as they had conspired the ouerthrowing of Iuda.

e The tenne Tribes glorie in their multitude, and alliance with other nations: therefore he sayeth that they shall be brought downe and the Syria and also.

f Speaking of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength and multitude.

g As the abundance of corn doth not feare the harvest, so that should cut it should not more than the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.

h Which valley was plentiful and fertile.

i Because God would haue his covenante stable, he promised to reserve some of this people, & to bring them to repentance.

k He sheweth that Gods corrections cure being foolish, some fruit, and cause him to turne from their finnes, and to humble themselves to him.

l As the Canaanites left their cities,

m Which are excellent, and brought out of other countries.

n As the Lord threateth the wicked in his Law, Leuit. 26.16.

o The prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.

p He addeth this for the consolation of the faithful, which were in Israel,



<sup>a</sup> He compar-  
eth the ene-  
mies the Aff-  
riā, to a tem-  
pest, which  
risseth ouer  
night and in  
the morning  
is gone,

rolling thing before the whirlewinde.  
14 And loe, in the evening there is  
trouble: [but] afore the morning it is  
gone. This is the pōzion of them that  
spoyl vs, and the lotte of them that  
robbe vs.

## CHAP. XVIII.

<sup>1</sup> Of the enemies of the Church. <sup>7</sup> And of the vocation of the  
Gentiles.

**H** the land shadowing with  
wings, which is beyond the  
rivers of Ethiopia,

<sup>2</sup> Sending ambassadours  
by the sea, euen in vessels of reedes by-  
on the waters, [saying,] Go, ye swift  
messengers, to a nation that is scattered  
abroad, and spoyled, vnto a terrible peo-  
ple from their beginning euen hitherto:  
a nation by little and little, euen troden  
vnder foote, whose land the floodes  
haue spoyled.

<sup>3</sup> All ye the inhabitants of the world  
and dwellers in the earth, shal see when  
he setteth vp a signe in the mountaines,  
and when hee bloweth the trumpe, ye  
shall heare.

<sup>4</sup> For so the Lord sayde vnto me, I  
will rest and besholde in my tabernacle,  
as the heate drying by the raine, [and]  
as a cloude of dewe in the heate of  
haruest.

<sup>5</sup> For afore the haruest when þe floure  
is finished, and the fruite is riping in the  
floure, then he shall cut downe the bran-  
ches with hookes, and shall take away,  
[and] cut off the boughes:

<sup>6</sup> They shalbe left together vnto the  
foules of the mountaines, and to the  
beastes of the earth: for the foule shall  
sommer vpon it, and euery beast of the  
earth shall winter vpon it.

<sup>7</sup> At that time shall a present be  
brought vnto the Lord of hostes, (a peo-  
ple that is scattered abroad, and spoyled,  
and of a terrible people from their be-  
ginning hitherto, a nation, by little and  
little euen troden vnder foote, whose  
land the riuers haue spoyled) to the place  
of the Name of the Lord of hostes,  
[euen] the mount Zion.

<sup>8</sup> I will lay a waste from punishing the wicked. <sup>h</sup> Which two seasons are  
most profitable for the riping of fruites: whereby hee meaneth, that hee will  
send to fauour them, and giue them abundance for a time, but hee will suddenly  
cut them off. <sup>i</sup> Not onely men shall concerne them, but the brute beastes.  
<sup>k</sup> Meaning, that God will pūish his Church, and receive that little remnant as  
an offering vnto himselfe.

## CHAP. XIX.

<sup>1</sup> The destruction of the Egyptians by the Assyrians. <sup>18</sup> Of  
their conuersion to the Lord.

**H**e burden of Egypt. <sup>2</sup> Be-  
hold, the Lord rideth vpon  
a swift cloude, and shall come  
into Egypt, and the idoles of  
Egypt shall be mooued at his presence,  
and the heart of Egypt shall melt in the  
maddes of her.

<sup>2</sup> And I will set the Egyptians a-  
gainst the Egyptians: so euery one shall  
fight against his brother, and euery one  
against his neighbour, cite against cite,  
[and] kingdome against kingdome.

<sup>3</sup> And the spirit of Egypt shall faile  
in the maddes of her, and I will destroy  
their counsell, and they shall seeke at the  
idoles, and at the soxerers, and at them  
that haue spirits of diuination, and at  
the soothsayers.

<sup>4</sup> And I will deliuer the Egyptians  
into the hand of cruel lordes, & a mighty  
King shall rule ouer them, saith the  
Lord God of hostes.

<sup>5</sup> Then the waters of the sea shall  
faile, and the riuer shall be dried vp, and  
wasted.

<sup>6</sup> And the riuers shall goe farre a-  
way: the riuers of defence shalbe em-  
ptied and dried by the reedes and flagges  
shalbe cut downe.

<sup>7</sup> The grasse in the riuer, [and] at the  
head of the riuers, and all that groweth  
by the riuer, shall wither, [and] be  
driuen away, and be no more.

<sup>8</sup> The fishers also shall mourne, and  
all they that cast angle into þe riuer, shall  
lament, and they that spread their net  
vpon the waters, shalbe weakened.

<sup>9</sup> Forouer, they that worke in flare  
of diuers sortes, shalbe confounded, and  
they that weaue nets,

<sup>10</sup> For their nettes shalbe broken, and  
all they, that make poudes, shalbe hea-  
ue in heart.

<sup>11</sup> Surely the princes of Zoan [are]  
fooles: the counsell of the wise counse-  
lers of Pharaoh is become foolishly: how  
say ye vnto Pharaoh, I am the sonne  
of the wise: I am the sonne of the an-  
cient Kings:

<sup>12</sup> Where are now thy wise men, that  
they may tell thee, or may knowe what  
the Lord of hostes hath determined a-  
gainst Egypt:

<sup>13</sup> The princes of Zoan are becom:

<sup>h</sup> The Scriptures use to describe the destruction of a countrey by taking a  
way of the commodities thereof, as by vines, flesh, fish, and such other thinges,  
wherby countreys are enriched. <sup>i</sup> Called also Tames, a famous cite vnto  
Nilus. <sup>k</sup> See noteth the flatterers of Pharaoh: who persuaded the King  
that hee was wise, and noble, and that his house was most ancient, and so hee flate-  
red himselfe, saying, I am wise.

Fitly. foolcs:

<sup>a</sup> Reade chap.  
13.1.  
<sup>b</sup> Because the  
Egyptians  
truste in the  
defence of the  
country, in  
the multitude  
of their soles,  
and in the bol-  
lennes of their  
men, the Lord  
showeth that  
hee will come  
ouer all their  
munitions in a  
swift cloude,  
and that their  
idols shall  
tremble at his  
comming, and  
that mens  
hearts shall  
faint.  
<sup>c</sup> As hee caused  
the Ammo-  
nites, Spoa-  
rites, and Ju-  
dumans to  
kill one ano-  
ther, when  
they came to  
destroy the  
Church of  
God. 2. Chro.  
20. 25. & chap.  
29. 26.  
<sup>d</sup> Meaning,  
their policy,  
and wisdom,  
c. Hee sheweth  
that the sea  
and Nilus  
their great ri-  
uer, wherby  
they thought  
themselves  
most sure,  
should not be  
able to defend  
them from his  
anger, but that  
he would send  
the Assyrians  
among them,  
that shoulde  
keepe them  
vnder as  
flaues.  
<sup>e</sup> For Nilus  
ran into the  
bay of seven  
streames, as  
though they  
were to many  
riuers.  
<sup>f</sup> The Chetu  
woye is  
mouth, wher-  
by they mean  
the spring, out  
of the which  
the water  
gusheth out  
of a mouth.



1 *Q* *W* *H*em-  
pils, others  
Alexandria,  
and now cal-  
ler the great  
Caica.

2 *The prince*  
pall upholders  
thereof are the  
chiefest cause  
of their de-  
struction.

3 *For the spi-  
rit of wis-  
dome he hath*  
made them  
drunken and  
godde with the  
spirit of error.

4 *Neither the*  
great nor the  
small, *strong*  
nor the weak.

5 *Considering*  
that though  
they occasion  
the Jebes  
made not God  
their defence,  
but put their  
trust in them,  
and were there-  
fore now pun-  
ished, they shall  
fear least the  
like light upon  
them.

6 *Shall make*  
one confession  
of sayth with  
the people of  
God: by the  
speech of Ca-  
naan, meaning,  
the language,  
wherein God  
loves the seruer,  
7 *Shall re-  
nonce their*  
superstitions, &  
poynt to serue  
God aright.

8 *Spanning*  
of fire rities that  
would serue  
Gods and the  
fire remains in  
their wicked-  
nes: and so of  
the fire part  
there should  
be but one lost.

9 *There shall*  
be evident signes  
and tokens,  
that Gods re-  
ligion is there:  
which manner  
of speech is ta-  
ken of the Pa-  
triarckes and  
ancient times,  
when God had  
not as yet ap-  
pointed the

place, and full manner how he would be worshipped. *u* This declareth that this  
prophetic should be accomplished in the time of Christ. *x* By these cere-  
monies he comprehended the spiritual service under Christ. *y* By these two na-  
tions, which were then chief enemies of the Church, he shewed that the Gen-  
tiles, and the Jebes should be ioyned together in one faith and religion, and  
should be all one folde under Christ their shepherde,

fooles: the princes of *1* Noph are dete-  
nued, they haue deceived Egypt, [even]  
the *2* corners of the tribes thereof.

14 The Lord hath mingled among  
them the spirit *3* of errors: and they  
haue caused Egypt to erre in euery worke  
thereof, as a drunken man erreth in his  
domite.

15 Neither shall there be any worke  
in Egypt, which the head may *4* doe, nor  
the taile, the branch nor the rush.

16 In that day shall Egypt be like vn-  
to women: for it shall be afraid and feare  
because of the moouing of the hand of  
the Lord of hostes, which he shaketh  
ouer it.

17 And the land of Judah shall be a  
feare *5* vnto Egypt: euery one that mak-  
eth mention of it, shall be afraid thereof,  
because of the counsel of *6* the Lord of hostes,  
which he hath determined vpon it.

18 In that day shall five cities in the  
land of Egypt *7* speake the language of  
Canaan, and shall sweare by the Lord  
of hostes: one shall be called the cite of  
destruction.

19 In that day shall the altar of the  
Lord be in the middes of the land of E-  
gypt, and: a pillar by the border thereof  
vnto the Lord.

20 And it shall be for a signe and for a  
witness vnto the Lord of hostes in the  
land of Egypt: for they shall crye vnto  
the Lord, because of the oppressors, and  
he shall sende them *8* a Saviour, and a  
great man, and shall deliuer them.

21 And *9* the Lord shall be knowen of the  
Egyptians, & the Egyptians shall know  
the Lord in that day, & doe sacrifice and  
oblation, and shall bowe bowes vnto  
the Lord, and perfourme [them.]

22 So the Lord shall smite Egypt, he  
shall smite and heale it: for he shall re-  
turne vnto the Lord, and he shall be in-  
treated of them and shall heale them.

23 In that day shall there be a path  
from *10* Egypt to Asshur, & Asshur shall  
come into Egypt, and Egypt into As-  
sur: so the Egyptians shall worship  
with Asshur.

24 In that day shall Israel be the  
third with Egypt and Asshur, [even] a  
blessing in the middes of the land.

25 For the Lord of hostes shall blesse

it, saying, Blessed be my people Egypt  
and Asshur, the worke of mine hands,  
and Israel mine inheritance.

## CHAP. XX.

*2* The three peeres captiuitie of Egypt and Ethiopia described  
by the three peeres going naked of Asshur,

**I**n the yeere that *1* Tartan  
came to *2* Ashdod, (when  
Sargon king of Asshur sent  
him) and had fought against  
Ashdod, and taken it,

2 At the same time spake the Lord  
by the hand of *3* Isaiah the sonne of  
Amos, saying, So, and loose the sackcloth  
from thy loynes, and put off thy shooe  
from thy foot. And he did so, walking  
naked and barefoote.

3 And the Lord sayde, Like as my  
seruant *4* Isaiah hath walked naked, and  
barefoote three peeres, [as] a signe and  
wonder vpon Egypt, and Ethiopia,

4 So shall the King of Asshur take  
away the captiuitie of Egypt, and the  
captiuitie of Ethiopia, [both] yong men  
and olde men, naked & barefoote, with  
their buttocks diuouered, to the shame  
of Egypt.

5 And they shall feare, and be asha-  
med of *5* Ethiopia their expectation, and  
of Egypt *6* their gloire.

6 Then shall the inhabitant of this  
yle say in that day, Beholde, such is our  
expectation, whither we fled for helpe to  
be deliuered from the King of Asshur,  
and holde shall we be deliuered:

## CHAP. XXI.

*1* Of the destruction of Babylon by the Persians and Medes,  
*11* The ruine of Iudaea, *13* And of Arabia,

**T**he burden of *1* the desert sea.  
As the whirlewinds in the  
South vse to passe from the  
wildernesse, [so] shall it *2* come  
from the horrible land.

2 A grievous vision was shewed vnto  
me, *3* The transgression [against] a  
transgression, & the destruction [against]  
a destruction. So by *4* Elam, besiege Me-  
dia: I haue caused all the mourning  
thereof to cease.

3 Therefore are my *5* loynes filled  
with sorowe: sorowes haue taken me  
as the sorowes of a woman that trauel-  
eth: I was bowed downe when I  
heard it, [and] I was amazed when I  
saw it.

4 Mine heart sayled: fearefulnessesse  
before it came to passe, *6* By Elam, he meaneth *7* Persians. *8* Because they  
shall finde no succour, they shall mourne no more. *9* I haue caused them to  
cease mourning, whom Babylon had afflicted. *10* This the Prophet speaketh  
in the person of the Babylonians,

*1* Who was a  
captaine of  
Sancherib,  
King, 18, 17.  
*2* A cite of the  
Philistines.

*3* The three peeres  
that Sancherib  
was so  
called.

*4* Which sig-  
nifieth that the  
Prophet do  
lament the mi-  
serie that he  
saw prepared,  
before the  
three peeres,  
that he went  
naked and  
bare footed.

*5* In whose  
eye they tra-  
sied.

*6* Of whom  
they boasted,  
and gloried.  
*7* Of Haman,  
Iudaea, which  
was compas-  
sionate about  
their enemies,  
as an yle with  
waters.

*8* On the sea  
side betweene  
Iudaea, and  
Caldea was a  
wildernesse,  
whereby Cal-  
dea was  
meaned.

*9* That is, the  
ruine of Ba-  
bylon by the  
Medes and  
Persians.

*10* The Assy-  
rians and Cal-  
deans which  
had destroyed  
other nations,  
shall be ouer-  
come of the  
Medes and  
Persians, and  
this be pro-  
phesied an  
hundred yeeres

troubled



g. He prophesied the death of Belshazzar, as Dan. 5. 30, who in the midst of his pleasures was destroyed. h. As if they were eating, and drinking they should be commanded to run to their weapons. i. To wait, in a vision by the spirit of prophecy. k. Spawning, charres of men of warre, and others that carried the baggage. l. Spawning, Darius which overcame Babylon. m. The watchman, whom Isaiah set up, robe him, who came towards Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. Jer. 31. 8, 9. Rome. 12. 8. n. Spawning, Babylon. t. E. v. come. o. Which was a cite of the Chaldeans, and was so named of Nimrod. Gen. 10. 10. p. A mountain of the Goutteans. q. He describeth the vniuersities of the people of Dumay who were night and day in fear of their enemies, and ever came to and fro to conquer neyres. r. For feare, the Chaldeans shall first into the woos, and be appointed what way they shall take. s. He appointed them refuge for one yeere onely, and then they should be destroyed. t. Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Jewes that there is no place for refuge, or to escape Gods wrath, but onely to remaine in his Church, and to line in his feare.

troubled me: the night of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch to lye: eate, drinke: arise, ye princes, anoynt the shilde.

6 For thus hath the Lord said vnto me, So, let a watchman, to tell what he seeth.

7 And hee salve a charret with two hozemen: a charret of an asse, [and] a charret of a camel: and hee hearkened [and] tooke diligent heede.

8 And he cryed, A lyon: my lord, I stand continually vpon the watch to lye in the day time, & I am set in my watche euery night:

9 And behold, this mans charret cometh with two hozemen. And he answered and saide, \*Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O my thezeling, and the come of my floore. That which I haue heard of the Lorde of hostes, the God of Israel, haue I shewed vnto you.

11 The burden of Dunnah. he calleth vnto me out of Scir, watchman, what was in the night: watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire: returne [and] come.

13 The burden against Arabia. In the forest of Arabia shall ye tarie all night, [eu]en in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth Water to meete the thirstie, [and] preuent him that sleeth with his bread.

15 For they flee from the drawen swords, [eu]en from the drawen sword, and from the bent bowe, and from the greiuousnesse of warre.

16 For thus hath the Lord said vnto me, Yet a yere: according to the yeres of an h'ireling, and all the glorie of Bedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Bedar shall be fewe: for the Lorde God of Israel hath spoken it.

18 He appointed what way they shall take. s. He appointed them refuge for one yeere onely, and then they should be destroyed. t. Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Jewes that there is no place for refuge, or to escape Gods wrath, but onely to remaine in his Church, and to line in his feare.

CHAP. XXII.

1 He prophesied of the destruction of Jerusalem by Nebuchadnezzar. 2 A threatening against Shebna. 3 To whose of she Elakim is preferred.

The burden of the valley of vision. What ayleth thee now that thou art wholly gone vnto the house tops?

2 Thou that art full of noyle, a cite full of brute, a ioyous cite: thy name men shall not be [be] blame with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from farre.

4 Therefore saide I, Turne away from me: I wil weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For [it is] a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the cite: and a crying vnto the mountaines.

6 And Elam bare the quiner in a mans charret with hozemen, and Isir vncouered the shilde.

7 And thy chiefe bailles were full of charrets, & the hozemen let themselves in aray against the gate.

8 And hee discovered the couering of Iudah: & thou didst looke in that day to the armour of the house of the forest.

9 And ye haue seene the breaches of the cite of David: for they were many, and ye gathered the waters of the lower poole.

10 And ye nombred the houses of Jerusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditche betweene the two walles, for the waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnes: girding with sackcloth.

13 And beholde, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morowe we shall die.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

1 He fortified the ruinous places, which were neglected in time of peace: meaning, the whole cite and the cite of David which was within the compass of the other. m. Either to pull downe first as might hurt, or els to know what men they were able to make. n. To provide if neede should be of water. o. To God that made Jerusalem: that is, they trusted more in these worship meanes then in God. p. In stead of repentance ye were ioyfull and made great cheere, concerning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morrow.

It. iii. 15 Thus







<sup>y</sup> Though the  
haue bene cha-  
stised of the  
Lord, yet the  
shall returne to  
her old wicked  
practises, and  
for game shall  
gaine her selfe  
to all mens  
lustres like an  
harlot.  
<sup>2</sup> He weeth  
that God per-  
thp 3 preaching  
of the Gospel  
shall will call  
Egipt to repentance,  
and turne her heart  
from auarice and  
filthy game vnto  
a true worshipping  
of God and liberality  
toward his Saints.

## CHAP. XXIII.

A prophesie of the curse of God for the sinnes of the people.  
<sup>12</sup> A remnant reuerend, shall praise the Lord.

**B**EHOLD, the Lord maketh the  
earth emptye, and he maketh  
it waste: he turneth it vpride  
downe, and scattereth abroad  
the inhabitants thereof.

<sup>2</sup> And there shall be like people, like  
priest, and like seruant, like master, like  
maid, like mistresse, like byer, like seller,  
like lender, like borrower, like giuer, like  
taker to blisurie.

<sup>3</sup> The earth shall be cleane emptied,  
and utterly spoyled: for the Lord hath  
spoken this word.

<sup>4</sup> The earth lamenteth and sadeth a-  
way: the world is feeble & decayed: the  
proud people of the earth are weakened.

<sup>5</sup> The earth also deceiueth, because of  
the inhabitants thereof: for they transgres-  
sed the lawes: they changed the ordina-  
nces, & brake the euermlasting covenant.

<sup>6</sup> Therefore hath the curse deuour-  
ed the earth, and the inhabitants there-  
of are desolate. wherefore the inhabi-  
tants of the lande are burned vp, and  
fewe men are left.

<sup>7</sup> The wine faileth, the vine hath no  
might: all that were of merie heart, do  
mourne.

<sup>8</sup> The mirth of tabrets cealeth: the  
noyle of them that reioyce, endeth: the  
toy of the harpe cealeth.

<sup>9</sup> They shall not drinke wine with  
mirth: strong drinke shall be bitter to  
them that drinke it.

<sup>10</sup> The title of banitie is broken  
downe: euery house is shut vp, that no  
man may come in.

<sup>11</sup> There is a crying for wine in the  
streetes: all toy is darkened: the mirth

of the world is gone away.

<sup>12</sup> In the cite is left desolation, and  
the gate is limittin with destruction.

<sup>13</sup> Surely thus shall it be in the  
middles of the earth, among the people,  
as the shaking of an olive tree, [and] as  
the grapes when the vintage is ended.

<sup>14</sup> They shall lift vp their voyce: they  
shall shoute for the magnificence of the  
Lord: they shall reioyce from the sea.

<sup>15</sup> wherefore praise ye the Lord in the  
balleys, [even] the name of the Lord  
God of Israel, in the vles of the sea.

<sup>16</sup> From the bittermost part of the  
earth we haue heard praises, [even] glo-  
rie to the iust, and I said, My leanesse,  
my leanesse, who is mee: the transgres-  
sours haue offended: yea, the transgres-  
sours haue grievously offended.

<sup>17</sup> Feare, & the pit, and the snare [are]  
vpon thee, inhabitant of the earth.

<sup>18</sup> And he that fleeth from the noyle  
of the feare, shall fall into the pit: and he  
that cometh by out of the pit, shall be  
taken in the snare: for the windowes  
from on high are open, and the founda-  
tions of the earth do shake.

<sup>19</sup> The earth is bitterly broken down:  
the earth is cleane dissolved: the earth is  
mooued exceedingly.

<sup>20</sup> The earth shall reele to and fro  
like a drunken man, and shall be remo-  
ued like a tent, and the iniquitie thereof  
shall be heauie vpon it: so that it shall fall,  
and rise no more.

<sup>21</sup> And in that day shall the Lord  
visit the hoste above that is on hye, [even]  
the kings of the world that are vpon the  
earth.

<sup>22</sup> And they shall be gathered toge-  
ther, as the prisoners in the pit: and they  
shall be shut vp in the prison, and after  
many dayes shall they be visited.

<sup>23</sup> Then the moone shall be abashed,  
and the sunne ashamed, when the Lord  
of hostes shall reigne in mount Zion and  
in Ierusalem: and glorie shall be before  
his ancient men.

Church, the glorie thereof shall so shine and his ministers, which are called his  
ancient men, that the sunne and the moone shall be darked in comparison thereof,

## CHAP. XXV.

A chaineigning to God in that that hee weeth himselfe iudge  
of the world, by punishing the wicked and mainteyning the  
right.

**L**orde, thou art my God:  
I will exalte thee, I will  
praise thy Name: for thou  
hast done wonderful things

subiecting these nations by his corrections, and make them of his Church which  
before were his enemies.

Iti. lili. [according]

h He comfort-  
eth the faith-  
full, declaring  
that in this  
great delictio-  
on the Lord  
will afflicte  
his Church,  
which shall  
praise his  
name, as Cha.  
10. 22.

i From the be-  
most coades  
of the world,  
where the Go-  
spel shall be  
preached, as  
uerse 16.  
k Speaking,  
to God, who  
will publish  
his Gospel  
through all the  
world.

l I am confes-  
sion with care,  
considering the  
affliction of the  
Church, which  
by some ene-  
mies, and do-  
mesticall.

m Some reade,  
my secret, my  
secret: that is,  
it was reuered  
to the Pro-  
phet, that the  
good should be  
preferred and  
the wicked de-  
stroyed.

n Speaking,  
that Gods  
wrath and ven-  
geance should  
be ouer and  
vnder them:  
so that they  
should not re-  
scape no more:  
then they did at  
Noahs flood.

o There is no  
power so high  
as mightie, but  
God will visite  
him with his  
rod.

p Not with his  
rod, as verse  
21. but shall  
comfort.

q When God  
shall reioyce his  
Church

a This Pro-  
phesie is as a  
conclusion of  
that, which  
hath bene  
expressed to  
the Jewes and  
other nations,  
from the 13.  
Chapter, and  
therefore by  
the earth he  
meaneth those  
kings, which  
were before  
named.  
b Because this  
was a name of  
dignitie, it was  
also applied to  
them, which  
were one of  
Aarons fami-  
lie, and so sig-  
nifieth also a  
man of digni-  
tie, as 2. Sam.  
8. 18. 9. 20. 25.  
1. Thes. 18. 17.  
and by these  
wordes the Pro-  
phet signifieth  
an horrible co-  
rruption, where  
there shall be  
neither religi-  
on, order nor  
pollicie, Iohes.  
40.

c That is, ren-  
deth no more  
fruit for the  
sname of the  
people, whome  
the earth recei-  
ued of their  
nouriture, be-  
cause they be-  
cieted God of  
his honour.  
d Whitten in  
the Lawe, as  
Leuit. 26. 14.  
deut. 28. 16.

e Thus the Prophets used to apply particularly the menaces, and promises, which  
are general in the Lawe. f Which heate & brought, or els, that they were con-  
sumed with the fire of Gods wrath. g Which as it was without order, so noth-  
should be brought to desolation and confusion: and this was not onely meant of  
Ierusalem, but of all the other wicked cities. h Because they did not use Gods  
benefices aright, their pleasures should faile, and they fall to mourning.



[according to] the counsels of olde, with a stable trueth.

2 For thou hast made of a <sup>b</sup> citie an heape, of a strong citie, a ruine: [even] the palace <sup>c</sup> of strangers of a citie, it shall neuer be built.

3 Therefore shall the <sup>d</sup> mightie people giue glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, [even] a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blast <sup>e</sup> of the mightie is like a storme [against] the wall.

5 Thou shalt bring downe the noyse of the strangers, <sup>f</sup> as the heate in a drie place: he will bring downe the song of the mightie, [as] <sup>g</sup> the heate in the shadow of a cloude.

6 And in this <sup>h</sup> mountaine shall the Lord of hostes make vnto all people a feast of fat things, [even] a feast of fined [wines, and] of fat things ful of marow, of [wines] fined [and] purified.

7 And he will destroy in this mountaine <sup>i</sup> the couering that couereth all people, and the bayle that is spred vpon all nations.

8 Hee will destroye death for euer: and the Lorde God will <sup>k</sup> wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lorde hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue wayted for him, and hee will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and <sup>l</sup> Moab shall be threshed vnder him, even as straw is threshed in <sup>m</sup> Madmenah.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth stretcheth [them] out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, [and] cast them to the ground, [even] vnto the dust.



In that day shall <sup>a</sup> this song be sung in the lande of Iudah, we haue a strong citie: <sup>b</sup> saluation shall [God] set for walles and bulwarkes.

2 <sup>c</sup> Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured <sup>d</sup> purpose wilt thou prelerue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God [is] strength for euermore.

5 For he will bring downe them that dwell on hie: <sup>e</sup> the hie citie he will abase: [even] vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, [even] the feete of the <sup>f</sup> poore, [and] the steppes of the needie.

7 The way of the iust [is] righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue wayted for thee in the way of thy <sup>g</sup> iudgements: the desire of [our] soule [is] to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seeing thy iudgements [are] in the earth, the inhabitants of the world shall learne <sup>h</sup> righteousness.

10 Let mercie <sup>i</sup> be shewed to the wicked, [yet] he will not learne righteousness: in the land of vprightnes will hee do wickedly, and wil not behold the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: [but] they shall see it, and be confounded with <sup>k</sup> the zeale of the people, and the fire of thine <sup>l</sup> enemies shall deuoure them.

12 Lorde, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, [other] <sup>m</sup> lords beside thee haue ruled vs, [but] we will remember thee onely, [and] thy Name.

14 The <sup>n</sup> dead shall not liue, [neither] shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased <sup>o</sup> the nation, O Lord: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they <sup>p</sup> visited

<sup>a</sup> This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

<sup>b</sup> Gods protection and defence shall be sufficient for vs.

<sup>c</sup> He assureth the godly to returne after the captiuitie to Ierusalem.

<sup>d</sup> Thou hast decreed so, and thy purpose can not be changed.

<sup>e</sup> There is no power so hie, that can let God, when he wil deliuer his.

<sup>f</sup> God will set the poore afflicted ouer the power of the wicked.

<sup>g</sup> We haue constantly abid in the aduersities where with thou hast afflicted vs.

<sup>h</sup> Meaning, that by afflictions men shall learne to feare God.

<sup>i</sup> The wicked, though God shew them euident signes of his grace, shall be neuer the better.

<sup>k</sup> Though enuie and indignation against thy people.

<sup>l</sup> The fire and vengeance, wherewith thou dost destroy thine enemies.

<sup>m</sup> The Babylonians, which haue not gouerned according to thy word.

<sup>n</sup> Meaning, that the reprobate, even in this life shall haue the beginning of everlasting death.

<sup>o</sup> To wit, the companie of the faithfull by the calling of the Gentiles.

<sup>p</sup> That is, the faithful by thy rods were moued to pray vnto thee for deliuerance, thee:

<sup>b</sup> Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.

<sup>c</sup> That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.

<sup>d</sup> The arrogant & proude, which before would not knowe thee, shal by thy corrections feare and glorifie thee.

<sup>e</sup> The rage of the wicked is furious, till God breake the force thereof.

<sup>f</sup> Meaning, that as the heat is abated by the raine, so shall God bring downe the rage of the wicked.

<sup>g</sup> As a cloude shadoweth from the heate of the sunne, so shall God allwaie the reioycing of the wicked against the godly.

<sup>h</sup> To wit, in Zion, whereby he meaneth his Church, which shoulde vnder Christ be assembled of the Jewes and the Gentiles, and is here described vnder the figure of a costly banquet, as Matth.

22.2.

<sup>i</sup> Meaning, that ignorance and blindness, whereby we are kept backe from Christ.

<sup>k</sup> He will take

away all occasions of sorowe and fill his with perfite ioy, Reuel. 7.17, and 21.4.

<sup>l</sup> By Moab are ment all the enemies of his Church. <sup>m</sup> There were two cities of this name: one in Iudah, 1. Chro. 2.49, and another in the land of Moab; Iere. 48.2. which seemeth to haue bene a plentiful place of corne, Chap. 10.31.



q To wit, in extreme sorow.  
r Our sorowes had none end, neither did we enjoy the comfort that wee looked for.  
s The wicked and men without religion were not destroyed.  
t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verse 14.  
u As herbes dead in winter flourish againe by the raine in the spring time: so they that lie in the dust, shall rise by to ioy when they seele the dewe of Gods grace.  
x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.  
y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

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a At the time appointed.  
b That is, by his mightie power and by his worde. He prophesieth here of the destruction of Satan and his kingdome vnder y name of Liuiathan, Asshur and Egypt.  
c Meaning, of the best wine, which this vineyard, that is the Church, should bring forth as most agreeable to the Lord.  
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne merries sake, and cannot be angry with it, but wisheth that he may potize his anger vpon the wicked infidels, whom he meaneth by bypers and thornes.  
e He marueyleth, that Israel will not come by gentleness, except God make them to feele his roddes, and so bring them vnto him.  
f Though I afflict and diminish my people for a time, yet shall the roote spring againe, and bring forth in great abundance.  
g He sheweth that God punisheth his in mercie, and his enemies in iustice.

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thee: they potized out a prayer when thy chastening [was] vpon them.

17 Like as a woman with child, that draweth neere to the traunayle, is in sorow, [and] cryeth in her paynes, so haue we bene in thy sight, O Lord.

18 We haue conceived, we haue borne in paine, as though we shoulde haue brought forth: winde: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 Thy dead men shall liue: [euen] with my body shall they ryle. Awake, and sing, ye that dwell in dust: for thy dewe [is as] the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slayne.

22 And in that day shall the Lord thresh from the channell of the River vnto the river of Egypt, and ye shall be gathered, one by one, O children of Israel.

23 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

24 And in that day shall the Lord visit his sore and great and mightie sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

25 In that day sing of the vineyard of red wine.

26 I the Lord do keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

27 Anger is not in me: who would set the briers and the thornes [against] me in battel: I would go through them, I would burne them together.

28 O will he feele my strength, that he may make peace with me, [and] be at one with me:

29 Hereafter, Iacob shall take roote: Israel shall flourish and growe, and the world shall be filled with fruite.

30 Hath he smitten him as he smote those that smote him: or is he slayne according to the slaughter of them that were slaine by him:

those that smote him: or is he slayne according to the slaughter of them that were slaine by him:

31 In measure in the branches thereof wilt thou contend with it, [when] he bloweth with his rough winde in the day of the East winde.

32 By this therefore shall the iniquitie of Iacob be purged, and this is all the fruite, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, [that] the groues and images may not stand by.

33 Yet the defended citie [shall be] desolate, [and] the habitation [shall be] forsaken, and left like a wilderness. There shall the calfe feede, and there shall he lie, and consume the branches thereof.

34 When the boughes of it are drye, they shall be broken: the women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and he that formed them, shall haue no mercie on them.

35 And in that day shall the Lord thresh from the channell of the River vnto the river of Egypt, and ye shall be gathered, one by one, O children of Israel.

36 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

whom they should be deliuered: but this was chiefly accomplished vnder Christ.

#### CHAP. XXVIII.

Against the pride and drunkenesse of Israel. 9 The vntowardnes of them that should learne the worde of God, 24 God doeth all things in time and place.

1 Vnto the crowne of pride, the drunkardes of Ephraim: for his glorious beautie [shall be] a fading floure, which is vpon y head of the valley of them that be fatte, [and] are overcome with wine.

2 Beholde, the Lord hath a mightie and strong [hoste,] like a tempest of hayle, [and] a whirlewind that overthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightily.

3 They shall be troden vnder foote, [euen] the crowne [and] the pride of the drunkardes of Ephraim.

4 For his glorious beautie shall be a fading

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.

k Notwithstanding his fauour that he wil shew them after, yet Jerusalem shall be destroyed, and grasse for cattell shall growe in it.

l God shall not haue neede of mightie enemies: for the very women shall do it, to their great shame.

m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie.

b Because the Israelites for the most part dwelt in pleinitull valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperitie, and were, as it were, crowned therewith, as with garlands.

c He seemeth to meane y Assyrians, by whom the ten tribes were caried away,



d Which is not of long continuance, but is soone ripe, and first eaten.

e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preferred.

f He will giue counsell to the gouernour, and strength to y<sup>e</sup> captaine, to drine the enemies in at their owne gates.

g Meaning, the hypocrites, which were among them, and were also-gether corrupt in life and doctrine, which is here ment by drunkennes and vomiting.

h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vniuerses as yong babes.

i They must haue one thing oft times told, k Let one teach what hee can, yet they shall no more vnderstand him, then if he spake in a strange language.

l That is, the Prophet, who God shoulde sende.

m This is the doctrine, whereupon ye ought to stay and rest.

n Shewe to them that are wearie & haue neede of rest, what is the true rest.

o Because they will not receiue the word of God when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. 9.

p They thought they had shiftes to auoyde Gods iudgements, and that they could escape though all other perished. q Though the Prophets condemned their idoles, and vaine trust, of false hood, and banitie, yet the wicked thought in themselves that they would trust in these things,

fading floure, which is vpon the head of the valley of them that be fat, [and] as the hastie fruite afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall y<sup>e</sup> Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the residue of his people:

6 And for a spirite of iudgement to him that sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But s they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke: they are swallowed by with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all [their] tables are full of filthie vomiting: no place [is cleane.]

9 h whom shall he teach knowledge: and whom shall he make to vnderstand the things that he heareth: them that are weined from the milke, [e] drawen from the breasts.

10 For i precept [must be] vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [e] there a litle.

11 For with a stammering k tongue and with a strange language shall he speake vnto this people.

12 Vnto whom l he said, m This is the rest: n giue rest to him that is weary: and this is y<sup>e</sup> refreshing, but they would not heare.

13 Therefore shall the worde of the o Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [and] i here a litle, that they may go, & fall backward, and be broken & be snared and be taken.

14 Wherefore, heare the worde of the Lorde, ye scornfull men that rule this people, which is at Jerusalem.

15 Because ye haue said, we haue made a p couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made q falshood our refuge, and vnder banitie are we hid,

16 Therefore thus sayth the Lorde God, Beholde, I will laye in Zion a

a stone, a r tryed stone, a precious corner stone, a sure foundation. He that beleeueth, f shall not make haste.

17 Iudgement also will I lay to the rule, and r righteousness to the balance, and the u haile shall sweepe away the vaine confidence, and the waters shall ouerflow the secret place.

18 And your couenant with death shall be disannulled, and your agreement with hell shal not stand: when a scourge shal runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through, euery morning in the day, and in the night, and there shall be onely y feare to make [you] to vnderstand the hearing.

20 For the bed is z streight that it can not suffice, and the couering narrow that one can not wrap himselfe.

21 For y Lorde shal stand as in mount a Perazim: he shalbe wroth as in the valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore be no mockers, least your bondes increase: for I haue heard of y Lorde of hostes a consumptio, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

24 Doeth the plowe man plowe all the day, to sow: doeth he open, & breake the clots of his ground:

25 When he hath made it c plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rye in their place:

26 For his God doeth instruct him to haue discretion, [and] doeth teache him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread [come] when it is threshed, he doeth not alway thresh it, neither doeth the wheele of his cart [still] make a noyse, neither will he breake it with the teeth thereof.

29 This also cometh from y Lorde of hostes, which is wonderfull in counsell, [and] excellent in workes.

#### CHAP. XXIX.

i A prophetic against Jerusalem. 13 The vengeance of God on them that followe the traditions of men.

r That is, Christ, by who all the building must be tried and vpholde, psal. 118. 22, mat. 21. 42, acts 4. 11, rom. 9. 33, 1. pet. 2. 6.

s He shall be quiet, and seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement and iustice shall reigne.

u Gods corrections and affliction.

x Affliction shall discouer their vaine confidence, which they kept secret to themselves.

y Terror and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto.

z Your affliction shalbe so sore, that you are not able to endure it.

a When Dauid ouercame y Philistines, 2. Sam. 5. 20, 1. chro. 14. 11.

b Where Joshua discomfited five Kings of y Amorites, Josh. 10. 12.

c As the plowe man hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time and some at another, some after one sort and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked,



a The Hebrew worde Artel signifieth the Lion of God, and signifieth the altar, because the altar seemed to devour the sacrifice that was offered to God, as Eze. 43. 16.  
 b Your vaine confidence in your sacrifices shall not last long.  
 c Your citie shall not be full of blood, as an altar whereon they sacrifice.  
 d Thy speech shall be no more so loftie, but abased, and lowe as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.  
 e Thine hired souldiers, in whom thou trustest, shall be destroyed, as dust or chaffe in a whirlewinde.  
 f The enemies that I will bring to destroy thee, and that, which thou makest thy vaine trust, shall come at vnwares, even as a dreame in the night.  
 Some reade, as if this were a comfort to the Church for the destruction of their enemies.  
 g That is, hee thinketh that he eateth.  
 h Guse hereon as long as ye list, yet shall ye finde nothing, but occasion to be astonished: for your prophets are blinde, and therefore can not direct you.  
 i Meaning, it is all alike, either to reade, or not to reade, except God open the heart to vnderstand,



**A**ltar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: <sup>b</sup> let them kill lambes.

2 But I will bring the altar into distresse, & there shall be heaviness and sorrow, & it shall be vnto me like <sup>c</sup> an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, & will cast vp ramparts against thee.

4 So shalt thou be humbled, [and] shalt speake out of the <sup>d</sup> ground, and thy speache shall be [as] out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of divination, and thy talking shall whisper out of the dust.

5 Moreover, the multitude of thy <sup>e</sup> strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, [even] suddenly.

6 Thou shalt be visited of the Lorde of hostes with thunder, & shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the <sup>f</sup> multitude of all the nations that fight against the altar, shall be as a dreame [or] vision by night: even all they that make the warre against it, and strong holdes against it, and laye siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, <sup>g</sup> he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, hee is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 <sup>h</sup> Stay your selues, and wonder: they are blind, and make [you] blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lorde hath couered you with a spirite of slumber, and hath shut vp your eyes: the prophets and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I can not reade.

13 Therefore the Lord saide, Because

this people <sup>k</sup> come neere vnto me with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their <sup>l</sup> feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, [even] a marueilous worke, and a wonder: for the wisedome of their wise men shall <sup>m</sup> perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that <sup>n</sup> seeke deepe to hide [their] counsell from the Lorde: for their workes are in darkenesse, and they say, who seeth vs: and who knoweth vs:

16 Your turning [of deuises] shall it not be esteemed <sup>o</sup> as the potters clay: for shall the worke say of him that made it, He made me not: or the thing formed, say of him that fashioned it, He had none vnderstanding:

17 Is it not yet but a litle while, and Lebanon shall be <sup>p</sup> turned into Carmel: and Carmel shall be counted as a forest:

18 And in that day shall <sup>q</sup> deafe heare the wordes of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in <sup>r</sup> the Lorde shall receiue ioye againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that hastened to iniquitie, shall be cut off:

21 Which made a man to sinne in the <sup>s</sup> word, and tooke him in a snare: which reproveth [them] in the gate, and made the lust to fall without cause.

22 Therefore thus sayeth the Lorde vnto <sup>t</sup> the house of Iaakob, [even] he that redeemed Abraham, Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and sanctifie the holie one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirite, shall haue vnderstanding, and they that murmured, shall learne doctrine.

that except God giue vnderstanding, and knowledge, man can erre, and murmure against him.

#### CHAP. XXX.

1 He reproveth the Jewes which in their aduersitie used their owne counsels, 2 and sought helpe of the Egyptians, 10 Despising the prophets, 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offereth merrie to the repentant.

<sup>k</sup> Because they are hypocrites and not sincere in heart, as Mat. 15. 8.

<sup>l</sup> That is, their religion was learned by mans doctrine, and not by my word. <sup>m</sup> Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.

<sup>n</sup> This is spoken of them, which in heart despised Gods worde, and mocked at the admonitions, but outwardly bare a good face.

<sup>o</sup> For all your craft, sayth the Lord, you can not be able to escape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

<sup>p</sup> Shall there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.

<sup>q</sup> They that went about to finde fault with the prophets wordes, and would not abide admonitions, but would incan- gle them and bring them into danger.

<sup>r</sup> Signifying, not but still



a Who contrary to their promises, take not me for their protectour, and contrary to my commandment, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophetic against the beasts that caried their treasures into Egypt, by the wilderness, which was South from Iudah: signifying, that if the beasts should not be spared, y men should be punished much more grievously.

e To wit, to Jerusalem.

f And not to come to & fro to seeke helpe.

g That is, this prophetic.

h That it may be a witness against the for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delited to be flattered, and led in error.

k Threaten vs not by y worde of God, neither be so rigorous, nor talke vnto vs in the name of the Lorde, as Iere. 11. 21.

l Meaning, in their stubbornnes against God, & the admonitions of his Prophets, m Signifying, y the destruction of y wicked shalbe without recovery.

**V**nto y<sup>a</sup> rebellious children, sayth the Lorde, that take counsell, but not of me, and couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his<sup>c</sup> princes were at Zoan, and his Ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that can not profite them, nor helpe nor doe them good, but [shall be] a shame and also a reproche.

6 The<sup>d</sup> burden of the beasts of the South, in a land of trouble & anguise, from whence shall come the yong and olde lyon, the viper and fierie flying serpent [against them] that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounces of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vnto<sup>e</sup> her, Their strength<sup>f</sup> [is] to sit still.

8 Now go, [and] write it before them in a table, and note it in a booke that it may be for the<sup>h</sup> last day for euer & euer:

9 That it is a rebellious people, lying children, [and] children that would not heare the Lawe of the Lorde.

10 Which say vnto y<sup>i</sup> Seers, See not: and to y<sup>j</sup> Prophets, Prophetic not vnto vs right things: [but] speake flattering things vnto vs: prophetic<sup>k</sup> errors.

11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holy one of Israel, Because you haue cast off this worde, and trust in<sup>l</sup> violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breach y<sup>m</sup> falleth, [or] a swelling in an hie wall, whose breaking cometh suddenly in a moment.

14 And y<sup>n</sup> breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found<sup>m</sup> a shearde to take

fire out of the hearth, or to take water out of the pit.

15 For thus said the<sup>n</sup> Lorde God, the holy one of Israel, In rest & quietnes shall ye be saued: in quietnes and in confidence shalbe your strength, but ye would not.

16 For ye haue saide, No, but we will flee away vpon<sup>o</sup> horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand [as] one [shall flee] at the rebuke of one: at the rebuke of five shall ye flee, til ye be left as a shippe mast vpon the<sup>p</sup> top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wayte, that he may haue<sup>q</sup> mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for y<sup>r</sup> Lorde [is] the God of<sup>r</sup> iudgement. Blessed [are] all they that wayte for him.

19 Surely a people shall dwell in Zion, [&] in Jerusalem: thou shalt weepe no more: he will certainly haue mercie vpon thee at the voyce of thy crie: when he heareth thee, he will answere thee.

20 And when the Lorde hath given you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy<sup>s</sup> rayne.

21 And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall<sup>t</sup> pollute the couering of the images of silver, and the rich ornament of thine images of gold, [and] cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shall he giue rayne vnto thy seede, when thou shalt sow the ground, and bread of the encrease of the earth, and it shalbe fatte and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shal eate cleane provender, which is winowed with the shouell and with the fanne.

25 And vpon every hie<sup>x</sup> mountaine, and vpon every hie hill shall there be riuers [and] streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreover, y<sup>y</sup> light of y<sup>z</sup> moone shall be

n Ofte times by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe saue two or three to make mastes.

q He commendeth the great mercies of God, who with patience wayteth to call sinners to repentance.

r Not onely in punishing, but in bling moderation in the same, as Iere. 10. 24, and 30. 11.

s Or, instructour. God shall direct all thy wayes, and appoint thee how to go either hither or thither.

t We shall cast away your idoles, which you haue made of golde, and silver, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing that there can be no true repentance, except both in heart and deed we shewe our selues enemies to idolatry.

x By these diuers maners of speache he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.



a Who contrary to their promises, take not me for their protectour, and contrary to my commandment, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

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u Shewing that there can be no true repentance, except both in heart and deed we shewe our selues enemies to idolatry.

x By these diuers maners of speache he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.



y When the Church shall be restored, the glory thereof shall passe seuen times the brightnesse of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God, a To shew the to nothing: and thus God consumeth the wicked by that meane, whereby he cleanse his.

b He shall reioyce at the destruction of your enemies, as they that sing for ioy of the soleinne feast, which began in the evening.

c Gods plague d It shall destroy.

e With ioye and assurance of the victorie.

f Against Babel: meaning, the Assyrians & Babylonians.

g Here it is taken for hell, where the wicked are tormented, read

2 King. 23. 10. h So that their estate or degree can not exempt the wicked.

i By these figuratiue speeches he declareth the condition of the wicked after this life.

## CHAP. XXXI.

1 Hee curseth them that forsake God, and seeke for the helpe of men.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to re-

turne thither, Deut. 17. 16. and 28. 68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2. 18. b Meaning, that they forsake the Lord, that put their trust in worldly thinges: for they can not trust in both,

be as the light of the sunne, and the light of the sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lord shall binde by the breach of his people, and heale the stroke of their wound.

27 Beholde, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie: his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his spirit is as a riuer that ouerfloweth by to the necke: it deuidenth a sunder, to fanne the nations with the fanne of a vanitie, and there shall be a bridle to cause them to erre in y chawes of the people.

29 But there shall be a song vnto you as in the night, when a soleinne feast is kept: and gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting down of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and hayle stones.

31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the rod.

32 And in euery place that the staffe shall passe, it shall cleaue fast, which the Lord shall lay vpon him with tabrets and harpes: and with battels, lifting by of hands shall he fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

When Saneheribs armie was discomfited, and he fled to his castell in Nineueh for succour. k To destroy his enemies.

2 But he yet is wisest: therefore he will bring euill, and not turne backe his worde, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether fayle.

4 For thus hath the Lord spoken vnto me, As the lyon or lyons whelpeth vpon his praye, against whome if a multitude of shepheards be called, he will not be afraide at their voyce, neither will humble himselfe at their noyse: so shall the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Jerusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are sunken deepe in rebellion.

7 For in that day euery man shall cast out his idoles of siluer, & his idoles of golde, which your hands haue made you, euen a sinne.

8 Then shall Asshur fall by sword, not of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his yong men shall faint.

9 And hee shall goe for feare to his towre, and his princes shall be afraide of the standard, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

When Saneheribs armie was discomfited, and he fled to his castell in Nineueh for succour. k To destroy his enemies.

## CHAP. XXXII.

The conditions of good rulers and officers described by the gouernement of Iezekiah, who was the figure of Christ.

Beholde, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadowe of a great rocke in a weary land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare,

both in policie and religion. c Where men are wearie with travelling, for lacke of water. d Hee promisseth to giue the true light, which is the pure doctrine of Gods worde, and understanding, and zeale of the same, contrarie to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

kkk.i.

shall

c And knowe their craftie enterprises and will bring all to nought.

d Meaning, both y Egyptians and the Israelites.

e He sheweth the Jewes,

that if they would put their trust in him, he is so able, that none can resist his power: and so

carefull ouer the, as a birde ouer her yong,

which euer flyeth about them for their defence: which

similitude scripture vseth in diuers places, as Deut. 32. 11.

Mat. 23. 37.

f He toucheth their conscience that they might earnestly feele their grieuous

sinnes and so truly repent, forasmuch as now they are almost downe

and past recouerie.

g By these fruits your repentance shall be knowne, as

Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after

Chap. 2. 18.

Chap. 2. 18.



shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

<sup>e</sup> Vice shall no more be called vertue, nor vertue esteemed by power and riches.

5 A<sup>c</sup> nigarde shall no more be called liberall, nor the churle riche.

6 But the nigarde will speake of nigardnes, and his heart will worke iniquitie, and doe wickedly, & speake fallshly against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

<sup>f</sup> He propheseth of such calamitie to come, that they will not spare the womē and children, and therefore willet them to take heede and prouide.

7 For the weapons of the churle [are] wicked: he deuileth wicked counsailes, to vndoe the poore with lying words: and to speake [against] the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he wil continue [his] liberalitie.

<sup>g</sup> Meaning, that the affliction shoulde continue long, and when one yere were past, yet they shoulde looke for newe plagues.

9 Rise vp, ye women that are at ease: heare my voyce, ye<sup>f</sup> careles daughters: hearken to my wordes.

<sup>h</sup> God wil take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goodes.

10 Ye women, that are careles, shalbe in feare<sup>s</sup> aboute a yere in dayes: <sup>h</sup> for the vintage shall faile, [and] the gathering shall come no more.

<sup>i</sup> By the teates, he meanceth the plentifull fields, whereby men are nourished as children with the teate: or, the mothers for sorow, and leannes shall lacke milke.

11 Ye women that are at ease, be astounded: feare, O ye careles women: put off the clothes: make bare, and girde [sackcloth] vpon the loynes.

<sup>j</sup> Or, multitude.

12 When shall lament for the<sup>i</sup> teates, [euen] for the pleasant fieldes, [and] for the fruitfull vine.

<sup>k</sup> That is, whē the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they shoulde faint.

13 Upon the land of my people shall growe thornes [and] briers: yea, vpon all the houses of ioye in the citie of reioycing,

<sup>l</sup> The fildes which is nowe fruitfull, shall be but as a baren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christs time: for then they that were before as the baren wilderness, being regenerate, shall be fruitfull, and they that had some beginning of godlines, shall bring forth fruites in such abundance, that their former life shall seeme but as a wilderness, where no fruites were.

14 Because the palace shall be forsaken, [and] the<sup>j</sup> noyse of the citie shall be left: the towre & fortresse shall be denues for euer, [and] the delite of wilde asses, [and] a pasture for flockes,

15 Until the<sup>k</sup> Spirit be powred vpon vs from aboue, and the wilderness become a fruitfull field, and the<sup>l</sup> plenteous fildes be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull fildes.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the

tabernacle of peace & in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the<sup>m</sup> citie shall be set in the lowe place.

20 Blessed are ye<sup>n</sup> that solue vpon all waters, and<sup>o</sup> drine [thither] the feete of the ore and the asse.

<sup>n</sup> That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made drie for your vles. <sup>o</sup> The fieldes shall be so ranke, that they shall sende out their cattell to eate by the first croppe, which abundance shall be signes of Gods fauour and loue towards them.

# CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.



**V**o thee that<sup>a</sup> spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: When thou shalt<sup>b</sup> cease to spoyle, thou shalt be spoyled: When thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

<sup>a</sup> Meaning the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Saneherib, but not onely.

2 <sup>d</sup> O Lord, haue mercie vpon vs, we haue waited for thee: be thou, [which] wast<sup>c</sup> their arme in the morning, our helpe also in time of trouble.

<sup>b</sup> When thine appointed time shall come that God shall take away thy power: and y which thou hast waggfully gotten, shall be giuen to others, as Amos. 5. 11.

3 At the noyse of the tumult, the<sup>f</sup> people fled: at thine<sup>s</sup> exalting the nations were scattered.

<sup>c</sup> The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes, and Persians shall doe the same to the Caldeans.

4 And your spoyle shall be gathered [like] the gathering of<sup>h</sup> caterpillers: and he shall go against him like the leaping of grasshoppers.

<sup>d</sup> He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

5 The Lorde is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

6 And there shall be stabilitie of<sup>k</sup> thy times, strength, saluation, wisdom and knowledge: [for] the feare of the Lorde shall be his treasure.

<sup>e</sup> Which helped our fathers so soone as they called vpon thee.

7 Beholde, <sup>l</sup> their messengers shall crie without, and the<sup>m</sup> ambassadours of peace shall weepe bitterly.

<sup>f</sup> That is, the Assyrians fled before the arme of the Caldeans, or the Caldeans for feare of the Medes and Persians.

8 The<sup>n</sup> paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, & he wen downe: <sup>o</sup> Sharon is like a wilderness, and Bashan is shaken and Carmel.

<sup>g</sup> When thou, O Lorde, diddest lift by thine arme to punish thine enemies. <sup>h</sup> He that as Caterpillers destroyed with your number the whole worlde, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed. <sup>i</sup> Meaning the Medes and Persians against the Caldeans. <sup>k</sup> That is, in the dayes of Hezekiah. <sup>l</sup> Sent from Saneherib. <sup>m</sup> Whome they of Ierusalem sent to intercede of peace. <sup>n</sup> These are the wordes of the Ambassadours, when they returne from Saneherib. <sup>o</sup> Which was a plentifull countrey, meaning, that Saneherib would destroy all.



p To helpe  
and deliuer  
my Church.

q This is spo-  
ken against the  
enemies, who  
thought all  
was their  
owne: but he  
sheweth that  
their enter-  
prize shall be  
in vaine, and  
that the fire,  
which they  
had kindled  
for others,  
should con-  
sume them.

r His venge-  
ance shall be so  
great, that all  
the world shall  
talke thereof.  
s Which doe  
not beleue the  
wordes of the  
Prophet & the  
assurance of  
their deliue-  
rance.

t Meaning,  
that God will  
be a sure de-  
fence to all  
them that liue  
according to  
his worde.

u They shall  
see Iezekiah  
deliuered from  
his enemies  
and restored to  
honor & glorie.  
x They shall be  
no more shut  
in as they  
were by Sa-  
neherib, but go  
where it plea-  
seth them.

y Before that  
this libertie  
cometh, thou  
shalt thinke  
that thou art  
in great dan-  
ger: for the e-  
nemie shall so  
sharply assaile  
you, that one  
shall crye,  
Where is the  
clarke that  
writeth the  
names of them  
that are tar-  
ep? another,  
Where is the  
receiuer? ano-  
ther shall crie  
for him that  
baleweth the  
riche houses,  
but God will  
deliuer you  
from this feare.

z Let vs be content with this small riuer of Shiloah, & not de-  
fire the great streames & riuers, whereby the enemies may bring in shippes & de-  
stroy vs. a He derideth the Assyrians & enemies of the Church, declaring their  
destruction as they that perill by shipwrack. b He comforteth the Church, and  
sheweth that they shall be enriched with all benefices both of body and soule.

10 Now wil I arise, saith the Lord: now we will I be exalted, now we will I lift  
bp my selfe.

11 We shall contemne chaffe, [&] bring  
forth stubble: the fire of your breath shall  
deuoure you.

12 And the people shall be [as] the bur-  
ning of lime: [and as] the thornes cut bp,  
shall they be burnt in the fire.

13 Heare, ye that are farre off, what  
I haue done, & ye that are neere, knowe  
my power.

14 The sinners in Zion are afraid: a  
feare is come vpon the hypocrites: who  
among vs shall dwell with the deuou-  
ring fire: who among vs shall dwell  
with the everlasting burnings?

15 He that walketh in iustice, & spea-  
keth righteous things, refusing gaine of  
oppression, shaking his hands from ta-  
king of giftes, stopping his eares from  
hearing of blood, and shutting his eyes  
from seeing euill,

16 He shall dwell on hie: his defence  
[shall be] the munitions of rockes: bread  
shall be giuen him, [and] his waters  
shall be sure.

17 Thine eyes shall see the King in  
his glorie: they shall beholde the land  
farre off.

18 Thine heart shall meditate feare,  
where is the scribe: where is the receiuer:  
where is he that counted the towres?

19 Thou shalt not see a fierce people, a  
people of a darke speech, that thou canst  
not perceiue, [&] of a stammering tongue  
that thou canst not vnderstand.

20 Look vpon Zion the citie of our  
solemn feasts: thine eyes shall see Jeru-  
salem a quiet habitation, a Tabernacle  
that can not be remoued: and the stakes  
thereof can neuer be take away, neither  
shall any of the cords thereof be broken.

21 For surely there the mightie Lord  
[will be] vnto vs, [as] a place of floods  
[and] broad riuers, whereby shall passe  
no shippe with oares, neither shall great  
shippe passe thereby.

22 For the Lord [is] our iudge, the  
Lord [is] our lawe giuer: the Lord [is]  
our King, he will saue vs.

23 Thy cordes are loosed: they could  
not well strengthen their mast, neither  
could they spread the saile: then shall the  
praye be deuided for a great spoyle:

[yea,] the lame shall take away the  
praye.

24 And none inhabitant shall say, I  
am sicke: the people that dwell therein,  
shall haue their iniquitie forgiven.

# CHAP. XXXIIII.

1 He sheweth that God punisheth the wicked for the loue that  
he beareth toward his Church.



Come neere, ye nations and  
heare, and hearken, ye peo-  
ple: let the earth heare and all  
that is therein, the world and  
all that proceedeth thereof.

2 For the indignation of the Lord [is]  
vpon all nations, & [his] wrath vpon all  
their armies: hee hath destroyed them  
[and] deliuered them to the slaughter.

3 And their flaine shall be cast out, and  
their sincke shall come bp out of their  
bodies, and the mountaines shall be mel-  
ted with their blood.

4 And all the hoste of heauen shall be  
dissolued, and the heauens shall be fol-  
den like a booke: and all their hostes  
shall fall as the leafe falleth from the  
vine, and as it falleth from the figtree.

5 For my sworde shall be drunken in  
the heauen: behold, it shall come downe  
vpon Edom, euen vpon the people of  
my curse to iudgement.

6 The sworde of the Lord is filled  
with blood: it is made fat with the fat  
[and] with the blood of the lambs and  
the goates, with the fat of the kidneis of  
the rammes: for the Lord hath a sacri-  
fice in Bozrah, and a great slaughter in  
the land of Edom.

7 And the unicornes shall come  
downe with them and the heiffers with  
the bulles, and their land shall be drum-  
ken with blood, and their dust made fat  
with fatnes.

8 For [it is] the day of the Lords ven-  
geance, [and] the yeere of recompence  
for the iudgement of Zion.

9 And the riuers thereof shall be tur-  
ned into pitch, and the dust thereof into  
brimstone, and the land thereof shall be  
burning pitch.

10 It shall not be quenched night nor  
day: the smoke thereof shall go bp euer-  
more: it shall be desolate from generation  
to generation: none shall passe through  
it for ener.

11 But the pelicane and the hedge-  
hog shall possesse it, and the great owle,  
and the rauen shall dwell in it, and hee  
shall stretch out vpon it the line of vani-  
tie, and the stones of emptines.

a He prophes-  
sieth of the de-  
struction of the  
Edomites and  
other nations  
which were  
enemies to the  
Church.

b God hath de-  
termined in his  
counsell, & hath  
giuen sentence  
for their de-  
struction.

c He speaketh  
this in respect  
of mans iudge-  
ment, who in  
great feare and  
horrible trou-  
bles thinketh  
that heauen &  
earth perishe.

d I haue de-  
termined in  
my secret coun-  
sell and in the  
heauens to de-  
stroy them, till  
my sworde be  
wearie with  
shedding blood.

e They had an  
opinion of ho-  
lines because  
they came of  
the Patriarke  
Izrah, but in  
effect were ac-  
cursed of God,  
& enemies vn-  
to his Church,  
as the Papists  
are.

f That is both  
of yong & olde,  
poore & rich of  
his enemies.

g That fa-  
mous citie shall  
be consumed  
as a sacrifice  
burnt to ashes.

h The mightie  
and rich shall be  
as well destroy-  
ed as the infe-  
riours.

i He alludeth  
to the destruc-  
tion of Sodom  
and Gomorah,  
Gen. 19. 24.

k Read Chap.  
13. 21. and  
Iezeph. 2. 14.

l In vaine shall  
any man goe  
about to build  
it againe.

kkk.ii.

12 The



m Meaning, there shall be neither order nor policie, nor state of common weale.

n Read Chap. 13, 21.

o Signifying, that Iudaea should be an horrible desolation and barren wilderness. p That is, in the Lawe where such curses are threatned against the wicked. q To wit, beastes and foules.

r That is, the mouth of the Lorde. s He hath giuen the beastes and foules Iudaea for an inheritance.

a He prophesieth of the full restoration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

b The Church which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautifull.

c He sheweth that the presence of God is the cause that y Church doeth bring forth fruite and flourish.

d He willetch all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is reuelled. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

12 <sup>m</sup> The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be [as] nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons and a court for ostriches.

14 There shall <sup>n</sup> meete also Zim and Jim, and the Satyre shall crie to his fellow, & the thricheowle shall rest there, & shall finde for her selfe a quiet dwelling.

15 There <sup>o</sup> shall the owle make her nest, and lay, and hatch, & gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the <sup>p</sup> booke of the Lorde, and reade: none of these shall faile, none shall want her make: for <sup>r</sup> his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the <sup>s</sup> lot for them, and his hand hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

#### CHAP. XXXV.

1 The great ioye of them that beleue in Christ. 3 Their office which preach the Gospel. 8 The fruites that followe thereof.

**T**he <sup>a</sup> desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly & shall greatly reioyce also and ioye: the glorie of Lebanon shall be giuen vnto it: the beautie of <sup>b</sup> Carmel, and of Sharon, they shall see the glorie of the Lorde, [and] the excellencie of our God.

3 <sup>d</sup> Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde, your God cometh with <sup>e</sup> vengeance: [euen] God with a recompence, he will come and saue you.

5 Then shall the eyes of the <sup>f</sup> blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, & the dumme mans tongue shall sing: for in the <sup>g</sup> wilderness shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay: [shall be] a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called <sup>h</sup> holy: the polluted shall not passe by it: for <sup>i</sup> he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be <sup>k</sup> no lyon, nor nor: some beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the <sup>l</sup> redeemed of the Lorde shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnes, and sorrowe and mourning shall flee away.

#### CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Jerusalem. 15 His blasphemies against God.

**N**ow <sup>a</sup> in the <sup>b</sup> fourteenth yere of King Hezekiah, Saneherib king of Asshur came vpon against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Jerusalem vnto King Hezekiah, with a great hoste, and he stood by the conduite of the vpper poole in <sup>y</sup> path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the <sup>c</sup> steward of the house, and Shebna <sup>d</sup> the chanceler, and Ioah the sonne of Asaph the recorder.

4 And <sup>e</sup> Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, what confidence is this, wherein thou trustest:

5 I say, <sup>f</sup> Surely [I haue] eloquence, [but] counsell and strength [are] for the warre: on whom then doest thou trust, that thou rebellest against me:

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will go into his hand, and pearce it: so [is] <sup>g</sup> Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, We trust in the Lorde our God, Is not that he, whose hie places and whose altars

such a weightie matter. <sup>c</sup> Saneheribs chiefe captaine. <sup>f</sup> He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lorde. <sup>g</sup> Satan laboured to pull the godly king from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them: to percelve himselfe to the Assyrians, and so not to hope for any helpe of God.

Hezekiah

h It shall be for the Saines of God and not for the wicked. i God shall lead and guide them, alluding to the bringing forth of Egypt. k As he threatned to the wicked to be destroyed hereby. Chap. 30. 6. l Whom the Lord shall deliuer from the captiuitie of Babylon.

a This historie is rehearsed, because it is as a seale & confirmation of the doctrine afore, both for y threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance. b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

c For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 20.

d This declareth that there were few godly to be found in the Kings house, when he was giuen to send this wicked man in



Hezekiah tooke downe, and said to Judah and to Jerusalem, Be shall worship before this altar:

8 Now therefore give hostages to my lord the king of Asshur, and I will give thee two thousand horses, if thou be able on thy part to set riders vpon them.

Or, turne backe.  
h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.  
i Thus the wicked to deceiue vs, will pretende the Name of the Lord: but we must trie the spirits, whether they be of God or no.  
k They were afraine, least by his wordes he should haue stirred the people against the King, and also pretended to growe to some appointment with him.  
l Ebr. the water of their feete.

9 For how canst thou despise any captaine of the least of my lords seruants: and put thy trust on Egypt for charets and for horsemen?

10 And am I now come by without the Lord to this land to destroy it: The Lord said vnto me, Go by against this land and destroy it.

11 Then said Eliakim, and Shebna & Joah vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

12 Then saide Rabshakeh, Hath my master sent me to thy master, and to thee to speake these wordes, and not to the men that sit on the wall: that they may eate their owne dounge, and drinke their owne pissle with you?

13 So Rabshakeh stood, and cryed with a loude voyce in the Jewes language, and said, Heare the wordes of the great King, of the king of Asshur.

14 Thus saith the king, Let not Hezekiah deceiue you: for hee shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, [even] a land of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hande of the King of Asshur?

19 Where is the god of Hamath, and of Arpad: where is the god of Sepharuaim: or howe haue they deliuered

Samaria out of mine hand:

20 Who is hee among all the gods of these landes, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Jerusalem out of mine hand:

21 Then they kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, and Shebna the chancellor, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

#### CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promisseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel, 38 And he himselfe of his owne sonnes.

And when the king Hezekiah heard it, he rent his clothes, and put on sackcloth & came into the house of the Lord.

2 And he sent Eliakim the stewarde of the house, and Shebna the chancellor, with the Elders of the Priestes, clothed in sackcloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lorde thy God hath heard wordes of Rabshakeh, whom the king of Asshur his master hath sent to raille on the living God, and to reproch him with wordes which the Lorde thy God hath heard, then lift thou by thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraine of the wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Beholde, I will sende a blast vpon him, and he shall heare a noyse, and re- turne to his owne land, and I will cause him to fall by the sworde in his owne lande.

8 So Rabshakeh returned, and founde the King of Asshur fighting against Libnah: for he had heard that

n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

2. King. 19. 1.

a In signe of grieve and repentance.

b To haue

comfort of him by the word of God, that his faith might be confirmed and

so his prayer be more earnest: teaching hereby that in all dangers these two are

the only remedies, to seeke vnto God and his ministers.

c We are in as great sorow as a woman that trauaileth of childe, and cannot be deliuered.

d That is, will declare by effect that he hath heard it:

for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or

heareth not the cause.

e Declaring, that the ministers office doth not onely stand in comforting by the word, but also

in praying for the people.

f Of the Egyptians, and

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.



he was departed from Lachish.

9 Hee heard also men say of Tirhakah, king of Ethiopia, [Beholde,] he is come out to fight against thee: and when he heard it, he sent [other] messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, saying, Let not thy God deceive thee, in whome thou trustest, saying, Jerusalem shall not be given into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered:

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed: [as] <sup>i</sup> Gozan, and <sup>k</sup> Haran, and Rezech, and the childre of Eden, which were at Telassar:

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah:

14 [So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which <sup>i</sup> dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lorde, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Saneherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that <sup>p</sup> kings of Asshur haue destroyed all landes, and <sup>m</sup> their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans handes, [euen] wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that <sup>n</sup> all the kingdomes of the earth may know, that thou onely art the Lord.

21 [Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him, O virgine, daughter of Zion, he hath despised thee,

[and] laughed thee to scorne: O daughter of Jerusalem, hee hath shaken his head at thee.

23 Whome hast thou rayled on and blasphemed: and against whome hast thou exalted [thy] voyce, and lifted vp thine eyes on him: [euen] against the <sup>p</sup> holie one of Israel.

24 By thy seruants hast thou railled on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie ceders thereof, [and] the faire firre trees therof, and I wil go vp to the heights of his top [and] to the forest of his fruitfull places.

25 I haue digged <sup>q</sup> and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, <sup>r</sup> and haue formed it long ago: and should I now bring it, that it should be destroyed, [and layed] on ruinous heapes, [as] cities defended:

27 Whose inhabitants <sup>t</sup> haue small power, [and] are afraid and confounded: they are like the grasse of the fiede and greene herbe, [or] grasse on the house tops, or come blasted afore it be growen.

28 But I knowe thy dwelling, and thy going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine <sup>u</sup> hooke in thy nostrils, & my bridle in thy lippes, and wil bring thee backe againe the same way thou <sup>x</sup> camest.

30 And this shalbe a <sup>y</sup> signe vnto thee, [O Hezekiah,] Thou shalt eat this yere such as groweth of it selfe: and the <sup>z</sup> second yere, such things as grow without sowing: and in the thirde yere, so we ye and reape, and plant vineyardes, and eate the fruite thereof.

31 And <sup>a</sup> the remnant that is escaped of the house of Judah, shall againe take roote downewarde and beare fruite vnto ward.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lorde of hostes shall do this.

guide him. <sup>x</sup> Thou shalt lose thy labour. <sup>y</sup> God giueth signes after two sortes: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is. <sup>z</sup> He promisseth that for two yeres the ground of it selfe should feede them. <sup>a</sup> They whom God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.

33 There:

<sup>h</sup> Thus God would haue him to utter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiver: some gather hereby that Shebna had disclosed vnto Saneherib the answer that Isaiah sent to the king.

<sup>i</sup> Which was a citie of the Medes.

<sup>k</sup> Called also Charre, a citie in Mesopotamia, whence Abraham came after his fathers death.

<sup>l</sup> He groundeth his prayer on Gods promises, who promised to heare them from betweene the Cherubims.

<sup>m</sup> Meaning, of the ten tribes.

<sup>n</sup> He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

<sup>o</sup> Whom God had chosen to himselfe, as a chaste virgin, and ouer whom he had care to preserve her from the lustres of the tyrant, as a father would haue ouer his daughter.

<sup>p</sup> Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarrell his Church onely maintaineth. <sup>q</sup> He boasteth of his policie, in that that he can finde means to nourish his armie: and of his power, in that that his armie is so great that it is able to drye vp whole riuers, and to destroy the waters, which the Jewes had closed in.

<sup>r</sup> Signifying, that God made not his Church to destroy it, but to preserve it, and therefore he saith that he formed it of olde, euen in his eternall counsell, which can not be changed.

<sup>t</sup> Ebr. are short in hand.

<sup>u</sup> He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer because God is the maintainer thereof.

<sup>v</sup> Meaning, his counsels and enterprises.

<sup>w</sup> Because Saneherib shewed himselfe, as a devouring fische and furious beast, he bleth these similitudes, to teach howe he will take him and



33 Therefore thus saith the Lorde, concerning the king of Asshur, he shall not enter into this citie, nor shooe an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

b For my promes sake made to David.

2. King. 19. 35.

2. chro. 32. 21.

robit. 1. 18.

ecclus. 48. 22.

1. mac. 7. 41.

2. mac. 8. 19.

c Which was the chiefest citie of the Assyrians.

Tobit. 1. 21.

|| Or, Armenia.

d Who was also called

Sardanapalus, in whose

dapesten peres

after Saneherib

death the Caldeas over-

came the Assy-

rians by Sene-

rodach their

king.

35 For I will defend this citie to save it, for mine owne sake, & for my servant Dauids sake.

36 ¶ Then the Angel of the Lorde went out, and smote in the campe of Asshur an hundred, fourscore, and five thousande: so when they arose early in the morning, beholde, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at Ninueh.

38 And as he was in the temple worshipping of Nisroch his God, Adramelech and Sharezer his sonnes slew him with the sword, and they escaped into the land of Ararat: and Esarhaddon his sonne reigned in his steade.

#### CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and hureth fiftene peres after. 10 He giueth thanks for his benefite.

**A**Bout that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now howe I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lorde God of David thy father, I haue heard thy prayer, [and] seene thy teares: behold, I wil adde vnto thy dayes fiftene peres.

6 And I will deliuer thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And this signe shalt thou haue of

should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Panasseh was not borne: and when he reigned, we see what a tyrant he was. c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renewed their armie to reuenge their former discomfite. d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. and 2. King. 20. 8: whereunto hee was moued by the singular motion of Gods spirite,

the Lord, that the Lord will doe this thing, that he hath spoken,

8 Beholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahas by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickenes.

10 I saide in the cutting off of my dayes, I shall goe to the gates of the graue: I am deprived of the residue of my peres.

11 I saide, I shall not see the Lord, [euen] the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me, like a shepherds tent: I haue cut off like a weauer my life: he will cut me off from the height: from day to night, thou wilt make an ende of me.

13 I reckoned to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an ende of me.

14 Like a crane [or] a swallow, so did I chatter: I did mourne as a dove: mine eyes were lift vp on high: O Lord, it hath oppressed me, comfort me.

15 What shall I say: for he hath said it to mee, and he hath done it: I shall walke weakely all my peres in the bitterness of my soule.

16 O Lord, [to them] that ouerliue them, and to all [that are] in them, the life of my spirite [shalbe knownen,] that thou causedst me to sleepe and hast giuen life to me.

17 Beholde, for felicitie I had bitter grieve, but it was thy pleasure [to deliuer] my soule from the pit of corruption: for thou hast cast all my sinnes behinde thy backe.

18 For the graue can not confesse thee: death can not praise thee: they that goe downe into the pit, can not hope for thy trueth.

row and grieve both of bodie and minde. o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him. p I shall haue no release, but continuall sorowes whiles I liue. q They that shall ouerliue the men that are nowe aliue, and all they that are in these peres shall accomplish this benefite. r That after that thou hadst condemned me to death, thou restoredst me to life. s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had grieve vpon grieve. t Hee esteemech more the remission of his sinnes, and Gods fauour then a thousand liues. u Forasmuch as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vniworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth that do regard it, as Psal. 6. 5. and 115. 17.

¶ k k. iiii.

19 [But

e Reade 2.

King. 20. 10.

f He left this

song of his la-

mentation and

thanksgiving

to all posterite,

as a monumēt

of his owne in-

firmitie and

thankfull heart

for Gods be-

nefit, as Da-

uid did, Psal.

51.

g At what

time it was

told me, that

I should die.

h I shall no

more praise the

Lord here in

his Temple a-

mong the faith-

full: thus God

suffereth his

dearest chil-

dren to want

his consolation

for a time, that

his grace after-

warde may the

more appeare

when they feele

their owne

weakenes.

i By my sinne

I haue prom-

ised God to

take my life

from me.

k That is, in

one day, or

shortly.

l Ouer night

I thought that

I should liue

till morning,

but my pangs

in y night per-

swaded me the

contrarie: he

sheweth the

horror that

the faithfull

haue when they

apprehende

Gods iudge-

ment against

their sinne.

m I was so

oppressed with

sorowe, that I

was not able

to utter my

wordes, but

onely to grone

and sigh.

n To wit, so-



## C H A P. XL.

19 **[But]** the living, the living, he shall confesse thee, as I **[do]** this day: the father to the <sup>x</sup> children shall declare thy truth.

<sup>x</sup> All posteritie shall acknowledge, and the fathers according to their due tie towards their children shall instruct them in thy graces, and mercies towards me, y He sheweth what is the use of the Congregation and Church: to wit, to give the Lord thanks for his benefites. z Reade 2. King. 20. 7. a As verse 7.

20 The Lord **[was readie]** to saue me: therefore we will sing my song, all the dayes of <sup>y</sup> our life in the house of the Lord.

21 Then said Isaiah, Take a lumpe of drie figs and <sup>z</sup> lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah <sup>a</sup> had saide, what is the signe, that I shall go vp into the house of the Lord?

## C H A P. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

**A** <sup>a</sup> the same time, <sup>a</sup> Merodach Baladan, the sonne of Baladan, king of Babel, sent <sup>b</sup> letters, and a present to Hezekiah: for hee had heard that hee had bene sicke, and was recovered.

2 And Hezekiah was <sup>c</sup> glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, nor in all his kingdom that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayde vnto him, what said these men: and from whence came they to thee? And Hezekiah saide, They are come from a farre countrey vnto me, from Babel.

4 Then saide he, what haue <sup>d</sup> they seene in thine house? And Hezekiah answered, All <sup>e</sup> is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, heare the word of the Lord of hostes,

6 Beholde, the dayes come that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall be <sup>e</sup> caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, **[and]** which thou shalt beget, shall they take away, & they shall be <sup>f</sup> eunuches in the palace of the king of Babel.

8 <sup>g</sup> Then saide Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he saide, Yet let there be peace, and truth in my dayes.

2 Remission of sinnes by Christ. 3 The coming of John Baptist. 18 The Prophet reproveth the idolaters and them that trust not in the Lord.



Comfort <sup>a</sup> ye, comfort ye my people, will your God say.

2 Speake comfortably to Jerusalem, & crie vnto her, that her <sup>b</sup> warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand <sup>c</sup> double for all her sinnes.

3 A <sup>d</sup> boyce crieth in the <sup>e</sup> wilderness, Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery <sup>g</sup> mountaine and hill shall be made lowe: and the crooked shall be streight, and the rough places plaine.

5 And the glorie of the Lord shall be reuelled, and all <sup>h</sup> flesh shall see it together: for the mouth of <sup>i</sup> the Lord hath spoken it.

6 A <sup>j</sup> boyce saide, Crie. And he said, what shall I crie: All flesh **[is]** grasse, and all the <sup>k</sup> grace thereof **[is]** as <sup>l</sup> floure of the fielde.

7 The grasse withereth, the floure fadeth, because the <sup>m</sup> Spirit of the Lord bloweth vpon it: surely the people **[is]** grasse.

8 The grasse withereth, the floure fadeth: but the <sup>n</sup> word of our God shall stand for euer.

9 **O** Zion, that bringest good tidings, get thee vp into the hie <sup>n</sup> mountaine: O Jerusalem, that bringest good tidings, lift vp thy boyce with strength: lift it vp, be not afraid: say vnto the cities of Judah, Beholde <sup>o</sup> your God.

10 Beholde, the Lord God will come with power, and <sup>p</sup> his arme shall rule for him: beholde, his reward **[is]** with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and carie them in his bosome, **[and]** shall guide them with <sup>q</sup> yong.

12 Who hath measured the waters in his <sup>r</sup> fist: and counted heauen with the span, and comprehended the dust of the

der this deliuerance, shall be remoued. <sup>h</sup> This miracle shall be so great, that it shall be known through all the worlde. <sup>i</sup> The boyce of God, which spake to the Prophet Isaiah. <sup>k</sup> Meaning, all mans wisdom & natural powers, Jam. 1. 10. 1. pet. 1. 24. <sup>l</sup> The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselves. <sup>m</sup> Though considering the frailtie of mans nature many of the Jewes shoulde perish and so not be partakers of this deliuerance, yet Gods promes shoulde be fulfilled, & they that remained, shoulde seele the fruit thereof. <sup>n</sup> To publish this benefite through all the worlde. <sup>o</sup> He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence. <sup>p</sup> His power shall be sufficient without helpe of any other, & shall haue all meanes in himselfe to bring his will to passe. <sup>q</sup> He shall shew his care and fauour ouer them that are weake, and tender. <sup>r</sup> Declaring that as God only hath all power, so doeth he vse the same for the defence and maintenance of his Church.

earth

<sup>a</sup> This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth <sup>y</sup> true ministers of God that they were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of bodie and soule.

<sup>b</sup> The time of her affliction.

<sup>c</sup> Meaning, sufficient, as chap. 61. 7. and ful correctio, or double grace, where as she deserved double punishment.

<sup>d</sup> To wit, of the Prophets.

<sup>e</sup> That is, in Babylon, and other places where they were kept in captiuitie, and miserie.

<sup>f</sup> Meaning,

Cyrus & Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Jerusalem: and this was fully accomplished, when John the Baptist brought ty-

dings of Iesus Christes coming, who was the true deliuerer of his Church from sinne and Satan. Mat. 3. 3.

<sup>g</sup> Whatsoeuer may let or hinder

sinne and Satan. Mat. 3. 3.

<sup>h</sup> This miracle shall be so great, that it shall be known through all the worlde.

<sup>i</sup> The boyce of God, which spake to the Prophet Isaiah.

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<sup>n</sup> To publish this benefite through all the worlde.

<sup>o</sup> He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.

<sup>p</sup> His power shall be sufficient without helpe of any other, & shall haue all meanes in himselfe to bring his will to passe.

<sup>q</sup> He shall shew his care and fauour ouer them that are weake, and tender.

<sup>r</sup> Declaring that as God only hath all power, so doeth he vse the same for the defence and maintenance of his Church.

2. King. 20. 12.

<sup>a</sup> This was the first king of Babylon, which ouer-came the Assyrians in the tenth yere of his reigne.

<sup>b</sup> Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them whome God fauoured, and haue their helpe, if occasion serued.

<sup>c</sup> Reade, 2. King. 20. 17. and 2. chro. 32.

25. 31.

<sup>d</sup> He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

<sup>e</sup> By the grievousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.

<sup>f</sup> That is, officers and seruants.

<sup>g</sup> Reade, 2. King. 20. 19.



earth in a measure: and weighed the mountaines in a weight, and the hills in a balance:

<sup>f</sup> He sheweth Gods infinite wisdom for the same end and purpose.

13 Who hath instructed the Spirite of the Lord: or [was] <sup>f</sup> his counseler [or] taught him:

14 Of whom tooke he counsell, and [who] instructed him and taught him in the way of iudgement: or taught him knowledge, and shewed vnto him the way of vnderstanding:

15 Beholde, the nations [are] as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the ples as a litle dust.

16 And Lebanon [is] not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

<sup>e</sup> He speaketh all this to the intent that they shoulde neither feare man, nor put their trust in any, save onely in God.

17 All nations before him [are] as <sup>e</sup> nothing, and they are counted to him, lesse then nothing, and vanitie.

<sup>u</sup> Hereby he armeth them against the idolatrie, where-with they shoulde be tempted in Babylon.

18 To whom then <sup>u</sup> wil ye liken God: or what similitude will ye set by vnto him:

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith [maketh] siluer plates.

<sup>x</sup> He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will be fraude themselves to serue their idoles.

20 Doeth not <sup>x</sup> the poore chuse out a tree that will not rot, for an oblation: he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

<sup>y</sup> Haue ye not the worde of God, which plainely condemneth idolatrie?

21 Knowe ye nothing: haue ye not heard: it hath it not bene told you from the beginning: haue ye not vnderstand it by the <sup>z</sup> foundation of the earth:

<sup>z</sup> Can you not learne by the visible creatures whom God hath made to serue your vse, that you shoulde not serue them nor worship them?

22 He sitteth vpon <sup>y</sup> circle of the earth, and the inhabitants thereof [are] as grasshoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 He bringeth the princes to nothing, [and] maketh the iudges of the earth, as vanitie,

<sup>a</sup> So that his power appeareth in euery place where-soeuer we turne our eyes.

24 As though they were not planted, as though they were not sownen, as though their stocke tooke no roote in the earth: for he did euen <sup>a</sup> blow vpon them, and they withered, and the whirlewind will take them away as stubble.

<sup>b</sup> Who hath set in order the infinite number of the starres.

25 To whom nowe will ye liken me, that I should be like [him,] saith the holy one:

26 Lift by your eyes on hie, and behold who hath created these things, and bringeth <sup>b</sup> out their armies by number, and calleth them all by names: by the greatnes of [his] power and mightie strength nothing faileth.

27 Why sayest thou, O Iacob, and speakest O Israel, <sup>c</sup> My way is hid from the Lorde, and my iudgement is passed ouer of my God:

<sup>c</sup> He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

28 Knowest thou not: [or] hast thou not heard, that the everlasting God, the Lord hath created the <sup>d</sup> ends of <sup>e</sup> earth: he neither fainteth, nor is weary: there [is] no searching of his <sup>e</sup> vnderstanding.

<sup>d</sup> And therefore all power is in his had to deliuer whē his time cometh.

29 [But] he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.

<sup>e</sup> Shewing <sup>f</sup> man must patiently abide, & not curiously seeke out the cause of Gods delay in our afflictions.

30 <sup>f</sup> Euen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

<sup>f</sup> They that trust in their owne vertue, and do not acknowledge that all cometh of God,

31 But they that waite vpon <sup>f</sup> Lorde, shall renue [their] strength: they shall lift by the wings as the eagles: they shall runne, and not be wearie, and they shall walke and not faint.

#### CHAP. XLI.

<sup>2</sup> Gods mercie in chusing his people. <sup>6</sup> Their idolatrie. <sup>27</sup> Deliueraunce promised to Zion.

**K**epe <sup>a</sup> silence before me, O ylands, and let the people <sup>b</sup> re-  
nue [their] strength: let them come neere, & let the speake: let vs come together into iudgement.

<sup>a</sup> God, as though hee pleaded his cause with all nations, requieth silence that he may be heard in his right.

2 Who raised by <sup>c</sup> iustice from <sup>e</sup> East, [and] called him to his foote: [and] gaue the nations before him, and subdued the Kings: hee gaue them as dust to his sworde, [and] as scattered stubble vnto his bowe.

<sup>b</sup> That is, gather all their power and supports.

3 He pursued them, and passed safely by the way that he had not gone with his feete.

<sup>c</sup> Who called Abraham (who was the father of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to go to & fro at his commandment, and placed him in the lande of Canaan?

4 Who hath wrought and done it: he that calleth the <sup>d</sup> generations from the beginning. I the Lord [am] the <sup>e</sup> first, and with the last I am the same.

<sup>d</sup> Who hath created man & maintained his succession.

5 The ples saue it, and did <sup>f</sup> feare, [and] the endes of the earth were abashed, drew neere, and <sup>g</sup> came.

<sup>e</sup> Though the worlde set by neuer so many gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and shall be for euer.

6 Euery man helped his neighbour and said to his brother, <sup>h</sup> Be strong.

<sup>f</sup> Considering mine excellent workes among my people,

7 So the workeman comforted the founder, [and] hee that smote with the hammer, him that smote by course, saying, It is readie for the soldering, and he fastened it with nailles that it should not be moued.

8 [But] thou, Israel, art my <sup>i</sup> seruāt, [and] thou Iacob, whom I haue chosen, the seede of Abraham my friend.

<sup>g</sup> They assembled themselves, & conspired against me to maintaine their idolatrie.

9 For I haue taken thee from <sup>j</sup> ends of the earth, and called thee before the

<sup>h</sup> He noteth the obstinacie of <sup>i</sup> idolaters to maintaine their superstitions. <sup>i</sup> And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

chiefe



chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

<sup>k</sup> That is, by the force of my promises, in the performance whereof I will shewe my selfe faithful & iust.

<sup>l</sup> Because they shalbe destroyed.

<sup>m</sup> Thus he calleth them because they were contemned of all the worlde, & that they considering their owne poore estate, should seeke vnto him for helpe.

<sup>n</sup> I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.

<sup>o</sup> That is, they that shalbe afflicted in the captiuitie of Babylon.

<sup>p</sup> God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to the hereby that they shall lacke nothing by the way, when they returne from Babilon.

<sup>q</sup> That is, hath appointed, and determined y<sup>e</sup> it shall come so to passe.

<sup>r</sup> He biddeth y<sup>e</sup> idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

<sup>s</sup> He biddeth y<sup>e</sup> idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

<sup>t</sup> He biddeth y<sup>e</sup> idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

<sup>u</sup> He biddeth y<sup>e</sup> idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

<sup>v</sup> He biddeth y<sup>e</sup> idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

<sup>w</sup> He biddeth y<sup>e</sup> idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

<sup>10</sup> Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the<sup>k</sup> right hand of my iustice.

<sup>11</sup> Behold, all they that prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, and they that strue with thee, shall perish.

<sup>12</sup> Thou shalt seeke them and shalt not<sup>l</sup> finde them: [to wit,] the men of thy strife, [for] they shalbe as nothing, and the men that warre against thee, as a thing of nought.

<sup>13</sup> For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

<sup>14</sup> Feare not, thou<sup>m</sup> worne, Iacob, [and] ye men of Israel: I will helpe thee, saith the Lorde and thy redeemer the holy one of Israel.

<sup>15</sup> Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh y<sup>n</sup> mountaines, and bring them to powder, & shalt make the hilles as chaffe.

<sup>16</sup> Thou shalt fanne them, and the winde shall carie them away, and the whirlewinde shall scatter them: & thou shalt reioyce in the Lorde, [and] shalt glory in the holy one of Israel.

<sup>17</sup> [When] <sup>o</sup> the poore and the needie seeke water, and there [is] none [their tongue faileth for thirst: I the Lorde will heare them: I the God of Israel will not forsake them]

<sup>18</sup> I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I will make the wilderness as a poole of water, and the waste land as springs of water.

<sup>19</sup> I will set in the wilderness the cedar, the shittah tree, and the mirre tree, and the pine tree, [and] I will set in the wilderness y<sup>e</sup> firre tree, the elme and the bore tree together.

<sup>20</sup> Therefore let them see and know, and let them consider and vnderstand together that y<sup>e</sup> hand of the Lorde hath done this, and the holy one of Israel hath created it.

<sup>21</sup> Stand to your cause, saith y<sup>e</sup> Lord: bring forth your strong reasons, saith the King of Iacob.

<sup>22</sup> Let them bring them forth, and let them tell vs what shall come: let them

shewe the former things what they be, that we may consider them, and knowe the latter ende of them: either declare vs things for to come.

<sup>23</sup> Shewe the things that are to come hereafter, that we may knowe that you are gods: yea, do good or do euil, that we may declare it, and behold it together.

<sup>24</sup> Beholde, ye are of no value, and your making is of naught: [man] hath chosen an abomination by them.

<sup>25</sup> [I] haue raised vp<sup>r</sup> from y<sup>e</sup> North, and he shall come: from the East sunne shall<sup>u</sup> he call vpon my Name, and shall come vpon<sup>x</sup> princes as vpon claye, and as the potter treadeth mire vnder the foote.

<sup>26</sup> Who hath declared from the beginning, that we may knowe: or before time, that we may say, He is righteous: Surely there is none y<sup>e</sup> sheweth: surely there is none y<sup>e</sup> declareth: surely there is none that heareth y<sup>e</sup> your wordes.

<sup>27</sup> [I am] the first, [that saith] to Zion, Behold, beholde<sup>z</sup> them: and I will giue to Jerusalem<sup>a</sup> one that shall bring good tydings.

<sup>28</sup> But when<sup>b</sup> I behelde, there was none, and when I inquired of them, there [was] no counselour, and when I demaunded of them, they answered not a worde.

<sup>29</sup> Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

<sup>b</sup> When I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore hee concludeth that all are wicked that trust in such vanitie.

#### CHAP. XLII.

<sup>1</sup> The obedience and humilitie of Christ. <sup>6</sup> Why he was sent into the world. <sup>11</sup> The vocation of the Gentiles.

**B**eholde, my seruant: <sup>b</sup> I will stay vpon him: mine elect, [in whom] my soule<sup>c</sup> delighteth: I haue put my Spirit vpon him: he shall bring forth<sup>d</sup> iudgement to the Gentiles.

<sup>2</sup> He shall not<sup>e</sup> crie, nor lift vp, nor cause his voyce to be heard in the streete.

<sup>3</sup> A<sup>f</sup> bruised reede shall he not breake, and y<sup>e</sup> smoking flax shall he not quench: he shall bring forth iudgement in<sup>h</sup> truth.

promises are made and ratified. <sup>b</sup> For I haue committed all my power to him, as to a most faithful steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirit. <sup>c</sup> He onely is acceptable vnto me and they that come vnto me by him: for there is no other meane of reconciliation. <sup>d</sup> That is, he shall declare himselfe gouernour ouer the Gentiles, and call them by his word, & rule them by his Spirit. <sup>e</sup> His comming shall not be with pompe and noyse, as earthly princes. <sup>f</sup> He will not hurt the weake and feeble, but support and comfort them. <sup>g</sup> Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter. <sup>h</sup> Although he fauour the weake, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

<sup>So</sup> y<sup>e</sup> a man cannot make an idole, but he must do that which God detesteth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lordes.

<sup>Meaning,</sup> the Chaldeaes. <sup>u</sup> That is, Cyrus, who shall do all thing in my Name, and by my direction: where- by he meaneth that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

<sup>x</sup> Both of the Chaldeaes and others. <sup>y</sup> Meaning, that none of the Gentiles gods can worke any of these things. <sup>z</sup> That is, the Israelites, which returne from the captiuitie.

<sup>a</sup> To wit, a continuall succession of Prophets and ministers.

<sup>b</sup> That is, the Israelites, which returne from the captiuitie.

<sup>c</sup> To wit, a continuall succession of Prophets and ministers.

<sup>d</sup> To wit, a continuall succession of Prophets and ministers.

<sup>e</sup> That is, the Israelites, which returne from the captiuitie.

<sup>f</sup> To wit, a continuall succession of Prophets and ministers.

<sup>g</sup> Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

<sup>h</sup> Although he fauour the weake, yet will hee not spare the wicked, but will iudge them according to truth and equitie.



i Till he haue  
set all things  
in good order,  
k The Gen-  
tiles shalbe de-  
sireous to re-  
ceiue his doc-  
trine.

l Meaning,  
vnto a lawfull  
and iust voca-  
tion,  
m To assist &  
guide thee.  
n As him, by  
whom the pro-  
mise, made to  
all nations in  
Abraham, shal-  
be fulfilled.

o I will not  
suffer my glo-  
rie to be dimi-  
nished: which  
I should do, if  
I were not  
faithful in per-  
forming the  
same, and the  
idolaters  
thereby would  
extoll their  
idoles aboue  
me.

p As in time  
past I haue  
bene true in  
my promises,  
so will I be in  
time to come.  
q Meaning,  
the Arabians  
vnder whom  
he comprehen-  
deth all the  
people of the  
East.

r He sheweth  
the zeale of the  
Lord, and his  
power in the  
conseruation  
of his Church.  
s I will haste  
to execute my  
vengeance,  
which I haue  
so long defer-  
red, as a wo-  
man that de-  
sireth to be de-  
liuered when  
she is in tra-  
uaille.

t That is, my  
poore people,  
which are in  
perplexitie  
and care.

4 He shal not faile nor be discouraged  
till he haue <sup>i</sup> set iudgement in the earth:  
and the <sup>k</sup> yles shall waite for his lawe.

5 Thus saith God the Lord (he that  
created the heauens and spread them a-  
broad: he that stretched forth the earth,  
and the buddes thereof: he that giueth  
breathe vnto the people vpon it, and spi-  
rit to them that walke therein)

6 I <sup>l</sup> Lord haue called thee in <sup>m</sup> righ-  
teousnes, and will hold <sup>n</sup> thine hand, and  
I will keepe thee, and giue thee for a  
<sup>o</sup> covenant of the people, [and] for a light  
of the Gentiles,

7 That thou mayest open the eyes  
of the blind, [and] bring out <sup>p</sup> prisoners  
from the prison: and them that sit in  
darkenes, out of the prison house.

8 I am the Lord, this is my Name,  
and my <sup>q</sup> glorie will I not giue to ano-  
ther, neither my praise to graue images.

9 Behold, <sup>r</sup> former things are <sup>s</sup> come  
to passe, and newe things do I declare:  
before they come forth, I tell you of the.

10 Sing vnto the Lord a newe song,  
[and] his praise fro the end of the earth:  
ye that go downe to the sea, and all that  
is therein: the yles and the inhabitants  
thereof.

11 Let the wildernesses and the cities  
thereof lift vp [their voyce,] the townes  
that <sup>t</sup> Kedar dweth inhabite: let the in-  
habitants of the rockes sing: let them  
shoute from the top of the mountaines.

12 Let them giue glory vnto <sup>u</sup> Lord,  
and declare his praise in the ylands.

13 The Lorde shall go forth as a <sup>v</sup> gy-  
ant: he shall stirre vp [his] courage like  
a man of warre: he shall shoute & crie,  
[and] shall preuaile against his enemies.

14 I haue along time holden my peace:  
I haue bene still [and] refrained my selfe:  
[now] will I crie like a <sup>w</sup> trauailing wo-  
man: I will destroy & deuoure at once.

15 I will make waste mountaines,  
and hilles, and drie vp all their herbes,  
and I will make the floods ylands, and  
I will drie vp the pooles.

16 And I will bring the <sup>x</sup> blind by a  
way, that they knewe not, [and] leade  
them by paths that they haue not kno-  
wen: I will make darkenes light be-  
fore them, and crooked things streight.  
These things will I do vnto them, and  
not forsake them.

17 They shalbe turned backe: they  
shalbe greatly ashamed, that trust in  
grauen images, and say to the molten  
images, Be are our gods.

18 Heare, ye deafe: and ye blind, re-  
gard, that ye may see.

19 Who is blind but my <sup>y</sup> seruant: or  
deafe as my <sup>z</sup> messenger, that I sent:  
Who is blind as the <sup>a</sup> perfitte, and blind as  
the Lords seruant:

20 Seeing many things, but thou kee-  
pest them not: opening the eares, but  
he heareth not:

21 The Lord is willing for his righte-  
ousnes sake [that] he may magnifie the  
Lawe, and exalt it.

22 But this people is <sup>b</sup> robbed & spoy-  
led, and shalbe all snared in dungeons,  
and they shalbe hid in prison houses:  
they shalbe for a pray, and none shall de-  
liuer: a spoyle, & none shall say, <sup>c</sup> Restore.

23 Who among you shall hearken to  
this, [and] take heede, and heare for <sup>d</sup> af-  
terwards:

24 Who gaue Iacob for a spoyle,  
and Israel to the robbers: Did not the  
Lorde, because we haue sinned against  
him: for they would not walke in his  
wayes, neither be obedient vnto his  
Lawe.

25 Therefore he hath powred vpon  
him his fierce wrath, and the strength of  
battell: and it set him on fire rounde a-  
bout, and he knewe not, and it burned  
him vp, yet he considered not.

## CHAP. XLIII.

1 The Lord comforteth his people. He promisseth deliuerance  
to the Jewes. 11 There is no God but one alone.

**B**Ut nowe thus saith <sup>e</sup> Lord,  
that created thee, <sup>f</sup> Iaa-  
kob: and he that formed thee,  
<sup>g</sup> O Israel, <sup>h</sup> Feare not: for I  
haue redeemed thee: I haue called thee  
by thy name, thou art mine.

2 When thou passest through <sup>i</sup> wa-  
ters, I will be with thee, and through  
the floods, that they doe not ouerflowe  
thee. When thou walkest through the  
very fire, thou shalt not be burnt, nei-  
ther shall the flame kindle vpon thee.

3 For I am the Lorde thy God, the  
holy one of Israel, thy Saviour: I  
gaue <sup>j</sup> Egypt for thy ransome, Ethiopia,  
and Seba for thee.

4 Because thou wast precious in my  
sight, [and] thou wast honorable, and I  
loued thee, therefore will I giue <sup>k</sup> man  
for thee, and people for thy sake.

5 Feare not, for I am with thee: I  
will bring thy seede from the <sup>l</sup> East, and

them to suffer <sup>m</sup> affliction which thou shouldst haue done, & so were as the pay-  
ment of thy ransome, Chap. 37.9. <sup>n</sup> I will not spare any man rather then thou  
shouldst perish: for God more esteemeth one of his faithfull, then all <sup>o</sup> wicked  
in the world. <sup>p</sup> He prophesieth of their deliuerance from <sup>q</sup> captiuitie of Babilon,  
& so of <sup>r</sup> calling of <sup>s</sup> vniuersal Church, alluding to <sup>t</sup> which is writte, Deu. 32.3.

gather

u To wit, Is-  
rael, which  
should haue  
most light be-  
cause of my  
Lawe.  
x The Priest  
to whom my  
worde is com-  
mitted, which  
should not one-  
ly heare it him-  
selfe, but cause  
others to  
heare it.  
y As <sup>z</sup> Priests  
and Prophets  
that should be  
lightes to o-  
thers?  
z Because  
they will not  
acknowledge  
this benefite of  
the Lorde, who  
is ready to de-  
liuer them, he  
suffreth them  
to be spoyled  
of their ene-  
mies through  
their owne  
fault and in-  
credulitie.  
a There shalbe  
none to suc-  
cour them, or  
to will the ene-  
mie to restore  
that, which he  
hath spoyled.  
b Meaning,  
Gods wrath.

a After these  
threatnings he  
promisseth de-  
liuerance to  
his Church,  
because hee  
hath regene-  
rate them, ad-  
opted them, &  
called them.  
b When thou  
seest dangers  
and conspira-  
cies on all  
sides, remem-  
ber this bene-  
fite & the loue  
of thy God, &  
it shall encou-  
rage thee.

c By water  
and fire, hee  
meaneth all  
kind of trou-  
bles and pe-  
rils.

d I turned  
Saneheribs  
power against  
these coun-  
treis, & made



g Meaning, that he coulde not be vni-  
mindfull of them, except he would neglect his owne

Name & glory.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41. 22.

i To proue that y things, which are spoken of them are true.

k Shewing, y the malice of the wicked hindreth them in the knowledge of the truth, because they will not heare when God speaketh by his worde.

l The Pro-  
phets and peo-  
ple to whom I  
haue giuen my  
Lawe.

m Meaning  
specially  
Christ, and by  
him, all the  
faithfull.

n By Darius  
and Cyrus.

o They shall  
crie when they  
would escape  
by water, see-  
ing that the  
course of Eu-  
phrates is tur-  
ned another  
way by the  
enemie.

p When he de-  
liuered Israel  
from Phara-  
oh, Ex. 14. 22.

q When the  
Israelites pas-  
sed through  
Jordan, Josh.  
3. 17.

r When he de-  
liuered his  
people out of  
Egypt.

s Pharaoh &  
his mightie  
armie.

t Meaning,  
that their deli-  
uerance out of  
Babyls should  
be more fa-  
mous then that from Egypt was, Iere. 23. 7. hag. 2. 10. 2. cor. 5. 17. reuel. 21. 5.

u They shall haue such abundance of all things as they retorne home, euen in the drie and barren places, that the very beastes shall feele my benefites, and shall acknowledge them: much more men ought to be thankfull for the same.

gather thee from the west.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all y nations be gathered h together, and let the people be assembled: Who among them can declare this and shew vs former things: let them bring forth their witnesses, that they may be iustified: but let them h heare, and say, It [is] true.

10 You<sup>l</sup> are my witnesses, saith the Lord, and my<sup>m</sup> seruant, whom I haue chosen: therefore ye shall know and beleeue me and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, [euen] I am the Lord, and beside me there is no Saviour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange [god] among you: therefore you are my witnesses, saith the Lorde, that I am God.

13 Hea, before the day [was,] I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lorde your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and<sup>n</sup> brought it downe: they are all fugitiues and the Chaldeans crie in<sup>o</sup> the shippes.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saith the Lorde which maketh a way in<sup>p</sup> the Sea, and a path in the mightie<sup>q</sup> waters.

17 When he<sup>r</sup> bringeth out the<sup>s</sup> charet and horse, the armie and the power lye together, [and] shall not rise: they are extinct, and quenched as towne.

18 Remember ye not y former things, neither regard the things of olde.

19 Beholde, I do a new thing: nowe shall it come forth: shall you not knowe it? I will euen make a way in the<sup>t</sup> desert [and] floods in the wilderness.

20 The wilde<sup>u</sup> beastes shall honour

me, the dragons and the ostriches, because I gaue water in the desert [and] floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not<sup>x</sup> called vpon me, O Iakob, but thou hast<sup>y</sup> wearied me, O Israel.

23 Thou<sup>z</sup> hast not brought me the sheepe of thy burnt offrings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boughtest me no sweete<sup>a</sup> sa-  
uour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made me<sup>b</sup> to serue with thy sinnes, [and] wearied me with thine iniquities.

25 I, [euen] I am he that putteth a way thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in<sup>c</sup> remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy<sup>d</sup> first father hath sinned, and thy<sup>e</sup> teachers haue transgressed against me.

28 Therefore I haue<sup>f</sup> prophaned the rulers of the Sanctuarie, and haue made Iakob a curse, and Israel a re-  
proche.

sters. e Thy Priests and thy Prophets. f That is, relected, abhoyred and destroyed them in the wilderness, and at other times.

#### CHAP. XLIII.

5 The Lorde promisseth comfort and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The heauines of idolaters.

**Y** Et nowe heare, O Iakob my seruant, & Israel, whom I haue chosen.

2 Thus saith the Lorde, that made thee, and formed<sup>a</sup> thee from the wombe: he will helpe thee. Feare not, O Iakob, my seruant, and thou righteous, b whom I haue chosen.

3 For I will powre water vpon the<sup>c</sup> thirstie, and floodes vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buddes,

4 And they<sup>d</sup> shall growe as among the grasse, [and] as the willowes by the riuers of waters.

5 One shall say, I am the Lordes:

man of himselfe is as the drie and barren lande, hee promisseth to moisten him with the waters of his holy Spirit, Ioh. 2. 28. Iohn 7. 38. acts 2. 17. d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon,

x Thou hast not worship-  
ped me as thou oughtest to haue done.  
y Because thou hast not willingly receiued that which I did commande thee, thou didst

griue me. Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrarie.

z Meaning, in true faith and obedience.

a Either for the composition of y sweete opment, Ex. 30. 34. or for the sweete incense, Ex. 30. 7.

b Thou hast made me to beare an heauie burthen by thy sinnes.

c If I forget any thing that may make for thy iustificati-  
on, put me in remembrance and speake for thy selfe.

d Thine ante-

a He created and chose thee from the be-  
ginning of his owne mercie, and before thou couldest me-  
rite any thing.

b Whom God accepteth as righteous: or which hadst oc-  
casion thereun-  
to because of the Lawe, and of thine holy vocation.

c Because

another



e By this vniuersitie of speech he meaneth one thing, that is, that the people shalbe holy & receiue the true religion of God, as Psal. 87. 5. f I am alwaies like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap. 41. 4. and 48. 12. reuel. 1. 17. and 22. 13. g And appoint them that shall deliuer the Church. h That is, declare vnto me how I ought to proceede herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternall election. k Meaning, their idoles. l Read Chap. 43. 10. m Whatsoeuer they beflow vpon their idoles to make them to seeme glorious. n That is, the idolaters seeing their idoles blind, must needs be witnesse of their owne blindness, & feeling that they are not able to help them, must confesse that they haue no power. o Meaning, that whatsoeuer is made by the hande of man, if it be esteemed as God, is most detestable. p Whereby appeareth their blasphemie, which call images the bookes of the Iaitie, seeing that they are not onely here called vnprofitable, but Cha. 41. 24. abominable: and Ieremie calleth them the worke of errours, Iere. 10. 15. Nabakuk, a lying teacher. 2. 18. q That is, which by any way consent either to make king or worshipping. r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselves thereby among men. s He describeth the raging affection of the idolaters, which forget their own necessities to set forth their deuotion toward their idoles. t To place it in some temple. u He setteth forth the obstinacie & malice of idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter wherof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.

another shall be called by the name of **Jaakob**: & another shall subscribe with his hand vnto the **Lord**, and name himselfe by the name of **Israel**.

6 Thus saith the **Lord** the King of **Israel** and his redeemer, the **Lord** of hosts, **I** am the first, and **I** am the last, and without me [is] there no God.

7 And who is like me, that shall call, and shall declare it, & set it in order before me, since **I** appointed <sup>ancient</sup> people: and what is at hande, and what things are to come: let them shew vnto them.

8 Feare ye not, neither be afraid: haue not **I** told thee of old, and haue declared it: you are euen my witnesses, whether there be a God beside me, and that there is no God that **I** know not.

9 All they that make an image, are vanitie, and <sup>their</sup> delectable things shall nothing profite: and they are their owne witnesses, that they see not nor know: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing:

11 Beholde, all that are of the fellow-ship thereof, shall be confounded: for the workmen themselves are men: let them all be gathered together, and stand by, [yet] they shall feare, and be confounded together.

12 The smith [taketh] an instrument, and worketh in the coles, and facioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planneth it, and he purtrepeth it with the compass, and maketh it after the figure of a man, [and] according to the beautie of a man that it may remaine in an house.

14 He will helpe him downe ceders, and take the pine tree and the oke, & taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth therof: for he will take therof and warme himselfe: he also

kindleth it and baketh bread, yet he maketh a god, and worshippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, [and] vpon the halfe thereof he eateth flesh: he roseth the rost and is satisfied: also hee warmeth himselfe and sayth, Aha, **I** am warme, **I** haue bene at the fire.

17 And the residue thereof he maketh a god, [euen] his idole: he boweth vnto it and worshippeth & prayeth vnto it, and sayth, Deliuere me: for thou art my god.

18 They haue not knowen, nor vnderstande: for [God] hath shut their eyes that they cannot see, [and] their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither [is] there knowledge nor vnderstanding to say, **I** haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: **I** haue rosted flesh, and eaten it, and shall **I** make the residue therof an abomination: shall **I** bow to the stocke of a tree:

20 Hee feedeth of ashes: a seduced heart hath deceiued him, that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (**O** **Jaakob** and **Israel**) for thou art my seruant: **I** haue formed thee: thou art my seruant: **O** **Israel** forget me not.

22 **I** haue put away the transgressions like a cloud, and thy sinnes as a mist: turn vnto me, for **I** haue redeemed thee.

23 Reioice, ye heauens: for the **Lord** hath done it: shout, ye lower parts of the earth: blast forth into prayles, ye mountains, **O** forest and euery tree therein: for the **Lord** hath redeemed **Jaakob** & will be glorified in **Israel**.

24 Thus saith <sup>the</sup> **Lord** thy redeemer, and he that formed thee from the wombe, **I** am the **Lord**, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 **I** destroy the tokens of the soothsayers and make them that coniecture, fooles, & turne the wise men backward, and make their knowledge foolishnes.

26 He confirmeth the worde of his seruant and performeth the counsell of his messengers, saying to **Jerusalem**, Thou shalt be inhabited: & to the cities of **Judah**, He shall be built by, and **I** will repaire the decayed places thereof.

them, and that **Babylon** should stand. d Of **Isaiah** and the rest of his prophets, which did assure the Church of Gods fauour and deliuerance.

x That is, he either maketh a table or trenchers.

y The prophet giueth here an answer to all them that wonder how it is possible that any should be so blind to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.

z He is abused as one that would eate ashes, thinking to satiffie his hunger. a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.

b He sheweth that the worde of the **Lord** toward his people shalbe so great, that the insensible creatures shall be moued therewith.

c He armeth them against the soothsayers of **Babylon**, which would haue borne them in hande, that they knewe by the starres that God would not deliuer



e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the sea.

27 He saith to the deepe, Be drie and I will drie by thy floods.

28 He saith to Cyrus, [Thou art] my shepheard: and he shal performe all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundation shalbe surely laid.

f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundred yere before he was bozne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.



Thus saith the Lorde vnto Cyrus his<sup>a</sup> anointed, whose right hande I haue holden<sup>c</sup> to subdue nations before him: therfore wil I weaken

the loines of kings & open the doores before him, and the gates shall not be shut.

2 I will go before thee and make the crooked streight: I wil breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknes, and the things hid in secrete places, that thou mayest knowe that I am the Lorde which call thee by thy name, euen the God of Israel.

4 For Iacob my seruants<sup>f</sup> sake, and Israel mine elect, I will euen call [thee] by thy name [ & ] name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I girded thee though thou hast not knowen mee,

6 That they may knowe from the rising of the sunne and from the west, that there is none besides me. I am y<sup>h</sup> Lord, and there is none other.

7 I forme the<sup>h</sup> light and create darknes: I make peace and create euil: I the Lord do all these things.

8 Be heauens, send the dewe from aboue, and let the cloudes droppe downe<sup>i</sup> righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue<sup>k</sup> created him.

9 Who be vnto him that strueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him y<sup>h</sup> facioneth it, what makest thou: or thy worke, m It hath none hands:

10 Who vnto him that saith to [his] fa-

ther, what hast thou begottē: or to [his] mother, what hast thou brought forth:

11 Thus saith the Lord, the holie one of Israel, and his maker, Aske mee<sup>n</sup> of things to come concerning my sonnes, & concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spred out the heauens, I haue euen comman-

ded all their<sup>o</sup> armie. 13 I haue raised<sup>p</sup> him by in righteousness, and I will direct all his wayes: he shall build my citie, and he shal let go my captiues, not for<sup>q</sup> price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shall come vnto thee, and they shall bee<sup>r</sup> thine: they shall follow thee, [and] shal go in chaines: they shall fall downe before thee, & make supplication vnto thee, [saying,] Surely God is in thee, & there [is] none other God besides.

15 Verely thou, O God, hidest thy selfe, O God, the Saviour of Israel.

16 All they shalbe ashamed & also confounded: they shal go to confusion together, that are the makers of images.

17 [But] Israel shall bee saued in the Lord, with an euerlasting saluation: ye shall not bee ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be<sup>u</sup> inhabited) I am the Lord, and there [is] none other.

19 I haue not spoken in secrete, [neither] in a place of darknes in the earth: I said not in vaine vnto the seed of Iacob, Seeke you me: I y<sup>h</sup> Lord do speake righteousness, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, y<sup>v</sup> ye abiect of the Gentiles: they haue no knowledge, that set by the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning: [or] hath told it of old: haue not I the Lord: and there [is] none other God beside me, a iust God, and a Saviour: there [is] none beside me.

22 Looke vnto me, & ye shalbe saued:

n In stead of murmuring, humble your selues, & aske what ye will for the consolation of my children, & you shal be sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, & make it the application of the similitude, o That is, the starres.

p To wit, Cyrus, & I may shewe by him the faithfulness of my promes in deliuering my people.

q Meaning, freely & without ranfome, or any grieuous condition.

r These people were tributaries to y<sup>h</sup> Persians, & to King Artabastate gaue this money toward the building of the Temple, Ezra 7.21.

s Whereas tofore they were thine enemies, they shall nowe honour thee, & thou shalt rule them: which was accomplished in y<sup>h</sup> time of Christ.

t Hereby he exhorteth the Jewes to patience, though their deliuerance be deferred for a time: shewing y<sup>h</sup> they should not repēt their long patience, but the wicked & idolaters shal be destroyed.

u To wit, of man, but chiefly of his Church.

x As do y<sup>h</sup> false gods, which giue vncertain answers.

y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in gods sight you are vile & abiect,

a To assure the Jewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after another fort then he called David.

c To guide him in the deliuerance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as profane men may haue of his power, and so was compelled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

g I haue giue thee strength, power, and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

i He comforteth y<sup>h</sup> Jewes, as if he would

say though when ye looke to the heauens and earth for succour, ye see nothing nowe but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promes, which is ment by righteousness. k I haue appointed Cyrus to this use and purpose. l Whereby he hideleth their impatience, which in aduersitie and trouble murmure agaynst God and will not carie his pleasure: willing that man should match with his like and not contende agaynst God. m That is, it is not perfectly made.



<sup>2</sup> We callec  
the idolaters  
to repentance,  
willing them  
to looke vnto  
him with the  
eye of faith.

<sup>a</sup> That is, that  
the thing,  
which I haue  
promised shall  
be faithfully  
perfourmed.

<sup>b</sup> The know-  
ledge of God  
and the true  
worshipping  
shalbe through

all the world, Rom. 14. 11. Philip. 2. 10, whereby he signifieth that we must not  
onely serue God in heart, but declare the same also by outward profession.

<sup>c</sup> Meaning, the faithful shall feeble and confesse this. <sup>d</sup> All the contem-  
ners of God.

all the ends of the earth shall be saved :

for I am God, and there [is] none other.

<sup>23</sup> I haue sworne by my selfe : the  
worde is gone out of my mouth in <sup>a</sup>right-  
teousnes, and shall not returne, That e-  
uery <sup>b</sup>knee shall bowe vnto mee, [and] e-  
uery tongue shall sweare [by me.]

<sup>24</sup> Surely he shall say, In the Lord  
haue I righteousness and strength : hee  
shall come vnto him, and all that <sup>d</sup>pro-  
uoke him, shall be ashamed.

<sup>25</sup> The whole seede of Israel shalbe  
iustified, and glorie in the Lord.

## CHAP. XLVI.

<sup>1</sup> The destruction of Babylon and of their idoles. <sup>3</sup> He calleth  
the Jewes to the consideration of his workes.

<sup>a</sup> These were  
the chiefe idols  
of Babylon.

<sup>b</sup> Because they  
were of golde  
and silver, the  
Medes & Per-  
sians caried  
them away.

<sup>c</sup> The beasts  
that caried the  
idoles, fell  
downe vnder  
their burthen.

<sup>d</sup> He derideth  
the idoles,  
which had  
neither soule  
nor sense.

<sup>e</sup> He sheweth  
the difference  
betwene the  
idoles and the  
true God : for  
they must be  
caried of o-  
thers, but God

himselfe car-  
ieth his, as  
Deut. 32. 11.

<sup>f</sup> Seeing I  
haue begotten  
you, I wil nou-  
rish & preserue  
you for euer.

<sup>g</sup> The people  
of God, seeing  
their owne ca-  
lamitie and the  
flourishing e-  
state of the Ba-  
bylonians,

shuld be temp-  
ted to thinke  
that their god  
was not so  
mightie as

the idoles of  
their enemies :  
therefore he  
describeth the

originall of all the idoles, to make them to bee abhorred of all men : shewing  
that the most that can bee spoken in their commendation is but to proue them  
vile, Bar. 6. 25. <sup>h</sup> Become wise, meaning that all idolaters are without wit,  
or sense, like mad men.

**B**El is bowed downe : <sup>a</sup> Rebo-  
is fallen : their idoles were  
vpon the <sup>b</sup>beastes, and vpon  
the cattell : they which did  
beare you, [were] laden with  
a wearie burthen.

<sup>2</sup> They are bowed downe, [and] fal-  
len together : for they could not rid them  
of the burden, and their <sup>d</sup>soule is gone in-  
to captiuitie.

<sup>3</sup> Heare ye me, O house of Iacob, &  
all that remaine of the house of Israel,  
which are <sup>c</sup>borne of me [from] y<sup>e</sup> wombe,  
and brought vp of me [from] the birth.

<sup>4</sup> Therefore vnto olde age, I the  
same, euen I will beare [you] vntill the  
hoare heares : I haue made [you] : I  
will also beare [you], & I will cary [you]  
and I will deliuer [you].

<sup>5</sup> To whom will ye make me like,  
or make me equal, or <sup>g</sup>compare me, that  
I should be like him :

<sup>6</sup> They draw golde out of the bagge  
and weigh silver in the balance, [&] hire  
a goldsmith to make a god of it, [and]  
they bow downe, and worship it.

<sup>7</sup> They beare it vpon the shoulders :  
they carie him and set him in his place : so  
doeth he stand, [and] cannot remoue fro  
his place. Though one cry vnto him, yet  
can he not answer, nor deliuer him out  
of his tribulation.

<sup>8</sup> Remember this, & be ashamed : bring  
it againe <sup>h</sup>to mind, O ye transgressors.

<sup>9</sup> Remember the former things of old :  
for I am God, and there [is] none other  
God, and there [is] nothing like me,

to make them to bee abhorred of all men : shewing  
that the most that can bee spoken in their commendation is but to proue them  
vile, Bar. 6. 25. <sup>h</sup> Become wise, meaning that all idolaters are without wit,  
or sense, like mad men.

<sup>10</sup> which declare the last thing from  
the beginning : & from of old, the things  
that were not done, saying, My counsell  
shall stande, and I will do whatsoeuer  
I will.

<sup>11</sup> I call a <sup>i</sup>birde from the East, [and]  
the man of my <sup>k</sup>counsell from farre : as  
I haue spoken, so wil I bring it to passe :  
I haue purposed it, and I wil do it.

<sup>12</sup> Heare mee, ye stubburne hearted,  
that are farre from <sup>l</sup>iustice.

<sup>13</sup> I bring <sup>m</sup>neere my iustice : it shall  
not bee farre off, and my saluation shall  
not tarie : for I will giue saluation in  
Zion, [and] my glorie vnto Israel.

## CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

**C**ome downe and sitte in the  
dust : O <sup>a</sup>virgine, daughter  
Babel, sitte on the grounde :  
there is no <sup>b</sup>throne, O daugh-  
ter of the Caldeans : for thou shalt no  
more be called, Tender and delicate.

<sup>2</sup> Take the mill stones, and <sup>c</sup>grinde  
meale : loose thy lockes : <sup>d</sup>make bare the  
feete : vncouer the legges, [and] passe  
through the floods.

<sup>3</sup> Thy filthinesse shall be discovered,  
and thy shame shall bee seene : I will  
take vengeance, and I will not meete  
[thee as] a <sup>e</sup>man.

<sup>4</sup> Our redeemer, the Lord of hosts  
[is] his Name, the holy one of Israel.

<sup>5</sup> Sit still, and get thee into darke-  
nes, O daughter of the Chaldeans : for  
thou shalt no more be called, The ladie  
of kingdomes.

<sup>6</sup> I was wroth with my people : I  
haue polluted mine inheritance, and  
giuen them into thine hande : thou didst  
shew them no <sup>h</sup>mercie, but thou diddest  
lay thy verie heauie yoke vpon the an-  
cient.

<sup>7</sup> And thou saydest, I shalbe a ladie  
for euer, so that thou diddest not set thy  
mind to these things, neither didst thou  
remember the latter ende thereof.

<sup>8</sup> Therefore now heare, thou that art  
giuen to pleasures, & dwellest carelesse,  
She sayth in her heart, I am and none  
els : I shall not sit [as] a widow, neither  
shal know the losse of children.

<sup>9</sup> But these two things shal come to  
thee suddenly on one day, the losse of  
children & widowhood : they shal come  
vpō thee in their <sup>i</sup>perfection, for the mul-  
titude of thy diuinations, & for the great  
abundance of thine inchanters.

<sup>10</sup> For thou hast trusted in thy wicked-

nes :

<sup>i</sup> That is, Ty-  
rus, which  
shall come, as  
swift as a bird  
and fight a-  
gainst Baby-  
lon.

<sup>k</sup> Him by who  
I haue appoin-  
ted to execute  
that which I haue  
determined.

<sup>l</sup> Which by  
your incredul-  
itie would let  
the performace  
of my promises,

<sup>m</sup> He sheweth  
that mans in-  
credulitie can  
not abolish the  
promises of god,  
Rom. 3. 3.

<sup>a</sup> Which hast  
liued in welch,  
and wanton-  
nesse, and hast  
not yet bene  
ouercome by  
anyemie.

<sup>b</sup> Thy govern-  
ment shall be  
taken fro thee.

<sup>c</sup> Thou shalt  
be brought to  
most vile ser-  
uitude : for to  
turne the mille  
was the office  
of slaues.

<sup>d</sup> The things  
wherein she  
settest her  
greatest pride  
shall be made  
vile, euen from  
the head to the  
foote.

<sup>e</sup> I will vse no  
humilitie nor  
pittie toward  
thee.

<sup>f</sup> The Israe-  
lites shall con-  
fesse, that the  
Lord doth this  
for his chur-  
ches sake.

<sup>g</sup> For verie  
shame, and hide  
thy selfe.

<sup>h</sup> They abused  
Gods iudge-  
ments thin-  
king that he

punished the  
Israelites, be-  
cause he would  
utterly cast the  
off, & therefore

in stead of pity-  
ing their mis-  
erie, thou didst  
increase it.

<sup>i</sup> So that thy  
punishment  
shalbe so great,  
as is possible to  
be imagined.



k Thou didst thinke that thine owne wisdom and policie would haue saued thee.

nes: thou hast said, None seeth me. Thy wisdom & thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shal euil come vpon thee, and thou shalt not knowe the morning thereof: destruction shal fal vpon thee, which thou shalt not bee able to put away: destruction shal come vpon thee suddainly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whom thou hast wearied thy selfe from thy youth) if so bee thou maist haue profite, [or] if so be thou maist haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gasers, and prognosticatours stand by, & saue thee from these things, that shal come vpon thee.

14 Behold, they shalbe as stubble: the fire shal burne them: they shal not deliuer their owne liues from the power of the flame: there [shal bee] no coles<sup>m</sup> to warme at, [nor] light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, [even] thy marchants from thy youth: euery one shal wander to his owne<sup>n</sup> quarter: none shal saue thee.

#### CHAP. XLVIII.

1 The hypocrite of the Jewes is reprobued. 11 The Lorde alone will be worshipped. 20 Of their deliuerance out of Babylon.

**H**ear ye this, O house of Iakob, which are<sup>a</sup> called by the name of Israel, and are come out of<sup>b</sup> the waters of Iudah: which sweare by the Name of the Lorde, and make mention of the God of Israel, [but] not in trueth, nor in righteousness.

2 For they are called of the holy citie, and stay themselves<sup>c</sup> vpon the God of Israel, whose Name [is] the Lorde of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed<sup>d</sup> them: I did them suddenly, and they came to passe.

4 Because I knew, that<sup>e</sup> thou art obstinate, and thy necke [is] an yron sinew, and thy brow brasse,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed<sup>f</sup> it thee, least thou shouldest say, Mine idle hath done them, and my carued i-

mage, and my molten image haue commanded them.

6 Thou hast heard, beholde all this, & will not ye<sup>g</sup> declare it: I haue shewed thee new things, euē now, & hid things, which thou knewest not.

7 They are created now, & not of old, and euen before this thou heardest them not, least thou shouldest say, Beholde, I<sup>h</sup> knew them.

8 Yet thou heardest them not, neither didst know them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the<sup>i</sup> wombe.

9 For my Names sake wil I deferre my wrath, & for my praise wil I refraine it from thee, <sup>k</sup> that I cut thee not off.

10 Behold, I haue fined thee, but<sup>l</sup> not as siluer: I haue<sup>m</sup> chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake wil I do it: for howe shoulde [my Name]<sup>n</sup> be polluted: surely I wil not giue my glorie vnto another.

12 Heare me, O Iakob and Israel, my called, <sup>p</sup> I am, I am the first, and I am the last.

13 Surely mine hand hath laid<sup>q</sup> foudation of the earth, and my right hande hath spanned the heauens: when I called them, <sup>r</sup> they stand by together.

14 Al you, assemble your selues, and heare: which among them hath declared these things: The Lord hath loued<sup>s</sup> him: he wil do his wil in Babel, and his arme [shalbe] against the Chaldeans.

15 I, [even] I haue spoken it, and I haue called him: I haue brought him, and his way shal prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lorde God and his Spirit hath sent me.

17 Thus saith the Lorde thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee<sup>t</sup> to profit, and leade thee by the way, that thou shouldest go.

18 Oh that thou haddest hearkened to my commandments! then had thy prosperitie bene as the flood, & thy righteousness as the waues of the sea.

19 Thy seed also had bene as the sand, and the fruit of thy bodie like the gravel thereof: his<sup>x</sup> name should not haue bene cut off nor destroyed before me.

g Will ye not acknowledge this my bene-  
fit & declare it  
vnto others?  
h Shewing  
mans arrogan-  
cie is the cause  
why God doth  
not declare all  
things at once,  
lest they should  
attribute this  
knowledge to  
their owne  
wisdom.

i Fro the time  
p I brought  
thee out of E-  
gypt: for y deli-  
uerance was  
as the birth of  
the Church.

k As it was my  
free mercy p I  
did chuse thee:  
so is it my free  
mercie that  
must saue thee.

l For I had re-  
spect to thy  
weaknes & in-  
firmities: for in  
siluer there is  
some purenes,  
but in vs there  
is nothing, but  
dross.

m I tooke thee  
out of<sup>n</sup> furnace  
where thou  
shouldest haue  
bene consumed.

n God ioynerh  
the saluation  
of his with his  
owne honour:  
so that they can  
not perish, but  
his glozy shuld  
be diminished,  
as Deu. 32. 27.

o Read Chap.  
42. 8.

p Read Chap.  
41. 4.

q To obey me,  
and to doe  
whatsoeuer I  
comand them.

r Meaning,  
Cyrus, whom  
he had chosen  
to destroy Ba-  
bylon.

s Since the  
time that I de-  
clared my selfe  
to your fa-  
thers.

t Thus the  
Prophet spea-  
keth for him-  
selfe, and to as-  
sure them of  
these things.

u What  
things shall do  
thee good.

x That is, the  
prosperous  
estate of Israel

l He deriuech  
their vaine con-  
fidence, that  
put their trust  
in any thing,  
but in God, co-  
demning also  
such vaine sci-  
ences, which  
serue to no vse,  
but to delude  
the people, and  
to bring them  
fro depending  
onely in God.  
m They shall  
utterly perish  
and no part of  
them remaine.  
n They shall  
flee euery one  
to that place,  
which bee  
thought by his  
speculations to  
be most sure:  
but that shall  
deceiue them.

a He detectech  
their hypocri-  
sie, which van-  
ted themselves  
to be Israe-  
lites and were  
not so in deede.

b Meaning,  
the fountaine  
and stocke.

c They make  
a shewe, as  
though they  
would haue  
none other  
God.

d He shewech  
that they  
could not ac-  
cuse him in a-  
ny thing, for-  
asmuch as he  
had perfour-  
med whatsoe-  
uer hee had  
promised.

e I haue done  
for thee more  
then I promi-  
sed, that thy  
stubburnes and impudencie might haue bene ouercome. f How thou shouldest  
be deliuered out of Babylon.



y After that he had forewar-  
ned them of  
their captiui-  
tie, and of the  
cause thereof,  
he sheweth  
them the great  
ioy, that shall  
come of their  
deliuerance.  
z He sheweth  
that it shall be  
as easie to de-  
liuer them, as  
he did their fa-  
thers out of

Egypt. a Thus he speaketh that the wicked hypocrites should not abuse Gods  
promises, in whom was neither fayth nor repentance, as Chap. 57. 21.

## CHAP. XLIX.

1 The Lorde exhorteth all nations to beleue his promises, 6  
Christ is the saluation of all that beleue, & will deliuer them  
from the tyrannie of their enemies.

a This is spo-  
ken in the per-  
son of Christ  
to assure the  
faithfull, that  
these promises  
should come to  
passe: for they  
were all made  
in him, and in  
him should be  
performed.  
b This is ment  
of the time  
that Christ  
should be mani-  
fested to the  
worlde, as  
Ihal. 2. 7.

c By the sword  
and staff, he  
signifieth the  
bertue and ef-  
ficacie of  
Christs doc-  
trine.  
d God hath ta-  
ken me to his  
protection and  
defence: this  
chiefly is ment  
of Christ, and  
may also be ap-  
plied to the mi-  
nisters of his  
worde.

e By Israel is  
ment Christ,  
and all the bo-  
die of the faith-  
full, as the  
members and  
cheir head.  
f Thus Christ  
in his mem-  
bers complai-  
neth, that his  
labour, and  
preaching take  
none effect, yet  
he is contented  
that his doings  
are approued

of God. g Though the Jewes refuse my doctrine, yet God will approue my  
ministerie. h To declare my Gospel to the Gentiles, Chap. 42. 6. acts 13. 47.  
Iuke 2. 32. i Meaning, the Jewes whom tyrants kept in bondage. k The  
benefite of their deliuerance shall be so great, that great and small shall acknow-  
ledge it, and reuerence God for it.

20 y Go ye out of Babel: flee ye from  
the Chaldeans, With a voyce of ioy: tell  
and declare this: shew it forth to the end  
of the earth: say ye, The Lord hath re-  
deemed his seruant Jaakob.

21 And they<sup>z</sup> were not thirstie: he led  
them through the wilderness: he caused  
the waters to flowe out of the rocke for  
them: for hee claue the rocke, and the  
water gushed out.

22 There is no<sup>a</sup> peace, saith the Lord,  
vnto the wicked.

**H**ear ye me, O ples, & hear-  
ken, yee people from farre.  
The Lorde hath called<sup>a</sup> me  
from<sup>b</sup> the wombe, & made  
mention of my name from  
my mothers bellie.

2 And he hath made my mouth like a  
sharpe sword: vnder the shadow of his  
hand hath he<sup>d</sup> hid mee, and made me a  
chosen shaft [and] hid me in his quier,

3 And sayde vnto me, Thou art my  
seruant, e Israel, for I will bee glorious  
in thee.

4 And I sayde, I haue<sup>f</sup> laboured in  
vaine: I haue spent my strength in vaine  
and for nothing: but my iudgement [is]  
with<sup>y</sup> Lord, & my worke with my God.

5 And now saith the Lord, that four-  
med mee from the wombe to be his ser-  
uant, that I may bring Jaakob againe  
to him (though Israel be not gathered,  
yet shall I be glorious in the eyes of the  
Lord: and my God shall be my strength)

6 And he said, It is a small thing that  
thou shouldest be my seruant, to raise vp  
the tribes of Jaakob, and to restore the  
desolations of Israel: I will also giue  
thee for a light of the Gentiles, that  
thou mayest bee my saluation vnto the  
end of the world.

7 Thus saith the Lord the redeemer  
of Israel, [and] his holy one, to him that  
is despised in soule, to a nation that is ab-  
horred, to a<sup>i</sup> seruant of rulers, Kings  
shall see, and<sup>k</sup> arise, & princes shall wor-  
ship, because of the Lorde, that is faith-  
full: and the holy one of Israel, which  
hath chosen thee.

8 Thus saith the Lord, In an accep-  
table time haue I heard thee, & in a day  
of saluation haue I helped thee: and I  
will preserue thee, & will giue<sup>m</sup> thee for  
a couenant of<sup>y</sup> people, that thou maiest  
raise vp the<sup>n</sup> earth, and obtaine the in-  
heritance of the desolate heritages:

9 That thou maiest say to the<sup>o</sup> priso-  
ners, Go forth: and to them that are in  
darkenesse, Shewe your selues: they  
shall feede in the wayes, and their<sup>p</sup> pa-  
stures shall be in all<sup>y</sup> toppes of<sup>y</sup> hilles.

10 They shall not be hungrie, neither  
shall they bee thirstie, neither shall the  
heate smite them, nor the sunne: for hee  
that hath compassion<sup>q</sup> on them, shall  
leade them: euen to the springs of wa-  
ters shall he driue them.

11 And I wil make al my moūtains,  
as a way, and my paths shall be exalted.

12 Beholde, these shall come from  
farre: and lo, these from the North and  
from the west, and these from the lande  
of<sup>r</sup> Sinim.

13 Reioyce, O<sup>s</sup> heauens: & be ioyfull,  
O earth: braist forth into praise, O moū-  
tains: for God hath cōforted his people,  
and will haue mercie vpon his afflicted.

14 But Zion said, The Lorde hath  
forsaken mee, and my Lorde hath for-  
gotten me.

15 Can a woman forget her childe, &  
not haue compassion on the sonne of her  
wombe: though they should forget, yet  
will I not forget thee.

16 Beholde, I haue grauen thee vpon  
the palme of [mine]<sup>u</sup> hands: thy<sup>v</sup> walles  
[are] euer in my sight.

17 Thy builders make<sup>y</sup> haste: thy  
destroyers & they that made thee waste,  
are departed from thee.

18 Lift vp thine eyes round about &  
beholde: all these gather themselves to-  
gether [ & ] come to thee: as I liue, saith  
the Lord, thou shalt surely<sup>z</sup> put them al  
vpon thee as a garmēt, and gird thy self  
with them like a bride.

19 For thy desolations, and thy waste  
places, and thy land destroyed, shall sure-  
ly be nowe narrowe for them that shall  
dwell in it, and they that did deuoure  
thee, shall be farre away.

20 The childe of thy barrennes shall  
say againe in thine eares, The place is  
strait for mee: giue place to mee that I  
may dwell.

21 Then shalt thou say in thine heart,  
who hath begotten mee these, seeing I  
am baren and desolate, a captiue and a

Thus he spea-  
keth of his  
Church, when  
he would shew  
his mercie to-  
ward it, 2. Cor.  
6. 2.

m Meaning,  
Christ alone.  
n Signifying,  
before Christ  
renue the earth  
by his worde,  
there is no-  
thing, but con-  
fusion and dis-  
order.

o To the that  
are in the pry-  
son of sinne, &  
death.

p Being in  
Christs pro-  
tection, they  
shall be safe a-  
gainst all dan-  
gers, and free  
from the feare  
of the enemies.

q Meaning, y  
there should be  
nothing in their  
way from Ba-  
bylon, y should  
hinder or hurt  
them: but this  
is accomplished  
spiritually.

r Meaning, the  
South coun-  
treys, so that  
Christ shall de-  
liuer his from  
all the parts of  
the worlde.

s Reade Chap.  
44. 23.

t He obiecteth  
what the faith-  
full might say  
in their long  
affliction, & an-  
swereth there-  
unto to cōfort  
them, with a  
most proper si-  
militude, & full  
of consolation.

u Because I  
would not for-  
get thee.

x Meaning, the  
good order of  
policie and dis-  
cipline.

y I haue a cō-  
tinuall care to  
builde thee vp  
again, and to  
destroy thine  
enemies.

z He sheweth  
what are the  
ornaments of<sup>y</sup>  
Church: to  
haue many chil-  
dren which are  
assembled by<sup>y</sup>  
word of God &  
governed by  
his Spirit.



Wanderer to & fro: and who hath nourished them: behold, I was left alone: Whence are these?

22 Thus saith the Lord God, Beholde, I will lift up mine hande to the Gentiles and set by my standart to the people, and they shall bring thy sonnes in [their] armes: and thy daughters shall be carried vpon [their] shoulders.

23 And Kings shall be thy nourcing fathers, and Queenes shall be thy nources: they shall worship thee with [their] faces toward the earth, and lick by the dust of thy feet: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mightie: or the iust captiuitie deliuered:

25 But this saith the Lord, Euen the captiuitie of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with their owne fleshe, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall knowe that I the Lord am thy sauour and thy redeemer, the mightie one of Iacob.

27 They shall not haue a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7, 22, 2, Chp. 20, 22. Chap. 19, 2.

## CHAP. L.

1 The Jewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victorie.

**T**hus sayth the Lord, Where is that bill of your mothers diuorcemet, whom I haue cast off: or who is the creditor to whom I solde you:

Behold, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man: I called, and none answered: is mine hande so shortened, that it cannot helpe: or haue I no power to deliuer: Beholde, at my rebuke I drie by the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknes, and make a sacke their couering.

4 The Lord God hath giuen me a

5 tongue of the learned, that I shoulde know [to minister] a worde in time to him that is wearie: he will raise me by in the morning: in the morning hee will wake mine eare to heare, as I learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my back vnto the smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, & I know that I shall not be ashamed.

8 He is neere that iustificieth me: who will contend with me: Let vs stand together: who is mine aduersarie: let him come neere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne mee: loe, they shall ware old as a garment: the mothe shall eate them by.

10 Who is among you that feareth the Lord: let him heare the voyce of his seruant: he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kinde a fyre, and are compassed about with sparkes: walke in the light of your fire, & in the sparkes that yee haue kindled. This shall yee haue of mine hande: ye shall lye downe in sorowe.

12 I will rule & gouerne my Church by my worde, and doctrine. c The time, that I will accomplish my promes.

## CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 And her deliuerance.

**C**are me, ye that followe after righteousness, [ & ] ye that seeke the Lord: looke vnto the rocke, [ whence ] ye are hewen, and to y hole of the pit, [ whence ] ye are digged.

2 Consider Abraham your father, & Sarah that bare you: for I called him alone, and blessed him, & increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy & gladnes shall be found therein: prayse, and the voyce of singing.

4 Hearken ye vnto me, my people, & giue eare vnto mee, O my people: for a lawe shall proceede from me, and I will bring forth my iudgement for the light of the people.

5 By righteousness is neere: my saluation

h To him that is oppressed by affliction and miserie.

i As they that are taught, and made meece by him.

k I did not shrinke from God for any persecution or calamitie.

l Whereby he sheweth, that true ministers of God can looke for none other recompence of the wicked but after this sort, & also what is their comfort.

m Shewing y it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.

n You haue sought consolation by your own deuises, & haue refused y light, and consolation, which God hath offered: therefore ye shall remaine in sorow, & not be comforted.

o You haue sought consolation by your own deuises, & haue refused y light, and consolation, which God hath offered: therefore ye shall remaine in sorow, & not be comforted.

p As plentiful as Paradise, Gen. 2, 3.

q I will rule & gouerne my Church by my worde, and doctrine.

a He sheweth, that Christ will not onely gather this great number of the Jewes, but also of y Gentiles.

b Meaning, that kings shall be conuerted to the Gospel, and bestowe their power, and authoritie for the preseruation of the Church.

c Being ioyned with the Church, they shall humble themselves to Christ their heade, and giue him all honour.

d He maketh this as an objection, as though the Caldeans were strong, and had them in iust possession.

e This is the answer to their objection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7, 22, 2, Chp. 20, 22. Chap. 19, 2.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea, 2, 2.

b Which should declare that I haue cut her off: meaning, that they could shewe none.

c Signifying that he solde them not for any det or pueritie, but that they solde themselves to sin to buy their owne lusts, and pleasures.

d He came by his Prophets and ministers, but they would not beleue their doctrine and conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried by the red Sea, & killed the fish in the riuers, and also after ward in Iorden: f As I did in Egypt in token of my displeasure, Exod. 10, 21.

g The Prophet doth represent here the person & charge of them that are iustly called to the ministry of Gods word.

a He comforteth y Church, that they should not be discouraged for their small number.

b That is, to Abraham, of whom ye were begotten, & to Sarah, of whom ye were borne.

c As plentiful as Paradise, Gen. 2, 3.

d I will rule & gouerne my Church by my worde, and doctrine.

e The time, that I will accomplish my promes.



<sup>f</sup> By power,  
and strength.

<sup>g</sup> He forewar-  
neth them of  
the horrible  
changes and  
mutations of  
all things, and  
howe he will  
preserue his  
Church in the  
midnes of all  
these dangers.

<sup>h</sup> He putteth  
them in reme-  
brance of his  
great benefite  
for their deli-  
uerance out of  
Egypt, that  
thereby they  
might learne  
to trust in him  
constantly.  
<sup>i</sup> Meaning, E-  
gypt, Psalm.  
87. 4.  
<sup>k</sup> To wit,  
Pharaoh, E-  
zek. 29. 3.  
<sup>l</sup> From Ba-  
bylon.

<sup>m</sup> He comfort-  
eth them by  
the short time  
of their banish-  
ment: for in fe-  
uente yeeres  
they were re-  
stored, and the  
greatest em-  
pire of y<sup>e</sup> worlde  
destroyed.

<sup>n</sup> Meaning, of  
Isaiah, and of  
all true mini-  
sters, who are  
defended by his  
protection.

<sup>o</sup> That all  
things may be  
restored in hea-  
uen, and earth,  
Eph. 1. 10.

uation goeth forth, & mine <sup>f</sup> armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpo the earth beneath: for the <sup>g</sup> heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for ever, & my righteousness shall not be abolished.

7 Harken vnto me, yee that knowe righteousness, the people in whose heart [is] my Lawe. Feare ye not the reproch of men, neither be ye afraide of their rebukes.

8 For the moth shall eat them vp like a garment, and the worme shall eat the like wooll: but my righteousness shall be for ever, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lorde: rise vp, as <sup>h</sup> in the old time in the generations of the world. Art thou not y<sup>e</sup> same, that hath cut <sup>i</sup> Rahab, and wounded the <sup>k</sup> dragon?

10 Art not thou the same, which hath dried the sea, [euen] the waters of the great deepe, making y<sup>e</sup> depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of y<sup>e</sup> Lord shall <sup>l</sup> returne, and come with ioye vnto Zion, and euerslasting ioy shall be vpon their head: they shall obtaine ioy, and gladnesse: [and] sorowe and mourning shall flee away.

12 I, [euen] I am hee, that comfort you. Who art thou, that thou shouldst feare a mortall man, & the sonne of man, which shall be made as grasse?

13 And forgettest y<sup>e</sup> Lorde thy maker, that hath spread out the heauens, & laide the foundations of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy: where is now the rage of the oppressour?

14 The captive <sup>m</sup> hasteneth to be loosed, and that he should not die in the pit, nor that his bread should fayle.

15 And I am the Lord thy God that deuided the Sea, when his waues roared: the Lord of hosts [is] his Name.

16 And I haue put my wordes in thy <sup>n</sup> mouth, and haue defended thee in the shadow of mine hand, that I may plant the <sup>o</sup> heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stande vp, O Ierusalem, which hast drunken at the hand of the Lord the <sup>p</sup> cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom she hath brought forth: there [is] none that taketh her by the hande of all the sonnes that shee hath brought vp.

19 These two <sup>q</sup> things are come vnto thee: who will lament thee: desolation & destruction, and famine, & the sword: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lye at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, [and] rebuke of thy God.

21 Therefore heare now this, y<sup>e</sup> miserable and drunken, but <sup>r</sup> not with wine.

22 Thus saith thy Lorde God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, [euen] the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hande that spoyle thee: which haue sayd to thy soule, Wolue downe, that we may goe ouer, and thou hast layde thy bodie as the grounde, and as the streete to them that went ouer.

#### CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

**A**rise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for hence forth there shall no <sup>a</sup> more come into thee y<sup>e</sup> vncircumcised & the vncleane.

2 Shake thy selfe from the <sup>b</sup> dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lorde, We were solde for <sup>c</sup> nought: therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went <sup>d</sup> downe aforesaid into Egypt to sojourne there, and Asshur <sup>e</sup> oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, sayeth the Lorde: & my Name all the day continu-

ously might pretende some cause to oppress my people because they went thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians,

<sup>p</sup> Thou hast bene iustly punished and sufficiently, as Chap. 40. 2. and this punishment in the elect is by measure, and according as God giveth grace to beare it: but in the reprobate it is the iust vengeance of God to drue them to an insensibleness and madness, as Iere. 25. 15, 16.  
<sup>q</sup> Whereof the one is outward, as of the things that come to the bodie: as warre and famine: and the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore he sayeth, howe shalt thou be comforted?  
<sup>r</sup> But with trouble and feare.

<sup>a</sup> No wicked tyrant, which shall subuert Gods true religion, and oppress the consciences.

<sup>b</sup> Put off the garments of sorowe and heavinesse, and put on the apparell of ioy and gladnesse.

<sup>c</sup> The Babylonians payed nothing to me for you: therefore I will take you againe without ransom.

<sup>d</sup> When Iacob went thither in time of famine.

<sup>e</sup> The Egyp-



f To wit, by the wicked, which thinke that I haue no power to deliuer them.

g Signifying, that the ioy and good tydings of their deliuerance shoulde make their affliction in the meane time more easie: but this is chiefly ment of the spirituall ioy, as Nahum, i. 15. rom. 10. 15.

h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies and to deliuer his people.

k He warneth þ faithful not to pollute the selues with the superstitions of the Babylonians, Chap. 48. 20. 2. Cor. 6. 17.

l For the time is at hande, that the Priests and Levites chiefly (and so by the all the people which shall be as Levites in this oñ) shall carry home the vessels of the temple, which Nebuchadnezzar had taken away, m As your fathers did out of Egypt. n Meaning Christ, by whom our spirituall deliuerance shoulde be wrought, whereof this was a figure. o In the corrupt iudgement of man Christ in his person was not esteemed. p He shall spread his word through many nations. q In signe of reuerence, and as being astonished at his excellencie. r By the preaching of the Gospel.

ally is<sup>f</sup> blasphemed:

6 Therefore my people shall know my Name: therefore [they shall knowe] in that day, that I am he that doe speake: beholde, it is I.

7 Howe<sup>g</sup> beautifull vpon the mountaines are the feete of him, that declareth [and] publisheth peace! that declareth good tidings, [and] publisheth saluation, saying vnto Zion, Thy God reigneth!

8<sup>h</sup> The voyce of thy watchmen [shall be heard:] they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Jerusalem, be glad and reioyce together: for þ Lord hath comforted his people: hee hath redeemed Jerusalem.

10 The Lorde hath made<sup>i</sup> bare his holy arme in the sight of al the Gentiles, & all the ends of the earth shall see the saluation of our God.

11<sup>k</sup> Depart, depart ye: goe out from thence and touch no vncleane thing: goe out of the middes of her: bee yee cleane, that<sup>l</sup> beare the vessels of the Lord.

12 For ye shall not go out<sup>m</sup> with haste, nor depart by fleeing away: but þ Lorde will go before you, and the God of Israel will gather you together.

13 Behold, my<sup>n</sup> seruant shall prosper: he shall bee exalted and extolled, and bee very hie.

14 As many were astonished at thee (his visage was so<sup>o</sup> deformed of men, & his forme of the sonnes of men) so<sup>p</sup> shall he sprinkle many nations: the Kinges shall shut their<sup>q</sup> mouthes at him: for þ which had not byn told them, that they see, and that which they had not heard, that they vnderstand.

#### CHAP. LIII.

1 Of Christ and his kingdome, whose worde fewe will beleue  
6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our sinnes.

**W**ho<sup>a</sup> will beleue our report: and to whom is the<sup>b</sup> arme of the Lord reueiled:

2 But he shall grow by befoze him as a branche, and as

a The Prophet sheweth, that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, John. 12. 38. rom. 10. 16. b Meaning, that none can beleue, but whose heartes God toucheth with the vertue of his holie Spirit.

a<sup>c</sup> roote out of a drye<sup>d</sup> ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiected of men: he is a man full of sorowes and hath experience of<sup>e</sup> infirmities: we hidde as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath borne our infirmities, and carryed<sup>f</sup> our sorowes: yet we did iudge him, as<sup>g</sup> plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the<sup>h</sup> chastisement of our peace [was] vpon him, and with his stripes we are healed.

6 Al we like shepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath layd vpon him the<sup>i</sup> iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not<sup>k</sup> open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from<sup>l</sup> prison, and from iudgement: <sup>m</sup> and who shall declare his age: for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9<sup>n</sup> And he made his graue with the wicked, and with the riche in his death, though he had done no wickednesse, neither [was] any deceit in his mouth.

10 Yet the Lorde would breake him, and make him subiect to infirmities: when<sup>o</sup> he shall make his soule an offering for sinne, he shall see [his] seede [ & ] shall prolong [his] dayes, and the will of the Lorde shall prosper in his hand.

11 He shall see of the<sup>p</sup> trauaile of his soule, [ & ] shall be satisfied: by his knowledge shall my<sup>q</sup> righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he hath poured out his soule vnto death: and he was counted with the transgressors, and he bare the sinne<sup>r</sup> of many, and prayed for the trespassers.

the wicked, and to the powers of the worlde to doe with him what they woulde. o Christ by offering vp him selfe shall giue life to his Church, and so cause them to liue with him for euer. p That is, the fruite and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his worde, whereas Moses coulde not iustifie by the Lawe. r Because he humbled him selfe, therefore he shall be exalted to glorie, Philip. 2. 7, 8. s That is, of all that beleue in him.

c The beginning of Christs kingdome shall be small, and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.

d Reade Chap. 11. 1. e Which was by Gods singular prouidence for the comfort of sinners, Heb. 4. 15.

f That is, the punishment due to our sinnes: for the which he hath both suffered, and made satisfaction, Mat. 8. 17.

g We iudged euill, thinking that he was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation,

1. Cor. 15. 3. i Meaning, the punishment of our iniquitie, and not the fault it selfe.

k But willingly, and patiently obeyed his fathers appointment, Mat. 26. 63. act. 8. 32. l From the crosse, & graue, after that he was condemned.

m Though he dyed for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.

n God the Father deliuered him into the hands of



## CHAP. LIIII.

1 <sup>a</sup> Ho of the Gentiles shall beleue the Gospell then of the Jewes. 7 God leaueh his for a time, to whome afterward he sheweth mercy.

<sup>a</sup> After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruite of the same, and calleth her baren, because that in the captivity she was as a widowe without hope to haue any children.

<sup>b</sup> The Church in this her affliction and captivity shall bring forth no children then when she was at libertie: of this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childehoode, & therefore this was accomplished, when she came to her age, which was vnder the Gospell.

<sup>c</sup> Signifying that for great number of children, that God should giue her, she should seeme to lacke ronne to lodge them.

<sup>d</sup> The afflictions which thou sufferedst at the beginning.

<sup>e</sup> When as thou wast refused for thy finnes, Chap.

50.1.

<sup>f</sup> That did regenerate thee by his holy Spirit.

<sup>g</sup> His glorie shall shine through the whole worlde, which seemed before to be shut vp in Iudea.

<sup>h</sup> As a wife

which wast forsaken in thy youth. <sup>i</sup> As sure as the promises that I made to Noah, that the waters should no more ouerflowe the earth. <sup>k</sup> Whereby he declareth the excellent estate of the Church vnder Christ.

**R**ecioyce, O baren that diddest not beare: breake forth into ioy and reioyce, thou that didst not trauaile with child: for the <sup>b</sup> desolate hath no children then the married wife, saith the Lord.

2 Enlarge the place of thy tentes, & let them spreade out & curtaines of thine habitations: spare not, stretche out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproche of thy <sup>d</sup> widowhood any more.

5 For he that <sup>e</sup> made thee, [is] thine husbände (whose Name [is] the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the God of the whole <sup>g</sup> world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, & as <sup>h</sup> a yong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in [mine] anger, I hid my face from thee for a litle season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto mee [as] the waters of Noah: for as I haue sworne that the waters of Noah shoulde no more go ouer <sup>h</sup> earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee.

10 For the mountaine shall remoue and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with <sup>k</sup> the carbuncle, and lay thy foundation with sapphires,

12 And I will make thy windowes of <sup>l</sup> emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children [shall be] taught of the Lord, and much peace shall be to thy children.

14 In <sup>m</sup> righteousness shalt thou be established, [and] be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, [the enemy] shall gather himselfe, but without <sup>n</sup> me: whosoever shall gather himselfe in thee, <sup>o</sup> against thee, shall fall.

16 Beholde, I haue created the smith that bloweth the coles in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their righteousness [is] of me, saith the Lord.

<sup>l</sup> Or, iaspere, or pearle.

<sup>1</sup> By the hearing of his worde and inward mouing of his spirit. <sup>m</sup> In stabilitie and surenes, so that it shall stande for ever. <sup>n</sup> And therefore shall not preuaile.

<sup>o</sup> Meaning, the domesticall enemies of the Church as are the hypocrites. <sup>p</sup> Signifying hereby that man can do nothing but so farre as God giueth power: for seeing that all are his creatures, he must needs gouerne and guide them.

## CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The top of the faithfull.

**I**n <sup>a</sup> every one that thirsteth, come yee to the waters, and ye that haue <sup>b</sup> no siluer, come, bye and eate: come, I say, bye wine and milke without siluer and without money.

2 Wherefore do ye laye out siluer [and] not for bread: & your labour without beeing satisfied: hearken diligently vnto me, and eate that which is good, and let your soule delite in <sup>c</sup> fatnes.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euerlasting couenant with you, [euén] the <sup>d</sup> sure mercies of David.

4 Beholde, I gaue <sup>e</sup> him for a witness to the people, for a printe & a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, <sup>h</sup> and a nation that knew not thee, shall rúne vnto thee, because of the Lord thy God, & the holie one of Israel: for he hath glorified thee.

<sup>d</sup> He reproveth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those, which are nothing profitable. <sup>e</sup> You shall be fed abundantly. <sup>f</sup> The same couenant, which though my mercie I ratified and confirmed to David that it should be eternall. 2. Sam. 7. 13. act. 13. 34. <sup>g</sup> Meaning Christ, of whome David was a figure. <sup>h</sup> To wit, the Gentiles, which before thou diddest not receiue to be thy people.

<sup>a</sup> Christ by proposing his graces and giftes to his church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters.

<sup>b</sup> Signifying, that Gods benefits can not be bought for money.

<sup>c</sup> By waters, wine, milke and bread, he meaneth all things neces-

sarie to the spirituall life, as these are necessarie to this corporall life.



<sup>i</sup> When he offereth himselfe by <sup>p</sup> preaching of his worde. <sup>k</sup> Whereby he sheweth that repentance must be ioyned with faith, and howe we can not call vpon God aright, except <sup>p</sup> frutes of our faith appeare. <sup>l</sup> Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you. <sup>m</sup> If these small things haue their effect, as daily experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe <sup>p</sup> thing which I haue spoken for your deliuerance. <sup>n</sup> Read Chap. 44. 23. and 49. 23. <sup>o</sup> To set forth his glorie. <sup>p</sup> Of Gods deliuerance, and that he will neuer forsake his Church.

6 Seeke ye <sup>p</sup> Lord while he may<sup>i</sup> be found: call ye vpon him while he is neere.

7 Let <sup>p</sup> wicked<sup>k</sup> forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, & he will haue mercie vpon him: and to our God, for he is very readie to forgive.

8 For my<sup>i</sup> thoughtes [are] not your thoughtes, neither [are] your wayes my wayes, saith the Lord.

9 For as the heauens are hier then <sup>p</sup> earth, so are my wayes hier then your wayes, and my thoughtes aboue your thoughtes.

10 Surely as the raine cometh down and the snow from heauen, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my<sup>m</sup> word be, that goeth out of my mouth: it shall not returne vnto me voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioye, and bee led forth with peace: the<sup>n</sup> mountaines and the hilles shall breake forth before you into ioye, & all the trees of the fildes shall clappe [their] hands.

13 For thornes there shall grow firre trees: for nettles shall grow the myrrhe tree, and it shall bee to the Lord<sup>o</sup> for a name, [ & ] for an euerlasting<sup>p</sup> signe that shall not be taken away.

## CHAP. LVI.

<sup>1</sup> An exhortation to iudgement and iustice, <sup>10</sup> Against Shepherds that deuoure their flocke.

**H**us saith the Lord, <sup>a</sup> Keepe iudgement and do iustice: for my saluation is at hande to come, and my<sup>b</sup> righteousness to be reueiled.

2 Blessed [is] the man that doth this, and the sonne of man which layeth hold on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hande from doing any euill.

3 And let not the sonne of the stranger, which<sup>d</sup> is ioyned to <sup>p</sup> Lord, speake and say, The Lord hath surely separate me from his people: neither let the Eunuch say, Behold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, & chuse the thing that pleaseeth mee, and take holde of my couenant,

5 Euē vnto them will I giue in mine house and within my walles, a place & a name better then of the sonnes and of the daughters: I will giue the an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to bee his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

7 Them will I bring also to mine holie mountaine, and make them ioyful in mine house of prayer: their burnt<sup>s</sup> offerings & their sacrifices [shalbe] accepted vpon mine altar: for mine house shalbe called an house of prayer for<sup>h</sup> all people.

8 The Lord God saith, which gathereth the scattered of Israel, yet will I gather to them those that are to bee gathered to them.

9 All ye<sup>i</sup> beastes of the fildes, come to deuoure, [euē] all ye beastes of <sup>p</sup> forest.

10 Their<sup>k</sup> watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they can not barke: they lie and sleepe and delite in sleeping.

11 And these greedie dogges can neuer haue ynough: and these shepheards cannot vnderstand: [for] they all looke to their owne way, euery one for his aduantage, [and] for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to<sup>l</sup> morowe shalbe as this day, [ & ] much more abundant.

fault of the gouernours, Prophets and Pastours, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them. <sup>1</sup> We are wel yet, and to morowe shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

## CHAP. LVII.

<sup>1</sup> God taketh away the good, that he should not see the horrible plagues to come. <sup>3</sup> Of the wicked Idolaters. <sup>9</sup> And their vaine confidence.

**T**he righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away<sup>a</sup> from the euill [to come].

2<sup>b</sup> Peace shall come: they shall rest in their beddes, [euery one] that waketh before him.

3 But you<sup>c</sup> wittches children, come hither, the seede of the adulterer and of the whore.

4 On whome haue ye iested: vpon<sup>e</sup> wittches children, who vnder the pretence of the name of Gods people derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsooke God and fled to wicked meanes for succour.

<sup>e</sup> Meaning, in his Church. <sup>f</sup> They shalbe called after my people and be of the same religion: yea, vnder Christ the dignitie of the faithfull shalbe greater then <sup>p</sup> Jewes were at that time.

<sup>g</sup> Whereby he meaneth the spirituall seruice of God, to whom <sup>p</sup> faithfull offer continually thanksgiving, yea the selues and all that they haue as a liuely and acceptable sacrifice.

<sup>h</sup> Not only for the Jewes but for all others. <sup>Mat. 21. 13.</sup>

<sup>i</sup> Meaning, <sup>p</sup> enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to assure <sup>p</sup> faithfull, that when this cometh, they may know it was told the before. <sup>k</sup> He sheweth that this affliction shall come through the

<sup>a</sup> From the plague that is at hand, and also because God will punish the wicked.

<sup>b</sup> The soule of the righteous shall be in ioye and their body shall rest in the graue vnto the time of the resurrection, because they waked before the Lord.

<sup>c</sup> He theate-  
neeth <sup>p</sup> wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsooke God and fled to wicked meanes for succour.

Whome



d Read Leuit.  
18, 21, 2. King,  
23, 10.

e Meaning,  
euery place  
was polluted  
with their ido-  
latry: or euery  
faire stone that  
they founde,  
they made an  
idole of it.  
f In the sacri-  
fices which  
you offering be-  
fore these i-  
doles, thought  
you did serue  
God.

g To wit,  
thine altars,  
in an open  
place like an  
impudent bar-  
lot that careth  
not for y sight  
of her husband.  
h In steade of  
setting by the  
worde of God  
in the open  
places on the  
posts & doores  
to haue it in re-  
membrance,  
Deut. 6, 9, and  
27, 1. thou hast  
set by signes  
and markes of  
thine idolatrie  
in euery place.

i That is, didst  
increase thine  
idolatrie more  
and more.

k Thou didst  
seeke the fa-  
uour of the As-  
syrians by  
giftes and pre-  
sents, to helpe  
thee against  
the Egyptians:  
and when they  
sleyed, thou  
soughtest  
to the Babylo-  
nians, & more &  
more didst toy-  
ment thy self.

l Although  
thou sawest all  
thy labours to  
be in vaine, yet  
wouldest thou  
neuer acknow-  
ledge thy fault  
and leaue off.  
m He derideth  
their vnprofi-  
table diligence  
which thought  
to haue made  
all sure, and  
yet were de-  
ceiued.

n Broken promes with me. o Meaning, that the wicked abuse Gods leni-  
tie and growe to farther wickednes. p That is, thy naughtines, idolatries and  
impieties: which the wicked call Gods seruice: thus he derideth their obstina-  
cie. q Meaning, the Assyrians and other, whose helpe they looked for. r God  
shall say to Darius, and Cyrus,

Whome haue yee gaped and thrust out  
your tongue: are not ye rebellious chil-  
dren, and a false seede?

5 Inflamed with idoles vnder euery  
greene tree: and sacrificing the<sup>d</sup> chil-  
dren in the balleyes vnder the toppes of  
the rockes:

6 Thy portion [is] in the smoothe  
stones<sup>c</sup> of the riuer: they, they are thy  
lot: euen to them hast thou powred a  
drinke offering: thou hast offered a sa-  
crifice. Should I delite in<sup>f</sup> these?

7 Thou hast made thy<sup>s</sup> bedde vpon  
a very hie mountaine: thou wentest by  
thither, euen thither wentest thou to of-  
fer sacrifice.

8 Behind the<sup>b</sup> doores also and postes  
hast thou set by thy remembrance: for  
thou hast discovered thy selfe [to ano-  
ther] then mee, and wentest by, [and]  
didest<sup>i</sup> enlarge thy bedde, and make a  
couenant betweene thee and them, and  
louedst their bed in [euery] place where  
thou sawest it.

9 Thou wentest<sup>k</sup> to the Kings with  
oyle, & didest increase thine oymments<sup>l</sup> [ & ]  
sende thy messengers farre off, & didest  
humble thy selfe vnto hell.

10 Thou weriedst thy selfe in thy  
manifolde iourneyes, [yet] saidest thou  
not, There is no hope: thou<sup>m</sup> hast found  
life by thine hande, therefore thou wast  
not grieved.

11 And whome diddest thou reuerence  
or feare, seeing thou hast<sup>n</sup> lyed vnto me,  
and hast not remembred me, neither set  
thy minde thereon: is it not [because] I  
hold my peace, and that of long<sup>o</sup> time:  
therefore thou fearest not me.

12 I will declare thy<sup>p</sup> righteousness &  
thy workes, & they shall not profite thee.

13 When thou cryest, let them<sup>y</sup> y thou  
hast gathered together deliuer thee: but  
the winde shall<sup>q</sup> take them all away:  
vanitie shall pull them away: but hee  
that trusteth in me, shall inherit<sup>r</sup> y lande,  
& shall possesse mine holy Mountaine.

14 And he shall say, Cast by, cast by:  
prepare the way: take by the stumbling  
blockes out of the way of my people.

15 For thus sayth he, that is hie and  
excellent, he that inhabiteth the eterni-  
tie, whose Name is y holy one, I dwell  
in the hie and holy place: with him also  
that is of a contrite and humble spirit to

reuiue the spirit of the humble, & to giue  
life to them that are of a contrite heart.

16 For I will not contende for euer,  
neither will I be alwayes wroth,<sup>f</sup> for y  
spirit should faile before me: and I haue  
made the breath.

17 For his wicked<sup>r</sup> couetousnes I  
am angry with him, and haue smitten  
him: I hid me and was angrie, yet hee  
wet away, and turned after the way of  
his owne heart.

18 I haue seene his wayes, and will  
heale him: I will leade him also, and  
restore comfort vnto him, and to those y  
lament him.

19 I create the<sup>x</sup> fruite of the lippes  
[to be] peace: peace vnto them that are  
farre off, and to them that are neere,  
saith the Lord: for I will heale him.

20 But the wicked [are] like the ra-  
ging sea, that can<sup>z</sup> not rest, whose wa-  
ters cast by mire and dirt.

21 There is no peace, saith my God,  
to the wicked.

them, and therefore they can neuer haue rest, reade Chap. 48, 22.

## CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypo-  
crites, 3 The fast of the faithfull, 13 Of the true Sabbath.



Reye<sup>a</sup> aloude, spare not: lift  
by thy voyce like a trumpet,  
and shewe my people their  
transgression, and to the  
house of Iacob, their sinnes.

2 Yet they<sup>b</sup> seeke me daily, and will  
knowe my wayes, euen as a nation that  
did righteously, & had not forsaken the  
statutes of their God: they aske of me y  
ordinances of iustice: they will drawe  
neere vnto God, [saying,]

3 Wherefore haue we fasted, & thou  
seest it not: we haue punished our selues,  
and thou regardest it not. Behold, in the  
day of your fast you will seeke<sup>d</sup> [your]  
will, and require all your dettes.

4 Behold, ye fast to strife and debate,  
and to smite with the fist of wickednes:  
ye shal not fast as [ye do] to day, to make  
your voyce to be<sup>e</sup> heard aboue.

5 Is it such a fast that I haue chosen,  
that a man should afflict his soule for a  
day, and to bowe downe his head, as a  
bull rush, and to lye downe in sackcloth  
and ashes: wilt thou call this a fasting,  
or an acceptable day to the Lord?

6 Is not this y fasting, that I haue  
chosen, to loole the bands of wickednes,  
to take off the heauie burdens, and to let  
the oppressed go free, and that ye breake  
euery<sup>f</sup> yoke?

f I will not vse  
my power a-  
gainst fragile  
man whose life  
is but a blast.

r That is, for  
the vices and  
faultes of the  
people, which  
is ment here by  
couetousnes.

u Though  
they were ob-  
stinate, yet I  
did not with-  
draue my mer-  
cie from them.

x That is, I  
frame y speech  
and wordes of  
my messen-  
gers, which  
shall bring  
peace.

y As well to  
him that is in  
captiuitie as to  
him that re-  
maineth at  
home.

z Their euill  
conscience doth  
euer torment

a The Lord  
thus speaketh  
to the prophet,  
willing him to  
vse al diligence  
and severity to  
rebuke the hy-  
pocrites.

b They will  
seeme to wor-  
ship me & haue  
outward holi-  
nes.

c He setteth  
foorth the ma-  
lice & disbaire  
of y hypocrites  
which grudge  
against God, if  
their workes be  
not accepted.

d Thus he con-  
uinceth the hy-  
pocrites by the  
second table &  
by their duetie  
toward their  
neighbour, that  
they haue nei-  
ther faith nor  
religion.

e So long as  
you vse conten-  
tion & oppres-  
sion, your fa-  
sting & prayer  
shall not bee  
heard.

f That you  
leane of al your  
exhortations.

7 Is



7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house: When thou seest the naked, that thou couer him, and hyde not thy selfe from thine owne flesh?

8 Then shall thy<sup>h</sup> light breake forth as the morning, and thine health shall grow speedily: thy<sup>i</sup> righteousness shall goe before thee, [and] the glorie of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answere: thou shalt crie and hee shall say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the<sup>k</sup> finger, and wicked speaking:

10 If thou<sup>l</sup> poure out thy soule to<sup>p</sup> hungry, and refresh the troubled soule: then shall thy light spring out in the<sup>m</sup> darkenes, and thy darkenes [shalbe] as the noone day.

11 And the Lord shall guide thee continually, & satisfie thy soule in drought, and make fat thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters fayle not.

12 And they shalbe of thee, that shall builde the olde<sup>n</sup> waste places: thou shalt rayse vp the foundations for many generations, and thou shalt bee called the repairer of the breach [and] the restorer of the paths to dwell in.

13 If thou<sup>o</sup> turne away thy foote fro the Sabbath, from doing thy will on mine holie day, and call the Sabbath a delite, to consecrate it, [as] glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, & feede thee with the heritage of Iacob thy father: for the mouth of the Lorde hath spoken it.

## C H A P. LIX.

<sup>1</sup> The wicked perish through their owne iniquities. <sup>12</sup> The confession of sinnes. <sup>16</sup> God alone will preserve his Church, though all men faile.

**B**Ehold, \* the Lordes hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But \* your iniquities haue separated betweene you and your God, and your sinnes haue hid [his] face from you, that he will not heare.

3 For your handes are defiled with

blood, and your fingers with iniquitie: <sup>a</sup> your lippes haue spoken lies [and] your tongue hath murmured iniquitie. <sup>a</sup> Reade Chap. 1, 15.

4 No man calleth for iustice: no man contendeth for trueth: they trust in vanitie, and speake bayne things: they receiue mischief, and<sup>c</sup> bring forth iniquitie.

5 They hatch cockatrice<sup>d</sup> egges, and weaue the spiders<sup>e</sup> webbe: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webbes shalbe no garment, neither shal they couer themselves with their labours: [for] their workes [are] workes of iniquitie, and the worke of crueltie [is] in their hands.

7 Their feete runne to euill, & they make haste to shed innocent blood: their thoughts are wicked thoughtes: desolation and destruction [is] in their paths.

8 The way of peace they know not, and there [is] none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shall not knowe peace.

9 Therefore is<sup>f</sup> iudgement farre fro vs, neither doeth<sup>g</sup> iustice come neere vnto vs: we waite for light, but lo, it [is] darkenes: for brightnes, [but] we walke in darkenes.

10 Wee grope for the wall like the<sup>h</sup> blinde, and wee grope as one without eyes: we stumble at the noone day as in the twilight: [we are] in solitarie places, as dead men.

11 Wee roare all like<sup>i</sup> beares, & mourne like doves: wee looke for equitie, but there [is] none: for health, [but] it is farre from vs.

12 For our trespasses are manie before thee, and our<sup>k</sup> sinnes testifie against vs: for our trespasses [are] with vs, and we knowe our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, [&] haue spoken of crueltie and rebellion, conceiuing and uttering out of the heart false<sup>l</sup> matters.

14 Therefore<sup>m</sup> iudgement is turned backward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe<sup>n</sup> a pray: and when the Lord sawe it, it displeased him, & there [was] no iudgement.

16 And when he saw that there [was] no man, he wondered that none woulde offer

<sup>g</sup> For in him thou seest thy selfe as in a glasse.

<sup>h</sup> That is, the prosperous estate, where with God will blesse thee.

<sup>i</sup> The testimony of thy goodnes shall appeare before God and man.

<sup>k</sup> Whereby is meant al manner of iniurie.

<sup>l</sup> That is, haue compassion on their miseries.

<sup>m</sup> Thine aduersitie shal be turned into prosperitie.

<sup>n</sup> Signifying, that of the Jewes should come such, as should builde againe the ruines of Ierusalem and Iudea: but chiefly this is ment of the spirituall Ierusalem: whose builders were the Apostles.

<sup>o</sup> If thou refrain thy selfe from thy wicked workes.

<sup>b</sup> Al mē winke at the iniuries and oppressions, and none go about to remedy them.

<sup>c</sup> According to their wicked deuises, they hurt their neighbours.

<sup>d</sup> Whatsoeuer cometh from them is poison and bringeth death.

<sup>e</sup> They are profitable to no purpose.

<sup>f</sup> That is, Gods vengeance to punish our enemies.

<sup>g</sup> Gods protection to defende vs.

<sup>h</sup> We are altogether destitute of counsell, and can finde no ende of our miseries.

<sup>i</sup> We expresse our sorowes by outward signes, some more some lesse.

<sup>k</sup> This confession is general to the Church to obtaine remission of sinnes and the Prophets did not exempt themselves from the same.

<sup>l</sup> To wit, against our neighbours.

<sup>m</sup> There is neither iustice nor vprightnes among men.

<sup>n</sup> The wicked will destroy him.

Nomb. 11. 23. chap. 50. 2.

Iere. 5. 25.



<sup>d</sup> Meaning, to do iustice, and to remedie the things that were so farre out of order.

<sup>p</sup> That is, his Church: of his arme did helpe it selfe, and did not seeke aide of any other.

<sup>q</sup> Signifying, that God hath all meanes at hand to deliuer his Church and to punish their enemies.

<sup>r</sup> To wit, pour enemies, which dwell in diuers places, and beyond the sea.

<sup>s</sup> He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.

<sup>t</sup> Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

<sup>u</sup> Because the doctrine is made profitable by the vertue of the spirit, he ioyneth the one with the other, and promisseth to giue them both to his Church for euer.

## CHAP. LX.

<sup>3</sup> The Gentiles shall come to the knowledge of the Gospel. <sup>8</sup> They shall come to the Church in abundance. <sup>16</sup> They shall haue abundance, though they suffer for a time.

<sup>a</sup> The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to go downe, Chap. 47. 1.

<sup>b</sup> Signifying, that all men are in darknes till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

<sup>c</sup> Meaning, that Iudea shoulde be as the morning starre and that the Gentiles shoulde receiue light of her.

<sup>d</sup> An infinite number from

all countreys, as Chap. 49. 18.

<sup>e</sup> Meaning, that euery one shall honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except wee offer our selues to serue his glory, and all that we haue.

offer himselfe. Therefore his arme did saue it, and his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, & he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As [to make] recompence, as to requite the furie of the aduersaries [with] a recompence to his enemies: he wil fully repay the <sup>r</sup> ylands.

19 So shall they feare the name of the Lord from the west, and his glory from the rising of the sunne: for <sup>p</sup> enemy shall come like a flood: [but] the Spirit of the Lord shall chase him away.

20 And the redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

21 And I wil [make] this my couenāt with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth euen for euer.

<sup>u</sup> Because the doctrine is made profitable by the vertue of the spirit, he ioyneth the one with the other, and promisseth to giue them both to his Church for euer.

**A** Ryle, [O Jerusalem:] bee bryght, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darknes shall couer the earth, and grosse darkenes the people: but the Lord shall arise vpon thee, & his glory shall be seene vpon thee.

3 And the Gentiles shall walke in thy light, and Kings at the brightness of thy rising vp.

4 Lift vp thine eyes rounde about, and behold: al these are gathered, [and] come to thee: thy sonnes shall come from farre, and thy daughters shall be nourished at [thy] side.

5 Then thou shalt see and shine: thine heart shall be astonied and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall co-

<sup>c</sup> For ioy, as the heart is drawn in for sorowe.

<sup>f</sup> Meaning, that euery one shall honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except wee offer our selues to serue his glory, and all that we haue.

uer thee: and <sup>p</sup> dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shewe forth the praises of the Lord.

7 All the sheepe <sup>s</sup> of Kedar shall be gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vnto be accepted vpon mine <sup>h</sup> altar: and I will beautifie the house of my glory.

8 Who are these that flee like a cloud, and as the doves to their windowes?

9 Surely the yles shall waite for me, and the shippes <sup>k</sup> of Tarshish, as at the beginning, <sup>p</sup> they may bring thy sonnes from farre, [and] their siluer, and their golde with them, vnto the Name of the Lord thy God, & to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall buyld by thy walles, and their Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they bee shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation & the <sup>m</sup> kingdome, that will not serue thee, shall perish: and those nations shall be utterly destroyed.

13 The <sup>n</sup> glory of Lebanon shall come vnto thee, the firre tree, the elme and the bore tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my <sup>o</sup> feete.

14 The sonnes also of them that afflicted thee, shall come & bowe vnto thee: and all they that despised thee, shall fall <sup>p</sup> downe at the soles of thy feete: & they shall call thee, The cite of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated, so that no man went [by thee,] I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, & shalt sucke the <sup>q</sup> breasts of Kings: and thou shalt knowe, that I the Lord am thy Sauour, and thy Redeemer, the mightie one of Iacob.

17 For brasle will I bring golde, and for yron wil I bring siluer, and for wood brasle, and for stones yron. I will also make thy gouernemēt <sup>r</sup> peace, and thine exactours righteousness.

18 Violence shall no more be heard of

<sup>r</sup> Thy gouernours shall loue thee and seeke thy wealth and prosperitie.

<sup>g</sup> That is, the Arabians that haue great abundance of cattell.

<sup>h</sup> Because the altar was a figure of Christ Heb. 13. 10:

<sup>i</sup> He sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both offering and the altar it selfe.

<sup>j</sup> Shewing what great number shall come to the Church and with what great diligence and zeale.

<sup>k</sup> The Gentiles that are now enemies, shall become friendes and letters forth of the Church.

<sup>l</sup> Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

<sup>m</sup> He sheweth that God hath giuen all power and authoritie here in the earth for <sup>n</sup> vse of his Church: and that they which will not serue and profit <sup>o</sup> same, shall be destroyed.

<sup>n</sup> There is nothing so excellent which shall not serue the necessitie of the Church.

<sup>o</sup> Signifying, that Gods maiestie is not included in the temple, which is but <sup>p</sup> place for his feete, <sup>q</sup> we may learne to rise vp to the heauens.

<sup>r</sup> To worship their head Christ by obeying his doctrine.

<sup>s</sup> Both his <sup>t</sup> lowe shall be thy wealth and prosperitie.

<sup>u</sup> Thy gouernours shall loue thee and seeke thy wealth and prosperitie.



in thy lande, neither desolation, nor destruction within thy borders: but thou shalt call <sup>1</sup>saluation, thy walles, & praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightness of the <sup>1</sup>moone shine vnto thee: for the Lord shall be thine everlasting light, and thy God, thy glory.

20 Thy sunne shall neuer go downe, neither shall thy moone bee hid: for the Lord shall be thine everlasting light, and the dayes of thy sorowe shall be ended.

21 Thy people also shall be all righteous: they shall possesse <sup>1</sup>land for ever, the <sup>1</sup>grasse of my planting shall be the worke of mine hands, that I may be glorified.

22 A litle one shall become as a <sup>1</sup>thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

#### CHAP. LXI.

<sup>1</sup> He prophesieth that Christ shall be anoynted and sent to preach.  
<sup>10</sup> The ioy of the faithfull.

**I**he <sup>\*</sup>Spirit of the Lord God <sup>[is]</sup> <sup>a</sup>vpon me, therefore hath the Lord anoynted mee: hee hath sent me to preache good tidings vnto the poore, to binde by the broken hearted, to preach libertie to the captiues, and to them that are bounde, the opening of the prison,

2 To preach the <sup>d</sup>acceptable yeere of the Lord, and the day of <sup>e</sup>vengeance of our God, to comfort all that mourne,

3 To appoynt vnto <sup>h</sup>the that mourne in Zion, [and] to giue vnto them beautie for <sup>f</sup>ashes, the oyle of ioy for mourning, the garment of gladnes for the spirite of heavines, <sup>y</sup>they might be called <sup>s</sup>trees of righteousness, <sup>y</sup>planting of the Lord, that he might be glorified.

4 And they shall build the olde waste places, [and] raise by the former desolations, & they shall repaire the cities that were desolate and waste through many <sup>h</sup>generations.

5 And the strangers shall <sup>i</sup>stand and feede your sheepe, & the sonnes of <sup>y</sup>strangers shall be your plowmen and dressers of your vines.

6 But ye shall be named <sup>k</sup>the Priests of the Lord, and men shall say vnto you, The ministers of our God: We shall eate the riches of the <sup>1</sup>Gentiles, and shall be exalted with their glory.

7 For your shame [you shall receiue] <sup>m</sup>double, and for confusion <sup>n</sup>they shall re-  
<sup>ready to serue you in all your necessities.</sup> <sup>k</sup> This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9. reue. 1. 6. & 5. 10. <sup>l</sup> Reade Chap. 60. 11, 16. <sup>m</sup> Abundant recompence, as this word is used, Chap. 40. 2. <sup>n</sup> That is, the Jewes.

ioyce in <sup>o</sup>their portion: for in their lande they shall possesse <sup>p</sup>double: everlasting ioy shall be vnto them.

8 For I the Lord loue iudgement [and] hate <sup>q</sup>robberie for burnt offering, and I will direct their worke in trueth, and will make an everlasting couenant with them.

9 And <sup>r</sup>their seede shall be knowne among the Gentiles, and their buddes among the people. All that see them, shall knowe <sup>h</sup>the, that they are the seed which the Lord hath blessed.

10 <sup>1</sup>I will greatly reioyce in <sup>y</sup>the Lord, [and] my soule shall be ioyful in my God: for hee hath clothed mee with the garments of saluation, and couered me with the robe of righteousness: hee hath decked me like a bridegrome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to growe and prayse before all the heathen.

#### CHAP. LXII.

The great desire that the Prophets haue had for Christs coming. <sup>6</sup> The diligence of the Pastours to preach.

**I**erusalem sake I will not hold my tongue, and for <sup>a</sup>Jerusalem sake I will not rest, <sup>b</sup>until the righteousness thereof breake forth as the <sup>b</sup>light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt bee called by <sup>c</sup>a new name, which <sup>y</sup>mouth of the Lord shall name.

3 Thou shalt also be a <sup>d</sup>crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, <sup>e</sup>Forlaken, neither shall it bee sayde any more to thy lande, Desolate, but <sup>y</sup>thou shalt be called <sup>h</sup>Hephzi-bah, & thy land <sup>h</sup>Beni-lah: for the Lord deliteth in thee, and thy land shall haue an <sup>f</sup>husband.

5 For [as] a yong man marieth a virgin, [so] shall thy sonnes <sup>s</sup>marry thee: & [as] a bridegrome is glad of the bride, [so] shall thy God reioyce ouer thee.

6 I haue set <sup>h</sup>watchmen vpon thy walles, O Jerusalem, which al the day and all the night continually shall not cease: <sup>i</sup>ye that are mindeful of the Lord,

<sup>Or, married.</sup> <sup>f</sup> That it may be replenished with children. <sup>g</sup> Forasmuch as they confesse one faith and religion with thee, they are in <sup>y</sup>same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring forth children vnto him. <sup>h</sup> Prophets, pastours, and ministers. <sup>i</sup> He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to do the same.

keepe

<sup>o</sup> To wit, of <sup>y</sup>Gentiles.  
<sup>p</sup> Where as the Gentiles had dominion ouer the Jewes in times past, nowe they shall haue double autozitie ouer them and possesse twice so much.  
<sup>q</sup> I will not receiue their offering, which are excozmunications, deceiuers, hypocrites, or that deprive me of my glory.  
<sup>r</sup> That is, of the Church.  
<sup>s</sup> He sheweth what shall be the affection, when they feelee this their deliuerance.

<sup>a</sup> The Prophet saith <sup>y</sup>hee will neuer cease to declare vnto the people the good tidings of their deliuerance.  
<sup>b</sup> Till they haue full deliuerance: and this <sup>y</sup>Prophet speaketh to encourage al other ministers to the setting forth of Gods mercies towarde his Church.  
<sup>c</sup> Thou shalt haue a more excellent fame then thou hast had hitherto.  
<sup>d</sup> We shall esteeme thee as deere and precious, as a King doth his crowne.  
<sup>e</sup> Thou shalt no more be counted as a woman forsaken of her husband.  
<sup>f</sup> Or, my delite in her.

<sup>f</sup> Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdom.  
<sup>g</sup> Signifying, <sup>y</sup>all worldly meanes shall cease, and that Christ shall be all in all, as Reuel. 21. 22, and 22. 5.

<sup>u</sup> The children of the Church.  
<sup>x</sup> Meaning, <sup>y</sup>the Church should be miraculously multiplied.

Luke 4. 18.

<sup>a</sup> This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

<sup>b</sup> To <sup>h</sup>the that are liuely touched with the feeling of their finnes.

<sup>c</sup> Which are in the bondage of sinne.

<sup>d</sup> The time when it pleased God to

shewe his good fauour to ma, which Saint Paul calleth the fulnes of time, Gal. 4. 4.

<sup>e</sup> For when God deliuereth his church, he punisheth his enemies.

<sup>f</sup> Which was the signe of mourning.

<sup>g</sup> Trees that bring forth good fruites, as Matth. 3. 8.

<sup>h</sup> That is, for a long time.

<sup>i</sup> They shall be ready to serue you in all your necessities.

<sup>k</sup> This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9. reue. 1. 6. & 5. 10.

<sup>l</sup> Reade Chap. 60. 11, 16.

<sup>m</sup> Abundant recompence, as this word is used, Chap. 40. 2.

<sup>n</sup> That is, the Jewes.



keepe not silence,

7 And giue him no rest, till he repaire and vntill he set by Jerusalem <sup>h</sup> prayse of the world.

8 The Lorde hath sworne by his right hand & by his strong arme, Surely I will no more giue thy come to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lord, and the gatherers thereof shall drinke it in <sup>h</sup> courts of my Sanctuarie.

10 <sup>1</sup> Goe through, goe through the gates: prepare you the way for the people: cast by, cast by the way, and gather out the stones [and] set by a standart for the people.

11 Beholde, the Lorde hath proclaymed vnto the endes of the worlde: <sup>m</sup> tell the daughter Zion, Beholde, thy Saviour cometh: beholde, his wages [is] with him, and <sup>n</sup> his woorkes [is] before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A<sup>o</sup> citie sought out [and] not forsaken.

#### CHAP. LXIII.

<sup>1</sup> God shall destroy his enemies for his Churches sake, 7 Gods benefites towardes his Church.

**W**ho is this that cometh <sup>a</sup> fro Edom, with red garmentes from Bozrah: he is glorious in his apparell and walketh in his great strength. <sup>b</sup> I speake in righteousness, [and] am mightie to saue.

2 <sup>c</sup> Wherefore is thine apparel redde, and thy garmentes like him that treadeth in the wine presse?

3 I haue trode the wine presse alone, and of all people there [was] none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will stayne all my raiment.

4 For the daye of vengeance [is] in mine heart, and the <sup>d</sup> yeere of my redemption is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to vpholde: therefore mine owne

<sup>e</sup> arme helped me, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, & make the <sup>f</sup> drunken in mine indignation, and will bring downe their strength to the earth.

7 I will <sup>g</sup> remember the mercies of the Lord [and] the prayles of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodnesse towarde <sup>h</sup> house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For hee saide, Surely they are my <sup>h</sup> people, children that will not lie: so hee was their Saviour.

9 In all their troubles he was <sup>i</sup> troubled, and <sup>j</sup> Angell <sup>k</sup> of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them & carried them alwayes continually.

10 But they rebelled & vexed his holy spirit: therefore was he turned to be their enemy [and] he fought against them.

11 Then he <sup>l</sup> remembered the olde time of Moses and his people, saying, Where is hee that brought them by out of the Sea with <sup>m</sup> shepherde of his sheepe: where is he <sup>n</sup> put his holy Spirit with in <sup>n</sup> him?

12 He led [them] by the right hand of Moses with his own glorious arme, destroying the water before them, to make himselfe an euermlasting Name.

13 He led them through the deepe, as an <sup>o</sup> horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lorde gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 <sup>p</sup> Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory, where is thy zeale and thy strength, the multitude of thy mercies, & of thy compassions: they are restrained from <sup>r</sup> me.

16 Doubtlesse thou art our Father: though <sup>s</sup> Abraham bee ignorant of vs, and Israel knowe vs not, [yet] thou, O Lorde, art our Father, [and] our redeemer: thy Name [is] for ever.

17 O Lord, why hast <sup>t</sup> thou made vs the Spirit to the people. <sup>o</sup> Peaceably & gently, as an horse is led to his pasture, <sup>p</sup> hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward the. <sup>q</sup> Thy great affection which thou barest towards vs, <sup>r</sup> meaning, from <sup>s</sup> whole body of the Church. <sup>t</sup> Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. <sup>u</sup> By taking away thy holy spirit from vs, by whom we were gouerned, & so for our ingratitude dost deliuer vs vp to our owne concupiscence, and dost punish sinne by sinne according to thy iust iudgement.

Am m. ii. to

<sup>k</sup> For the restoration whereof al the worlde shall praise him.

<sup>l</sup> Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14.

<sup>m</sup> See Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. matth. 21. 5.

<sup>n</sup> He shall haue all power to bring his purpose to passe, as Chap. 40. 10.

<sup>o</sup> That is, one ouer whom God hath had a singular care to recouer her when she was lost.

<sup>a</sup> This Prophete is against the Ioumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Ioumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham claimed to them selues the chiefe religion, and hated the true worshippers. Psal.

137. 7.

<sup>b</sup> God answereth them that asked this question, Who is this &c. and sayeth, See now performed in deede the vengeance, which my Prophets theatned.

<sup>c</sup> Another question, to the which the Lorde answereth.

<sup>d</sup> Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

<sup>e</sup> God sheweth that he hath no neede of mans helpe for the deliuerance of his,

and though men refuse to do their dutie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies. Reade Chap. 59. 16.

<sup>f</sup> I will so astonie them, and make them so giddie, that they shall not knowe, which way to go.

<sup>g</sup> The Prophet speaketh this to moue <sup>h</sup> people to remember Gods benefites in times past, that they may be confirmed in their troubles.

<sup>h</sup> For I dyd chuse the to be mine, that they should be holy, & not deceiue mine expectation.

<sup>i</sup> We haue these afflictions and griefes as though they had bene his owne.

<sup>k</sup> Which was a witness of gods presence: & this may be referred to Christ, to whom belongeth <sup>l</sup> office of saluation.

<sup>l</sup> That is, <sup>m</sup> people of Israel being afflicted, called to remembrance Gods benefites which he had bestowed vpon their fathers in times past.

<sup>m</sup> Meaning, Moses.

<sup>n</sup> That is, in Moses, that he might well gouerne <sup>o</sup> peoples some referre this giuing of

the Spirit to the people.

<sup>o</sup> Peaceably & gently, as an horse is led to his pasture.

<sup>p</sup> Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward the.

<sup>q</sup> Thy great affection which thou barest towards vs, <sup>r</sup> meaning, from <sup>s</sup> whole body of the Church.

<sup>t</sup> Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

<sup>u</sup> By taking away thy holy spirit from vs, by whom we were gouerned, & so for our ingratitude dost deliuer vs vp to our owne concupiscence, and dost punish sinne by sinne according to thy iust iudgement.



<sup>u</sup> Meaning, for the covenants sake made to Abraham, Isaac and Jacob his servants. <sup>x</sup> That is, in respect of the promises, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and four hundred years: and thus they lament, to move God rather to remember his covenant then to punish their sinnes.

to erre from thy wayes: [and] hardened our heart from thy feare: Returne for thy <sup>u</sup> seruantes sake, [and] for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a litle <sup>x</sup> while: for our aduersaries haue trode downe thy Sanctuarie.

19 We haue byn [as they,] ouer whom thou neuer barest rule, and vpon whom thy Name was not called.

## CHAP. LXIII.

<sup>1</sup> The Prophet prayeth for the sinnes of the people, <sup>6</sup> Mans righteousness is like a filthy cloth.

<sup>a</sup> The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power as he did in Mount Sinai.

**H** that thou wouldest <sup>a</sup> break the heauens, [and] come downe, [and] that the mountaines might melt at thy presence!

<sup>b</sup> Meaning, the raine, haile, fire, thunder, & lightnings.

2 As the melting fire burned, [as] the fire caused <sup>b</sup> by waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

<sup>c</sup> Saint Paule vseth the same kinde of admiration, 1. Cor. 2. 9. maruelling at Gods great benefite shewed to his Church by the preaching of the Gospel.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, [and] the mountaines melted at thy presence.

<sup>d</sup> Thou shewest fauour toward our fathers, when they trusted in thee, and walked after thy commandments.

4 For since the beginning of the world they haue not <sup>c</sup> heard nor vnderstande with the eare, neither hath the eye seene [an other] God beside thee, which doeth [so] to him that waited for him.

<sup>e</sup> They considered thy great mercies.

5 Thou didest meete him, <sup>d</sup> that reioyced [in thee,] & dyd iustly: they remembred thee in thy <sup>e</sup> waies: behold, thou art angry, for we haue sinned: [yet] in <sup>f</sup> them [is] continuance, and we <sup>g</sup> shall be saued.

<sup>f</sup> That is, in thy mercies, which he calleth the wayes of the Lord.

6 But we haue al byn as an vncleane thing and all our <sup>h</sup> righteousness [is] as filthy clouts, & we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

<sup>g</sup> Thou wilt haue pittie vpon vs.

7 And there [is] none that calleth vpon thy Name, neyther that stirreth vp himself to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

<sup>h</sup> We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousness and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman.

8 But now we, O Lord, thou art our father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

<sup>i</sup> Albeit, O Lord, by thy iust iudgement thou mayest utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

9 Be not angry, O Lord, <sup>k</sup> aboute

our selues, yet our righteousness and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman. <sup>i</sup> Albeit, O Lord, by thy iust iudgement thou mayest utterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. <sup>k</sup> For so the flesh iudgeth when God doeth not immediatly sende succour.

measure, neither remember iniquitie for euer: loe, we beseech thee beholde, we are all thy people.

10 <sup>l</sup> Thine holie cities lie waste: Zion is a wilderness, [and] Ierusalem a desert.

11 The house of our Sanctuarie and of our glorie, <sup>m</sup> where our fathers prayed thee, is burnt by with fire, and al our pleasant things are wasted.

12 Wilt thou hold thy self still <sup>n</sup> at these thinges, O Lord: wilt thou holde thy peace and afflict vs aboue measure:

haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

<sup>l</sup> Which we dedicated to thy seruice, and to call vpon thy Name, <sup>m</sup> wherein we reioyced & worshipped thee, <sup>n</sup> That is, at the contempt of thine owne glorie: though our sinnes

## CHAP. LXV.

<sup>1</sup> The vocation of the Gentiles and the reiection of the Jewes, <sup>13</sup> The ioy of the elect and the punishment of the wicked.

**I** haue bene sought of the that <sup>a</sup> asked not: I was founde of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

<sup>a</sup> Meaning, the Gentiles which knew not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.

2 I haue <sup>b</sup> spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, [euen] after their owne <sup>c</sup> imaginations:

<sup>b</sup> He sheweth the cause of the reiection of the Jewes, because they would not obey him for any admonition of his prophets, by whom he called them continually, and stretched out his hande to draw them.

3 A people that prouoked me euer vnto my face: that sacrificeth in <sup>d</sup> gardens, and burneth incense vpon <sup>e</sup> bricke.

<sup>c</sup> He sheweth that to delite in our owne fantasies is the declining from God and the beginning of all superstition and idolatry.

4 Which remaine among <sup>f</sup> graues, & lodge in <sup>g</sup> deserts, which eate <sup>h</sup> swines flesh, and the broth of things polluted [are] in their vessels.

<sup>d</sup> Which were dedicate to idoles.

5 Which say, <sup>h</sup> Stand apart, come not neere to mee: for I am holier then thou: these are a smoke in my wrath [and] a fire that <sup>i</sup> burneth all the day.

<sup>e</sup> Meaning their altars, which he thus nameth by contempt.

6 Behold, it is <sup>k</sup> written before me: I will not keepe silence, but will render it and recompence it into their bosome.

<sup>f</sup> To consult with spirits and to coniure deuils, which was forbidden, Deut. 18. 11.

7 Your iniquities & the iniquities of your fathers [shall be] <sup>l</sup> together (sayth the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their old worke into their bosome.

<sup>g</sup> Which was contrary to Gods commandment, Leui. 11. 7. deut. 14. 8.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a <sup>m</sup> blessing [is] in it, so will I do for my seruants sakes, that I may not destroy them whole.

<sup>h</sup> He sheweth that hypocrisie is euer ioynd with pride & contempt of others.

9 But I will bring a seed out of Jacob, and out of Judah, that shall inherit my mountaine: and mine elect shall

<sup>i</sup> Their punishment shall neuer haue ende. <sup>k</sup> So that the remembrance thereof cannot be forgotten. <sup>l</sup> Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are founde in them. <sup>m</sup> That is, it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.

inherit



<sup>n</sup> Which was a plentiful place in Judea to feede sheepe as Achor was for cattell.

<sup>o</sup> By the multitude & number he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.

<sup>p</sup> Seeing you cannot number your gods, I will number you with the sword.

<sup>q</sup> By my Prophets, whom ye would not obey.

<sup>r</sup> By these words, Eate & drinke, he meaneth the blessed life of the faithful, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lack these corporall things.

<sup>f</sup> Meaning, that he would call the Gentiles, who should abhorre, euen the very name of the Jewes for their infidelities sake.

<sup>c</sup> Then by the name of the Jewes.

<sup>u</sup> By blessing, & by swearing, is meant the praising of God for his benefices, & the true worshipping of him, which shall not be onely in Judea, but through all the worlde.

<sup>x</sup> I will no more suffer my Church to be desolate as in times past.

<sup>y</sup> I will so alter & change the state of my Church, that it shall seeme to dwell in a new worlde.

<sup>z</sup> Meaning, in this wonderful restoration of the Church, there should be no weaknes of youth, nor infirmities of age, but all should be fresh and flourishing: & this is accomplished in the heavenly Jerusalem, when all sinnes shall cease, and the teares shall be wiped away.

inherit it, & my seruants shall dwell there.

10 And<sup>n</sup> Sharon shall be a sheepfold, and the balley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, & forgotten mine holy Mountaine, and haue prepared a table for the multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I<sup>p</sup> number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answer: I<sup>q</sup> spake, and ye heard not, but did euill in my sight & did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall<sup>r</sup> eate, and ye shall be hungrie: beholde, my seruants shall drinke, and ye shall be thirsty: behold, my seruants shall reioyce, and ye shall be ashamed.

14 Behold, my seruants shall sing for ioy of heart, and ye shall crie for sorrowe of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my<sup>i</sup> chosen: for the Lord God shall slay you and call his seruants by<sup>r</sup> another name.

16 He that shall blesse in the<sup>e</sup> earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For lo, I will create<sup>v</sup> new heauens and a newe earth: and the former shall not be remembred nor come into minde.

18 But bee you glad & reioyce for ever in the things that I shall create: for behold, I will create Jerusalem<sup>as</sup> a reioicing and her people<sup>as</sup> a ioy,

19 And I will reioyce in Jerusalem, & ioy in my people, and the voice of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of peeres, nor an olde man that hath<sup>r</sup> not filled his dayes: for he that shall be an hundredeth peeres old, shall die<sup>as</sup> a yong man: but the sinner being<sup>a</sup> an hundredeth peeres old shall be accursed.

21 And they shall<sup>b</sup> build houses and dwell in them for ever.

inhabit them, and they shall plant vineyardes, and eate the fruite of them.

22 They shall not build, and another inhabit: they shall not plant, & another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in old age the work of their hands.

23 They shall not labour in bayne, nor bring forth in feare: for they are the seede of the blessed of the Lorde, & their buds with them.

24 Yea, before they cal, I will answer, and whiles they speake, I will heare.

25 The<sup>c</sup> wolfe and the lambe shall feede together, and the lyon shall eate strawe like the bullock: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy Mountaine, saith the Lord.

## CHAP. LXVI.

<sup>1</sup> God dwelleth not in temples made with hands. <sup>3</sup> He despiseth sacrifices done without mercie and faith. <sup>5</sup> God comforteth them that are troubled for his sake. <sup>19</sup> The vocation of the Gentiles. <sup>23</sup> The perpetuall Sabbath. <sup>24</sup> The punishment of the wicked is everlasting.

Thus saith the Lorde, \* The<sup>a</sup> heauen [is] my throne, & the earth [is] my footstool: where is that house that yee will bulde vnto mee: and where is that place of my rest?

2 For all these things hath myne hande made, <sup>b</sup> and all these things haue bene, sayeth the Lord: and to him will I looke, euen to him, that is poore, and of<sup>c</sup> a contrite spirite and trembleth at my wordes.

3 He that killeth a bullocke, [is as] if he<sup>d</sup> slewe a man: hee that sacrificeth a sheepe, [as] if he cut off a dogges neck: he that offereth an oblation, [as] if he offered swines blood: he that remembreth in<sup>e</sup>cese, [as] if he blesseth an idole: yea, they haue cholen their own wayes, and their soule deliteth in their abominations.

4 Therefore will I<sup>e</sup> chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the worde of the Lord, al ye that tremble at his<sup>f</sup> word, your brethren that hated you, and cast you out for my

and in the meane season had neither faith nor repentance, God the weth that hee doth no lesse detest these ceremonies, then hee doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles, which things were expressely forbidden in the Lawe. <sup>c</sup> I will discover their wickednesse & hypocrisie, whereby they thinke to blinde mine eyes, to all the worlde. <sup>f</sup> Hee encourageth the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

Am m. iii.

Names

Act. 7. 48, 49. <sup>a</sup> By maiestie is so great that it filleth both heauē & earth, and therefore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

<sup>b</sup> Seeing that both the Temple & things therein, with sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal. 50.

<sup>10.</sup> <sup>c</sup> To him that is humble and pure in heart, which receiveth my doctrine with reverence & feare. <sup>d</sup> Because the Jewes thought themselves holy by offering of their sacrifices.



Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall be ashamed.

6 <sup>g</sup> A voyce soundeth from the citie, [euen] a voyce from the Temple, the voice of the Lorde, that recompenceth his enemies fully.

7 Before <sup>h</sup> she trauailed, shee brought forth: and before her paine came, shee was deliuered of a man childe.

8 Who hath heard such a thing: who hath seene such things: shall the earth be brought forth in one day: or shall a nation bee borne at once: for as soone as Zion trauailed, she brought forth her childre.

9 Shall I <sup>k</sup> cause to trauaile, and not bring forth: shall I cause to bring forth and shall be barren, saith thy God:

10 Reioyce ye with Jerusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, al ye that mourne for her.

11 That ye may sucke <sup>l</sup> and be satisfied with the breasts of her consolation: that ye may milke out and bee delited with the brightnes of her glorie.

12 For thus saith the Lord, Beholde, I wil extend <sup>m</sup> peace ouer her like a flood, & the glorie of the <sup>n</sup> Gentiles like a flowing stream: then shall ye sucke, ye shall be <sup>o</sup> borne vpon [her] sides, and be ioyfull vpon [her] knees.

13 As one whom his mother comforteth, so wil I comfort you, and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your <sup>p</sup> bones shall flourish like an herbe: and the hande of the Lorde shall bee known among his seruants, and [his] indignation against his enemies.

15 For beholde, the Lorde will come with fire, and his charrets like a whirlewinde, that he may <sup>q</sup> recompence his anger with wrath, & his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the flaine of the Lord shall be many.

17 They that sanctifie <sup>r</sup> themselves,

and purifie them selues in the gardens behinde one [tree] in the muddes eating swines flesh, and such abomination, eue the mouse, shall be consumed together, saith the Lord.

18 For I [will visite] their workes, and their imaginations: [for] it shall come that I will gather al nations, and tongues, and they shall come, and see my <sup>s</sup> glorie.

19 And I wil set a <sup>t</sup> signe among the, and wil send those that <sup>u</sup> escape of them, vnto the nations of <sup>v</sup> Tarshish, <sup>w</sup> Bul, and <sup>x</sup> Lud, [and] to them that drawe the <sup>y</sup> bow, to <sup>z</sup> Tubal and <sup>a</sup> Javan, yles a farre off, that haue not heard my fame, neither haue seene my glorie, and <sup>c</sup> they shall declare my glorie among the Gentiles.

20 And they shall bring all your <sup>f</sup> brethren for an offering vnto the Lorde out of all nations, vpon <sup>g</sup> horses, and in charrets, and in horse litters, & vpon mules, and swift beastes, to Jerusalem mine holy Mountaine, saith the Lord, as the children of Israel, offer in a cleane vessel in the house of the Lord.

21 And I will take of them for <sup>h</sup> Priestes, [and] for <sup>i</sup> Levites, saith the Lord.

22 For as the newe <sup>j</sup> heauens, and the newe earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before mee, saith the Lord.

24 And they shall goe forth, and looke vpon the <sup>k</sup> carcases of the men that haue transgressed against me: for their <sup>l</sup> worne shall not die, neither shall their fire be quenched, and they shall be an abhorring <sup>m</sup> vnto all flesh.

meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. <sup>h</sup> To wit, of the Gentiles, as he did Luke, Timothee and Tite first, and others after to preach his word. <sup>i</sup> Whereby hee signifieth the kingdome of Christ wherein his Church shall be renewed, and where as before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath so that all times and seasons shall be meete. <sup>k</sup> As hee hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth hee shewe what horrible calamitie shall come to the wicked, that are out of the Church. <sup>l</sup> Meaning, a continuall torment of conscience, which shall euer gnawe them and neuer suffer them to be at rest, Marke, 9.44. <sup>m</sup> This is the iust recompence for the wicked, which contemning God and his worde, shall be by Gods iust iudgement abhorred of all his creatures.

<sup>f</sup> Whereby are ment them that did maliciously transgresse the Law, by eating beastes forbidden, euen to the mouse which nature abhorreth.

<sup>t</sup> The Gentiles shall be partakers of <sup>u</sup> glory, which before I shewed to the Jewes.

<sup>u</sup> I wil marke these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking of the posts of his people, who hee preferred, Exod. 12.7.

<sup>x</sup> I will scatter the rest of the Jewes, which escape destruction, into diuers nations.

<sup>y</sup> That is, Cilicia.

<sup>z</sup> Meaning, Affrica.

<sup>a</sup> To wit, Lydia, or Asia minor.

<sup>b</sup> Signifying the Parthians.

<sup>c</sup> Italie.

<sup>d</sup> Grecia.

<sup>e</sup> Meaning, <sup>f</sup> Apostles, Disciples, & others which hee did first chuse of the Jewes to preach vnto the Gentiles.

<sup>f</sup> That is, the Gentiles, which by faith shall be made the children of Abraham as you are.

<sup>g</sup> Whereby he meaneth that no necessarie

<sup>g</sup> The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voice of the Prophets which called them to repentance.

<sup>h</sup> Meaning, that the restoration of the Church should be so sudden and contrarie to all mens opinion: as when a woman is deliuered before shee looke for it, and that without paine in trauaile.

<sup>i</sup> This shall passe the capacite of man to see such a multitude that shall come by at once, meaning, vnder the preaching of the Gospel, whereof they that came out of Babylon, were a figure.

<sup>k</sup> Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appointed.

<sup>l</sup> That ye may reioyce for all the benefites that God bestoweth vpon his Church. <sup>m</sup> I will giue her felicitie, and prosperitie in great abundance.

<sup>n</sup> Read Chap. 60. 16. <sup>o</sup> He shall be cherished, as her dearly beloued children. <sup>p</sup> He shall haue new strength and newe beautie. <sup>q</sup> This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church and will do till the last day, which shall be the accomplishment thereof. <sup>r</sup> Meaning, the hypocrites.

Jeremiah.



## Jeremiah.

## THE ARGUMENT.

**T**He Prophet Jeremiah borne in the cite of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent giftes of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yere of Iosiah, & continued eightene yere vnder the sayde King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to aboue fortie yere, besides the time that he prophesied after the captiuitie. In this booke he declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excesses, rebellion, and contempt of Gods worde, and for the consolation of the Church, reuellet the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophetes doe admonish them most plainely of their destruction. Next howe the Prophetes and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shewe his iust iudgement against the wicked, yet will he euer shewe himselfe a preferuer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preserving his.

## C H A P. I.

**I**n what time Jeremiah prophesied, 6 He acknowledgeth his imperfection, and is strengthened of the Lorde. 11 The Lorde sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.



**H**e wordes of Jeremiah the sonne of Hilkiah [one] of the priestes that were at Anathoth in the lande of Benjamin.

**2** To whom the word of the Lorde came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirtieth yere of his reigne:

**3** And also in the dates of Iehoiakim the sonne of Iosiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah, sonne of Iosiah King of Iudah, [even] vnto the carrying away of Ierusalem captiue in the fift moneth.

**4** Then the worde of the Lorde came vnto me, saying,

**5** Before I s<sup>e</sup> fourmed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, [and] ordeined thee to be a prophet vnto the nations.

**6** Then said I, Oh, Lord God, behold, I can not speake, for I am a child.

**7** But the Lord said vnto me, Saye not, I am a child: for thou shalt goe to

all that I shall sende thee, & whatsoeuer I commande thee, shalt thou speake.

**8** Be not afrayde of their faces: for I am with thee to deliuer thee, saith the Lorde.

**9** Then the Lorde stretched out his hand and<sup>k</sup> touched my mouth, and the Lorde said vnto me, Beholde, I haue put my wordes in thy mouth.

**10** Beholde, this day haue I set thee ouer the nations & ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

**11** After this the worde of the Lorde came vnto me, saying, Jeremiah, what seest thou? And I saide, I see a<sup>m</sup> rodde of an almonde tree.

**12** Then saide the Lorde vnto me, Thou hast seene aright: for I will hasten my worde to performe it.

**13** Again the word of the Lorde came vnto me the second time, saying, what seest thou? And I saide, I see a seething<sup>m</sup> pot looking out of the North.

**14** Then said I<sup>p</sup> Lorde vnto me, Out of the North shall a plague be spred vpon all the inhabitants of the land.

**15** For loe, I will call all the families of the kingdomes of the North, sayeth the Lorde, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, & on all the walles thereof rounde about, and in all the cities of Iudah.

**16** And I will declare vnto them my wordes for a noyse ample confirmation: signifying by the roo of the almonde tree, which first budbeth, I haue coming of the Babylonians against Ierusalem, in signifying that the Caldeans and Assyrians should be as a pot to seethe the Iewes, which dwelt in their pleasures and lusts. <sup>o</sup> Syria and Assyria were northward in respect of Ierusalem, which were the Caldeans dominion.

¶ m m. iiii. ¶ iudgements

a That is, the sermons and prophesies. b Which is thought to be he that founde the booke of the Law vnder King Iosiah. 2. King. 22. 8.

c This was a cite about three miles distant from Ierusalem, & belonged to the priestes the domes of Aaron. Ios. 21. 18.

d This is spoken to confirme his vocation and officiofirmas as he did not presume of himselfe to preach, and prophesie, but was called thereunto by God.

e Speaking, the nephew of Iosiah: for Iehoiachaz was his father, who reigned but three moneths.

and therefore is not mentioned, no more is Iehoiachaz reigned no longer. f Of the eleventh yere of Iehoiachaz, who was also called Sattaniah, and at this time the Iewes were carryed away into Babylon by Nebuchadnezzar. g The Scripture useth this manner of speech to declare, that God hath appointed his ministers to their offices before they were borne. As Isa. 49. 1. gal. 1. 15. h For Ierusalem did not only prophesie against Iewes, but also against I Egyptianes, Babylonians, Pharaohes, & other nations. i Considering I great iudgements of God, which according to his threatnings should come vpon I world, he was moued by a certaine compassion on the one side to pittie them that should thus perishe, and on the other side by the infinitie of mans nature, knowing howe hard a thing it was to enterpise such a charge, As Isa. 6. 1. 1. and 4. 1.

k Which do declare, that God maketh them meere, and assureth them, whome he calleth to rectify his glorie: giuing the al meanes necessary for the same. Exod. 4. 12. Isa. 6. 7.

l He saith, what is the authoritie of Gods true ministers, which by his wordes haue power to beat downe whatsoeuer lieth in selfe vp against God: and to assure the humble, and such as giue them felicitie to the obedience of Gods worde.

2. Cor. 10. 4. hebr. 4. 12. and these are the heere which Christ hath left to looke and binde. Matth. 18. 18.

m The signification of the wordes for a noyse ample confirmation: signifying by the roo of the almonde tree, which first budbeth, I haue coming of the Babylonians against Ierusalem, in signifying that the Caldeans and Assyrians should be as a pot to seethe the Iewes, which dwelt in their pleasures and lusts. <sup>o</sup> Syria and Assyria were northward in respect of Ierusalem, which were the Caldeans dominion.



p I will giue  
them charge  
and powre  
to execute my  
vengeance a-  
gainst the do-  
lators, which  
haue forsaken  
me for their  
idoles.

q Which clea-  
redly Gods  
vengeance is  
prepared a-  
gainst them,  
which dare not  
execute their  
duetie faithfull-  
ly, either for  
fear of man,  
or for any o-  
ther cause, 1.  
Cor. 9. 16.

r Signifying  
on y one part,  
that the more  
that Satan, &  
the world rage  
against Gods  
ministers, the more present will be to helpe them. Ioh. 1. 5. heb. 1. 3. 5. on the  
other part, that they are utterly vnnere to serue God, and his Church, which  
are afraid, and do not resist wickedness, whatsoeuer danger depende thereon,  
Act. 5. 7. Ezech. 3. 8.

p Iudgements touching all the wicked-  
nesse of them that haue forsaken me, and  
haue burnt incense vnto other gods, and  
worshipped the woodkes of their owne  
hands.

17 Thou therefore truste by thy  
loynes, and aryle and speake vnto them  
all that I comāde thee: be not afrāde  
of their faces, lest I destroy thee before  
them.

18 For I, beholde, I this day haue  
made thee a defended citie, and an yron  
pillar and walles of brasse against the  
whole lande, against the Kinges of Ju-  
dah, [and] against the princes thereof, a-  
gainst the priests therof and against the  
people of the land.

19 For they shal fight against thee, but  
they shall not preuaile against thee: for  
I am with thee to deliuer thee, saith the  
Lord.

20 For they that fight against thee, but  
they shall not preuaile against thee: for  
I am with thee to deliuer thee, saith the  
Lord.

#### CHAP. II.

2 God repleaseth his benedictions vnto the Iewes. 3 Against  
the Priests and false prophets, 12 The Iewes are destroyed,  
because they forsake God.

**M**oreouer, I word of the Lord  
came vnto me, saying,  
2 Go, and crie in the eares  
of Ierusalem, saying, Thus  
saith the Lord, I remember thee, with  
the kinndnes of thy youth [and] the loue  
of thy marriage, when thou wentest af-  
ter me in the wilderness, in a lande that  
was not folowen.

3 Israel [was as] a thing halowed  
vnto the Lord, [and] his first fruites: all  
they that eate it, shall offend: euill shall  
come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O  
house of Iacob, and all the families of  
the house of Israel.

5 Thus saith the Lord, what iniqui-  
tie haue your fathers founde in me, that  
they are gone farre from me, and haue  
walked after banitie, and are become  
baine.

6 For they sayde not, Where is the  
Lord that brought vs vp out of the land  
of Egypt: that led vs through the wil-  
dernes, through a desert, & waste lande,  
through a drie lande, & by the shadowe  
of death, by a lande that no man passed  
through, and where no man dwelt.

7 And I brought you into a plentiful  
country, to eate the fruite thereof, and  
the commodities of the same: but when  
ye entered, ye defiled my land, and made  
mine heritage an abomination.

8 The priests said not, Where is the  
Lord: and they that should minister the  
Lawe, knewe me not: the pastours  
also offended against me, and the pro-  
phets prophesied in Baal, and went af-  
ter [things] that did not profite.

9 Wherefore I will yet pleade with  
you, saith the Lord, and I will pleade  
with your childrens children.

10 For goe ye to the ples of Chittim,  
and beholde, and sende vnto Iedat,  
and take diligent heed, and see whether  
there be such things.

11 Hath any nation changed their  
gods, which yet are no gods: but my  
people haue changed their glorie, for  
that which doeth not profite.

12 O ye heauens, be astonied at this:  
be afraid, and bitterly confounded, saith  
the Lord.

13 For my people haue committed abo-  
mines: they haue forsaken me: the foun-  
taine of liuing waters, to digge them  
pittes, euell broken pittes, that can  
holde no water.

14 Is Israel a seruāt, or is he borne  
in the houle: why then is he spoiled?

15 The Lyons roared vpon him [&  
preyed, and they haue made his lande  
waste: his cities are burnt without an  
inhabitant.

16 Also the children of Boph & La-  
hapanes haue broken thine head.

17 Hast thou procured this vnto  
thy selfe, because thou hast forsaken the  
Lord thy God, when he ledde thee by  
the way?

18 And what hast thou now to doe  
in the way of Egypt: to drinke the wa-  
ter of Aduis: or what maketh thou in the  
way of Asshur: to drinke the water of  
the River?

19 Thine owne wickednesse shall  
correct thee, & thy turnings backe shall  
reproue thee: know therefore & behold,

that ye haue forsaken me, saith the Lord,  
your God, from your youth, and ye are  
come to this day, to be counted for a  
reprobate people, & without faith.

20 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

21 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

22 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

23 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

24 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

25 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

26 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

27 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

28 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

29 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

30 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

31 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

32 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

33 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

34 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

35 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

36 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

37 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

38 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

39 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

40 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

41 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

42 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

43 Therefore shall ye be counted for a  
reprobate people, & without faith, because  
ye haue forsaken the Lord your God, and  
ye are come to this day, to be counted for  
a reprobate people, & without faith.

h By your id-  
olatricie, and  
wicked ma-  
ners, Psal. 78.  
106. 38.  
i They taught  
not the people  
to seke after  
God.

k As the  
scribes,  
which shoulde  
haue expounded  
the Lawe to the  
people.

l Speaking, the  
princes and  
ministers: sig-  
nifying that  
all estates were  
corrupt.

m That is,  
spoke vaine  
things, and  
brought the  
people from the  
true worship of  
God to seruie  
idols: for by  
Baal, which was  
the chief idol of  
the idolaters,  
are meant all  
idols.

n Signifying,  
that he would  
not as he  
might, reighe  
way conuenient  
them, but  
discussed them  
by euident ex-  
amples their  
great ingrati-  
tude, that they  
might be alow-  
med, & repent.

o Speaking,  
the Grecians  
and Italians,  
p Vnto Arabia  
q That is, God  
which is their  
glorie, and  
who maketh  
them glorious  
about all other  
people: repro-  
uing y Iewes,  
that they were  
little diligent to  
serue the true  
God, then  
were the do-  
lators.

r Speaking, the  
idols, which were  
their destruction,  
Psal. 106. 36. f  
The shepherds,  
that the insensi-  
ble creatures shoulde  
this vile ingrati-  
tude, and so it  
were, retributable  
for the great in-  
gratitudes a-  
gainst the same.

g Signifying, that  
when men forsake  
Gods worde, which  
is the fountaine of  
life, they reiect God  
him selfe, and so fall  
to their owne in-  
uentions, and vaine  
confidence, and pro-  
cure to their felix  
destruction, Gen. 2. 8.  
Iach. 1. 2. 1. I  
Hauē I ordered  
them like shepards,  
and not like de-  
ceitful children:  
Exod. 4. 22. there-  
fore it is their fault  
only, if the enemy  
people be left.  
x The Babylonians,  
Caldeans, and As-  
syrians. y Not one  
shall be left to  
dwell there. z That  
is, the Egyptians: for  
these were two great  
cities in Egypt.  
a Hauē grievously  
vexed thee at sundry  
times. b Shewing,  
that God would haue  
killd them ere this  
aright, if they would  
haue followen him.  
c To seke helpe of  
man, as though God  
were not able enough  
to defende thee, which  
is to drinke of the  
pundells, and to leaue  
the fountaine, reade  
Ier. 2. 1. 1. d To  
twine, Euphrates. e  
Speaking, that the  
wicked are insensi-  
ble till the punish-  
ment for their sinne  
waken them, as  
Deut. 26. 16. 3. 9.

that



f When I de-  
livered thee  
out of Egypt,  
Exod. 19. 8.  
Deut. 5. 27.  
fol. 24. 16.  
Ezra. 10. 12.  
nehem. 8. 6.  
Ebr. feede  
was all true.  
g Though  
thou use all the  
purifications &  
ceremonies of  
the Law, thou  
cannest not escape  
punishment, ex-  
cept thou turne  
to me by faith  
and repen-  
tance.  
h Speaking,  
that hypo-  
crites denie  
that they wor-  
ship the idoles,  
but that they  
honour God in  
them, and ther-  
fore they call  
their doings  
Gods service.  
i The compa-  
rison the idola-  
ters to a wilde  
asse, because  
they neuer  
cease running  
to and fro: for  
both valleys and  
hills are  
full of these  
idolaters.  
k The compa-  
rison the idola-  
ters to a wilde  
asse: for the  
can neuer be  
tamed, nor yet  
wearied: for  
as the runner,  
he can take  
her winde at  
euery occa-  
sion.  
l That is, why  
for is with  
fole, and  
therefore the  
humers waite  
their time: so  
though thou  
cannest not be  
tamed backe  
nor frō thine  
folatry, yet  
when thine  
iniquitie shall  
be at the full,  
God will smite with thee. m Derby he warneth them that they should not  
go into strange countries to seeke help: for they should but spend their labour,  
and hurt their selues, which is here meant by the bare foot and thir. Isa. 57. 10. n  
As a thiefe will not acknowledge his fault, till he be taken with the deere, and  
readie to be punished, so they will not confesse their idolatry, till the plagues due  
to the same light vpon them. o Speaking, that idolaters spoyle God of his hon-  
our: g whereas he hath taught to call him the father of all flesh, they attribute  
this title to their idoles. p Thou thoughtest that thy gods of blocks & stones  
could haue holpen thee, because they were many in number and present in euery  
place: but now let vs see whether either the multitude or their presence can de-  
liver thee from my plague, Chap. 11. 13. q As though I did you iniurie in  
punishing you, seeing that your faultes are to euident,

that it is an euill thing, and bitter, that  
thou hast forsaken the Lorde thy God,  
and that my feare is not in thee, saith  
the Lord God of hostes.

20 For of olde time I haue broken  
thy yoke, [and] burst thy bondes, and  
thou saidst, I will no more trasgresse,  
but like an harlot I runnest about vpon  
all the hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble  
vine, whose plants were all naturall:  
how then art thou turned vnto me into  
the plants of a strange vine?

22 Though thou wash thee with  
snyre, and take thee much sope, [yet]  
thine iniquitie is marked before me,  
saith the Lord God.

23 How canst thou say, I am not pol-  
luted, neither haue I followed Baal-  
im: behold thy wayes in the balley,  
and know, what thou hast done: [thou  
art like] a swift domedarie, that run-  
neth by his wayes:

24 [And as] a wilde asse, bled to the  
wildernesse, that snuffeth by the winde  
by occasion at her pleasure: who can  
turne her backe: all they that seeke her,  
will not wearie their selues, [but] I will  
finde her in her moneth.

25 Keepe thou thy feete from bare-  
nesse, and thy throte from thirst: but  
thou saidst desperately, No, for I haue  
loued strangers, & them will I folowe.

26 As the thiefe is ashamed, when  
he is founde, so is the house of Israel a-  
shamed, they, their Kings, their princes  
and their Priestes, and their Prophets,

27 Saying to a tree, Thou art my  
father, and to a stone, Thou hast be-  
gotten me: for they haue turned their  
backe vnto me, and not their face: but in  
the time of their trouble they will saye,  
Aris, and helpe vs.

28 But where are thy gods, that thou  
hast made thee: let them arise, if they  
can helpe thee in the time of thy trouble:  
for according to the number of thy cities,  
are thy gods, O Iudah.

29 Wherefore will I ye pleade with  
me: ye al haue rebelled against me, saith  
the Lord God with thee. m Derby he warneth them that they should not  
go into strange countries to seeke help: for they should but spend their labour,  
and hurt their selues, which is here meant by the bare foot and thir. Isa. 57. 10. n  
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place: but now let vs see whether either the multitude or their presence can de-  
liver thee from my plague, Chap. 11. 13. q As though I did you iniurie in  
punishing you, seeing that your faultes are to euident,

the Lorde.

30 I haue smitten your children in  
baine, they receiued no correction: your  
olde sword hath deuoured your Pro-  
phets like a destroying lyon.

31 O generation, take heede to the  
worde of the Lord: haue I bene [as a]  
wildernesse vnto Israel: or a lande of  
darkenesse: wherefore saith my people  
[then,] we are lordes, we will come no  
more vnto thee:

32 Can a maide forget her ornament,  
or a brude her attire: yet my people haue  
forgotten me, dayes without number.

33 Why dost thou prepare thy way  
to seeke amitie: euen therefore wilt I  
teach [thee,] that thy wayes [are] wic-  
kednesse.

34 Also in thy wings is founde the  
blood of the foules of the poore im-  
migrants: I haue not found it in holes, but  
vpon all these places.]

35 Yet thou sayest, Because I am  
guiltlesse, surely his wrath shall turne  
from me: beholde, I will enter with  
thee into iudgement, because thou sayst,  
I haue not sinned.

36 Why runnest thou about so much  
to change thy wayes: for thou shalt be  
confounded of Egypt, & as thou art con-  
founded of Assyrie.

37 For thou shalt go forth frō thence,  
& thine hands vpon thine head, because  
the Lord hath reiected thy confidence,  
and thou shalt not prosper thereby.

CHAP. IIL

God calleth his people into repentance. 14 He promitteth the  
restitution of his Church. 20 He reprooueth Iudah as a whore,  
comparing them to a woman disobedient to her husband.

**N**hey say, If a man put away  
his wife, and she goe from  
him, and become another  
mans, shall he returne again  
vnto her: shall not this land  
be polluted: but thou hast played the  
harlot with many louers: yet turne  
again to me, saith the Lord.

2 Lift vp thine eyes vnto the hie pla-  
ces, and beholde, where thou hast not  
played the harlot: thou hast sit waiting  
for them in the wayes, as the Arabian  
in the wildernesse: and thou hast pol-  
luted the lande with thy whoredomes, &  
with thy malice.

3 Therefore the howres haue bene  
restrained, and the latter raine came  
not, and thou haddest a whores fore-  
head: thou wouldest not be ashamed,  
Deuteronom. 32. 34. g Thou wouldest neuer be ashamed of thine act and  
repent: & this impudencie is common to idolaters, which will not give off,  
though they be neuer so manifestly comitted.

That is, you  
haue killed  
your Pro-  
phets, that ex-  
horted you to  
repentance, as  
Sechariah,  
Isaiah, &c.  
I haue not  
given them a  
bundance of all  
things:  
But will trust  
in our owne  
power and  
politic.  
Which  
strangers.

The Pro-  
phets and the  
faithfull are  
slaine in euery  
corner of your  
countrie.  
For the As-  
syrians had ca-  
ken away the  
ten tribes out  
of Israel, and  
brought them  
into Babel, euen vnto  
Jerusalem:  
and the As-  
syrians slew  
Isaiah, and  
brought him  
into Babel  
in sundrie  
sortes.  
In signe of  
lamentation,  
as 2 Sam.  
13. 19.

According  
as it is writ-  
ten, Deut. 24. 4  
If he take  
back one to  
wife againe,  
that is,  
which is  
not lawfull,  
and which  
them, whome  
thou hast put  
thy confidence  
in.  
And I will  
not call thee  
off, but receive  
thee, according  
to my mercie.  
Which word  
is in terms,  
g whome they  
call that fall  
by to people  
them.

As God  
themselves by  
his Name



h He sheweth that in their miseries will cry unto God and his out-ward prayer as the goodly do, but because they turne not from their euill, they are not heard, *Isa. 58. 3. 4.*  
i Speaking, the ten tribes,

4 Didest thou not still crie<sup>b</sup> vnto me, Thou art my father, [and] the guide of my youth?

5 Will he keepe [his anger] for euer: Will he reserue it to the ende: thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, hast thou seene what this rebell<sup>i</sup> Israel hath done: for the hath gone vp vpon euery high mountaine, & vnder euery greene tree, and there played the harlot.

7 And I saide, when the had done al this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saide.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast<sup>i</sup> her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but she went also, and played the harlot.

9 So that for the lightnesse of her whoredome she hath euen defiled the lande: for the hath committed fornication with stones and stockes.

10 Nevertheless for al this, her rebellious sister Iudah hath not returned vnto me with<sup>i</sup> her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Goe and crie these words toward<sup>i</sup> the North and say, Thou disobedient Israel, returne, saith the Lord, [and] I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe [mine anger].

13 But knowle thine iniquitie: for thou hast rebelled against the Lord thy God, and hast<sup>i</sup> scattered thy wayes to the strange [gods] vnder euery greene tree, but ye woulde not obey my voyce, saith the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and ribo of a tribe and will bring you to Zion,

15 And I will giue you pastors according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when ye be increased & multiplied in the lande, in those dayes, saith the Lord, they shall say no more, The Ark of the covenant of the Lord: for it shall come no more to minde, ney-

ther shall they remember it, neither shall they visite it, for<sup>i</sup> shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, & al the nations shall be gathered vnto it, [euen] to the name of the Lord in Ierusalem: and thence forth they shall follooe no more<sup>i</sup> hardnessse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the lande of the North, into the lande, that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, howe did I take thee for children & giue thee a pleasant lande, [euen] the glorious heritage of the armies of the heathen, and sayde, Thou shalt call me, [saying], My father, and shalt not turne from me:

20 But as a woman<sup>i</sup> rebelleth against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the hie places, Weeping and supplications of the children of Israel: for they haue peruered their way, [and] forgotten the Lord their God.

22 O ye disobedient children, returne [and] I will heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

23 Truly [the hope] of the hills [is] but baine, [nor] the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath denoured our fathers labour, from our youth their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, & our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

#### CHAP. IIII.

1 True repentance. 4 He propheseth to the circumcision of the heart. 5 The destruction of Iudah is prophesied, for the malice of their hearts. 10 The Prophet lamenteth it.



Israel, if thou returne, & turne vnto me, saith<sup>i</sup> the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt weare, The Lord lieth in truth, in iudgement, and in

righteou:  
b Thou shalt detest the name of Idoles, *Isa. 64.* and shalt with reverence sweare by the living God, when thine othe may aduance Gods glory, and profit others: and here, by swearing he meaneth the true religion of God.

Speaking the Church, where the Lord will be present to the worlds ende, *Isa. 28. 10.*

Where they are now in captiuitie. The Chetiv word signifieth a friende of

companion, and here may be taken for an husband, as it is before, *Isa. 54. 1. 2.* A Signifying, that God will

they had forsaken, would bring their enemies vpon them, who should leade them captiue and make the to crie and lament.

This is spoken in the person of the Israel to the name of Iudah, who shal be long to turne vnto God.

For they have forsaken the lawe vpon them & their. They will not then

their fathers, but condemn their wicked doings & desire forgiveness of the same, as *Eze. 9. 7.* *Isa. 106. 6.* *Isa. 64. 6.*

That is, wholly and without hypocric, *Isa. 2. 13.* not dissimulating to turne and serue God as they doe whilst serue by balles as *Isa. 7. 6.*



e He willſheth  
them to plucke  
by the impie-  
tie and wicked  
affection and  
wickedly reſ-  
pectes out of  
their hearts,  
that the true  
ſeede of Gods  
word may be  
ſowne therein,  
Hoſe. 10. 12,  
and this is the  
true circum-  
ciſion of the  
heart, Deut.  
10. 16. rom.  
2. 29. col. 2. 11.

d He warneth  
them of the  
great dangers  
that ſhall come  
vpon them by  
the Caluaries,  
except they re-  
pent, and turne  
to the Lord.  
e He ſpeaketh  
this to admo-  
niſh them of  
the great dan-  
ger when euery  
man ſhall  
prepare to  
ſave him ſelfe,  
but it ſhall be  
late, 2. King.  
25. 4.

f ſpeaking,  
Meduchab-  
nezzar King of  
Babylon, 2.  
King. 24. 1.  
g That is, the  
faſte which  
ſhall propheteſſe  
peace and ſe-  
curitie.  
h By the faſte  
Propheteſſes,  
which promiſe  
peace and  
tranquillitie:  
and thus thou  
haſt puniſhed  
their rebellious  
obſtinance  
by cauſing the  
to hearken vn-  
to ſpeech which  
would not be-  
leeue thy truth,  
1. King. 22. 23.  
Ezech. 14. 9.

i The ſouth  
wind whereby  
he meaneſh  
Meduchab-  
nezzar.  
k Due to carit  
away both  
rome & chaſtie.  
l ſpeaking,  
Ezech. 14.  
Meduchab-  
nezzar.

ſhould come as ſuddenly as a cloude that is caried by the wind. m This is  
ſpoken in the perſon of all the people who in their affliction ſhould crye thus,  
n Which was a city in the ſouth bovyer of Aſſyria ſouthward toward Babylon.

o Which was  
in the ſub-  
uerſion  
Dan and Je-  
ruſalem.  
p Which hepe  
the fruites to  
ſtreaty, that  
nothing can  
come in no-  
due: to ſhew  
the Babylonians  
compaſſie  
Iudaah.

q He ſheweth  
that the true  
miniſters are  
luſtily touched  
with the cala-  
mities of the  
Church, ſo p  
all the partes  
of their boſome  
feele the grieſe  
of their heart,  
albeit with  
ſcale to Gods  
glorie they  
pronounce his  
iudgements a-  
gainſt the  
people.  
r ſpeaking the  
cities, which were  
as caſtle call  
downe as a  
tent.  
s Their wiſe-  
dome and po-  
ſitie tende to  
their owne de-  
ſtruction, and  
pulleth them  
from God.  
t By their ma-  
ner of ſpeeches  
he ſheweth the  
horrible de-  
ſtruction that  
ſhould come  
vpon the land,  
and alſo  
denuntieth  
the obſtinacie  
of the people,  
who repent  
not at the  
ſcare of the  
terrible ſpe-  
cings, ſeeing  
that the inen-  
ſurable creatures  
are moued  
thereby, as  
if the order of  
nature ſhould  
be changed,  
Iſa. 13. 10.  
and 24. 23.  
Ezech. 2. 7.  
Iſa. 2. 1.  
and 3. 15.

u But for his  
mercies ſake  
he will reſerue  
him ſelfe, re-  
due to be his  
Church, and to  
puniſh ſin in  
earth, Iſa. 2. 9.

righteouſneſſe, and the nations ſhall be  
blessed in him, and ſhall glozie in him.

3 For thus ſaith the Lord to the men  
of Iudaah, and to Ieruſalem,

4 Breake vp your fallow ground,  
and ſowe not among the thornes: be  
circumciſed to the Lord, and take away  
the foreskinnes of your hearts, ye men  
of Iudaah, and inhabitants of Ieruſa-  
lem, leſt my wrath come forth like fire,  
& burne, that none can quench it, becauſe  
of the wickedneſſe of your inventions.

5 Declare in Iudaah, and ſhewe  
forth in Ieruſalem, and ſay, Blowe the  
trumpet in the land: crye, and gather to-  
gether, and ſay, Aſſemble your ſelues,  
and let vs go into ſtrong cities.

6 Set by the ſtandard in Zion: pre-  
pare to flee, [and] ſtay not: for I will  
bring a plague from the North, and a  
great deſtruction.

7 The Lyon is come by from his  
denne, and the deſtroyer of the Gentiles  
is departed, [and] gone forth of his place  
to lay thy land waſte, [and] thy cities  
ſhall be deſtroyed without an inhabitant.

8 Wherefore gird you with ſacke-  
cloth: lament, and howle, for the ſierce  
wrath of the Lord is not turned backe  
from vs.

9 And in that day, ſaith the Lord,  
the heart of the King ſhall periſh, and  
the heart of the princes, and the Priests  
ſhall be aſtoniſhed, and the Prophets  
ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſure-  
ly thou haſt decreed this people & Je-  
ruſalem, ſaying, Ye ſhall haue peace, and  
the ſword ſhall percereth vnto the heart.

11 At that time ſhall it be ſaide to this  
people, and to Ieruſalem, A drie winde  
in the hie places of the wildernes [com-  
meth] toward y daughter of my people,  
[but] neither to ſanne, nor to cleſe.

12 A mightie winde ſhall come vnto  
me from thoſe places, and now will I  
alſo giue ſentence vpon them.

13 Beholde, he ſhall come by as the  
cloudes, and his charres [ſhall be] as a  
teſt: his hoſtes are lighter the eagles.  
m Doe vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart  
from wickedneſſe, that thou mayeſt be  
ſaued: howe long ſhall thy wicked  
thoughtes remaine within thee?

15 For a boyce declareth from Dan,

and publiſheth affliction from mount  
Ephraim.

16 Make ye mention of the heathen,  
[and] publiſh in Ieruſalem, Beholde,  
the ſhoures come from a farre country,  
& crye out againſt the cities of Iudaah.

17 They haue compaſſed her about  
as the Watchmen of the ſielde, becauſe  
it hath prouoked me to wrath, ſaith the  
Lord.

18 Thy wayes and thine inventions  
haue procured thee theſe things, ſuch is  
thy wickedneſſe: therefore it ſhall be  
bitter, therefore it ſhall percereth vnto thine  
heart.

19 O my bely, my bely, I am pained,  
euen at the very heart: mine heart is  
troubled within me: I can not be ſtill:  
for my ſoule hath heard the ſound of the  
trumpet, [and] the alarme of the battell.

20 Deſtruction vpon deſtruction is  
cryed, for the whole land is waſted: ſud-  
denly are my tents deſtroyed, [and] my  
curtaines in a moment.

21 How long ſhall I ſee the ſtandard,  
[and] heare the ſound of the trumpet?

22 For my people is fooliſh, they haue  
not knowen me: they are fooliſh chil-  
dren, and haue none vnderſtanding:  
they are wiſe to do euill, but to do well  
they haue no knowledge.

23 I haue looked vpon the earth,  
and loe, it was without forme and  
boyde: and to the heauens, and they  
had no light.

24 I behelde the mountaines: and  
loe, they trembled, and all the hilles  
ſhook.

25 I behelde, and loe, there was no  
man, and all the birdes of the heauen  
were departed.

26 I behelde, and loe, the fruitfull  
place [was] a wilderneſſe, & all the cities  
thereof were broken downe at the pre-  
ſence of the Lord, & by his ſierce wrath.

27 For thus hath the Lord ſayde,  
The whole land ſhall be deſolate: yet  
will I not make a full ende.

28 Therefore ſhal the earth mourne,  
and the heauens aboue ſhall be dark-  
ned, becauſe I haue pronounced it: I  
haue thought it, and wil not repent, nei-  
ther will I turne backe from it.

29 The whole cite ſhall flee, for the  
noyſe of the boiſemen and bolde men:  
they ſhall go into thickets, and crouche by  
vpon the rockes: every cite ſhall be for-  
ſaken, and not a man dwell therein.

30 And when thou ſhalt be deſtroyed,

what



x Richer thy  
ceremonies  
nor rich gifts  
shall deliuer  
thee.

y As the  
pophets were  
moued to write  
the destructi-  
on of their peo-  
ple, so they  
declared it to  
the people to  
moue them to  
repentance,  
Ista. 22. 4.  
chap. 9. 1.

What wilt thou do? Though thou clo-  
dest thy selfe with scarlet, though thou  
deckest thee with ornaments of golde,  
though thou paintest thy face with co-  
lours, yet shalt thou trunne thy selfe in  
daine: [for] thy louers will abhorre thee  
[and] seeke thy life.

31 For I haue heard a noyse as of a  
woman trauailing, as one labouring  
of her first childe, [eu]n the voyce of the  
daughter Zion: & sighteth & stretcheth  
out her handes: Wo is me now: for my  
soule fainteth because of murderers.

## CHAP. V.

a In Iudah no righteous man founde, neither among the  
people nor the rulers. 15 Wherefore Iudah is destroyed  
of the Caldeans.

**R**urne to & fro by the streetes  
of Ierusalem, and beholde  
now, and know, and inquire  
in the open places thereof, if  
ye can finde a man, [or] if there be any  
that executeth iudgement, and seeketh  
the truthe, and I will spare it.

2 For though they say, The<sup>b</sup> Lorde  
liueth, yet do they sweare falsely.

3 O Lorde, are not thine eyes vpon  
the truthe: thou hast<sup>d</sup> stricken them,  
but they haue not forsooked: thou hast  
confumed them, [but] they haue refused  
to receive correction: they haue made  
their faces harder then a stone, [and]  
haue refused to returne.

4 Therefore I said, Surely they are  
poore, they are foolish, for they knowe  
not the way of<sup>f</sup> Lorde, [nor] the iudge-  
ment of their God.

5 I will get me into the great men,  
and will speake vnto them: for they haue  
knowne the way of the Lorde, [and] the  
iudgement of their God: but these haue  
altogether broken the yoke, [and] burst  
the bonds.

6 Wherefore I a lyon out of the forest  
shall slay them, and a wolfe of the wil-  
dernes shall destroy them: a leopard  
shall watch ouer their cities: euery one  
that goeth out thence, shall be toyned in  
pieces, because their trespasses are ma-  
nie, [and] their rebellions are increased.

7 How should I spare thee for this:  
thy children haue forsake me, & s<sup>h</sup> woyme  
by them that are no gods: though I fed  
them to the full, yet they committed a-  
dulterie, and assembled themselves by  
companies in the harlots houses.

8 They rose vp in the morning [like]  
fed horses: [for] euery man<sup>h</sup> neyed after  
his neighbours wife.

9 Shall I not visite for these things,

saith the Lorde: Shall not my soule be  
auenged on such a nation as this:

10 Clime vp vpon their walles, and  
destroy them, but make not a full ende:  
take away their battlements, for they are  
not the Lodes.

11 For the house of Israel, and the  
house of Iudah haue grievously tre-  
passed against me, saith the Lorde.

12 They haue<sup>k</sup> denyed the Lorde,  
and saide, He is not he, neither shall the  
plague come vpon vs, neither shall we  
see woode nor famine.

13 And the Prophets shall be [as]  
winde, and the woide is<sup>m</sup> not in them:  
thus shall it come vnto them.

14 Wherefore thus saith the Lorde  
God of hostes, Because ye speake such  
words, behold, I will put my words in-  
to<sup>n</sup> thy mouth, like a fire, and this peo-  
ple shall be [as] wood, and it shall de-  
uoure them.

15 Lo, I will bring a nation vpon you  
from farre, O house of Israel, sayeth  
the Lorde, which is a mightie nation,  
and an ancient nation, a nation whose  
language thou knowest not, neither un-  
derstandest what they say.

16 Whose quiver is as an open sepul-  
chre: they are all very strong.

17 And they shall eat thine harvest  
and thy bread: they shall deuoure thy  
sonnes and thy daughters: they shall  
eat by thy shepe & thy bullockes: they  
shall eat thy vines & thy figtrees: they  
shall destroy with the sword thy fenced  
cities, wherein thou diddest trust.

18 Neuertheless at those dayes,  
sayeth the Lorde, I will not make a full  
ende of<sup>q</sup> you.

19 And when<sup>r</sup> ye shall say, where-  
fore doeth the Lord our God doe these  
things vnto vs: then shalt thou an-  
swere them, Like as ye haue forsaken  
me and serued strange gods in your  
landes, so shall ye serue strangers in a  
land that is not yours.

20 Declare this in the house of Ja-  
kob, and publish it in Iudah, saying,

21 Heare now this, O foolish people,  
and without vnderstanding, which  
haue<sup>s</sup> eyes & see not, which haue eares  
and heare not.

22 Feare ye not me, saith the Lorde:  
or will ye not be afraide at my presence,  
which haue placed the lande for the  
boundes of the sea by the perpetuall  
decree that it can not passe it, & though  
the waues thereof rage, yet can they not  
preuaile,

h De comman-  
deth the Lorde  
sonnes and  
daughters to  
deliuer them.  
Ista. Chap.  
4. 27.

k Because  
they gaue no  
credit to the  
wordes of his  
Prophets, as  
Ista. 28. 17.

l These woys  
shalbe of none  
effect, but  
vaine.

m They are  
not sent of the  
Lorde, and  
therefore that  
which they  
threaten to vs,  
shall come  
vpon them.

n Speaking,  
Jeremiah.  
o To wit, the  
Babyloniens  
and Caldeans.

p Who shall  
all man vpon  
their enemies,

q Here the  
Lorde declar-  
eth his vnsp-  
eake-  
able fauour  
toward his  
Church, as  
chap. 4. 27.  
Chap. 16. 10.

r Speaking,  
the Prophet  
Jeremiah.

s Ebr. without  
heart.

hla. 6. 9.  
Ista. 43. 14.  
Ista. 28. 27.  
rom. 11. 8.

Iob. 26. 10.

a That is, the  
city.

b Though  
they vnder-  
stand religion  
and holines, yet all  
is but hypo-  
cricie, for vnder  
this kinde of  
swearing is  
contained the  
true religion.  
c Doest not  
thou loue up-  
rightnesse and  
faithfull dea-  
ling?

d Thou hast  
oft times pu-  
nished them,  
but all is in  
vaine, Ista.  
9. 13.

e He speaketh  
this to the re-  
prouch of them,  
which should  
gouerne and  
teach others,  
and yet are  
farther out of  
the way then  
the simple  
people.  
f Speaking,  
Rebuck-  
ment and his  
armie.

g He sheweth  
that to sweare  
by any thing  
then by God,  
is to forsake  
him.

Ezek. 22. 11.



preuaile, though they roare, [yet] can they not passe ouer it:

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lorde our God, that giueth raine both early and late in due season: he referueth vnto vs the appointed weekes of the harvest.

25 Yet your iniquities haue turned away these things, and your finnes haue hindered good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and warden rich.

28 They are warden fast and strong: they doe ouerpasse the deeds of the wicked: they execute no iudgement, nor the iudgement of the fatherles: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lorde: or shall not my soule be auenged on such a nation as this?

30 An horrible & filthy thing is committed in the land.

31 The Prophets prophesie lies, and the Priests receiue [gifts] in their hands, and my people delite therein. What wil ye then doe in the end thereof?

## CHAP. VI.

1 The coming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

**W**e children of a Beniamin, prepare to flee out of the mids of Ierusalem and blowe the trumpet in Tekoa: set vp a standart vpon Beth-haccereim: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to a beautifull and daintie woman.

3 The pastors to their flockes shall come vnto her: they shall pitch [their] tents round about by her, [and] euery one shall feede in his place.

4 Prepare warre against her: arise, and let vs goe vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stre-

ched out.

5 Arise, and let vs goe by night, and destroy her palaces.

6 For thus hath the Lorde of hostes sayde, Wee will downe wood, and cast a mount against Ierusalem: this cite must be visited: all oppression is in the mids of it.

7 As the fountaine tasteth out her waters, so she tasteth out her malice: cruelitie and spoyle is continually heard in her before mee [with] sorrow and strokes.

8 We thou instructed, O Ierusalem, least my soule depart from thee, least I make thee desolate as a land that none inhabiteth.

9 Thus saith the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish that they may heare: behold, their eares [are] vncircumcised, and they can not hearken: behold, the worde of the Lorde is vnto them as a reproche: they haue no delite in it.

11 Therefore I am full of the wrath of the Lorde: I am wearie with holding it: I will poure it out vpon the children in the streete, and likewise vpon the assemble of the young men: for the husband shall euen be taken with the wife, [and] the aged with him that is full of dayes.

12 And their houses with their lands, and wiues also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lorde.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination: nay they were not ashamed, no neither could they haue any shame: therefore they shall fall among the flame: when I shall visit them they shall be cast downe, saith the Lorde.

16 Thus saith the Lorde, Stand in the wayes and beholde, and aske for the olde way, which is the good way and

R n n i.

Walke

<sup>f</sup> If there be a my day, that we receive not gods blessings in abundance, we must consider that it is for our owne iniquities, *Ila.* 59.1, 2.

*Ila.* 1. 23.zech. 70.

<sup>e</sup> They seele not the plague of God for it.

<sup>u</sup> Hearing, that there could be nothing but disorder, where the ministers were wicked persons and corrupt, *Ila.* 59. bear rule.

<sup>a</sup> He speaketh to them chiefly because they should take heed by the example of their brethren, the other halfe of their tribe, which were now carried away prisoners, *b* Which was a cite in Iudah five miles from Bethlehem, *2.* *Chro.* 11. 6. *c* Read *Mich.* 3. 14. *d* I haue treated her gently and giuen her abundance of all things. *e* She shall be destroyed, that the sheepe may be fed in her. *f He speaketh this in the person of the Babylonians, which complaine that the time faueth them before they haue thought their enterprises to passe.*

<sup>g</sup> He sheweth the cause why it should be destroyed, and howe it commeth of them selues. *h* He warneth them to amend by his correction, and to come to him by repentance. *i* He exhorteth the Babylonians to be diligent to search out all and to leave none. *k* They delite to heare vaine things, and to that by their eares to true doctrine.

<sup>l</sup> As the Lorde had giuen him his word, to be as a fire of his indignation to burne the wicked, *Chap.* 5. 14. so he him selfe it now when he seeth that all their vices are past, in none shall be spared.

<sup>m</sup> When the people began to feare Gods iudgements, the false prophets comforted them by flattering, saying that God would send peace and not warre, *n* Hee the that fall. *o* Wherein *p* Patriarches and Prophets walked, directing the way of Gods signifying that there is no true way, but that which God prescribeth.



f He sheweth  
what is to be  
removed to re-  
dresse our  
faultes: to suf-  
fer God to  
lead vs into  
way, to obey  
his calling,  
Ga.6.4.

g I will send  
you into cap-  
tivitye as I  
haue done E-  
phraim, & is,  
the ten tribes.

h To assure  
them that God  
had determi-  
ned with him-  
selfe to punish  
their wicked-  
nes, he shew-  
eth that the  
prayer of the  
godly can no-  
thing auail

ing, whilste  
they remaine  
in their obsti-  
nacie against  
God, and wil  
not vfe the  
means that  
he wisely call  
them to repen-  
tance, Chap.

11.1.4. & 14.11  
i That is, they  
sacrifice to the  
sunne, moone &  
starres, which  
they called the  
Queen of hea-  
uen, Chap.44.

17.2. lum.23.5

22 For k I spake not vnto your fa-  
thers, no: commanded them, when I  
brought them out of the land of Egypt,  
concerning burnt offerings & sacrifices.

23 But this thing commanded I  
them, saying, Obey my voyce, and I  
will be your God, and ye shall be my  
people: and walke ye in all the wayes  
which I haue commanded you, that it  
may be well vnto you.

24 But they would not obey, no: in-  
dine their eare, but went after the coun-  
sels [and] the stubbernesse of their wick-  
ed heart, and went backward and not  
forward.

25 Since the day that your fathers  
came by out of the land of Egypt vnto  
this day, I haue euen sent vnto you all  
my seruants the Prophets, rising by  
early euery day, and sending them.

26 Yet would they not heare me no:  
encline their eare, but hardened their  
neckes, [ & ] did worse then their fathers.

27 Therefore shalt thou speake all  
these wordes vnto them, but they will  
not heare thee: thou shalt also crie vnto  
them, but they will not answere thee.

28 But thou shalt say vnto them,  
This is a nation that heareth not the  
voyce of the Lorde their God, no: recei-  
ueth discipline: truth is perished, and is  
cleane gone out of their mouth.

29 Cut off thine e heare, O Ierusa-  
lem, and cast it away, and take vp a com-  
plaint on the hye places: for the Lorde  
hath reiected and forsaken the generati-  
on of his wryth.

30 For the children of Iudah haue  
done euill in my sight, saith the Lorde:  
they haue set their abominations in the  
house, whereupon my Name is called,  
to pollute it.

31 And they haue built the hye place  
of Topheth, which is in the valley of  
Ben-hinnom to burne their sonnes and  
their daughters in the fire, which I  
commanded them not, neither came it  
in mine heart.

32 Therefore beholde, the dayes  
come, saith the Lorde, that it shall no  
more be called Topheth, no: the valley  
of Ben-hinnom, but the valley of slaugh-  
ter: for they shall burie in Topheth till  
there be no place.

33 And the carkeises of this people  
shall be meate for the foules of the hea-  
uen and for the besties of the earth, and  
none shall fray them away.

34 Then I will cause to cease from  
the cities of Iudah and from the streetes  
of Ierusalem the voyce of mirth and  
the voyce of gladnesse, the voyce of the  
bidgeone and the voyce of the bride:  
for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 2 The Lord moueth the peo-  
ple to amendment. 3 He reprehendeth the lying doctrine  
and the couetousnes of the Prophets and Priests.

4 That time, saith the Lord,  
they shall bring out the bones  
of the Kings of Iudah, and  
the bones of their princes,  
and the bones of the Priests and  
the bones of the Prophets, and the bones of  
the inhabitants of Ierusalem out of  
their graues.

2 And they shall spread them before  
the sunne & the moone, and all the hoste  
of heauen, whome they haue loued, and  
whome they haue serued, and whome  
they haue followed, and whome they  
haue

Thereby  
is sheweth that  
the nation  
ought not to  
leave their  
shackles in their  
obstinacie: for the Lorde  
will vfe the  
means of his  
seruants to  
make the wick-  
ed more faulti-  
e & to poune  
his.

o In signe of  
mourning, as  
Iob.1.20.  
mich.1.16.  
p Against  
whom he had  
not occasion to  
poune out his  
wryth.

q D Topheth  
reade 2. king.  
23.10.

r But com-  
manded the  
contrarie, as  
Leuit.18.21.  
20.3. deut.18.  
10.

s Ezech.26.13.

k Shewing  
that it was  
not his chiefe  
purpose and  
intent, that  
they should  
offer sacrific-  
es: but that  
they should  
regard, where-  
fore they were  
obedient: to  
wit, to be top-  
ped to the  
woy, as scales  
and condemna-  
tions of remis-  
sion of finnes  
in Christ: for  
without the  
woy they  
were blame and  
vnsatisfiable.

l Which was  
about four-  
cene hundred  
yeeres.

m Reade Ier. 13.

n n. n. i.

o n. n. i.

p n. n. i.

q n. n. i.

r n. n. i.

s n. n. i.

t n. n. i.

u n. n. i.

v n. n. i.

w n. n. i.

x n. n. i.

y n. n. i.

z n. n. i.



haue fought, and whom they haue wor-  
shipped: they shall not be gathered nor  
be buried, [but] shall be as dung vpon  
the earth.

3 And death shall be desired<sup>b</sup> rather  
then life of all the residue that remain-  
eth of this wicked familie, which re-  
maine in all the places where I haue  
scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also,  
Thus saith the Lord, Shall they fall  
and not arise? shall he turne away and  
not turne againe?

5 Wherefore is this people of Ierusa-  
lem turned backe by a perpetuall rebel-  
lion: they gaue themselves to deceite,  
[and] would not returne.

6 I heardkened and heard, [but] none  
spake aright: no man repented him of  
his wickednes, saying, what haue I  
done: euery<sup>d</sup> one turned to their race, as  
the horse rusheth into the battell.

7 Euen the stork in the aire know-  
eth her appointed times, and the turtle  
and the crane and the swallowe obserue  
the time of their coming, but my peo-  
ple knoweth not the<sup>e</sup> iudgement of the  
Lord.

8 Holie doe ye say, we are wise, and  
the Law<sup>f</sup> of the Lord<sup>g</sup> is with vs: Lo,  
certainly in vaine made he it, the pen of  
the scribes is in vaine.

9 The<sup>h</sup> wise men are ashamed: they  
are afraid and taken. lo, they haue reie-  
ced the worde of the Lord, and what  
wisdom is in them:

10 Therefore will I giue their wines  
vnto others, [and] their fieldes to them  
that shall possesse them: \* for euery one  
from the least euen vnto the greatest is  
giuen to couetousnesse, [and] from the  
prophet euen vnto the priest, euery one  
dealeth falsely.

11 For they haue healed the hurt of  
the daughter of my people with sweete  
wordes, saying, <sup>h</sup> Peace, peace, when  
there is no peace.

12 Were they ashamed when they  
had committed abomination: nay, they  
were not ashamed, neither could they  
haue any shame: therefore shall they  
fall among the shame: when I shall vi-  
sitate them, they shall be cast downe, saith  
the Lord.

13 I will surely consume them, saith  
the Lord: there shall be no grapes on the  
vine, nor figs on the figtree, and the leafe  
shall fade, and the things that I haue  
giuen them, shall depart from them.

14 Why doe we stay? assemble your  
selues, and let vs enter into the strong  
cities: let vs be quiet there: for the Lord  
our God hath put vs to silence and giuen  
vs water with<sup>k</sup> gall to drinke, because  
we haue sinned against the Lord.

15 We looked for peace, but no good  
came, and for a time of health, and be-  
hold troubles.

16 The weying of his horses was  
heard from Dan, the whole land trem-  
bled at the noise of<sup>l</sup> weying of his strong  
horses: for they are come, and haue de-  
uoured the land with all that is in it, the  
cite, and those that dwell therein.

17 For behold, I will<sup>m</sup> send serpents,  
[and] cockatrices among you, which wil  
not be charmed, and they shall sting you,  
saith the Lord.

18 I would haue<sup>n</sup> comforted my selfe  
against sorrowe, [but] mine heart is hea-  
uie in me.

19 Beholde, the voyce of the crye of the  
daughter of my people [for feare of  
them] of a farre country, Is not the  
Lord in Zion: is not her King in her:  
why<sup>o</sup> haue they prouoked me to anger  
with their graven images, and with the  
banities of a strange god?

20 The<sup>p</sup> harvest is past, the summer  
is ended and we are not holpen.

21 I am<sup>q</sup> sore bereed for the hurt of  
the daughter of my people: I am hea-  
uie, [and] abominably hath taken me.

22 Is there no baine<sup>r</sup> at Gilead: is  
there no Physition there: why then is  
not the health of the daughter of my  
people recovered:

help of mennes coulde saue them: for in Gilead was precious baine, Chap.  
46.11. or els beriding the vaine confidence of the people who looked for helpe  
at their Priests, who should haue bene the Physitions of their foules, and  
dwelt at Gilead, Psal. 68.

## C H A P. IX.

1 The complaint of the prophet for the malice of the people.

24 In the knowledge of God ought we onely to reioyce.

26 The vnicircumcision of the heart.

1 That mine head were [full]  
of<sup>a</sup> water and mine eyes a  
fountaine of teares, that I  
might weepe day and night  
for the shame of my people.

2 Oh, that I had in the wilderness  
a<sup>b</sup> cottage of wayfaring men, that I  
might leaue my people, and goe from  
them: for they be all adulterers and an  
assemblie of rebels,

3 And they bend their tongues [like]

a speciall note to discern the true pastours from the hirelings, Reade Chap. 4.19.  
b He sheweth that this were more quietnes and greater safety for him, to dwell  
among the wilde beasts then among this wicked people, saie that God hath re-  
ioyned him this charge, c Utterly turned from God,

i He speaketh  
in the person  
of the people,  
who when the  
enemie com-  
meth, will run  
about to ride  
themselves,  
and acknow-  
ledge that it  
is Gods hand,  
k That is,  
hath brought  
vs into ex-  
treme affliction,  
and thus  
they shall not  
attribute this  
plague to for-  
tune, but to  
Gods iust  
iudgement,  
Chap. 9.15,  
and 23.15,  
Chap. 14.19.

l Reade Chap.

41.5.

m God threat-

eth to sende

the Babylonians

among

them, who

shall utterly

destroy them

in such sort as

by no means

they shall es-

cape.

n Reade Chap.

41.9.

o Thus the

Lord speaketh,

p The people

wonder that

they haue so

long time loo-

ked for succor

in baine.

q The pro-

phet speaketh

thus.

r Speaking,

that no man

shall be able

to helpe them.

s The

prophet bewee-

theth the great

compassion that

he hath toward

this people,

seeing that he

could neuer

sufficiently lam-

entle the de-

struction that

he hath to hang

ouer them.

Which is a

speciall note to

discerne the true

pastours from

the hirelings, Reade Chap. 4.19.

b He sheweth that this were more quietnes and greater safety for him, to dwell

among the wilde beasts then among this wicked people, saie that God hath re-

ioyned him this charge, c Utterly turned from God,

thet

b Because of  
the afflictions  
that they shall  
feele through  
Gods iudge-  
ments,

c Is there no  
hope, that they  
will returne?

d They are  
full of hypocri-  
sie, and euery  
one followeth  
his owne fan-  
tasie without  
any considera-  
tion.

e De accuseth  
them in that  
they are  
more ignorant  
of Gods iudge-  
ments then  
these birds are  
of their ap-  
pointed sea-  
sons, to dis-  
cerne the colde  
and heate, as  
Ier. 1.3.

f The Lawe  
doeth not pro-  
fitte you, nei-  
ther needeth it  
to haue bene  
written for  
ought that you  
haue learned  
by it.

g They that  
serue wise,  
may be asham-  
ed of their  
ignorance: for  
all wisdom  
consisteth in  
Gods worde,  
Ier. 1.8. 6.11.  
chap. 5.31. &  
6.12.

h Reade Chap.

6.14.



d To belie, and  
flander their  
neighbours.

their bowes for <sup>d</sup> lies: but they haue no  
courage for the tructh vpon the earth:  
for they procede from euill to worke,  
and they haue not knowen me, saith the  
Lord.

4 Let every one take heede of his  
neighbour, and trust you not in any  
brother: for every brother will be deite,  
and every friend will deale deceitfully.

5 And every one wil deceiue his friend,  
and will not speake the tructh: [for] they  
haue taught their tongues to speake  
lies, & take great paines to do wickedly.

6 Thine habitation is in the middes  
of deceiters: & because of [their] deite  
they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of  
hostes, Beholde, I wil<sup>h</sup> melt them, and  
trie them: for what should [I] eis] do for  
the daughter of my people?

8 Their tongue<sup>h</sup> [is] as an arrowe  
shot out, [and] speaketh deceit: one  
speaketh peaceably to his neighbour with  
his mouth, but in his heart hee layeth  
wait for him.

9 Shall I not visite them for these  
things, saith the Lord: or shall not my  
soule be auenged on such a nation as this:

10 Upon the mountaines wil I take  
vp a weeping and a lamentation, and  
vpon the faire places of the wilderness a  
mourning, because they are burnt vp: so  
that none can passe through them, nei-  
ther can men heare the voyce of <sup>h</sup> sheke:  
both the soule of the aere, and the beast  
are fled away [and] gone.

11 And I will make Ierusalem an  
heape, [and] a den of dragons, and I wil  
make the cities of Iudah waste, with-  
out an inhabitant.

12 Who is <sup>h</sup> wife, to vnderstand this:  
and to whom <sup>h</sup> mouth of the Lord hath  
spoken, euen he shall declare it. Why doth  
the land perish, [and] is burnt vp like a  
wildernes, that none passeth through?

13 And the Lord saith, Because they  
haue forsaken my lawe, which I set  
before them, and haue not obeyed my  
voyce, neither walked thereafter.

14 But haue walked after the sub-  
bernes of their owne heart, & after Saal-  
lams, which<sup>h</sup> their fathers taught them.

15 Therefore thus saith the Lord of  
hostes, <sup>h</sup> God of Israel, Beholde, I wil  
feede this people with wormewood, and  
giue them waters of gall<sup>h</sup> to drinke:

16 I will scatter them also among the  
heathen, whome neither they nor their  
fathers haue knowen, and I will sende

a sworde after them, till I haue con-  
firmed them.

17 Thus saith the Lord of hostes,  
Take heede, and call for<sup>h</sup> the mourning  
women, that they may come, and send  
for skillfull women that they may come.

18 And let them make haste, and let  
them take vp a lamentation for <sup>h</sup> I, that  
our eyes may cast out teares and our eye  
liddes gush out of water.

19 For a lamentable noyse is heard  
out of Zion, howe are we destroyed,  
[and] bitterly confounded, for we haue  
forsaken the lande, and our dwellings  
haue cast vs out.

20 Therefore heare the word of the  
Lord, O ye women, and let your eares  
regarde the wordes of his mouth, and  
teach your daughters to mourne, and  
every one her neighbour to lament.

21 For death is come vp into our win-  
dowes, [and] is entred into our palaces,  
to destroy the children without, and the  
yong men in the streetes.

22 Speake, thus saith the Lord, The  
carkeilles of men shall lie, euen as the  
dung vpon the fiesde, and as the hand-  
full after the molter, and none shall  
gather [them].

23 Thus saith the Lord, Let not the  
wise man glorie in his wisdom, nor the  
strong man glorie in his strength, nei-  
ther the riche man glorie in his riches.

24 But let him that glorieth glorie in  
this, that he vnderstandeth, and know-  
eth me: for I am the Lord, which<sup>h</sup> he w  
mercies, iudgement, and righteousnes in  
the earth: for in these things I delite,  
saith the Lord.

25 Beholde, the dayes come, saith the  
Lord, that I will visite all them, which  
are circumsised with the vncircumsised:

26 Egypt and Iudah, and EDOM, and  
the children of Ammon, and Moab, and  
all the vtmost corners of them that dwel  
in the wilderness: for all [these] nations  
[are] vncircumsised, and all the house of  
Israel [are] vncircumsised in the heart.

wherein consisteth our saluation by his iudgement, which he executeth continually  
against the wicked; and his iustice, whereby he defendeth and maintaineth the  
faithfull. <sup>h</sup> speaking, both Ieremes and Ezechiels, as in the next verse he sheweth  
the cause, read Chap. 4-4.

## CHAP. X.

1 The constellations of the starres are not to be feared, 2 The  
weaknes of doles, and of the power of God, 3 Their pa-  
tours are become hynte beasts,



care ye <sup>h</sup> word of the Lord  
that he speaketh vnto you,  
O house of Israel.

2 Thus saith the Lord,  
Learne not the way of the heathen, and  
Be

e. speaking,  
that all were  
corrupt and  
none could be  
found an honest  
man.

f They haue  
so practised de-  
ceit that they  
cannot for-  
sake it.

g They had  
rather forsake  
God, then  
leave their  
haired teare,  
h. I. I. I. I. I.  
the fire of affliction,  
Psal. 28. 3.  
and 120. 4.

i Signifying,  
that all the pla-  
ces about Je-  
rusalem should  
be destroyed.

k. speaking,  
that they are  
all without  
fence, and vnder-  
standing, and  
that God  
hath taken his  
spirits from  
them.

l He sheweth  
that the chil-  
dren can not  
excuse them-  
selves by their  
fathers: for  
both father,  
and child if  
they be wicked,  
shall perish.  
m. Reade  
Chap. 8. 14.

n. Seeing you  
cannot lament  
your owne  
sinnes, call for  
those foolish  
women, whom  
of a superstition  
you haue to  
lament for the  
dead, that they  
by their fained  
teares may  
prouoke you to  
some good.  
o. As though  
they were de-  
rite of vs, be-  
cause of our  
iniquities. Le-  
uit. 18. 28.  
and 20. 22.  
p. He denieth  
the superstition  
of the wo-  
men, which  
made an arte  
of mourning,  
and taught to  
moepe without  
fained teares,  
q. Signifying,  
that there is  
no means to  
deliue the  
wicked from  
Gods iudge-  
ments: but  
when they  
thinke to be  
most sure, and  
most farre off,  
then are they  
suddenly taken,  
r. Forasmuch  
as none can  
saue himselfe  
by his owne  
labour, or  
any worldly  
means, hee  
sheweth that  
he is in danger to  
perish, but  
that we trust  
in the Lord,  
and reioyce in  
him, who onely  
can deliue vs,  
s. Cor. 1. 31.  
t. These three  
points are ne-  
cessarie to  
knowe a right  
his mercie,



a God forbid

beth his people

c fear the

d constellations

e and conjunctions

f of stars and

g planets, which

h have no power

i of themselves,

j but are governed

k by him, and

l their secret motions

m and influences

n are not

o known to

p man, and therefore

q they can be

r no certain

s judgement there

t of, Deut. 18, 9.

u b Sparring,

v now in the

w observation of

x the stars, but

y their laws and ceremonies

z whereby they

confirm their idolatrie,

which is forbidden,

Deut. 12, 30.

c The Prophets

d vouch in

e plainly and

f simply to see

g forth the vile

h absurditie of

i the idolaters,

j that men might

k be assured of

l the vanity of

m the, whereas

n to their corrupt

o nature is most

p plain, Jer. 44, 12.

d The teachers

e of the people

f to lift by their

g eyes to God,

h who hath all

i power, and

j therefore ought

k only to be feared:

l and here-

m in he sheweth

n them not onely

o the cruel that

p they ought to

q revere, but the

r good, which

s they ought to

t follow, Jer. 17, 4.

e Because the

f people thought

g that to have images

h was a means to serve

i God, and to bring them to the know-

j ledge of him, he sheweth that nothing may dispel their God, nor bringeth man

k into greater errors and ignorance of God: and therefore he callet them the doc-

l trine of lies: contrary to that which opinion, that they are the bookes of the

m Lay people. f Whereas they found the best gold: shewing, that they thought

n nothing to deare for their idoles: some reade Eph. 1. 1. King. 9. 28. g This

o declarer, that all that hath bene in this Chapter spoken of idoles, was to arme

p the Jewes when they should be in Caldea among the idolaters, and nowe with

q one sentence he instructeth them both how to protect their otone religion against

r the idolaters, and how to answer them to their shame which should eshort them

s to idolatrie, and therefore hee voucheth this sentence in the Caldeans tongue for

t a memorialis, whereas all the rest of his writing is Hebrew.

be not afraid for the signs of heaven, though the heathen be afraid of such.

3 For the customs of the people are vain: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And [another] decketh it with silver, and with gold: they fasten it with nails, and hammers, that it fall not.

5 The [idoles] stand by as the palme tree, but speake not: they are borne because they can not goe: feare them not, for they can not do euill, neither can they do good.

6 There is none like vnto thee, O Lord: thou art great, and thy name [is] great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, & in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Silver plates are brought from Tarshish, and golde from Ephaz, for the worke of the workman, & the hands of the founder: the blewie like, and the purple [is] their clothing: all these things are made by cunning men.

10 But y Lord [is] the God of truth: he is the liuing God, and an euermlasting king: at his anger y earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heavens and the earth, shall perish from the earth, and from vnder these heavens)

12 Hee hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Every man is a beast by [his] owne knowledge: every founder is founded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanitie, [and] the worke of errorous: in the time of their visitation they shall perish.

16 The portion of Iakob [is] not like them: for he is y maker of all things, and Israel [is] the rod of his inheritance: the Lord of hostes [is] his Name.

17 Gather by thy wares out of the lande, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will shew as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it [so].

19 Who is me for my destruction, [and] my greivous plague: but I thought, Per it [is] my sword, and I will beare it.

20 My tabernacle is destroyed, and all my coardes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set by my curtains.

21 For y Pastors are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: & all the [flocks] of their pastures are scattered.

22 Beholde, the noyle of the brute is come, and a great commotion out of the North countrey to make the cities of Iudah desolate, [and] a den of dragons.

23 O Lord, I know that the way of man is not in himselfe, neither [is it] in man to walke and to direct his steppes.

24 O Lord, correct mee, but with iudgement, not in thine anger, lest thou bring me to nothing.

25 Polvre out thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten by Iakob and deuoured him and columed him, and haue made his habitation desolate.

For purposed to haue made warre against the Iudobites and Ammonites, but hearing of Ieremiahs rebellion, hee turned his power to go against Ierusalem, Jer. 21. 21. therefore the Prophet saith, that this was the Lords direction. q Considering that God had reuelted into him the certitude of their captiuitie, Chap. 7. 16. hee only prays, that hee would punish them with mercie, which Iakob called in measure, Chap. 27. 8. measuring his rods by their infinitie, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. r As much as God can not only be known and glorified by his mercie, that hee vouch to his Church, but also by his iustice in punishing his enemies, he prays that his glorie may fully appeare both in the one and the other, Psal. 79. 6.

#### CHAP. XI.

3 A curse of them that obey not the wordes of Gods commandment.  
10 The people of Iudah following the ways of their fathers, worship strange gods.  
15 The Lord forbideth Ieremiah to pray for them.

h The moye that man thinketh to do any thing well by his owne wisdom, and not as God instructeth him, the moye doeth hee proue himselfe to be a vile beast.

i By these wordes, portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consist in him alone, & therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut. 32. 9. Psal. 136. 5.

k The phrase wilketh the fowles to prepare themselves to the captiuitie, shewing that it was now at hand, that they should seele the things, whereof he had tolde them.

l He is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behave themselves towards God.

m Hee sheweth how Ierusalem shall lament.

n The governors and ministers.

o Reade Chap. 4. 15.

p The speaker thus, because y

q Ieremiahs



**T**he worde that came to Ieremias from the Lord, saying, 2 Heare ye the wordes of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the wordes of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the lande of Egypt, from yron furnace, saying, Obey my voyce, and doe according to all these things, which I commaunde you: so shall ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and honie, as [appeareth] this day. Then answered I and saide, So be it, O Lord.

6 Then the Lord said vnto me, Crie all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this covenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce.

8 Neuertheles they would not obey, nor endure their care: but euery one walked in the stubbernes of his wicked heart: therfore I wil bring vpon them all the wordes of this covenant, which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: [thus] the house of Israel, & the house of Iudah haue broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Beholde, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, I will not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whome they

offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and [according] to the number of the streetes of Ierusalem haue ye set vp altars of confusion, [eu]en altars to burne incense vnto Baal.

14 Therefore thou shalt not praye for this people, neither by a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What should my beloued [tarte] in mine house, seeing they haue committed abomination with many: and the holy flesh goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olive tree, faire, [and] of goodly fruite: [but] with noyle and great tumult he hath set fire vpon it, & the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for y wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I knowe it, [eu]en then thou shewdest me their practises.

19 But I was like a lambe, [or] a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, [saying], Let vs destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memorie.

20 But O Lord of hostes, that iudgeth righteously, and triest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophecie not in the name of the Lord, that thou die not by our handes)

22 Thus therefore saith the Lord of hostes, Beholde, I will visite them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, [eu]en the yeere of their visitation.

h Read Chap.

2.28.

i Read Chap.

13.7.6. 14.1.

j Sp people

of Israel

whom I haue

hitherto so

greatly loued,

Spanning,

that they offer

not in the

Temple to

God, but vpon

the altars of

Baal and the

idols, and so

reioyced in

their wicked-

nes.

m. Of the Ba-

bylonians and

Caldeans,

n. Which went

about proudly

to confound my

death.

o. Let vs de-

stroy the Tem-

ple and his

doctrine.

p. Some trade,

let vs corrupt

his meate with

wood, mea-

ning, porpon.

q. Thus he

saith, not for

hated, but be-

ing moone

with the spirit

of God, he de-

scrieth the an-

gement of

Gods playe

and the despi-

ing of his

word, which is

by the destru-

ction of his ene-

mies.

q. To wit, both

the Priests and

the rest of the

people: for this

towne was the

Priests, & they

dwelt in it, read

Chap. 1.1.

r. Not that

they could not

abide to heare

Gods name:

(for herein they

would shewe

themselves

most holy) but

because they

could not as-

tribute to be

themselves reioy-

ued, and there-

fore desired to

be flattered,

Ala. 3.1.1. and

to be maintai-

ned in their

pleasures, &c.

Chap. 2.1.1. not

to heare his

condemned,

Amos. 7.12.

a. He calleth the Jewes to the considera-  
tion of Gods  
mercies, who  
freely chose  
them, made a  
covenant of  
eternal felici-  
tie with them,  
and home he  
cure perso-  
mes it on his  
behalf, and  
how they cure  
themselves re-  
bellious and in-  
grate toward  
him and bke it  
on their  
part, and so are  
subject to the  
curse of the  
Lawe, Deut.  
27.26.  
b. Thus he  
speakech in the  
person of the  
people, which  
agreed to the  
covenant.  
c. Read Chap.  
7.13.

d. According to  
his owne fan-  
tasie, and not  
as my word  
appointed him.  
e. Spanning, the menaces  
and curses con-  
tained in the  
Lawe, Leuit.  
26.14. Deut.  
28.16.  
f. That is, a  
generall con-  
sent to rebel  
against me.

g. Because  
they will not  
pay with true  
faith and re-  
pentance, but  
for the smere  
and griefe,  
which they  
feele, Psou. 1.  
28.



## CHAP. XII.

1 The Prophet marvelleth at the prosperity of the wicked, although he confesse God to be righteous. 7 The Jewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threateth destruction vnto the nations, that troubled Iudah.

a The prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actions.

b This question hath bene alway a great vexation to the gospoly, to see the wicked enemies of God in prosperitie, and his deare children in adversity, as Job. 21. 7. Psal. 77. 1. and 73. 2. Habak. 1. 3.

c They praise God in mouth, but denie him in heart, which is here ment by the reines, Isa. 29. 13. Mart. 15. 8.

d The Church is to be sanctified in the destruction of the wicked, to whom God giveth a while giue prosperitie, that afterward they should the more feeble his heavenly iudgements when they lacke their riches, which were a signe of his mercie.

e Abusing Gods mercie and his promises, they flatter themselves as though God would ever be mercifull, and not bitterly destroy them: therefore they hardened themselves in sinne, till at length the bestiall and insensible creatures felt the punishment of their stubborn rebellion against God.

f Some thinke that God reprooueth Jeremiah in that, that he would reason with him, saying, that if he were not able to match with men, that he were faine vnable to dispute with God. Others, by the footmen, meane them of Anathoth, and by the boylmen them of Jerusalem, which should trouble the prophet with their owne country men.

g God willett the prophet to renounce his iudgements against Jerusalem, notwithstanding that they shall both by chearings and flatteries labour to put him to silence. h Ever ramping and raging against me and my prophets. i In stead of hearing my iudicium and waring my colours, they haue change and diuersitie of colours of their doles and superstitions: therefore their enemies, as thicke as the fowles of the aire, shal come about them to destroy them.

**L**ord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked prosper? Why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit: thou art nere in their mouth, and farre from their reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednes of them that dwell therein: the bestiall are consumed and the birds, because they said, He will not see our last ende.

5 If thou hast runne with the footemen, and they haue wearied thee, then holue canst thou match thy selfe with hoxles: and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou do in the swelling of Iordan?

6 For euery thy brethren, & the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: but beleue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.

8 Mine heritage is vnto me, as a byson in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a bird of diuers colours: are not y birds about her, [saying,] Come, assemble all the bestiall of the field, come to eate her?

10 Many pastors haue destroyed my vineyard, and troden my portion under foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue laide it waste, and it being waste, mourneth vnto me: and the whole land heth waste, because no man setteth his minde on it.

12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall denoure from the one ende of the lande, euen to the other: ende of the lande: no flesh shall haue peace.

13 They haue soluen wheate, and reaped thomes: they were sicke, and had no profite: and they were ashamed of your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill neighbours, that touche the inheritance, which I haue caused my people Israel to inherite, Beholde, I will plucke them out of their lande, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, The Lord lieth, as they taught my people to sweare by Baal, then shall they be built in the mids of my people.

17 But if they will not obey, then will I bitterly plucke vp, and destroy that nation, saith the Lord.

## CHAP. XIII.

The destruction of the Jewes is prefigured. 11 Why Israel was reuered to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

**T**hus saith the Lord vnto me, Go, and bie thee a linen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go towarde Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord said vnto me, Arise, go towarde Perath, and take the girdle from thence, which I com-

manded thee to hide. 11 Because no man regardeth my word, of the plagues that I haue sent vpon the land.

12 To wit, the Prophets, 13 They lamented the sinnes of the people, 14 For in stead of amendment you giue them worse, as those plagues which I haue sent vpon the land.

15 Speaking, the wicked enemies of his Church which blasphemed his name, a whom he would punish after that he hath beloued his people, 16 After that I haue punished the Gentiles, I will haue mercie vpon them.

17 The true doctrine & manner to serue God, 18 Reade Chap. 4. 2.

19 They shalbe of a number of the faithful, and haue a place in my Church.

20 Because this triuer Perath or Euphrates was far from Jerusalem, it is euident, that this was a vision, whereby was signified that the Jewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be redeemed: although they were turned to the land before as a girdle about a man.



I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, [and] was profitable for nothing.

8 Then the word of the Lorde came vnto me, saying,

9 Thus saith the Lorde, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubbernes of their owne heart, & walke after other gods to serue them, & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, sayth the Lorde, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Every bottell shalbe filled with wine, and they shall say vnto thee, Doe we not knowe that euery bottell shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Beholde, I will fill all the inhabitants of this land, euene the Kings that sit vpon the throne of Dauid, and the Priests & the Prophets and all the inhabitants of Ierusalem with drunkennes.

14 And I will dash them one against another, euene fathers and the sonnes together, sayth the Lorde: I will not spare, I will not pittie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring darkness, and ouer your feete stumble in the darke mountaines, and whiles you looke for light, he turne it into the shadowe of death, [and] make it as darkness.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shal weepe and drop downe teares, because the Lords stocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shalbe shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shalbe wholly caried away captiue.

20 Lift vp your eyes & beholde them that come from the North: where is the stocke that was giuen thee, [euene] thy beautifull stocke?

21 What wilt thou say, when he shall visite thee: (for thou hast taught them to be captiues, and as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine hearte, wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts<sup>1</sup> discovered [and] thy heeles made bare.

23 Can the blacke Doe change his skin: or the leopard his spottednes: then may ye also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, [and] the part of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discovered thy skirts vnto thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy merings, the filchines of thy whore, dome on the hilles in the fields, & thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane: when shall it once be?

#### CHAP. XIII.

1 Of the death that should come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fasting, and of talke of prophets that seduce the people.

**T**he worde of the Lord that came vnto Ieremiah, concerning the death.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauines vnto the grounde, and the crye of Ierusalem goeth vp.

3 And their nobles haue set their inferiours to water, who came to wells: [and] found no water: they returned with their besselemptie: they were ashamed and confounded, & couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, [and] couered their heads.

<sup>1</sup> That is, of Iudah, which lieth Southward from Babylon.

<sup>2</sup> He saith the King, where his people is become. <sup>3</sup> By seeking to strangers for helpe thou hast made the skiffle to fight against thee.

<sup>4</sup> Thy cloke of hypocrisie shall be pulled off and thy shame seene.

<sup>5</sup> As thine iniquities haue bene manifest to all thy wickednes, so shall thy shame, and punishment. <sup>6</sup> He comparreth idolaters to holies manifested after mares.

<sup>7</sup> There is no place to be nor lowe, where as the markes, and signes of thine idolatrie appeare not.

<sup>8</sup> Which came for lacke of raine, as berse.

<sup>9</sup> Of reuerent. <sup>10</sup> The way signified to be made blacke, and so is here taken for extreme sorrowe.

<sup>11</sup> To wit, with ashes in token of sorrowe.

<sup>1</sup> Every one of you shall be filled with spiritual by drunkennes, and be without all knowledge to seeke howe to helpe your selues.

<sup>2</sup> As he saith as easie for me to destroy the great, and the strongest, as it is for a man to breake earthen bottles.

<sup>3</sup> That is, affliction and miserie by the Babylonians, Isa. 8. 2.

<sup>4</sup> Speaking, for helpe and support of the Egyptians, f You shall surely be led away captiue, and I, according to mine affection to ward you, shall weep, and lament for your stubbornnes.

<sup>5</sup> For I beholde sin, and his mother reioyced themselves by Ieremiahs coming, sell to the king of Babylon, 2. King. 24. 12.



5 Bea, the hinde also calued in þ field,  
and forlooke <sup>d</sup> it, because there was no  
grasse.

5 Wea, the hinde also calued in þ̄ field,  
and forsooke<sup>d</sup> it, because there was no  
grasse.

6 And the wilde asses did stand in the high places, and drelve in their wunde like dragons: their eyes did fayle, because there was no grasse.

7 <sup>1</sup> O Lorde, though our iniquities  
testifie against vs, deale [with vs] accor-  
ding to thy Name: for our rebellions  
are many. We sinned against thee.

8 Of the hope of Israel, the saviour  
thereof in the time of trouble, why art  
thou as a stranger in the land, as one  
that passeth by to tarie for a night?

2 why art thou as a man affonied,  
and as a strong man that cannot helpe:  
yet thou, O Lorde, art in the middes of  
vs, and thy Name is called vpon vs: for  
sake vs not.

10 Thus saith the Lorde vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delite in them: [but] hee will nowe remember their iniquitie and visite their finnes.

II Then said  $\text{\textcircled{L}}$  Lord vnto me,  $\text{\textcircled{T}}$ hou shalt not pray to do this people good.

12 When they fast, I will not heare  
their crye, and When they offer burnt of-  
fring, and an oblation, I will not accept  
them: but I will consume them by the  
sword, & by the famine & by y pestilence.

13 Then answered I, Ah Lord God, beholde, the<sup>k</sup> Prophets say vnto them. We shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The Prophets prophesie lies in my Name. I haue not sent them, neither did I command them, neither spake I vnto them, [but] they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfullnes of their owne heart.

15 Therefore thus saith the Lorde.  
Concerning the Prophets that prophesie in my Name, whom I haue not sent, yet they say, Sworde & famine shall not be in this land, by Sworde & famine shall those Prophets be consumed.

16 And the people to whom these Prophe-  
ties do prophesie, shalbe cast out in the  
streetes of Ierusalem, because of the fam-  
ine, and the sword, and there shalbe  
none to burie them, [both] they, & their  
wiues, and their sonnes, & their daugh-  
ters: for I will powre their wickednes  
vpon them.

17 Therefore thou shalt say this word  
unto them, Let mine eyes drop down  
teares night and day Without ceasing:  
for the virgine daughter of my people is  
destroyed With a great destruction, [¶]  
With a sore grievous plague.

18 For if I go into the fieldes, beholde  
the flaine with the sworde: and if I en-  
ter into the citie, beholde them that are  
sicke for hunger also: moreouer the Pro-  
phet also and the Priest go a wandring  
into a land that they know not.

19 **H**ast thou bitterly reſected? **J**udah,  
20 **H**aſt thy ſoule abhorred **Z**ion: why  
21 **H**aſt thou ſmitten vs, that we cannot be  
22 **H**ealed: we looked for peace, and there is  
23 **N**o good, and for the time of health, and  
24 **B**ehold trouble.

20 We ° acknowledge, O Lorde, our  
Wickednes [and] the iniquitie of our fa-  
thers : for we haue sinned against thee.

21 Do not abhorre [vs:] for thy Names sake cast not downe thy throne of thy glory: remember [and] breake not thy covenant With vs.

22 Are there any among the <sup>P</sup> banities of the Gentiles, that can giue raine: or can the heauens giue showres: is it not thou, O Lord our God! therefore we will waite vpon thee: for thou hast made all these things.

to avenge this famine, which was the beginning of Gods plaguing their idoles, reade Chap. 10. 15.

CHAP. XV.

1 The Lorde woulde heare no prayer for the Iewes, 3 But  
threateneth to destroy them with foure plagues.

**T**hen said the Lorde vnto me,  
Though Moles and Sa-  
muel stood before me, yet  
mine affection coulde not be  
toward this people: cast [them] out of  
my sight, and let them depart.

2 And if they say vnto thee, whither shall we depart: then tell them, Thus saith the Lord, \* Such as are appointed [to death], vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: & such as are for the captiuitie, to the captiuitie.

3 And I wil appoint ouer them foure kinde, sayth the Lord, the sword, to slay, and the dogges to teare in pieces, and the fowles of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I will scatter them also in al king-  
domes of the earth, <sup>d</sup> because of Manasse  
þ sonne of Hezekiah King of Iudah,  
and Gain. <sup>d</sup> For that the people was punished for the Kinges

for their owne finnes also, because they consented to his wicked

The false  
Prophets pro-  
mised peace,  
and assurance,  
but Jeremiah  
saith to  
hears and re-  
pentance for  
their affliction,  
which is at  
hand, as Chap.  
1. Lamen. 1.  
6, and 2. 18.  
in Borchie,  
and how shall  
be led cap-  
tives into  
Babylon.

Though the  
prophet knewe  
that God had  
cast off the  
multitude,  
which were  
hypocrites, &  
bastard chil-  
dren, yet he  
was assured  
that for his  
promises sake  
he would haue  
still a Church,  
for the which  
he prayeth.

He teacheth  
the Church a  
foyme of pray  
er, to humble  
themselves to  
God by true  
repentance,  
which is the  
only meane

A Hearing,  
 that if there  
 were any man  
 living moved  
 with so great  
 scale towards  
 the people, as  
 were these  
 two, yet that  
 he would not  
 grant this re-  
 quest, foras-  
 much as he had  
 determined  
 the contrary,  
 Ezck. 14. 14.  
 Zach. 11. 9.  
 O The dogges,  
 and birds  
 and beasts shoul-  
 deuoure them  
 that were  
 mine.

The woꝛde  
signifieth to  
run to and fro  
foꝛ feare and  
conquietnes of  
conscience, as  
inne onely, but  
1, 2, Kin, 21, 9.



for that which he did in Jerusalem.

**5** Who shall then haue pitie vpon thee, O Jerusalem: or who shall be for thee: or who shall go to pray for thy peace?

**6** Thou hast forsaken me, saith the Lord, [and] gone backward: therefore will I stretch out mine hand against thee, and destroy thee: [for] I am weary with repenting.

**7** And I will scatter them with the famine in the gates of the earth: I haue wasted, [and] destroyed my people, yet they would not returne from their wayes.

**8** Their widowes are increased by me above the lande of the sea: I haue brought vpon them, [and] against the assemble of the yong men a destroyer at noone day: I haue caused him to fall vpon them, [and] the cite suddenly, and speedily.

**9** She that hath borne seven, hath bene made weake: her heart hath fayled: the sunne hath fayled her, whyles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

**10** Who is me, my mother, that thou hast borne me, a contentious man, and a man that striveth with his whole earth: I haue neither lent on usury, nor men haue lent vnto me on usury: yet euery one doth curse me.

**11** The Lord said, Surely thy remnant shall haue wealch: surely I will cause thine enemy to intreate thee in the time of trouble, & in time of affliction.

**12** Shall the yron breake the yron, and the brasie [that commeth] from the North?

**13** Thy substance and thy treasures will I giue to be spoyled without gaine, and that for all thy finnes euen in all thy borders.

**14** And I will make thee to go with thine enemies into a lande that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

**15** O Lord, thou knowest, remember me, and visite me, and reuenge me of my persecuters: take nie not away in the continuance of thine anger: knowe that for thy sake I haue suffered rebuke.

**16** Thy wordes were found [by me,] they seemed strong as yron, yet shouldst thou not be able to resist the hard yon of Babylon, but shouldst be led captiue. Or, ranfome. O hee speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom he knewe to be hardened, and incorrigible.

and I did <sup>p</sup> eat them, and thy worde was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

**17** I fate not in assemble of the mockers, neither did I reioyce, but fate alone because of thy plague: for thou hast filled me with indignation.

**18** Why is mine heauines continuall: and my plague desperate [and] cannot be healed: why art thou vnto me as a lyer, [and as] waters that fayle?

**19** Therefore thus saith the Lord, If thou returne, then will I bring thee againe, [and] thou shalt stand before me: and if thou take away precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

**20** And I will make thee vnto this people a strong brazen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee & to deliuer thee, saith the Lord.

**21** And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

**22** That is, seeke to winne the good from the bad. <sup>1</sup> To wit, as my mouth hath pronounced, Chap. 1. 8, and as here followeth verse 20. <sup>2</sup> Conforme not thy selfe to their wickednes, but let them follow thy goodly example. <sup>3</sup> I will arme thee with an invincible strength & constance, so that all the powers of the world shall not overcome thee.

#### CHAP. XVI.

**1** The Lord forbidding Jeremiah to marrie, betwixt him what should be the afflictions vpon Iudah, **13** The captiuitie of Babylon, **15** Their deliuerance, **19** The calling of the Gentiles.

**1** The worde of the Lord came also vnto me, saying,

**2** Thou shalt not take thee a wife, nor haue sonnes nor daughters in this place.

**3** For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, & concerning their mothers that beare them, and concerning their fathers, that beget them in this land,

**4** They shall die of deaths [and] de-seales: they shall not be mented, neither shall they be buried, but they shall be as dongue vpon the earth, and they shall be consumed by the sword, and by famine, & their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.

**5** For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people,

saith

<sup>p</sup> I reuered them with as great a joy as he that is afflicted, eateth meate.

<sup>q</sup> I had nothing as with the wicked concerning of thy worde, but lamented bitterly for thy plagues: being what the faithful should do when they see tokens of Gods anger.

<sup>r</sup> And hath not assisted me according to my promises: where in appeareth, that in saints of God is im-perfection of faith, which through impatience is at times assailed, as Cha. 20. 7.

<sup>s</sup> If thou forgetteth their carnall considerations, & faithfully exercise thy charge.

<sup>t</sup> Speaking, that the affliction should be so horrible in Jerusalem, that wife and children should be increased by sorrow.

<sup>u</sup> Signifying that the affliction should be so great, that one should not haue leisure to comfort neyther.



saith the Lord, [even] mercie and compassion.

6 Both the great, and the small shall dye in this land: they shall not be buried, neither shall men lament for them: nor cut themselves, nor make themselves balde for them.

7 They shall not stretch out [the hands] for them in mourning to comfort them for the dead, neither shall they give them <sup>h</sup> cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also go into <sup>i</sup> house of feasting to sit with them to eat and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, even in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegome, & the voyce of the bride.

10 And when thou shalt shewe this people all these wordes, and they shall say vnto thee, <sup>j</sup> Wherefore hath <sup>k</sup> the Lord pronounced al this great plague against vs: or what is our iniquitie: and what is our sinne that we haue committed against the Lord our God:

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lord, and haue walked after other gods, and haue serued them, and worshipped them, & haue forsaken me, and haue not kept my Lawe,

12 (And ye haue done woele then your fathers: for behold, you walke every one after the stubbernes of his wicked heart, and will not heare me)

13 Therefore will I drive you out of this land into a land that ye knowe not, [neither] you, nor your fathers, & there shall ye serue other gods day and night: for I will shew you no grace.

14 Behold therefore, layeth the Lord, the dayes come that it shall no more be sayde, The Lord liueth, which brought by the children of Israel out of the land of Egypt,

15 But the Lord liueth, that brought by the children of Israel from the land of the North, and from all the landes where he had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many <sup>l</sup> fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from every mountaine and from every hill,

and out of the caues of the rockes.

17 For mine eyes [are] vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompence their iniquitie and their sinne double, because they haue defiled my land, [and] haue filled mine inheritance with their filthy <sup>m</sup> carions and their abominations.

19 O Lord, [thou art] my <sup>n</sup> force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the worlde, and shall say, Surely our fathers haue inherited <sup>o</sup> lies, [and] vanitie, wherein there was no profite.

20 Shall a man make gods vnto him selfe, and they are no gods:

21 Behold, therefore I will this once <sup>p</sup> teache them: I will shewe them mine hand and my poluer, & they shall know that my Name is the Lord.

#### CHAP. XVII.

1 The frostwardnes of the waters. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The living waters are forsaken. 21 The right hearing of the Sudday commanded,

**T**he sinne of Iudah is: written with a pen of yon, [and] with the point of a diamond, [and] graven vpon the <sup>q</sup> table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their grones by the greene trees vpon the hilles.

3 O my mountaine in the fildes, I will give thy substance, [and] al thy treasures to be spoiled, for the sinne of thy high places throughout all my borders.

4 And thou shalt rest, <sup>r</sup> and in thee [shall be a rest] from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, [which] shall burne for euer.

5 Thus layeth the Lord, <sup>s</sup> Cursed [be] the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the

be left as a waste helde. <sup>t</sup> Because thou wouldest not give the land rest as such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers. <sup>u</sup> The Iewes were given to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3, and strangers, and in the meane season did not depende on God, and therefore be denounced Gods plagues against them, shewing that they were farre corruptible man to God, which is immortall. Isa. 2. 22. Chap. 48. 6, 7.

h That is, their finnes and daughters, which they offered to Moloch.

i He wrongeth at great mercie of God in this deluersion, which shall not onely extend to the Iewes, but also to Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promises, & hath not utterly cast us off.

l They shall once againe seele my poluer, and mercie for their deliuerance, that they may learne to worship me.

m The remembrance of their contempt of God cannot passe, albeit for a time he be ferre the punishment, for it shall be manifested to men and Angels.

n In lacke of the Lawe of God, they haue written idolatrie and all abominations in their heart.

o Your finnes appear in all the altars that you haue erected to idoles.

p A some read, So that their children remember their altars, that is, forsake their fathers wickednesse.

q Sign that was my mountaine, that is, that no wa-

Wildernes,

e That is, should not rent their clothes in signe of mourning.

d For in these great extremities al consolation and comfort shall be in vaine.

Chap. 5. 19. e Because the wicked are alwayes rebellious and dissemble their owne finnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answer.

Chap. 7. 26. f Signifying the benefite of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spiritual deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Egyptians, who should destroy them in such sort, that if they escaped the one, the other should take them,







a As the pot-  
ter hath power  
ouer the clay to  
make what he  
will, so he  
broke them,  
when he hath  
made them: so  
saith the Lord  
ouer you to do  
with you as  
seemeth good  
to me. 31a. 45.  
9. iud. 15. 27.  
rom. 9. 20, 21.

a clay was broken in the hand of the pot-  
ter. so he returned, and made it another  
vessel, as seemed good to the potter to  
make it.

5 Then the worde of the Lord came  
unto me, saying,

6 O house of Israel, cannot I doe  
with you as this potter, saith the Lord:  
beholde, as the clay is in the potters  
hand, so are you in mine hand, O house  
of Israel.

7 I will speake suddenly against a  
nation or against a kingdome to plucke  
it vp, and to roote it out and to destroy it.

8 But if this nation, against whome  
I haue pronounced, turne from their  
wickednes, I will repent of the plague  
that I thought to bring vpon them.

9 And I will speake suddenly con-  
cerning a nation, & concerning a kingdome  
to build it and to plant it.

10 But if it doe euill in my sight and  
heare not my voyce, I wil repent of the  
good that I thought to doe for them.

11 Speake thou now therefore vnto  
the men of Iudah, and to the inhabi-  
tants of Ierusalem, saying, Thus saith  
the Lord, Beholde, I prepare a plague  
for you, and purpose a thing against you:  
returne you therefore euery one from  
his euill way, and make your wayes  
and your workes good.

12 But they sayd, ouer desperately, Sure-  
ly we will walke after our olde imagi-  
nations, and doe euery man after the  
stubburnnes of his wicked heart.

13 Therefore thus saith the Lord,  
Aske now among the heathen, who  
hath heard such things: the virgin of  
Israel hath done very filthily.

14 Will a man forsake the snoue of  
Lebanon, [which commeth] from the  
rocke of the fildes? or shall the colde  
flowing waters, that come from ano-  
ther place, be forsaken?

15 Because my people hath forgotten me,  
[&] haue burnt incense to banyty, and  
[their] prophets haue caused them to  
humble in their wayes from the an-  
cient wayes, to walke in the pathes [and]  
way that is not troden,

16 To make their land desolate [and]  
a perpetuall derision, so that euery one  
that passeth thereby, shall be astonished  
and wagge his head,

17 I will scatter them with an East  
winde before the enemy: I will shewe  
them the backe, and not the face in the  
day of their destruction.

18 Then sayd they, Come, and let vs  
imagine some deuice against Jeremiah:  
for the Lawde shall not perish from the  
Priest, nor counsell from the wise, nor  
the worde from the Prophet: come, and  
let vs smite him with the tongue, & let  
vs not giue heede to any of his wordes.

19 Hearken vnto me, O Lord, and  
heare the voyce of them that contend  
with me.

20 Shall euill be recompensed for  
good: for they haue digged a pit for my  
soule: remember that I stood before  
thee, to speake good for them, [and] to  
turne away thy wrath from them.

21 Therefore, deliuer vp their chil-  
dren to famine, and let them drop away  
by the force of the sword, and let their  
wiues be robbed of their children, and be  
widowes: and let their husbands be  
put to death, [and] let their young men be  
slaine by the sword in the battell.

22 Let the crye be heard from their  
houses, when thou shalt bring an hoste  
suddenly vpon them: for they haue dig-  
ged a pit to take me, and hid snares for  
my feete.

23 Yet Lord thou knowest all their  
counsel against me [teneth] to death:  
forgiue not their iniquitie, neither put  
out their sinne from thy sight, but let  
them be ouerthrowen before thee: deale  
[thus] with them in the time of thine  
anger.

destruction, because he knewe that it should reuenge to Gods glory and profite  
of his Church.

#### CHAP. XIX.

The prophetieth the destruction of Ierusalem for the contempe  
and despising of the worde of God,

Thus saith the Lord, Go, and  
bye an earthen bottell of a  
potter, and take of the an-  
cients of the people, and of the  
ancients of the Priests,

2 And goe forth vnto the valley of  
Ben-hinnom, which is by the entrie of  
the East gate: and thou shalt preache  
there the wordes, that I shall tell thee,

3 And shalt say, Heare ye the worde  
of the Lord, O Kings of Iudah, and  
inhabitants of Ierusalem, Thus saith  
the Lord of hostes, the God of Israel,  
Beholde, I will bring a plague vpon  
this place, the which whosoever hea-  
reth, his eares shall tingle.

4 Because they haue forsaken mee,  
and profaned this place, & haue burnt  
incense in it vnto other gods, whome  
[neither] they, nor their fathers haue  
known,

This argu-  
ment is  
brought in  
against the  
reasons of  
God, The  
Church  
can not erre:  
because are  
the Church,  
and therefore  
whoso  
speaketh  
against vs, they  
ought to dye,  
1. King. 22. 24.  
chap. 7. 4. 20.  
2. mala. 3. 4. 8.  
thus the false  
Church perse-  
cuteth the true  
Church which  
standeth not in  
outward  
pompe, and in  
multitude, but  
is known by  
the graces of  
the holy ghost.  
h. Let vs flate  
our him, & ac-  
cuse him: so  
calle him: so  
we shall be  
deliued.

Seeing the  
ordinate ma-  
lice of the ad-  
versaries,  
which grieue  
daily more and  
more, the Pro-  
phet being mo-  
ued with Gods  
Spirit, with-  
out any carnal  
affection pray-  
eth for their

Or, gate of  
the iunge.

a By Kings  
here and in  
other places  
are many coun-  
sellors and go-  
urnours of the  
people:  
which be cal-  
led the An-  
cients, ver. 1.  
b Read of this  
psalm. 1. 24.  
3. 11.

b When the  
Scripture at-  
tributeth re-  
pentance vnto  
God, it is not  
that he doth  
contrary to y  
which he hath  
ordained in his  
secret counsell:  
but when he  
repenteth, it  
is a calling co  
repentance and  
when he giueth  
man grace to  
repent, y repent-  
ance (which re-  
uere contemeth  
a condon in  
it), taketh no  
place: and this  
the Scripture  
callet repent-  
ance in God,  
because it is  
apparently to  
mans iudg-  
ment.

c As men that  
had no remorse,  
but were alto-  
gether bent to  
rebellion, and  
to their owne  
selfe will.

d As no man  
hath thirst, re-  
fresheth fresh  
waters  
which be hath  
at home, so go  
and seeke wa-  
ters abroad to  
quench his  
thirst: so they  
ought not to  
seeke for helpe  
and succour at  
strangers and  
faine God,  
which was pre-  
sent vnto the.

e That is, the  
way of truth,  
which God had  
taught by his  
Law, read  
chap. 6. 16.

f I will shewe  
mine anger &  
not my fauour  
toward them.



known, nor the Kings of Judah (they have filled this place also with the blood of innocents,

5 And they have built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commaunded not, nor spake it, neither came it into my minde)

6 Therefore behold, the dayes come, saith the Lorde, that this place shall no more be called <sup>d</sup> Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Judah and Jerusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeless will I giue to be meate for the foules of the heauen, and to the beasts of the feld.

8 And I will make this cite desolate and an hissing, [so that] euery one that passeth thereby, shall be astonished and hiss because of all the plagues thereof.

9 And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and streitnes, where with their enemies that seeke their liues, shall holde them streit.

10 Then shalt thou breake the bottell in the sight of the men that go with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this cite, as one breaketh a potters vessell, that can not be made whole againe, and they shall burie [them] in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lorde, and to the inhabitants thereof, and I will make this cite like Topheth.

13 For the houses of Jerusalem, and the houses of the Kings of Judah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the hoste of heauen, and haue potyzed out drinke offerings vnto other gods.

14 Then came Jeremiah from Topheth, where the Lorde had sent him to prophesie, and he stode in the court of the Lords house, & said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this cite, and vpon all her towines,

all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

## CHAP. XX.

2 Jeremiah is smitten and cast into prison for preaching of the word of God. 3 The propheticall captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

**V**hen Pashur, the sonne of Immer, & Priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the hie gate of Beniamin which was by the house of the Lord.

3 And on y morning Pashur brought Jeremiah out of the stocks. Then sayd Jeremiah vnto him, The Lorde hath not called thy name Pashur, but <sup>g</sup> Goz-musabbib.

4 For thus saith the Lord, Beholde, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I will giue all Judah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Moreover I will deliuer all the substance of this cite, and all the labours thereof, & all the precious things thereof, and all the treasures of the Kings of Judah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carie them to Babel.

6 And thou Pashur, & all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there: thou and all thy friends to whom thou hast prophesied lyes.

7 O Lord, thou hast decreed me, and I am deceived: thou art stronger then I, and hast preuailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cryed out of wrong, & proclaimed: desolation: therefore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I said, I wil not make mention of him, nor speake any more in his Name. But his worde was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not [stay.]

Gods.

to for

a Thus we see

that the thing which neither the King, nor the Princes, nor the people durst enter-  
pise against the prophete of God, this Priest as a chief instrument of Gods

temper, reade Chap. 18. 18. [Or, scarce round about.

b Which haue suffered themselves to be abused by the false prophesies.

c Herein againe the impietie, which often times our cometh the seruants of God, when they see not their labours to profit, and also seele their owne wealth.

nes, read Chap. 15. 18.

d Thou wilt chide me for to this worke against my will.

e He sheweth that he did his office in that he repposed the people of their vices, and threatened them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, saue that Gods Spirit did force him

thereunto.

e Although it is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his worde, d Read Chap. 7. 31. & 2. king. 23. 10. & 1. 30.

Chap. 18. 16. and 49. 13. & 50. 13.

Deut. 28. 53. lamen. 4. 10.

e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they polluted their owne houses therewith, as we see yet among the Papists. g Read Deut. 22. 8.



f Thus the enemies con-  
ferred to-  
gether to know  
what they had  
heard him say,  
that they might  
accuse him  
thereof. Reade  
Ira. 29. 21.  
g Here bee  
thereby howe  
his sayth did  
strive against  
reutation and  
sought to the  
Lorde for  
strength.  
i Sam. 16. 7.  
i. chro. 28. 9.  
psal. 7. 9. chap.  
11. 20. & 17.  
10.

10 For I had heard the railing of many, [and] feare on every side. Declare, [sayd they,] and we will declare it: all my familiars watched for mine halting, [saying,] It may be that he is deceived: so he shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lorde is with me like a mightie gyant: therefore my persecutors shall be ouerthrowen, and shall not preuaile, [and] shall be greatly confounded: for they haue done vniuersally, [and their] euertlasting shame shall neuer be forgotten.

12 But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, prayse ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 Cursed be the day wherem I was borne: and let not the day wherem my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lorde hath ouerturned & repented not: and let him heare the crye in the morning, and the shouting at noone tide.

17 Because hee hath not slaine mee, [euen] from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 Holv is it, that I came forth of the wombe, to see laboꝝ and sorow, that my dayes should be consumed with shame:

## CHAP. XXI.

Her prophesies that Zedekiah shall be taken, and the citie burned.

**T**he worde which came vnto Jeremiah from the Lorde, when King Zedekiah sent vnto him Balthur, the sonne of Balchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vpon vs.

3 Then sayd Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lorde God of Israel, Beholde, I will turne backe the

weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, & with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man, and beast: they shall dye of a great pestilence.

7 And after this, saith the Lorde, I will deliuer Zedekiah the King of Judah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shal not spare them, neither haue pitie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lorde, Beholde, I set before you the way of life, and the way of death.

9 He that abideth in this citie, shall dye by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue let my face against this citie, for euill and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 And [say] vnto the house of the King of Judah, heare ye the worde of the Lord.

12 O house of Dauid, thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I [come] against thee, O inhabitant of the balley, [and] rocke of the playne, saith the Lorde, which say, who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruit of your workes, saith the Lord, and I will kindle a fire in y<sup>e</sup> forest thereof, and it shall denoure round about it.

c By seeking  
your liues to  
Nebuchad-  
nezzar.  
d By residing  
him.  
Chap. 3. 2.

e As a thing  
recovered  
from extreme  
danger. Chap.  
37. 2. 39. 18.  
and 45. 5.

Chap. 22. 3.  
f Diligent  
to doe iustice.

g Speaking  
Jerusalem,  
which was  
builted part  
on the hill and  
part in the  
balley, and  
was compas-  
sed about with  
mountaines.  
h That is, in  
the houses  
thereof, which  
stood as thicke,  
as trees in the  
forest.



## CHAP. XXII.

a He exhorteth the King to iudgement & righteousness, 9 *Which* Jerusalem is brought into captiuitie. 11 *The death of Sallum the sonne of Iosiah is prophesied.*

Chap. 21. 12.

a This was his ordinarie manner of preaching before the kings from Iosiah vnto Zedekiah, which was about fourtie yeres, Chap. 17. 25.

b Shewing that there is none greater then he is, *Deut. 6. 13.* and that he will most certainly perforce his owne

c He commaundeth Jerusalem to stand which was benighted by the king Ioyden, and the beautie of Iudaea to Lebanon.

d The Cherubim which signify the sanctitie, because the Lord doth dedicate to his life and purpose such as be preparate to execute his worke, *Isa. 13. 3.* Chap. 6. 4. and 12. 3.

e The building made of Cedar trees. f As they that wonder at a thing which they thought would neuer haue come in to passe, *Deut. 29. 4. 1. King. 9. 8.*

g Signifying that they should lose their king: for Jehoiachin went forth to meete Nebuchad-nezzar, and precluded himselfe & was carried into Babylon, *2. King. 24. 12.*

h Whom some thinke to be Jehoiachin, and that Iosiah was his grandfather: but as Ieremias, this was Jehoiachin, as ver. 18.

i Thy bydes and crytion,

**I**hus said y<sup>e</sup> Lord, Go downe to the house of the King of Iudah, and speake there this thing,

2 And say, heare the worde of the Lord, O king of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates,

3 Thus saith the Lord, \*Execute ye iudgement and righteousness, and deliuer the oppressed from the hand of the oppressor, and bere not the stranger, the fatherlesse, nor the widow: do no violence, nor shed innocent blood in this place.

4 For if ye do this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this house, \* and ride vpon charrets, & vpon horses, both he and his seruants and his people.

5 But if ye will not heare these words, I sweare by my selfe, saith the Lord, that this house shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art as Gilad vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited,

7 And I will prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this cite, and they shall lay euery man to his neighbour, wherefore hath the Lord done thus vnto this great cite:

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods and serued them.

10 Weepe not for the dead, and be not moued for them, but weepe for him that goeth out: for he shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching Shallum sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 And vnto him that buildeth his house by vnrighteousnes, & his chambers without equitie: he bleth his neigh-

bour without wages and giueth him not for his worke.

14 Hee saith, I will builde me a wide house and large chambers: so he will make himselfe large windowes, and filling with cedar and paint them with vermilion.

15 Shalt thou reigne, because thou cloest thy selfe in cedar: did not thy father eate and drinke and prosper, when he executed iudgement and iustice:

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knewe me, saith the Lord:

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, [eu]en to do this.

18 Therefore thus saith the Lord against Jehoiakim, the sonne of Iosiah king of Iudah, They shall not lament him, [say]ing, Ah, my brother, or ah, sister: neither shall they mourne for him, [say]ing, Ah, lord, or ah, his glorie.

19 He shall be buried as an asse is buried, [eu]en drawen and cast forth with out the gates of Jerusalem.

20 Go vp to Lebanon, and crie: shoulde in Bashan and crie by the passages: for all thy iouers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: [but] thou saydest, I will not heare: this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wilde shall feede all thy pastors, and thy iouers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, and makest thy nest in the ceders: howe beautifull shalt thou be when forlorn come vpon thee, as the sorow of a woman in trauaile:

24 As I haue, saith the Lord, though I coniah the sonne of Jehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hande of them, whole face thou fearest: euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee,

for for the promises sake could not be taken from his house: but hee abused Gods promises, and therefore was iustly deuyed of the kingdom.

k Speaking Iosiah, who was not giuen to ambition and superfluities, but was content with modestie and did onely delight in feeling forth Gods glorie and to do iustice to all. l For euery one shall haue enough to lament for himselfe.

m For honour, richly among his fathers, but as carious are cast in a hole because their sinne should not infect, read

n King. 24. 9. Iosephus Antiqu. 10. 8. which that I entrie some him in the cite, and commanded him to be cast before the wallis without, looke Chap. 6. 30.

o To call to the Assyrians for helpe.

p For this was the way out of Iudaea to Assyria: where by I mene that all helpe should faile: for the Caldeans haue subdued both them and the Assyrians.

q Both thy gouernours and they that helpe thee, shall waxe as wane.

r Thou that art built of the faire Ceders trees of Lebanon.

s Also was called Jehoiachin of Ieremias, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because hee came of the stocke of Dauid, and therefore

but hee abused Gods



into another countrey, where ye were not borne, and there shall ye die.

27 But to the lande, wherunto they desire to returne, they shall not returne thither.

28 Is not this man Gomah [as] a despised [or] broken dole: or [as] a vessel, wherein is no pleasure: wherefore are they carried away, he and his seede, and cast out into a land that they know not:

29 O' earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of David, or beare rule any more in Iudah.

# CHAP. XXIII.

Against false Pastors, & A prophetic of the great Pastor Jesus Christ.

**V** [be] vnto <sup>a</sup> the Pastors that destroy and scatter <sup>b</sup> the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the Pastors that feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: beholde, I will visite you for the wickednes of your workes, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driven them, and will bring them againe to their foldes, and they shall growbe and encrease.

4 And I will set by shepheards ouer them, which shall feede them: and they shall breed no more nor be afraide, neither shall any of them be lacking, saith the Lord.

5 Beholde, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous <sup>c</sup> branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saved, and Israel shall dwell safely, and this is the Name wherby they shall call him, The Lord our righteousnes.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought by the children of Israel out of the land of Egypt,

8 But the Lord lieth which brought vp and led the seed of the house of Israel out of the North countrey and from all

countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the <sup>d</sup> prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath ouercome) for the presence of the Lord and for his holy wordes.

10 For the lande is full of adulterers, [and] because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their <sup>e</sup> course is euill, and their force is not right.

11 For both the prophet and the Priest doe wickedly: and their wickednesse haue I founde in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darkenesse: for they shall beauen footstall and fall therein: for I will bring a plague vpon them, [even] the yere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the Prophets of Samaria, that prophesied in Baal and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem <sup>f</sup> filthymines: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednes: they are all vnto <sup>g</sup> me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is wickednes gone forth into all the land.

16 Thus saith the Lord of hostes, heare not the wordes of the prophets that prophesie vnto you, and teache you vanitie: they speake the vision of their owne heart [and] not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shall haue peace: and they say vnto every one that walketh after the stubbernes of his owne heart, So euill shall come vpon you.

18 For who hath stand in the counsel of the Lord that he hath perceiued and heard his word: who hath marked his word and heard it:

19 Beholde, the tempest of the Lord goeth forth in his wrath, and a violent whirlewinde shall fall downe vpon the head of the wicked.

f He lieth with  
that all poster-  
ity shall recei-  
ue of this  
taut plague, as  
though it were  
regarded for  
perpetual me-  
morie.  
g Not that he  
had no children  
(for after he be-  
gat Salathiel  
in captiuitie,  
Ier. 1. 12.)  
but that none  
should reigne  
after him as  
King.

a Speaking  
the pynnes, go-  
urnours and  
false prophets,  
as Jer. 23. 14.  
b For which  
I haue threat-  
ened them, and  
haue prepared  
good pastures  
for them.  
c Whose  
charge is to  
feed the flocke,  
but they eate  
of the fruit there-  
of, Jer. 23. 14.  
d Thus the  
Prophets cur-  
se to mixe the  
promises with  
the threat-  
nings, least the  
goodly should  
be too much  
deuoured, and  
therefore he  
threateneth  
how God will  
gather his  
Church after  
this disper-  
sion.  
e This pro-  
phetic is of the  
redemption of  
the Church in  
the time of Je-  
sus Christ,  
who is the true  
branch, reade  
Ier. 23. 14. and  
45. 4. chap. 33.  
1. 1. Dan. 2. 24.  
Deut. 32. 28.  
Chap. 33. 16.  
f Reade Chap.  
26. 14.

g speaking,  
the false pro-  
phets which  
became the pro-  
phet: wherein  
appeared his  
great loue to-  
ward his na-  
tion, reade Chap.  
14. 13.  
h Ebr. passed  
ouer or trou-  
bled.  
i They run  
belonging to  
wickednes, and  
seeke vaine  
relief.  
l Or, are hypo-  
crites.  
m The Temple  
is full of their  
iniquities, and  
superstitions.

k They which  
should haue  
prophesied by my  
word against  
Samaria, are  
become worse  
then they.  
l Though to  
the world they  
seeme holy fa-  
thers, yet I de-  
test them as I  
do these abo-  
minable cities,  
m Reade Chap.  
8. 14.  
n Or, hypocri-  
tes.

n Which they  
haue inuened  
of their owne  
bribe.  
o Reade Chap.  
6. 14. and 8.  
11.  
p Thus they  
desire to  
remitt as  
though the  
wrath of God  
were not retri-  
buted vnto him:  
so also speake  
Ier. 23. 14.  
King. 2. 2. 24.



q Both that  
God hath sent  
me, and that  
my word shall  
be true.

Chap. 14. 23,  
14. and 27. 15,  
and 29. 25,  
r He sheweth  
the difference  
betweene the  
true Prophets  
and the false,  
betweene the  
hurling and  
the true mi-  
nister.

s Do not I see  
your fallowes,  
whosoever you  
cloke it, and  
whosoever you  
commit it?  
t I haue a pro-  
phesie receiued  
vnto me, as  
Rom. 1. 2. 6,  
# Ebr. Is it in  
the heart of  
the Prophet?  
u He sheweth  
that God can  
raiser by false  
prophets to  
bring the peo-  
ple from God.

x Let the false  
prophet no-  
tice that it is  
his owne fan-  
cie, & not slan-  
der my word  
as though it  
were a cloke to  
cover his lies.

y Meaning,  
that it is not  
sufficiente for  
Gods mini-  
sters to ab-  
staine from  
lies, and to  
speake y word  
of God: but  
that there be  
iudgement in  
alleging it,  
and that it may  
appeare to be  
applied to the  
same purpose  
that it was spo-  
ken.

z Which I see  
forth in my  
name that  
which I haue  
not commanded.

a To wit, the  
Lord.  
b The Pro-  
phets called  
their chieft-  
nings Gods burden,  
which the sinners were not able to susteine: therefore the  
lutes in deriding the word, would alke of the Prophets, what was the bur-  
den, as though they would say, you seeke nothing els, but to lay burdens on our  
shoulders: and thus they rejected the word of God, as a grieuous burden.

20 The anger of the Lord shall not  
returne vntill he haue executed, and till  
he haue performed the thoughtes of his  
heart: in the latter dayes ye shall vn-  
derstand it plainly.

21 \* I haue not sent these prophets,  
saith the Lord, yet they ran: I haue not  
spoken to them, and yet they prophesied.

22 But if they had stand in my coun-  
sell, and had declared my wordes to my  
people, then they should haue turned  
them from their euill way, and from the  
wickednes of their intentions.

23 Am I a God [at hand,] saith the  
Lord, and not a God [farre off:]

24 Can any hide himselfe in secret pla-  
ces, that I shall not see him, saith the  
Lord: Do not I fill heauen and earth,  
saith the Lord?

25 I haue heard what the prophets  
said, that prophesie lies in my name, say-  
ing, I haue dreamed, I haue dreamed.

26 How long? Do the prophets de-  
lite to prophesie lyes, euen prophesying  
the deceite of their owne heart?

27 Thinke they to cause \* my people  
to forget my name by their dreames,  
which they tell euery man to his neigh-  
bour, as their forefathers haue forgot-  
ten my name for Baal:

28 The Prophet that hath a dreame,  
let him \* tell a dreame, and he that hath  
my word, let him speake my word faith-  
fully: y what is the chaffe to the wheate,  
saith the Lord?

29 Is not my worde euen like a fire,  
saith the Lord: and like an hammer,  
that breaketh the stone?

30 Therefore beholde, I [will come]  
against the prophets, saith the Lord,  
that \* steale my word euery one from his  
neighbour.

31 Beholde, I [will come] against the  
Prophets, saith the Lord, which haue  
sweete tongues, and say, \* he faith.

32 Beholde, I [will come] against  
them that prophesie false dreames, saith  
the Lord, and do tell them, and cause my  
people to erre by their lyes, and by their  
flatteries, and I sent them not, nor com-  
maunded them: therefore they bring no  
profit vnto this people, saith the Lord.

33 And when this people, or the Pro-  
phet, or a Priest shall aske thee, saying,  
what is the \* burden of the Lord: thou  
shalt then say vnto them, what burden:

nings Gods burden, which the sinners were not able to susteine: therefore the  
lutes in deriding the word, would alke of the Prophets, what was the bur-  
den, as though they would say, you seeke nothing els, but to lay burdens on our  
shoulders: and thus they rejected the word of God, as a grieuous burden.

I will euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or  
the people that shall say, The burden  
of the Lord, I will euen visite euery such  
one, and his house.

35 Thus shall ye say euery one to his  
neighbour, and euery one to his brother,  
what hath the Lord answered: and  
what hath the Lord spoken?

36 And the burden of the Lord hath  
ye mention no more: for euery mans  
word shall be his burden: for ye haue  
peruered the wordes of the liuing God,  
the Lord of hostes our God.

37 Thus shalt thou say to the Pro-  
phet, what hath the Lord answered  
thee: and what hath the Lord spoken?

38 And if you say, The burden of the  
Lord, Then thus saith the Lord, Be-  
cause ye say this word, The burden of the  
Lord, and I haue sent vnto you, saying,  
Ye shall not say, the burden of the Lord.

39 Therefore beholde, I euen I will  
utterly forget you, & I will forsake you,  
and the title that I gaue you & your fa-  
thers, [and cast you] out of my presence.

40 And will bring \* an euercasting re-  
proch vpon you, and a perpetuall shame  
which shall neuer be forgotten.

# CHAP. XXIII.

1 The vision of the baskets of figges: \* Signifieth that part of  
the people should be brought againe from captiuitie, 8 And  
that Zeechiah & the rest of the people should be carried away.

**T**he Lord shewed me, and be-  
holde, two \* baskets of figges  
were set before the Temple  
of the Lord, after that Nebu-  
chad-nezzar king of Babel had carried a-  
way captiue Jeromiah the sonne of Je-  
hoiakim king of Iudah, and the prin-  
ces of Iudah with the workemen, and  
cunning men of Ierusalem, and had  
brought them to Babel.

2 One basket [had] very good figges,  
[euen] like the figges that are first ripe:  
and the other basket [had] very naugh-  
tie figges, which could not be eaten, they  
were so euill.

3 Then said the Lord vnto me, what  
seest thou, Jeremiah: And I sayde,  
Figges: the good figges very good, and  
the naughtie very naughtie, which can  
not be eaten, they are so euill.

4 Again the word of the Lord came  
vnto me, saying,

5 Thus saith the Lord, the God of  
Israel, Like these good figges, so will  
I know them that are carried away cap-  
tue of Iudah to be good, whom I haue  
sent

c Because this  
word was  
brought to con-  
tempt and de-  
rision, he will  
reach them an-  
other manner of  
speech, and will  
cause this word  
to be  
turned to  
scorn, and reach  
them to aske  
with reason, &c.  
What saith  
the Lord?  
d The thing  
which the p  
mocke and  
contemne, shall  
come vpon  
them.

|| Or take you  
away.

Chap. 20. 11.

a The good  
figges signi-  
fied them that  
were gone in-  
to captiuitie,  
and so saved  
their life, as  
Chap. 2. 8,  
and the naugh-  
tie figges them  
that remained  
which were yet  
subject to the  
sword, famine  
and penitence.



b <sup>1</sup>Wherby he approucheth the prebbling of Jeconiah, and his companie, because they aspeere the 20. yere, who exhorteth them thereunto.

c <sup>2</sup>Which beclareth that man of himselfe can know nothing, all God giue the heart and understanding. Chap. 3. 1. 33. hebr. 8. 10. Chap. 29. 17.

d <sup>3</sup>Which sheweth for succour.

e <sup>4</sup>The Caldeans, and all their power. f <sup>5</sup>So the wicked and Sacerd his selfe are Gods seruants, because he maketh them to serue him by contrainte, and turneth that which they do of malice, to his honour and gloie.

g <sup>6</sup>As the Philistines, Ammonites, Egyptians and others. Chap. 16. 9. Chap. 2. 10. i. This reuelation was for the confirmation of his prophesie, because he tolde them of f time, that they should enter and remaine in captiuitie. 2. Chap. 26. 22. eze. 1. 1. Chap. 29. 10. Dan. 9. 2.

h <sup>7</sup>For seeing the iudgement began at his owne house, the enemies must needs be punished most grievously. i. Jer. 4. 17. k <sup>8</sup>What is of the Babylonians, as Chap. 27. 7. m <sup>9</sup>Signifying the extreme afflictions that God had appointed for them, as hebr. 7. 8. n <sup>10</sup>As this cup which the wicked drinke is moie bitter then that which he giueth to his children, for he measureth the one by merrie, and the other by iudice.

o <sup>11</sup>And when the seuentie yeres are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

p <sup>12</sup>And I will bring vpon that land all my words which I haue pronounced against it, [euen] all that is written in this booke, which Jeremiah hath prophesied against all nations.

q <sup>13</sup>For many nations, & great kings shall euen serue themselves of them: thus will I recompence them according to their deedes, and according to the workes of their owne handes.

r <sup>14</sup>For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this [mine] indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

s <sup>15</sup>And they shall drinke, and be mowed, and be made, because of the sword that I will send among them.

t <sup>16</sup>Then tooke I the cup at f <sup>17</sup>Lozds hand, and made all people to drinke, vnto whome the Lord had sent me:

u <sup>18</sup>[Euen] Jerusalem, and the cities

sent out of this <sup>19</sup>place, into the lande of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will builde them, and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto mee with their whole heart.

8 And as the naughty figges which cannot be eaten, they are so euill [surely] thus saith the Lord, so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Jerusalem, that remaine in this land, and them that dwelle in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kindomes of the earth, [and] for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, wher I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

## CHAP. XXV.

1 The prophesie that they shall be in captiuitie seuentie yeres, 2 And that after the seuentie yeres the Babylonians should be destroyed, 3 The destruction of all nations is prophesied.

**T**he word that came to Jeremiah, concerning all the people of Iudah in the fourth yere of Jehoiakim the sonne of Josiah king of Iudah that was in the first yere of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the prophet spake vnto all the people of Iudah, & to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Josiah the sonne of Amon king of Iudah, euen vnto this day [that is the three and twentieth yere] the word of the Lord hath come vnto me, and I haue spoken vnto you rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants p <sup>5</sup>Prophets, rising early and sending [them], but ye would not heare, nor endine your eares to obey.

5 They <sup>6</sup>saide, Turne againe now euen one from his euill way, and from the wickednes of your inuentions, and ye shall dwell in the land that the Lord

hath out labourt to pull the people from those viers, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conceited, a. King. 17. 13. chap. 18. 2. 4. and 35. 15. 2. King. 3. 8.

hath giuen vnto you, and to your fathers for euer and euer.

6 And go not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Nevertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

9 Beholde, I will sende and take [to me] all the families of the North, saith the Lord, & Nebuchad-nezzar the king of Babel my seruant, & will bring them against this land, and against the inhabitants thereof, and against all these nations s <sup>10</sup>round about, & will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 Moreover I will take from them the boye of mirth and the boye of gladnesse, the boye of the bidegrome and the boye of the bride, the noyle of the milstones, and the light of the candle.

11 And this whole lande shall be desolate, and an astonishment, [and] these nations shall serue the king of Babel seuentie yeres.

12 And when the seuentie yeres are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, [euen] all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations, & great kings shall euen serue themselves of them: thus will I recompence them according to their deedes, and according to the workes of their owne handes.

15 For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this [mine] indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be mowed, and be made, because of the sword that I will send among them.

17 Then tooke I the cup at f <sup>18</sup>Lozds hand, and made all people to drinke, vnto whome the Lord had sent me:

18 [Euen] Jerusalem, and the cities

e The Caldeans, and all their power. f So the wicked and Sacerd his selfe are Gods seruants, because he maketh them to serue him by contrainte, and turneth that which they do of malice, to his honour and gloie.

g As the Philistines, Ammonites, Egyptians and others. Chap. 16. 9. Chap. 2. 10. i. This reuelation was for the confirmation of his prophesie, because he tolde them of f time, that they should enter and remaine in captiuitie. 2. Chap. 26. 22. eze. 1. 1. Chap. 29. 10. Dan. 9. 2.

h For seeing the iudgement began at his owne house, the enemies must needs be punished most grievously.

i Jer. 4. 17. k What is of the Babylonians, as Chap. 27. 7. m Signifying the extreme afflictions that God had appointed for them, as hebr. 7. 8. n As this cup which the wicked drinke is moie bitter then that which he giueth to his children, for he measureth the one by merrie, and the other by iudice.

o And when the seuentie yeres are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

p Moreover I will take from them the boye of mirth and the boye of gladnesse, the boye of the bidegrome and the boye of the bride, the noyle of the milstones, and the light of the candle.

q And this whole lande shall be desolate, and an astonishment, [and] these nations shall serue the king of Babel seuentie yeres.

r And when the seuentie yeres are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

s Round about, & will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

t Moreover I will take from them the boye of mirth and the boye of gladnesse, the boye of the bidegrome and the boye of the bride, the noyle of the milstones, and the light of the candle.

u And this whole lande shall be desolate, and an astonishment, [and] these nations shall serue the king of Babel seuentie yeres.

v And when the seuentie yeres are accomplished, I will visite the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

w And I will bring vpon that land all my words which I haue pronounced against it, [euen] all that is written in this booke, which Jeremiah hath prophesied against all nations.



of Judah, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as [appeareth] this day:

19 Pharaoh [also,] King of Egypt, and his servants, and his princes, and all his people:

20 And all foxes of people, and all the kings of the land of Egypt: and all kings of the land of the Philistines, and Ashkelon, and Azah, and Ekron, and the remnant of Ashdod:

21 Edom, and Moab, & the Ammonites,

22 And all the kings of Tyre, and all the kings of Zidon, and the kings of the Isles, that are beyond the Sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia, that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Bedes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are upon the earth, and King of Shestach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and swell and fall, & rise no more, because of the sword, which I will send among you.

28 But if they refuse to take the cuppe at thine hand to drinke, then tell them, Thus saith the Lord of hostes, We shall certainly drinke.

29 For lo, I begin to plague the citie, where my Name is called vpon, and should you go free: We shall not go quite: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them all these wordes, & say vnto them, The Lord shall roare from above, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The found shall come to the ends of the earth: for the Lord hath a controversy with the nations, and will enter into iudgement with all flesh, [and] hee will giue them that are wicked, to the

sword, saith the Lord.

32 Thus saith the Lord of hostes, Beholde, a plague shall goe forth from nation to nation, and a great whirlewinde shall be rayled vpon the coastes of the earth,

33 And the flame of the Lord shall be at that day, from [one] end of the earth, euen vnto the [other] end of the earth: they shall not be mourned, neither gathered nor buried, [but] shall be as the dongue vpon the ground.

34 Howle, ye shepherds, and crye, and wallowe your selues in the ashes: ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like precious vessels.

35 And the flight shall faile from the shepherds, and the escaping from the principall of the flocke.

36 A voyce of crye of the shepherds, and an howling of the principall of the flocke [shall be heard]: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his covert, as the lyon: for their land is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

#### CHAP. XXVI.

2 Jeremiah mouth the people to repentance. 7 He is taken of the false Prophets and Priestes and brought to iudgement. 23 Uzziah the Prophet is killed of Jehoiakim contrary to the will of God.

At the beginning of the reigne of Jehoiakim the sonne of Josiah king of Judah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords house, & speake vnto all the cities of Judah, which come to worship in the Lords house, all the words that I command thee to speake vnto them: keepe not a word backe,

3 If so be they will hearken, & turne euery man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And thou shalt say vnto the, Thus saith the Lord, If ye will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the wordes of my servants the Prophets, whom I sent vnto you, both rising by early, and sending [them,] and will not obey [them,]

6 Then

n For: now it  
brightness and  
shall be con-  
me till it be  
accomplished.  
o Reader Job  
1.1.

p Which were  
cities of the  
Philistines.  
q Edom is  
here taken for  
the whole coun-  
treys, and Egypt  
for a part  
thereof.

r As Grecia,  
Iscarie, and the  
rest of those  
countries.  
s These were  
people of A-  
rabia, which  
came of Do-  
dan the sonne  
of Abraham  
and Keturah.

t For there  
were two coun-  
tries so na-  
med, the one  
called plenti-  
full, and the  
other barren,  
as desert,  
[Or, Persia.

u That is, of  
Babylon, as  
Chap. 5. 1. 41.

Chap. 30. 23.

y They which  
are slain at  
the Lords  
appointment.

z He that  
is chief ruler,  
and gener-  
all, and  
nours.

a Taken  
most easily  
broken.  
b It shall  
help them  
seek to flee.

† Ebr. peace-  
ble.

x That is, Je-  
rusalem, reader  
verse 12.

Joel 3. 16.  
amos 1. 2.

a That is, in  
that place of  
the Temple  
whereunto the  
people resort  
out of all Ju-  
dah to sacrifice.

b To the in-  
tent that they  
should pro-  
fess no igno-  
rance, as Act.  
20. 27.

c Read Chap.  
18. 8.



d Read Chap. 1.  
7:12  
e So that whoe they would curse an, they shall say, God do to thee as to Jerusalem.

6 Then will I make this house like Shiloh, & will make this citie a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these wordes in the house of  $\text{f}$  Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded [him] to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt dye the death.

9 Why hast thou prophesied in the Name of  $\text{f}$  Lord, saying, This house shall be like Shiloh, and this citie shall be desolate without an inhabitant: and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the princes of Iudah heard of these things, they came by fro the Kings house into the house of the Lord, & late done in the entrie of the new gate of the Lords house.]

11 Then spake the Priests, & the Prophets vnto the princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath sent me to prophesie against this house and against this citie all the things that ye haue heard.

13 Therefore now amend your waies and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, beholde, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for a truth the Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the princes & all the people vnto the Priests & to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 Then rose by certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Moreshite prophesied in the dayes of Hezekiah King of Iudah, and spake to all  $\text{f}$  people of Iudah,

saying, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Jerusalem shall be an heape, & the mountaine of the house [shall be] as the high places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death: did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them: thus might we procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, [one] Uriah the sonne of Shemaiah, of Kirriath-jarem, who prophesied against this citie, and against this land, according to all the wordes of Jeremiah.

21 Now when Jehoiakim the King with all his men of polter, and all the princes heard his wordes,  $\text{f}$  king sought to slay him. But when Uriah heard it, he was afraide and fled, and went into Egypt.

22 Then Jehoiakim the King sent men into Egypt, [euen] Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Uriah out of Egypt, and brought him vnto Jehoiakim the King, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam  $\text{f}$  sonne of Shaphan was with Jeremiah that they should not giue him into the handes of the people to put him to death.

25 Which declareth that nothing coude haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

## CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth bondes to the King of Iudah and to  $\text{f}$  other Kings that were neere, whereby they are moued to be subiects vnto Nebuchadnezzar. 2 He warneth the people and the Kings and rulers that they beleeue not false prophets.

**I**n the beginning of  $\text{f}$  reigne of Jehoiakim the sonne of Josiah king of Iudah came this worde vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee  $\text{b}$  bondes, and pokes, and put them vpon thy necke,

3 And send them to  $\text{f}$  King of Edom, and to the King of Moab, and to the

ter, and conuerted: which if the reader make well, it shall moue many doubters, and make the reading much more easie. b By such signes the Prophets used sometimes to confirme their prophesies, which notwithstanding they could not doe of themselves, but in alimch as they had a reuelation for the same, Isa. 20. 3, and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1 Kings. 22. 17.

That is, of the house of the Lord: to wit, Ierusalem, whose temples the godly alleged to deuote Ierusalem out of the Priests hands whose rage els would not haue bene so excited, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of  $\text{f}$  hands of Sennacherib.

l Here is declared the future of captiues, who cannot abide to heare Gods voyce declared, but persecute the ministers thereof, and per in the end they periale nothing, but periale themselves.

m As in the first Hezekiahs example is to be followed, so in this other Jehoiakims acte is to be abhorred: for Gods plague did light on him, and his holubolde.

n Which declareth that nothing coude haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after.

b By such signes the Prophets used sometimes to confirme their prophesies, which notwithstanding they could not doe of themselves, but in alimch as they had a reuelation for the same, Isa. 20. 3, and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1 Kings. 22. 17.

King



King of the Ammonites, and to the King of Tyus, and to the King of Zidon, by the hand of the messengers which come to Jerusalem vnto Zedekiah the King of Iudah,

4 And commande them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, & haue giuen it vnto whom it pleased me.

6 But now because I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my seruant, and the beastes of the field haue I also giuen him to serue him.

7 And all nations that serue him, and his sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great Kings shall serue them selues of him.

8 And the nation of kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, sayth the Lord, with the sword, and with the famine, and with pestilence, vntill I haue wholly [giuen] them into his hands.

9 Therefore heare not your Prophets nor your soothsayers, nor your dreamers, nor your enchanterers, nor your forcerers, which say vnto you thus, We shall not serue the King of Babel.

10 For they prophesie a lye vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, sayth the Lord, and they shall occupie it, and dwell therein.

12 I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why wilt thou die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel:

14 Therefore heare not the wordes of

the Prophets, that speake vnto you, saying, We shall not serue the King of Babel: for they prophesie a lye vnto you.

15 For I haue not sent them, sayth the Lord, yet they prophesie a lye in my name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

16 Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, heare not the wordes of your Prophets that prophesie vnto you, saying, Behold, the vessels of the house of the Lord shall now be brought aaine from Babel, for they prophesie a lye vnto you.

17 Heare them not, [but] serue the King of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they be Prophets, and if the worde of the Lord be with them, let them intreate the Lord of hostes, that the vessels, which are left in the house of the Lord, and in the house of the King of Iudah, and at Jerusalem, goe not to Babel.

19 For thus sayth the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried away captiue Ieremias the sonne of Jehoiakim King of Iudah from Jerusalem to Babel, with all the nobles of Iudah and Jerusalem.

21 For thus sayth the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the King of Iudah, and at Jerusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visite them, sayth the Lord: then will I bring them bp, and restore them vnto this place.

## CHAP. XXVIII.

1 The false prophetic of Hananiah. 2 Jeremias repproueth Hananiah and prophesieeth.

AND that same yeere in the beginning of the reign of Zedekiah king of Iudah in the fourth yeere. [and] in the fifth moneth Hananiah the sonne of Azur the Prophet, which was of Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and sayd,

Chap. 14. 14. and 23. 21. and 29. 9.

Chap. 28. 3.

Which were taken when Ieremias was led captiue into Babel.

For it had not onely the Prophets of fire to shew the worde of God, but also to pay for the sinnes of the people. Gen. 20. 7, which these could not doe because they had no expellit word: For God had pronounced the contrarie. 2. King. 25. 13. 2. King. 24. 13. 15.

That is, for the space of tenne yeeres, as I haue counted the yeeres and Ieremias to ouercome the Caldians.

e Read Chap. 25. 9.

d speaking, Sulmicio-dach, and his sonne Belshazzar. e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.



2 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the King of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Jeroniah the sonne of Jehoiakim King of Judah, with all them that were caried away captiue of Judah, and went into Babel, saith the Lord: for I wil breake the yoke of the King of Babel.

5 Then the Prophet Jeremias said vnto the Prophet hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord.

6 Euen the Prophet Jeremias sayd, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords house, and all that is caried captiue, from Babel, into this place.

7 But heare thou now this worde that I will speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me & before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowen that the Lord hath truly sent him.

10 Then hananiah the Prophet tooke the yoke from the Prophet, Jeremiahs necke, and brake it.

11 And hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so wil I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremias went his way.

12 When the word of the Lord came vnto Jeremias the Prophet, (after that hananiah the Prophet had broken the yoke from the necke of the Prophet Jeremias) saying,

13 Go, & tell hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke

of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the beasts of the field also.

15 Then said the Prophet Jeremias vnto the Prophet hananiah, heare nowe hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lord, Beholde, I will cast thee from off the earth: this yeece thou shalt dye, because thou hast spoken rebelliously against the Lord.

17 So hananiah the Prophet dyed the same yeece in the seuenth moneth.

#### CHAP. XXIX.

1 Jeremias writeth vnto them that were in captiuitie in Babilon. 20 The prophetieth their returne after seuenie yeeres. 26 The prophetieth of destruction of the King of the people that remaine in Iherusalem. 21 The threatning the prophetieth of the people, 25 The death of Hananiah is prophesied.

**N**OW these are the wordes of the booke that Jeremias the Prophet sent from Iherusalem vnto the residue of the Elders which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Iherusalem to Babel:

2 (After that Jeroniah the King, and the Queene, and the eunuches, the princes of Judah, and of Iherusalem, and the workemen, and cunning men were departed from Iherusalem)

3 By the hand of Elisiah the sonne of Shaphan and Semariah the sonne of Hilkiah, (whom Zedekiah king of Judah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue caused to be caried away captiues from Iherusalem vnto Babel:

5 Builde you houses to dwell in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke prosperitie of the citie, whether I haue caused you to be caried away captiues, & pray vnto the Lord for it: for in peace shall you haue peace.

8 For

i Signifying, that all should be his, as Dan. 2, 8.

k Seeing this thing was current in the eyes of the people,

and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word

it selfe, except God touch the heart,

Or, letter.

2 For some time in the way.

3 Speaking, Jeronias mother,

Chap. 2, 17.

c To increase of time equal conditions.

d To wit, the Lord, whose worke this was,

e The Prophet speaketh not this for the affection that he bare to the captiue, but that they should pray for the common rest,

and quietnes, that their troubles might not be increased,

and that they might with more patience and less griefe waite for the

time of their deliverance, which God had appointed most certaine

for this not onely the Iherusalemites, but all the world, yea,

and the inferiour creatures should reioyce when these tyrants should

be destroyed, as Isa. 14, 4.

4 Ebr. two yeeres of dayes.

a He was so esteemed, though hee was a false Prophet,

c That is, I would wish the same for Gods honor,

and wealth of my people, but he hath appointed the contrary,

f Speaking, that the Prophets that did either de-

nounce warre or peace, were true or false by the successe of their prophesies.

Altho, Altho God maketh to come to passe sometimes

that which the false Prophet speaketh, to reioice the faith of his, Deut.

32, 3.

g This declaration of the impudencie of the wicked hirelings, which

haue no conscience to the truth,

but are too much ambitious to get the fauour of men,

and therefore cannot abide any that might discredit them,

but burst forth into rages, and contrary to their owne conscience,

passe not what they say, they report, or how wisely they do, so that they may maintaine their estimation.

h That is, a hand, and a cruell terrour,

and



8 For thus saith the Lord of hosts the God of Israel, Let not your prophets, and your soothsayers that bee among you, deceive you, neither give care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, sayth the Lord.

10 But thus saith the Lord, That after seuentie yeeres bee accomplished at Babel, I will visite you, and perfoyme my good promes toward you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towardes you, sayeth the Lord, [even] the thoughtes of peace, and not of trouble, to give you an ende, and [your] hope.

12 Then shall you cry vnto mee, and ye shall go and pray vnto me, and I will heare you,

13 And ye shall seeke me and find [me] because ye shall seeke me with all your heart.

14 And I will be found of you, sayth the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayeth the Lord, and will bring you againe vnto the place, whence I caused you to be carryed away captiue.

15 Because ye haue said, The Lord hath raised vs vp prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 [Euen] thus saith the Lord of hosts, Beholde, I will sende vpon them the sword, the famine, and the pestilence, & will make them like bile figges, that can not be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, & with the pestilence: and I will make them a terror to all kingdomes of the earth, [and] a curse, & a scornement and an hissing, and a reproch among al the nations whither I haue cast them,

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophetes, rising vp early, and sending them, I but ye would not heare, saith the Lord.

20 Where ye therfore the word of the Lord be all ye of the captiuitie, whome I haue sent from Ierusalem to Babel,

21 Thus saith the Lord of hostes, the God of Israel, of Ahub the sonne of Balaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchad-nassar king of Babel, and hee shall slay them before your eyes.

22 And al they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahub, whome the King of Babel burnt in the fire,

23 Because they haue committed belenie in Israel, and haue committed adultery with their neighbours wives, & haue spoken lying words in my Name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speake the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy Name vnto al the people, that are at Ierusalem, & to Zephaniah the sonne of Maaseiah the priest, and to all the priests, saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that ye should be officers in the house of the Lord, for euery man that raueeth and maketh him selfe a prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reprimond Jeremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long, build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Sende to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not haue a man to dwell among this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spokē rebelliously against the Lord.

ppp.i.

CHAP.

f When your  
appellion shall  
be great, and  
your afflictions  
cause you to  
repent, your  
disobedience,  
and also when  
the seuentie  
yeeres of your  
captiuitie shall  
be expired,  
2. Chro. 36. 23  
Ezra. 1. 1.  
Chap. 25. 12.  
Dan. 9. 2.  
g As Ahub,  
Zedekiah, and  
Shemaiah,

h Whereby he  
allureth them,  
that there shall  
be no hope of  
returning be-  
fore the time  
appointed.  
i According to  
the compar-  
ison, Chap. 24.  
1. 2.  
k Read Chap.  
26. 6.

l Read Chap.  
7. 13. and 25. 3  
and 26. 5.

m Because  
they gaue the  
people hope of  
speedie return-  
ing.  
n Which was  
adulterie, and  
falsifying the  
word of God.

o Or, dreamer.

p Shemaiah  
the false pro-  
phet flattereth  
Zephaniah the  
true Priest, as  
though God  
had given him  
the spirit and  
zeale of Jeho-  
iada to punish  
who so euer  
trespassed a-  
gainst the word  
of God, of the  
which he would  
haue made Je-  
reiah one,  
calling him a  
ruiner and a  
false prophet.

q He and his  
seed shall be  
worsheped, so  
that none of  
them should  
see the benefite  
of this delu-  
sion.



## CHAP. XXX.

1 The returne of the people from Babylon, 16 He menaceth the enemies, 18 And comforteth the Church.



**T**he word that came to Jeremiah from the Lord, saying,  
2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee in a booke.

3 For so the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iuda, sayth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes of the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lord, we haue heard a terrible voyce, of feare and not of peace.

6 Demande now and behold, if man trauaile with child: wherefore do I be- hold every man with his handes on his loines as a woman in trauaile, and all faces are turned into a palenes:

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iakobhs trouble, yet shall he be deliuered from it.

8 For in that day, saith the Lord of hosts, I will breake his yoke fro of thy necke, and breake thy bonds, & strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and Dauid their King, whom I will raise by vnto them.

10 Therefore feare not, O my seruant Iakob, saith the Lord, neither be afraid, O Israel: for lo, I will deliuer thee fro a sacre countrey, & thy seed from the land of their captiuitie, & Iakob shall turne againe, and shall be in rest and prosperitie and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I bitterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, & not bitterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, & thy wounde is dolorous.

13 There is none to iudge thy cause, [or to lay] a plaister: there are no medicines, nor heipe for thee.

14 All thy louers haue forgotte thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and

with a sharpe chastisement for the multitude of thine iniquities, [because] thy sinnes were increased.

15 Why criest thou for thine affliction: thy sorrow is incurable, for the multitude of thine iniquities: [because] thy sinnes were increased, I haue done these things vnto thee.

16 Therefore all they that denoure thee, shall be denoured, & all thine enemies every one shall go into captiuitie: & they that spoile thee, shall be spoiled, & all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iakobhs tents, and haue compassion on his dwelling places: & the cite shall be builded vpon her owne heape, & the palace shall remaine after the manner thereof.

19 And out of them shall proceede thanksgiving, and the voyce of them that are ioyous, and I will multiply them, and they shall not be feble: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visite all that bere them.

21 And their noble ruler shall be of themselves, & their gouernour shall proceede from the mids of them, and I will cause him to draw neere, & approach vnto mee: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, the tempest of the Lord goeth forth with wrath: the whirlwind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

## CHAP. XXXI.

1 He recheareth Gods benefites after their returne from Babylon, 23 And the spirituall ioy of the faithful in the Church.



**A**t the same time, sayth the Lord, will I be the God of all the families of Israel, and they shall be my people.

Israel, but the rest of the wayles shall be called,

Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes but correct and chastise them, and so burneth the rods by the which he discipline them, Isa. 33.1.

In speaking, that the cite & the Temple should be restored to their former state, n He sheweth how the people that with people & thanksgiving acknowledge this benefite.

o Speaking Jerubbabel, who was the figure of Christ in who this was accomplished, p Signifying, that Christ doeth willingly submit himself to the obedience of Gods his father, q Let the wicked hypocrites should latter, the felers with these promises, the prophet sheweth what shall be their portion, r When this spiritual benefite shall be sent,

When this noble gouernour shall come meaning Christ, nor onely Iudah and



b Which were delivered from the cruelty of Nababod.  
c Eo wit, God.  
d E the people thus reason as though he were not to benefit them now, as he had bene of olde.  
e Thus the Lord answered that his loue is not changeable.  
f Thou shalt haue still occasion to reioyce: which is ment by raptures and dancing, as their custome was after notable victories, Gen. 15. 20. iudg. 5. 2. and Chap. 11. 24.  
g Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdom of Christ which was the restauration of the true Israel.  
h That is, that eate the fruit thereof, as Luc. 19. 25. deut. 20. 6.  
i The ministers of the voyce.  
k They shall exhort all to the embracing of the Gospel, as 2 Tim. 2. 3.  
l He therewith shall be the conceive and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.  
m That is, to mentioning their finnes, which had not giuen care to the Prophets, and therefore it followeth that God receiues them to mercie, Chap. 50. 4. Some take it that they should weepe for ioy. n Where they found no unpunishments, but abundance of all things. o That is, my dearely beloued, as the first child is to the father. p That is from the Babylonians, and other enemies. q By these temporal benefites he meaneth the spiritual graces, which are in the Church, and whereof there should be euery plaine, Mat. 58. 11, 12.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: hee walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue diuined thee.

4 Again I will build thee, and thou shalt be builded, O virgine Israel: thou shalt still be adorned with thy timbrels, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs go vp vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnes for Iacob, and shout for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Behold, I wil bring them from the North countrey, & gather them from the coasts of the world, with the blind and the lame among them, with the woma with child, & her that is deliuered also: a great companie shall returne hither.

9 They shall come weeping, & with mercie wil I bring them againe: I wil leade them by the riuers of water in a straight way, wherein they shal not stamble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the worde of the Lord, O ye Gentiles, & declare in the yles as farre of, and say, he that scattered Israel, wil gather him & wil keepe him, as a shepheard doth his flocke.

11 For the Lord hath redeemed Iacob, and ransomed him from the hande of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall run to the boundfullnesse of the Lord, euen for the wheate and for the wine, and for the oyle, and for the increase of sheepe, and bullockes: and their soule shalbe as a watered garden, and they shall haue no moze fozloze.

13 Then shal the virgine reioyce in the dance, and the yong men, & the old men together: for I will turne their mourning into ioy, and wil comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the puaels with faines, and my people shall be satisfied with my goodness, saith the Lord.

15 Thus saith the Lord, A voice was heard on hie, a mourning [and] bitter weeping. Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weeping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, & they shall come againe from the land of the enemye:

17 And there is hope in thine end, saith the Lord, that thy children shal come againe to their owne borders.

18 I haue heard Ephraim lamenting [thus], Thou hast corrected mee, and I was chastised as an vntamed calfe: conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim my deare sonne of pleasant childe: yet since I spake vnto him, I still remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, sayth the Lord.

21 Set thee by signes: make thee heapes: let thine heart toward the path, and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter: for the Lord hath created a new thing in the earth: a woman hath compassed a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captivity, The Lord blessed thee, O habitation of iustice, & holy mountaine.

24 And Iudah shal dwel in it, and all

i In the compaite of the faithful, which euery people God loy his benefites.  
j Weeping, the spirit of vnderdome, knowledge & paine.  
k To declare the greatness of Gods mercie in deliuering & Iewes, be the worth that they were like to y Beniaminites, as Iseraclites: that is, utterly destroyed, and carried away, in fuench that if Rachel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.  
l That is, the people that were in her captiuitie.  
m Which was wanton and could not be subiect to the yoke.  
n Hee knoweth how the faithful full life to pay: that is, desire God to turne them, so as much as they cannot turne of themselves.  
o In figure of repentance, and deterioration of my sinne.  
p As though he would say, How say he his iniquitie he did what he in him to call me off.  
q To wit, in putting him for my pnomies sake.  
r Sparks by what way thou didst go into captiuitie, and thou shalt turne againe by the same.  
d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he knoweth how this should be procured, to wit, by Iesus Christ whom a woman should conceive, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgine without man: as, hee meaneth, that Jerusalem which was like a bare woman in her captiuitie, should be fruitful as shee, that is ingred in marriage, and whom God blessed with children.



e Having understood this vision of the Spirit, to come in whom the two houses of Israel and Judah should be joyed, I rejoiced.

f I will multiply and enrich them with people and cattle.

g The wicked men this promise, when they did murmur against Gods image, were pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punishers, Ezech. 18. 3.

h Though the couenant of redemption made to the fathers, and this which was given after, seeme diuers, yet they are all one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundant graces of the holy Ghost given to his Church under the Gospel.

i And so were the occasion of their owne discomfite through their infidelitie, Isa. 50. 1.

k Or, master, k In the time of Christ my Ioue shall in stead of tables of stone be written in their hearts by mine holy spirit, Heb. 8. 8, 10.

l Under the kingdom of Christ there shall be none blinded with ignorance, but I will give them faith, and knowledge of God, for remission of their finnes, & daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdom of Christ, when we shall be joyed with one head.

m I will summe, increase, and flourish them, so that they shall be as I have said, so long as this world lasteth, so shall my Church neuer fail, neither shall any thing hinder it: and as sure as I will have a people, so certaine is it that I will leave them my word for ever to governe them with.

the cities thereof together, the husbandmen & they that go forth with the flocke.

25 For I have satiate the wearie soule, and I have replenished every sorrowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweete unto me.

27 Behold, the dayes come, saith the Lord, that I will build the house of Israel, and the house of Judah with the seed of man and with the seed of beast.

28 And like as I have watched upon them, to plucke vp and to roote out, & to throw down, and to destroy, & to plague them, so will I watch over them to build & to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, & y<sup>e</sup> childrens teeth are set on edge.

30 But every one shall die for his owne iniquitie: every man that eateth & sowre grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Judah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my couenant they brake, although I was an husband unto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and they shall be my people.

34 And they shall teach no more every man his neighbour and every man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquitie, & will remember their finnes no more.

35 Thus saith the Lord, which giveth sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, sayeth the Lord, then shall the seed of Israel cease from being a nation before me, for ever.

37 Thus saith the Lord, If the heavens can be measured, or the foundations of earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the citie shall be built to the Lord from the tower of hananeel, unto the gate of the corner.

39 And the line of the measure shall go forth in his presence upon the hill Sareb, and shall compass about to Soath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brooke of Kidron, [and] unto the corner of the horsegate toward the East, shall be holy unto the Lord, neither shall it be plucked by nor destroyed any more for ever.

#### CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the king of Babylon. 7 He beweth, that the people should come againe to their owne possession. 38 The people of God are his servants, and he is their Lord.

**T**he worde that came unto Jeremiah from the Lord, in the tenth yeere of Zedekiah King of Judah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Jeremiah the prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Judah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Behold, I will give this citie into the handes of the King of Babel, and he shall take it:

4 And Zedekiah the King of Judah shall not escape out of y<sup>e</sup> hand of the Caldeans, but shall surely be deliuered into the handes of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shall lead Zedekiah to Babel, and there shall he be, until I visite him, saith y<sup>e</sup> Lord: though ye fight with the Caldeans, ye shall not prosper.

6 And Jeremiah said, The worde of the Lord came unto me, saying,

7 Beholde, Hananeel the sonne of Shallum thine uncle, shall come unto thee and say, Bye unto thee my field, that is in Anathoth: for the title by kin-

n The one and the other is impossible.

o As it was performed, Jeremiah 21. 7

p By this description be shewed that the citie should be as simple, & beautiful as ever it was: but he allueth to the spiritual Ierusalem, whose beauntie should be incomparable.

q So that Jeremiah had not prophesied from the thirtieth yeere of Josiah unto the last yeere saue one of Zedekiahs reigne, which was almost forty yeeres.

Chap. 29. 16, 17. & 34. 2.

b Till I take Zedekiah away by death, he shall not die by the sword, as Chap. 21. 4. c Whereby was meant that the people should returne againe out of captiuitie and enjoy their possessions & dwellings, as beell. 1. 5. & 44.

d Or, right to redeeme it.

dred



d Because he  
was next of  
the kindred, as  
Ruth. 4. 4.

e Of the pos-  
session of the  
Levites, read  
Leu. 25. 32.  
f Callihy most-  
eely to of our  
money, about  
ten shillings  
five pence, if  
thus shal  
were the com-  
mon silver,  
read Gen. 23.  
25, for the she-  
kel of the  
Temple was  
of double va-  
lue, and ten  
pieces of silver  
were halfe a  
shekel: for  
euentie made  
the shekel.

g According  
to the custome,  
the instrument  
of euidence  
was sealed up  
with the com-  
mon seale, and  
a copie thereof  
remained,  
which conte-  
ned the same  
in effect, but  
was not so  
authoritentiall  
as the other, but  
was left open  
so be seene if a-  
ny thing shoul-  
be called into  
doubte.

h And so to  
hide them in  
the ground,  
that they  
might be pre-  
serued as a to-  
ken of their de-  
liverance.

[Or, hid,  
Exod. 34. 7.  
deut. 5. 9.]

i Because the  
wicked are  
subiect to the  
curs of God,  
he sheweth that  
their posteritie,  
which by na-  
ture are under  
this maledicti-  
on, shal be puni-  
shed both for  
their owne  
wickednes, and  
that the iniqui-  
tie of their fa-  
thers, which is  
likewise in  
them, shal be  
also reuenged  
on their head,

died [appertaineth] vnto thee<sup>d</sup> to bye it.

8 So Hanameel, mine vnckles sonne,  
came to me in the court of the prison, ac-  
cording to the word of the Lord, & saide  
vnto me, Bie my field, I pray thee, that  
is in Anathoth, which is in the countrey  
of Benjamin: for the right of the posses-  
sion [is] thine, and the purchase [below-  
geth] vnto thee: bye it for thee. Then I  
knew that this was the word of the Lord.  
9 And I bought the field of Hanameel,  
mine vnckles sonne, that was in Anathoth  
and weighed him the siluer, [euē] leuen  
shekels, and ten [pieces] of siluer.

10 And I writ it in the booke & signed  
it, and tooke witnesses, & weighed him  
the siluer in the balances.

11 So I tooke the booke of the posses-  
sion, being sealed: according to the Law,  
and custome, with the booke that was  
open.

12 And I gaue the booke of the pos-  
session vnto Baruch the sonne of Neriah,  
the sonne of Maaseiah, in the sight of  
Hanameel mine vnckles [sonne,] and in  
the presence of the witnesses, written in  
the booke of the possession, before all the  
Iewes that late in the court of the pris-  
on.

13 And I charged Baruch before the,  
saying,

14 Thus saith the Lord of hostes, the  
God of Israel, Take the writings, [euē]  
this booke of the possession, both that is  
sealed, and this booke that is open, and  
put them in an earthen vessel, that they  
may continue a long time.

15 For the Lord of hostes, the God of  
Israel sayth thus, houses and fieldes,  
and vineyardes shalbe possessed againe  
in this land.

16 Now when I had deliuered the  
booke of the possession vnto Baruch,  
the sonne of Neriah, I prayed vnto the  
Lord, saying,

17 Ah Lord God, beholde, thou hast  
made the heauen and the earth by thy  
great power, and by thy stretched out  
arme, & there is nothing hard vnto thee.

18 \*Thou shewest mercy vnto thou-  
sands, and recompensest the iniquitie of  
the fathers into the bosome of their chil-  
dren after thee: O God the great & mighty,  
whose Name [is] the Lord of hostes,

19 Great in counsell, and mighty in  
worke, (for thine eyes are open vpon all  
the wayes of the sonnes of men, to giue  
to euery one according to his waies, and  
according to the fruit of his workes)

20 which hast set signes and wonders

in the land of Egypt vnto this<sup>e</sup> day, and  
in Israel, & among all men, & hast made  
thee a Name, as [appeareth] this day.

21 And hast brought thy people Is-  
rael out of the land of Egypt with signes,  
and with wonders, and with a strong  
hand, with a stretched out arme, & with  
great terror.

22 And hast giuen them this lande,  
which thou didest sweare to their fa-  
thers to giue them, [euē] a lande, that  
floweth with milke and hony,

23 And they came in, and possessed it,  
but they obeyed not thy boye, neyther  
walked in thy Law: all that thou com-  
mandedst them to do, they haue not done:  
therefore thou hast caused this whole  
plague to come vpon them.

24 Beholde, the mounts, they are  
come into the cite to take it, and the cite  
is giuen into the hande of the Caldeans,  
that fight against it by means of the  
sword, and of the famine, and of the pe-  
stilence, and what thou hast spoken, is  
come to passe, and beholde, thou seest it.

25 And thou hast saide vnto mee, O  
Lord God, bye vnto thee the fielde for  
siluer, and take witnesses: for the cite  
shalbe giuen into the hand of the Caldeas.

26 Then came the word of the Lord  
vnto Jeremiah, saying,

27 Beholde, I am the LORD GOD  
of all<sup>m</sup> flesh: is there any thing to hard  
for mee?

28 Therefore thus saith the Lord,  
Behold, I will giue this cite into the  
hande of the Caldeans, & into the hande  
of Nebuchad-nezzar, King of Babel, &  
he shall take it.

29 And the Caldeans shall come and  
fight against this cite, & set fire on this ci-  
tie and burne it, with the houses, vpon  
whole rouses they haue offered incense  
vnto Baal, & powdered drinke offerings vnto  
other gods, to prouoke me vnto anger.

30 For the children of Israel, and the  
children of Iudah haue surely done euil  
before me from their<sup>n</sup> youth: for the chil-  
dren of Israel haue surely prouoked me  
to anger with the workes of their hands,  
saith the Lord.

31 Therefore this cite hath bene bre-  
w to me as a prouocation of mine anger, &  
of my wrath, from the daye, that they  
built it, euē vnto this day, that I should  
remoue it out of my sight.

32 Because of all the euill of the chil-  
dren of Israel, and of the children of Ju-  
dah, which they haue done to prouoke

k screaming,  
that his mira-  
cles in deliue-  
ring his people  
shoulde neuer  
be forgotten.

l The word  
signifieth any  
thing that is  
said by, as a  
mount of rain,  
part, & is also  
used for engines  
of warre, which  
were layde on  
an high place to  
shoot into a  
city, before that  
the gates were in  
it.

m That is,  
of euery creature  
who as they  
are his worke,  
so doeth he go-  
uerne & guide  
them as plea-  
seth him, where-  
by he sheweth  
that as he is the  
author of this  
their capitiuitie  
for their sinnes  
so will he be  
for their mer-  
cies for their re-  
demption to  
restore them  
again to li-  
berete.

n From the  
time that I brought  
them out of E-  
gypt, I made  
them my peo-  
ple, and called  
them my first  
boyne.



me to anger, [even] they, their Kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned vnto me the backe and not the face: though I taught them, ° rising by early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my name was called) to defile it,

35 And they build the hie places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes, and their daughters to ° passe through [the fire] vnto Molech, which I commaunded them not, neither came it into my mind, that they should do such abomination, to cause Judah to sinne.

36 And now be therefore, thus hath the Lord God of Israel spoken, concerning this cite, wherof ye say, It shalbe deliuered into the hande of the king of Babel by the sword, and by the famine, and by the pestilence,

37 Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, & in my wrath, and in great indignation, & I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shalbe my people, and I will be their God.

39 And I will giue them one heart, and one way that they may feare me for euer for the wealth of them, and of their children after them.

40 And I wil make an euerlasting covenant with them, that I will neuer turne away from them to do the good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, & I will plant them in this lande assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought al this great plague vpon this people, so wil I bring vpon them al the good that I haue promised them.

43 And the fieldes shalbe possessed in this land, wherof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Ben that bre fieldes for siluer, and make writings, and seale them, and take witnesses in the land of Beniamin, and rounde about Jerusalem, and in the

cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

## CHAP. XXXIII.

1 The Prophet is manifested of the Lord to pray for the deliuerance of the people, which the Lord promised. 2 God forgiveth sinnes, for his own glory. 3 Of the birth of Christ. 20 The kingdome of Christ in the Church shal neuer be ended.

**M**oreover, the word of the Lord came vnto Jeremiah the seconde time (while hee was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I will answer thee, and shewe thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this cite, and concerning the houses of the kings of Iudah, which are destroyed by the mounts, and by the sword,

5 They come to fight with the Caldeans, but it [is] to fill them selues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my face from this cite, because of all their wickednes.

6 Behold, I will giue it health & amendment: for I will cure them, and will reuende vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah, & the captiuitie of Israel to returne, & wil buldte them as at the first.

8 And I will cleanse them from all their iniquitie, wherby they haue sinned against me: yea, I will pardon all their iniquities, wheremy they haue sinned against me, and wheremy they haue rebelled against me.

9 And it shalbe to me a name, a praise, and an honour before al the nations of the earth, which shall heare all the good that I do vnto them: and they shall feare, and tremble for al the goodnes, and for al the wealth, that I shew vnto this cite.

10 Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe desolate, without man, and without beast, [even] in the cities of Iudah, & in the streetes of Jerusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioye and the voyce of gladnesse

a Which was in the Kings house at Jerusalem, as chap. 33. 1. 2. b To wit, of Ierusalem, who as he me, so will he perseuer in grace. Isa. 37. 36.

c Read Chap. 33. 24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their own destruction. e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aueritie.

f In the midst of his threatenings God remembreth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but where as we seeke redemption of sinnes.

h Wheremy he sheweth that the Church, wheremy is remission of sinnes, is Gods honour and glory, so that whosoever is enemy to it, is enemy to his honour and glory.

o Read Psou. 1. 2. 4. 11. 6. 5. 2. chap. 7. 13. and 25. 3. and 26. 5. & 29. 19. and 35. 14. and 44. 4. 2. chap. 3. 6. 15.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Read Chap. 7. 31. 2. King. 21. 4. 6. r Read, 2. King. 16. 3.

s Read Chap. 30. 16.

Deut. 30. 3.

Chap. 30. 22.

t One consent and one religion, as Ezek. 11. 19. 8. 36. 27.

u Read Chap. 31. 3. & 33.

x This is the declaration of that, which was spoken, verse 8.



1 Which was a long appointed time for the Levites to people God by, 1. Chro. 16, 8. 12. 4. psal. 106. 1. 107. 1. and 118. 1. & 126. 1.

2 Speaking, that all the country of Judah should be inhabited againe.

1 That is, I will send the spirit which shall come of the house of David, of whom this prophetic is meant, as to fulfill all the Jewes, & that which is written Chap. 23. 5. m. To wit, Christ that shall call his Church. n. That is, Christ is our Lord God, our righteousness, sanctification, and redemption, 1. Cor. 1. 30. o. This is chief by meant of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Spirit and the everlasting sacrifice figured by the sacrifices of the Law, p. Read Chap. 31. 35.

gladnesse, the voyce of the bridegrome, & the voyce of the bride, the voyce of them that shall say, Praise the Lord of hosts, because the Lord is good: for his mercie endureth for ever, [and] of them that offer [the sacrifice] of praise in the house of the Lord, for I will cause to returne the captivitie of the lande, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, A gaine in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flockes.

13 In the cities of the mountaines, in the cities in the plaine, and in the cities of the South, and in the lande of Benjamin, and about Jerusalem, and in the cities of Judah shall the sheepe passe againe, vnder the hande of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith the Lord, that I will performe a good thing, which I have promised vnto the house of Israel, and to the house of Judah.

15 In those dayes and at that time, will I cause the branch of righteousness to growe vpon David, and hee shall execute iudgement, and righteousness in the land.

16 In those dayes shall Judah be saved, and Jerusalem shall dwell safely, and he that shall call her, is the Lord our righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests & Levites want a man before mee to offer burnt offerings, and to offer meat offerings, and to do sacrifice continually.

19 And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day, and night in their season,

21 Then may my covenant be broken with David my servant, & he should not have a sonne to reigne vpon his throne, and with the Levites, [and] with the Priests my ministers.

22 As the armie of heaven can not be nombred, neither the lande of the sea measured: so will I multiply the seede of David my servant, & the Levites, that minister vnto me.

23 Whereouer the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people haue spoken, saying, The two families, which the Lord hath chosen, he hath even cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, [and] if I haue not appointed the order of heaven and earth,

26 Then will I cast away the seede of Iacob and David my servant, and not take of his seede to be rulers ouer the seede of Abraham, Isaac, and Iacob: for I will cause their captivitie to returne, and haue compassion on them.

# CHAP. XXXIII.

2 He threatned that the citie, and the King Zedekiah should be given into the hands of the king of Babylon, 11 He rebuketh their crueltie toward their seruants.

**T**he worde which came vnto Jeremiah from the Lord (when Nebuchad-nezzar King of Babel, and all his hoste, & all the kingdomes of the earth, [that were] vnder the power of his hand, and al people fought against Jerusalem, & against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Judah, and tell him, Thus saith the Lord, Beholde, I will give this citie into the hand of the King of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hande, but shalt surely be taken, and deliuered into his hande, and thine eyes shall beholde the face of the King of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lord, O Zedekiah, King of Judah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 [But] thou shalt die in peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne [odours] for thee, and they shall lament thee, [saying,] Oh! lord: for I haue pronounced the worde, saith the Lord.

6 Then Jeremiah the prophet spake all these wordes vnto Zedekiah King of Judah in Jerusalem,

7 (When the King of Babels hoste fought against Jerusalem, and against all the cities of Judah, that were left, [even] against Lachish, and against Zedekiah: for these strong cities remained of the cities of Judah)

9 Speaking, the Caldeans and other inhabitants, which thought God had utterly cast off Judah and Israel of Benjamin because he did correct them for a time for their amendment.

a Who commonly of the Jews was called Nebuchad-nezzar, and of others, Nebuchad-nezzar.

b Chro. 3. 6. 19. chap. 39. 16. 17. and 3. 23.

c The Jews shall lament for thee their hope and King.



8 This [is] the word that came unto Jeremiah from the Lord, after that the King Zedekiah made a covenant with all the people, which were at Jerusalem, to proclaim libertie vnto them.

9 That every man should let his servant goe free, and every man his handmaide, which was an Ebyue or an Ebyr, and that none should serue himselfe of the, [to wit,] of a Iewe his brother.

10 Nowe when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant goe free, and every one his handmaide, and that none should serue them selues of the any more, they obeyed and let them goe.

11 But after ward they repented and caused the seruants and the handmaidens, whome they had let goe free, to returne, and held them in subiection as seruants and handmaidens.

12 Therefore the worde of the Lord came vnto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the lande of Egypt, out of the house of seruantes, saying,

14 At the terme of seuen yeeres let ye goe, every man his brother an Ebyr, which hath bene solde vnto thee: and whē he hath serued thee sixe yeeres, thou shalt let him go free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, every man to his neighbour, & ye had made a covenant before mee in the house, whereupon my name is called.

16 But ye repented, and polluted my name: for ye haue caused every man his servant, and every man his handmaide, whom ye had let at libertie at their pleasure, to returne, and hold them in subiection to bee vnto you as seruantes and as handmaidens.

17 Therefore thus saith the Lord, Ye haue not obeyed mee, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclaim a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will give those men that haue broken my covenant, and haue not

kept the wordes of the covenant, which they had made before me, when they cut the calfe in twaine, and passed betwene the partes thereof:

19 The princes of Iudah, and the princes of Jerusalem, the Eunuches, and the Priests, and all the people of the lande, which passed betwene the partes of the calfe,

20 I will euen give them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudah, and his princes will I give into the had of their enemies, and into the hande of them that seeke their life, and into the hande of the King of Babels hoste, which are gone by from you.

22 Beholde, I wil commaund, saith the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

#### CHAP. XXXV.

Prophecie the obedience of the Rechabites, and thereby commended the piety of the Iewes.

**T**he worde which came vnto Jeremiah from the Lord, in the dayes of Jehoiakim the sonne of Josiah King of Iudah, saying,

2 Go vnto the house of the Rechabites, & speake vnto them, & bring them into the house of the Lord into one of the chambers, & give them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Jeremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought the into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igballiah a man of God, which was by the chamber of the princes, which was about the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites, pottes full of wine, and cuppes, and saide vnto them, Drinke wine.

6 But they saide, we will drinke no wine: for Jonadab the sonne of Rechabour father commanded vs, saying, We shall drinke no wine, [neither] you nor

to see all occasion of intemperance, ambition and auarice, and that they might know that they were strangers in the earth, & be ready to depart at all occasions,

h As touching this manner of solemn course name which the ancient used by passing betwene the two partes of a beaſt, to signifye that the transgressors of the same covenant should be so deuoured in pieces, reade Gen. 15. 10.

i To fight against the Egyptians, reade Chap. 37. 11.

a For the disposition and order of these prophesies, reade Chap. 27. 1.

b They came of Debah Spoils father in lawe, who was no Israelite, but after they were in the seruice of god.

c That is, a Prophet.

d The Prophet saith not, The Lord hath said, these for then they ought to haue obeyed: but he cometh to another ende: that is, to declare their obedience to man, fearing the Iewes would not obey God himselfe.

e Solomon the King of Israel favoured for his zeale, 2. King. 10. 15.

f Teaching them hereby

your

d When the enemy was at hande, and they sawe the selues in danger, they would seeme holy, and so began some kinde of reformation: but soon after they returned to their hypocrisie.

e According to the Law, Exo. 21. 2, Deut. 15. 12.

f Ebr. returned,

g Or, bondage.

Deut. 15. 1, 12.

f Opening, in the Temple, to declare that it was a most solemn and strict covenant made in the Name of the Lord.

g That is, I give the libertie to be at large, vnto you.







g The fall was then proclaimed, and Baruch read this roule, which was a little before that Jerusalem was first taken, and then Jehoiahim and Daniel, & his companions were led away captives,

h Which is the East gate of the Temple,

9 ¶ And in the fift yeece of Jehoiahim the sonne of Josiah King of Judah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah vnto Jerusalem.

10 Then read Baruch in the booke the wordes of Jeremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the newe gate of the Lordes house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, & sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, & lo, all the princes late there, [euen] Elishama the Chancellour, and Delaiah & sonne of Shemaiah, and Elnathan the sonne of Achboz, and Gemariah & sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto the all the wordes that he had heard when Baruch read in the booke in the audier of the people.

14 Therefore all the princes sent Jehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Elnathi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, tooke the roule in his hande, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were afraid both one and other, & said vnto Baruch, we wil certifye the King of all these wordes.

17 And they examined Baruch, saying, Tell vs now, howe diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, he pronounced all these wordes vnto mee with his mouth, and I wrote [them] with ynke in the booke.

19 Then said the princes vnto Baruch, Hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layde by the roule in the chamber of Elishama the Chancellour & tolde the King all the wordes, that he might heare.

21 So the king sent Jehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber, and Jehudi read it in the audience of the king, and in the audience of all the princes, which stood beside the king.

22 Now the king late in the winter house, in the ninth moneth, and there was a fire burning before him.

23 And when Jehudi had read three, or foure sides, he cut it with the penknife and cast it into the fire, that was on the hearth vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor ret their garments, neither the king, nor any of his seruants, & heard all these wordes.

25 Neuertheles, Elnathan, and Delaiah, and Gemariah had belought the king, that hee would not burne the roule: but he would not heare them.

26 But the king commanded Jerahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, & Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Jeremia the Prophet, but the Lord hid them.

27 ¶ Then the worde of the Lord came to Jeremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe another roule and write in it all the former wordes that were in the first roule which Jehoiahim the king of Judah hath burnt.

29 And thou shalt say to Jehoiahim king of Judah, Thus saith the Lord, Thou hast burnt this roule, saying, Why hast thou written therein, saying, that the king of Babel shall certainly come & destroy this land, and shall take thence both man and beast:

30 Therefore thus saith the Lord of Jehoiahim King of Judah, Bee thou haue none to sit vpon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will visite him & his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Jerusalem, and vpon the men of Judah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Jeremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the

i Which contained part of November and part of December,

m Shewing, that the wicked in state of repenting, when they heare Gods iudgements, growe into farther malice against him and his worde,

n Thus we see the continuall care, that God hath euer ouer his to preferre them from the rage of the wicked,

o Though the wicked chuse to haue abolished the word of God, when they haue burnt it, the scripture thus declared that God will neuer raise it up againe, but also increase it in greater abundance to their condemnation, as ver. 32.  
p These are Jehoiahim's wordes.  
q Though Jehoiahim his sonne succeeded him, yet because he reigned but thre monethes it was esteemed as no reigne.  
r Read Chap. 22. 19.

i The godly were affrayde, seeing God so offended, and the wicked were alotted for the horror of the punishment.  
k They that were godly among the princes, gaue this counsel, by whose means it is like that Jeremiah was deliuered: for they knew the rage of the King, and of the wicked to be such, that they could not escape with out danger of these liues.



the mouth of Jeremiah all the wordes of the booke which Jehoiachim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

## CHAP. XXXVII.

Jeremiah succeeded Jeconiah, 3 He sendeth vnto Jeremiah to pray for him, 12 Jeremiah going into the land of Beniamin, is taken, 15 He is beaten and put in prison.

**A**ND \* King Zedekiah the sonne of Josiah reigned for Coniah the sonne of Jehoiachim, Whome Nebuchad-nezzar King of Babel made King in the land of Iudah.

2 But neither hee, nor his seruants, nor the people of the lande would obeye the wordes of the Lord, which he spake by the ministerie of the Prophet Jeremiah.

3 And Zedekiah the king sent Jehucall the sonne of Shelemiah, & Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Jeremiah went in & out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem)

6 Then came the worde of the Lord vnto the Prophet Jeremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall yee say to the King of Iudah, that sent you vnto mee to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this cite, and take it & burne it with fire.

9 Thus saith the Lord, Detaine not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though yee had smitten the whole hoste of the Caldeans that fight against you, and there remained [but] wounded men among them, yet should euery man rise by in his tent, and burne this cite with fire.

11 When the hoste of the Caldeans was broke by from Ierusalem, because of Pharaohs armie,

12 The Jeremiah went out of Ierusalem to go into the land of Beniamin, separating himselfe there fro among the people.

13 And when he was in the gate of Beniamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Jeremiah the Prophet, saying, Thou shalt flee to the Caldeans.

14 Then said Jeremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriah tooke Jeremiah, & brought him to the princes.

15 Wherefore the princes were angry with Jeremiah, and smote him, & laide him in prison in the house of Jehonathan the scribe: for they had made that the prison.

16 When Jeremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and laide, Is there any worde from the Lord? And Jeremiah said, Yea: for, said hee, thou shalt be deliuered into the hande of the King of Babel.

18 Moreover, Jeremiah laide vnto King Zedekiah, what haue I offended against thee, or against thy seruants, or against this people, that yee haue put me in prison?

19 Where are now your Prophets, which prophesied vnto you, saying, The King of Babel shall not come against you, nor against this land:

20 Therefore heare now, I pray thee, O my Lord the King: let my prayer be accepted before thee, that thou cause me not to returne to the house of Jehonathan the scribe, least I die there.

21 Then Zedekiah the King commanded, that they should put Jeremiah in the court of the prison, & that they should giue him daily a peece of breade out of the bakers streete vntill all the bread in the cite were eaten by. Thus Jeremiah remained in the court of the prison.

## CHAP. XXXVIII.

By the motion of the rulers Jeremiah is put into a dungeon, 10 At the request of Ebed-melech the king commandeth Jeremiah to be brought forth of the dungeon, 27 Jeremiah beweth the King how he might escape death.

**W**HEN Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Jucall the sonne of Shelemiah, and Pashhur the sonne of Malchiah, heard the wordes that Jeremiah had spoken vnto all the people, saying,

2 Thus

a King, 24-17, 2 chro. 36. 10, chap. 52. 1.

a Elia was called Jehoiachim, of Jeconiah.

b And called him Jeconiah where as before his name was Jeconiah, 2 King, 24. 17, 2 Ebr. hande.

c Because he was afraid of the Caldees that came against him.

d That is, was out of prison and at libertie.

e To helpe the Jewes.

f Ebr. went vp.

g Or, life not vp your mindes.

f As some think, so go to Anathoth his owne towne.

h By the which men went into the countrey of Beniamin.

i Ebr. fellest.

h Because it was a vile and straight prison.

Chap. 28. 4.

i Ebr. fall.

i That is, so long as there was any bread in the cite: thus God proueth for his that he will cause their enemies to p'serue them: so that men wherunto he hath appointed the.

a For Jeconiah had sent these to Jeremiah to enquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap. 31. 1.



2 Thus saith the Lord, See that remaineth in this citie, that die by sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall live: for he shall have his life for a pray, and shall live.

3 Thus saith the Lord, This citie shall surely be given into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes said unto the King, Wee beseeche you, let this man be put to death: for thus he weakeneth the hands of the men of warre: he remaineth in this citie, and the hands of all the people, in speaking such wordes unto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, hee is in your handes, for the king can denie<sup>d</sup> you nothing.

6 Then tooke they Jeremiah, & cast him into the dungeon of Balchiah the sonne of Hanimelech, who was in the court of the prison: and they let downe Jeremiah with coardes: and in the dungeon there was no water but myre: so Jeremiah sticke fast in the myre.

7 Now when Ebed-melech<sup>e</sup> the blacke Moze one of the Eunuchs, which was in the Kings house, heard that they had put Jeremiah in the dungeon (then the King sate in the gate of Beniamin)

8 And Ebed-melech went out of the Kings house, & spake to the king, saying,

9 O Lord the king, these men have done euill in all that they haue done to Jeremiah the prophet, whom they haue cast into the dungeon, and hee dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech the blacke Moze, saying, Take fro hence thirtie men<sup>f</sup> with thee, & take Jeremiah the prophet out of the dungeon before he dye.

11 So Ebed-melech tooke the men with him and went to the house of the King vnder the treasure, and tooke there old rotten ragges, & olde woyme [doutes], and let them downe by coardes into the dungeon to Jeremiah.

12 And Ebed-melech the blacke Moze said vnto Jeremiah, But now these old rotten ragges, and woyme, vnder thine arme holes, betweene the coardes. And Jeremiah did so.

13 So they drew by Jeremiah with coardes & tooke him by out of the dungeon, and Jeremiah remained in the

court of the prison.

14 Then Zedekiah the King sent, and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the house of the Lord, & the King said vnto Jeremiah, I will alke thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay me: and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt go forth vnto the King of Babels<sup>h</sup> princes, then thy soule shall live, and this citie shall not be burnt by fire, and thou shalt live, and thine house.

18 But if thou wilt not goe forth to the King of Babels princes, then shall this citie be given into the hande of the Caldeans, and they shall burne it with fire, & thou shalt not escape out of their handes.

19 And Zedekiah the King said vnto Jeremiah, I am careful for the Iewes that are fled vnto the Caldeans, lest they deliuer me into their handes, and they mocke me.

20 But Jeremiah said, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseeche thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall live.

21 But if thou wilt refuse to go forth, this is the worde that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Judahs house, shalbe brought forth to the King of Babels princes: and those women shall saye, thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, [and] they are turned backe.

23 So they shall bring out all thy wiues, and thy chidren to the Caldeas, and thou shalt not escape out of their handes, but shalt be taken by the hande of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then saide Zedekiah vnto Jeremiah, Let no mā know of these wordes, and thou shalt not dye.

25 But

b Read Chap.  
21. 9. 34. 5.

10. d. discoura-  
geous.

c Thus we see howe the wicked when they can not abide to heare the truth of Gods word, seeke to put the ministers to death as transgressors of policies.

d Wherein he grievously offended in that that not onely he woulde not heare the truth spoken by the Prophet, but also gaue him to the lutes of the wicked to be cruelly intreated.

e Ebed, Custine or Ethiopian.

f To heare matters and giue sentence.

g Hereby he declares that the Prophet found more fauour at this strange mans handes, then he did by all the of his country, which was to their great condemnation.

h Ebed, vnder thine hand.

h And percell the like into signe.

i Which declares that he more feared the reproch of men, then the threatenings of God.

k When Zedekiah and his mother with others were carried away, these women of the Kings house were left: which shal be taken, saith the Prophet, & set the King of Babel house Zedekiah hath bene serued by his familiar friends and false prophets, which haue left him in the mire.

g Where the King had set him before to be at moyle li- beree, as chap. 37. 21.



25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and saye vnto thee, Declare vnto vs now, what thou hast sayde vnto the King, hide it not from vs, and we wil not slay thee: also what the king said vnto thee,

1 Herein appeareth the infirmities of the Prophet, who did dissent to save his life, albeit it was not to the denial of his doctrine, or to the hurt of my.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause me to return to Jehonathans house, to dye there.

27 Then came all the princes vnto Jeremias and asked him. And he tolde them according to all the wordes that the King had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Jeremias abode still in the court of the prison, vntill the day that Ierusalem was taken: for he was there, when Ierusalem was taken.

## CHAP. XXXIX.

1 Nebuchad-nezzar besieged Ierusalem. 4 Zedekiah seeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremias is prouided for. 15 Ebed-melech is deliuered from captivity.

2 King, 25. 1. chap. 5. 2. 4.

**I**n the ninth yere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his host against Ierusalem, and they besieged it.

2 And in the eleventh yere of Zedekiah in fourth moneth, the ninth day of the moneth, the cite was broken by.

3 The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, & late in the middle gate, (euen) Nerregal, Sharezer, Sangar-nebo, Sarlechim, Rab-faris, Nerregal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah sawe them, and all the men of warre, then they fled, & went out of the cite by night, through the kings garde, (e) by the gate betwene two walles, and he went toward the wilderness.

5 Which was a postern doore, ready 2 King, 25. 4.

5 But the Caldeans host pursued after the, and ouertooke Zedekiah in the desert of Iericho: & when they had taken him, they brought him to Nebuchad-nezzar King of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Which is called Annocchia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slew all the nobles of Iudah.

7 Mozerouer hee put out Zedekiahs eyes, and bounde him in chaines, to carrie him to Babel.

8 And the Caldeans burnt the kings house, & the houses of the people to fire, & brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people, that remained in the cite, and those that were fled and fallen vnto him, with the rest of the people that remained.

10, captaine of the garde,

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the lande of Iudah, and gaue them vineyards and fields at the same time.

d For the rich and the mighty which put their trusts and means were by Gods iudgements most rigorously handled.

11 Nowe Nebuchad-nezzar King of Babel gaue charge concerning Jeremias vnto Nebuzar-adan the chiefe steward, saying,

e Ebr. by the hand of. f Ebr. see thine eyes vpon him.

12 Take him, and looke wel to him, and do him no harme, but doe vnto him euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushasban, Rab-faris, and Nerregal, Sharezer, Rab-mag, and al the King of Babels princes:

14 Euen they sent, and tooke Jeremias out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home: so he dwelt among the people.

g Thus God preferred his Prophet by his means, whom he made the scourge to punish the King, and them that were his enemies.

15 Nowe the word of the Lord came vnto Jeremias, while hee was shut by in the court of the prison, saying,

f Whome the King of Babel had now appointed ouer the rest of the Iewes that he left behind.

16 Go and speake to Ebed-melech the blacke Moze, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my wordes vpon this cite for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, and thou shalt not be given into the hande of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

h Thus God recompensed his seale & favour, which he bestowed on his Prophet in his troubles.

## CHAP. XL.

4 Jeremias hath licence to go whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

**I**n the word which came to Jeremias from the Lord after that Nebuzar-adan the chiefe steward had let him goe fro Hamath, when he had taken him being bounde in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.



<sup>a</sup> From this second verse, unto Chap. 42.

<sup>7</sup> it seemeth to be as a parenthesis, & separated matter: and there this story beginneth againe, & this vision is declared what it was.

<sup>16</sup> God moueth this infallible to speake this, to declare y<sup>e</sup> great blindness & obstinacie of the Jewes, which could not seeke that which this hearthen man confessed, <sup>†</sup> Ebr. cease, <sup>†</sup> Or, at thy commandment.

2 And the chiefe steward tooke Jeremiah, and laide vnto him, The Lorde thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, & done according as he hath laide: because ye haue <sup>b</sup> sinned against the Lorde, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day fro the chames which were on thine handes: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, <sup>c</sup> tarry still: behold, all the lande <sup>d</sup> is before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet he was not returned: therefore <sup>e</sup> he laide, Returne to Gedaliah the sonne of Ahikam, <sup>f</sup> sonne of Shaphan, whome the King of Babel hath made gouernour ouer all the cities of Iudah, and diuelt with him among the people, or go whereloeuer it please thee to go. So the chiefe steward gaue him bitailes and a rewarde, and let him go.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and diuelt there with him among the people that were left in the land.

7 Now when all the captaynes of the host, <sup>g</sup> which were in the fieldes, <sup>h</sup> euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the lande, and that hee had committed vnto him, men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 The they came to Gedaliah to Mizpah, euen <sup>i</sup> Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Ephai, the Netophathite, and Jezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan <sup>k</sup> ware vnto the, and to their men, saying, Feare not to serue the Caldeans: diuelt in the lande, and serue the King of Babel, and it shal be well with you.

10 As for me, behold, I will diuelt at Mizpah to <sup>l</sup> serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruites, and oyle, and put them in your vessels, & diuelt in your

cities, that ye haue taken.

11 Likewise when all the Jewes that were in <sup>m</sup> Moab, and among the Ammonites, and in Edom, and that were in all the countreys, heard <sup>n</sup> the King of Babel had left a remnant of Iudah, & that hee had let ouer the Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were drine, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreover Iohanan the sonne of Kareah, & all the captaynes of the host, that were in the fieldes, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that Babelis the king of the Ammonites hath sent Ishmael <sup>o</sup> sonne of Nethaniah to slay thee: but Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, & I will slay Ishmael <sup>p</sup> sonne of Nethaniah, & no man shall know it. wherefore should he kill thee, <sup>q</sup> & all <sup>r</sup> the Jewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish.

16 But Gedaliah <sup>s</sup> sonne of Ahikam laide vnto Iohanan the sonne of Kareah, Thou shalt <sup>t</sup> not doe this thing: for thou speakest falsly of Ishmael.

## CHAP. XLII.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

**B**Ut in the <sup>u</sup> seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royal, and the princes of the <sup>v</sup> King, ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slewe him, whom the king of Babel had made gouernour ouer the lande.

3 Ishmael also slewe all the Jewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, <sup>w</sup> and the men of warre.

4 Nowe the seconde day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from

<sup>x</sup> Or, chosen to dwell in.

<sup>y</sup> Which were slewe also for feare of the Caldeans,

<sup>z</sup> For vnder the colour of entreating of Ishmael he sought onely to make them to betrap one another,

<sup>aa</sup> Thus <sup>bb</sup> godly, which think no harme to others, are foolishly deceived, and neuer lack such as scape their destruction,

<sup>cc</sup> The citie was destroyed in the fourth moneth: and in the seuenth moneth, which contineth part of September, and part of October, was the gouernour Gedaliah slaine. <sup>dd</sup> Preparing, <sup>ee</sup> They did eat together as familiar friends.

<sup>c</sup> Which was a cite of Iudah.

<sup>d</sup> Which were scattered abroad for feare of the Caldeans.

<sup>e</sup> Who was of Kingsbloud and after slawe him, Chap. 41. 2.

<sup>f</sup> King. 25. 24.

<sup>g</sup> Or, to receiue them, or to intereat them for you.



from Shiloh, & from Samaria, [euen] foure score men, hauing their beardes shauē, and their clothes rent & cut, with offerings and incense in their handes to offer in the house of the Lord.

6 And Iſhmael the sonne of Nethaniah went forth from Mizpah to meet the, weeping as he went: & whē he met the, he said vnto them, Come: to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the cite, Iſhmael & sonne of Nethaniah slewe them, [and cast them] into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that sayd vnto Iſhmael, Slay vs not: for wee haue treasures in the field, of wheat, and of barley, and of oyle, and of honye: so he slayed, and slew them not among their brethren.

9 Now the pit wherin Iſhmael had cast the dead bodies of the men (whome he had slayne because of Gedaliah) is it, which Aſa the King had made because of Asaiah king of Israel, and Iſhmael the sonne of Nethaniah filled it with them that were slayne.

10 Then Iſhmael caried awaye captiue all the residue of the people that were in Mizpah, [euen] the Kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Iſhmael the sonne of Nethaniah caried them alway captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, & all the captaynes of the hoste that were with him, heard of all the euil that Iſhmael the sonne of Nethaniah had done,

12 Then they all tooke [their] men, and went to fight with Iſhmael & sonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Nowe when all the people whom Iſhmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned and came again, and went vnto Iohanan the sonne of Kareah.

15 But Iſhmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaynes of the hoste that were with him, all the remnant of the people, whom Iſhmael the sonne of Nethaniah had caried awaye captiue fro Mizpah, (after that hee had slayne Gedaliah the sonne of Ahikam) [euen] the strong men of warre, and the women, and the children, and the Eunuchs, whome he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to go [and] to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Iſhmael the sonne of Nethaniah had slayne Gedaliah the sonne of Ahikam, whome king of Babel made gouernour in the lande.

## CHAP. XLII.

1 The captaynes alke counsell of Ieremias what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

**T**hen all the captaynes of the host, and Iohanan the sonne of Kareah, & Jezaniah the sonne of Hoſhaiah, and all the people from the least vnto the most came,

2 And saide vnto Ieremias the Prophet, <sup>+</sup> Heare our prayer, wee beseeche thee, and pray for vs vnto the Lord thy God, euē for all this remnant (for we are left, [but] a fewe of many, as thine eyes doe beholde)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may doe.

4 Then Ieremias the Prophet said vnto them, I haue heard you: behold, I wil pray vnto the Lord your God according to your words, and whatsoever thing the Lorde shall answere you, I will declare it vnto you: I wil keepe nothing backe from you.

5 The they said to Ieremias, <sup>b</sup> The Lorde be a witness of truth, and sayeth betwene vs, if wee doe not, euen according to al things for the which the Lord thy God shall sende thee to vs.

6 Whether it be good or euill, we will obey <sup>c</sup> the voyce of the Lord thy God, to whom we sende thee that it may bee well with vs, when we obey the voyce of the Lord our God.

7 And so after ten dayes came the word of the Lord vnto Ieremias.

8 Then called he Iohanan the sonne of Kareah, and all the captaynes of the host, which were with him, and all the

people

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorrowe.

e For his death was kept secret, and he feared that he lamented for the destruction of Jerusalem and the Temple: but after hee saw them whē they seemed to labour Gedaliah.

f Aſa fortified Mizpah for feare of the enemy, and cast ditches & towers, 1 King, 15:22.

g Which had bene captaynes vnder Zedekiah.

h For Baalis the King of the Ammonites was the cause of this murder.

i Which place Darius of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2 Sam. 19:38.

1 Ebr. Let our prayer fall before thee, as Chap. 36:7.

a This declarerth <sup>b</sup> nature of hypocrites, which woulde know of Gods word: what they should do, but wil not follow it, but in as much as it agreeth with the thing which they haue purposed to doe. b There are none more ready to abuse the name of God and take it in vaine, then the hypocrites, which to colour their false boord will without all reverence, and make it a means for the to decree the good. c Here is declared the vision & the occasion thereof, whereof of ment was made, Chap. 40:1.



people from the least to the most,

9 And saide vnto the, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, & not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: bee not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hande.

12 And I will graunt you mercy & he may haue compassion vpon you, & he shall cause you to dwell in your owne land.

13 But if ye say, we will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare & word of the Lord, ye remnant of Iudah: thus saith the Lord of hostes the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there)

16 Then the sword & ye feared, I shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, & there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwell there, shall dye by the sword, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith & Lord of hostes the God of Israel, As mine anger and my wrath hath bene poured forth vpon the inhabitants of Ierusalem: so shall my wrath be poured forth vpon you, when ye shall enter into Egypt, and ye shall be a desolation, and an astonishment, and a curse, and a reproche, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: knowle certainly that I haue admonished you this day.

20 Surely ye dissembled in your hearts when ye sent me vnto the Lord your God, saying, Praye for vs vnto the Lord our God and declare vnto vs ene according vnto all that & Lord our God

shall say, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of & Lord your God, nor any thing for the which he hath sent me vnto you.

22 Nowe therefore, knowe certainly that ye shall die by & sword, by & famine, and by the pestilence, in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Johann carrieth the remnant of the people into Egypt contrary to the minde of Jeremiah. 8 Jeremiah prophesieth the destruction of Egypt.

**N**OWE when Jeremiah had made an ende of speaking vnto the whole people all the wordes of & Lord their God, for the which the Lord their God had sent him to them, [even] all these wordes,

2 Then spake Azariah the sonne of Hoſhaiah, & Iohanan the sonne of Kareah, and all the proud men, saying vnto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah prouoketh thee against vs, for to deliuer vs into the hande of the Caldeans, that they might slay vs, and carry vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captiues of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohana the sonne of Kareah, and all the captiues of the hoste tooke at the remnant of Iudah, & were returned from all nations, whither they had byn driuen to dwell in the land of Iudah:

6 [Euen] men and women, and children, and & kings daughters, and every person, that Nebuzar-adan the chiefe steward had left with Gedaliah & sonne of Ahikam, the sonne of Shaphan, and Jeremiah & the Prophet, and Baruch the sonne of Neriah.

7 So they came into & land of Egypt: for they obeyed not & voyce of & Lord: thus came they to & Tahpanhes.

8 The came the word of the Lord vnto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hande, and hide them in the claye in the bricke kiln, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto the, Thus saith the Lord of hostes & God of Israel, Behold,

Juchan-nezzar shall come euen to the gates of Pharaoh, where were his bricke kilnes for his building.

To we, in Egypt.

a Also was also called Azariah, Chap. 42.1.

b This declaration that pite is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, they haue such into open rage: for they can abide nothing but flatteries, read & Gal. 30. 10.

d He that is what is the nature of the hypocrites: to wit, to saime & they would obey God and imbrace his word, if they were assured that his messengers spake the truth: though in deed they be farre from all obedience.

e Thus the wicked do not only contemne and hurt the ministers of God, but slander, and speake wickedly of all them that support or fauour the goodly.

f As from the Apostles, Ananias, and Sapphira, Chap. 40. 11.

g Whom these wicked led away by force.

h A cite in Egypt neere to Pelus.

i Which signifies that the

I will

d Read Chap. 28, 8.

e Because all Kings hearts & waies are in his hande, he can turne them as he pleaseth them, and therefore they were not to feare man, but onely obey God, Ps. 21.1.

f Or, reuerne.

f Thus God turneth the policie of the wicked to their owne destruction: for they thoughte them selues safe in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

g Read Chap. 26.6, & 44.12. Seeing that this shoulde come vpon the for their iniquitie and stubbornnesse.

h For you were fully minded to go into Egypt, whither our God spake to the contrary.



**I** Will sende and bring Nebuchad-nez-  
zar the King of Babel my servant, and  
will set his throne upon these stones that  
I haue hid, and he shall spread his pau-  
lion ouer them.

**11** And when hee shall come, hee shall  
smite the land of Egypt: such as are ap-  
pointed for death, to death, and such as  
are for captiuitie, to captiuitie, and such  
as are for the sword, to the sword.

**12** And I will kindle a fire in the hou-  
ses of the gods of Egypt, and hee shall  
burne them and carie them alway cap-  
tiues, and he shall aray himselfe with the  
land of Egypt, as a shepheard putteth  
on his garment, and shall depart from  
thence in peace.

**13** He shall breake also the images of  
Beth-shemesh, that is in the land of E-  
gypt, and the houses of the gods of the  
Egyptians shall be burne with fire.

CHAP. XLIIII.

De reuerentia the people for their idolatrie. 15 They that set  
light by the chastening of the Lord, are chastened. 26 The de-  
struction of Egypt and of the Jewes therein, is prophesied.

**T**he word that came to Jere-  
miah concerning al the Jewes,  
which dwelt in the lande of  
Egypt, & remained at Hig-  
dol and at Tahpanhes, and  
at Noph, & in the countrey of Pathnos,  
saying,

**2** Thus saith the Lord of hostes the  
God of Israel, We haue seene all the euil  
that I haue brought vpon Ierusalem,  
and vpon all the cities of Iudah: and be-  
hold, this day they are desolate, and no  
man dwelleth therein,

**3** Because of their wickednes which  
they haue committed, to prophoeke me to  
anger in that they wet to burne incense,  
[&] to serue other gods, who they knewe  
not, [neither] they [nor] you nor your fa-  
thers.

**4** Howbeit I sent vnto you al my ser-  
uants the Prophets, rising early, and  
sending them, saying, Oh doe not this  
abominable thing that I hate.

**5** But they would not heare no: in-  
cline their eare to turne from their Wic-  
kednesse, and to burne no more incense  
vnto other gods.

**6** Wherefore my wrath, and mine an-  
ger was polued forth, and was kindled  
in the cities of Iudah, and in the streets  
of Ierusalem, and they are desolate, [&]  
wasted, as I appeareth this day.

**7** Therefore now thus saith the Lord  
of hostes the God of Israel, wherefore  
commit ye this great euill against your

soules, to cut off from you man and wo-  
man, childe and suckling out of Iudah,  
and leaue you none to remaine:

**8** In that ye prouoke me vnto wrath  
with the workes of your handes, burn-  
ing incense vnto other gods in the land  
of Egypt whither ye bee gone to dwell:  
that yee might bring destruction vnto  
your selues, and that ye might be a curse  
and a reproche among all nations of the  
earth.

**9** Haue ye forgott the wickednes of  
your fathers, and the wickednes of the  
Kings of Iudah, & the wickednes of  
their viues, & your owne wickednes &  
wickednes of your viues, which they  
haue committed in the land of Iudah &  
in the streetes of Ierusalem:

**10** They are not humbled vnto this  
day, neither haue they feared nor wak-  
ed in my Law nor in my statutes, that  
I set before you & before your fathers.

**11** Therefore thus saith the Lord of  
hostes the God of Israel, Beholde, I  
will set my face against you to euil and  
to destroy all Iudah,

**12** And I will take the remnant of  
Iudah, that haue set their faces to goe  
into the land of Egypt there to dwell, &  
they shall all be consumed [and] fall in  
the land of Egypt: they shall [euen] be con-  
sumed by the sword, and by the famine:  
they shall die from I least vnto the most,  
by the sword, and by the famine, & they  
shall be a detestation and an astonishme-  
nt, and a curse and a reproche.

**13** For I will visite them that dwell  
in the lande of Egypt, as I haue visited  
Ierusalem, by the sword, by famine, &  
by the pestilence,

**14** So that none of the remnant of  
Iudah, which are gone into the land of  
Egypt to dwell there, shall escape or re-  
maine, that they should returne into the  
lande of Iudah to the which they haue  
a desire to returne to dwell there: for  
none shall returne, but such as shall  
escape.

**15** Then all men which knewe that  
their viues had burnt incense vnto other  
gods, and all the women that stood by,  
a great multitude, euen all people that  
dwelt in the lande of Egypt in Pathnos,  
answered Jeremiah, saying,

**16** The worde that thou hast spoken  
vnto vs in the Name of the Lord, wee  
will not heare it of thee,

**17** But we will do whatsoeuer thing  
goeth out of our owne mouth, [as] to  
burne

d We knoweth  
that we ought  
to keepe in me-  
morie Gods  
plagues from the  
beginning, that  
considering  
them, we might  
live in his feare,  
and knowe, if he  
haue not spore-  
d our fathers  
pen, Kings,  
priests, and rui-  
ers, and also  
whole coun-  
treis, and na-  
tions for their  
sinnes, that we  
vile women  
cannot looke  
to escape pu-  
nishment for  
ours.

12 Or, beaten  
downe.  
Amos, 9. 4.  
e Which haue  
fully see their  
minde, & are  
gone thither on  
purpose.  
Whereby he  
excepted the  
innocents as  
Jeremiah and  
Baruch that  
were forced:  
therefore the  
Lord knoweth,  
that he will see  
his face against  
them that is,  
purposely to  
destroy them.

f Read Chap.  
26. 6. & 42. 18.  
Heb. hit vp  
their foules,  
g Praying, but  
a fewe.  
h This decla-  
reth howe dan-  
gerous a thing  
it is to decline  
once fro God,  
and to follow  
our own fantas-  
ies: for Satan  
euer laboureth  
such an doct-  
rine to leane them  
off he haue  
brought them  
to extreme im-  
penitencie and  
madnes, euen  
to iustifie their  
wickednes a-  
gainst God, &  
his Prophets.

k Read Chap.  
25. 9.

l Every one  
shall be slaine by  
that means  
that God hath  
appointed,  
chap. 15. 2.

m Speaking,  
most easily,  
and sweetly  
shall he carie  
the Egyptians  
away.  
10 Or the house  
of the sunne.

a These were  
all famous and  
strong cities in  
Egypt, where  
the Jewes that  
were fled,  
dwelt for their  
safety: but the  
Prophet decla-  
reth that there  
is no holde so  
strong, that can  
pierce them  
from Gods  
vengeance.

b Read Chap.  
7. 25. & 25. 3.  
and 26. 5. & 29.  
29. 2. & 33.  
c He knoweth  
howe their eyes  
Gods iudge-  
ments against  
Iudah and Je-  
rusalem for  
their idolatrie,  
that they might  
be ware by  
their example,  
and not with  
the like wic-  
kednes prou-  
oke the Lord:  
for then they  
should be dou-  
ble punished.



3 Read Chap.

7.18. It seemeth that the papists gathered in this place their Salve Regina, or Regina coeli, &amp;c. calling the virgin Marie queene of heauen, and so of the blessed virgin, and mothers of our Saviour.

Ephraim made an idol: for here the prophet condemne their idolatrie.

7 Elze. we were faciat with bread.

k. This is still the argument of idolaters, which esteeme religion by the bellie, and in steade of acknowledging

Some sayes, bute sancte both plenty and dearth, health &amp; sickness, they attribute it to their doles, and so dishonour God.

Or, sawe.

Or, want.

Or, to appeare her.

1. This tracteth of home great danger it is for the husbands to permit their women any thing.

whereof they he not ascerby Gods word: for they take an occasion to insulte their doings, &amp; their husbands shall give an accorde thereof before God, read Eph. 3.25.

7 Elze. is it not come vp into his heart?

m. You haue commences double enill in makinge wicked vowes, and in performinge the same.

burne incense vnto the Queene of heauen, & to polvze out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, & in the streets of Ierusalem: for [then] had we plenty of viandtes and yerebale and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to polvze out drinke offerings vnto her, we haue had scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense to the Queene of heauen & powred out drinke offerings vnto her, did wee make her cakes to make her glad, and polvze out drinke offerings vnto her without our husbands:

20 Then said Jeremiah vnto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streets of Ierusalem, both you, & your fathers, your kings, and your princes, and the people of the land, and hath he not considered it:

22 So that the Lord could no longer forbear, because of the wickednesse of your inventions, & because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse [and] without inhabitant, as appeareth [this] day.

23 Because ye haue burnt incense and because ye haue burned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth [this] day.

24 Moreover Jeremiah said vnto all the people and to all the women, heare the worde of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, We and your viues haue both spoken with your mouthes, and fulfilled with your hand, saying, wee will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to polvze out drinke offerings to her: ye will performe your vowes and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt.

Beholde, I haue sworn by my great Name, saith the Lord, that my Name shall no more bee called vpon by the mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God lieth.

27 Beholde, I will watche over the for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by famine, untill they be utterly destroyed.

28 Yet a final number that escape the sword, shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whole wordes shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lord, when I visite you in this place, that ye may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Beholde, I will give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hande of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemy, who also sought his life.

Jerusalem, Nebuchad-nezzar the yonger, hauing overcome the Spoiles and the Ammonites, went against Egypt, and slew the King, & he brought these Jewes, and other into Babylon.

## CHAP. XLV.

Jeremiah comforteth Baruch, assuring him that he should not perishe in the destruction of Ierusalem.

**T**he worde that Jeremiah the Prophet spake vnto Baruch the sonne of Neriah, when he had written these wordes in a booke at the mouth of Jeremiah, in the fourth yere of Iehoiakim the sonne of Josiah King of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, wo is me now: for the Lord hath layed sorrow vnto my soul: I fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I destroy, & that which I haue planted, will I plucke vp, euen this whole lande.

5 And seekest thou great things for thy selfe: seeke them not: for beholde, I will bring a plague vpon all flesh, saith the Lord: but thy life will I give thee for a pray in all places, whither thou goest, to haue honour and credit: wherein he sheweth his infirmities.

n This declarerth an horrible plague toward idolaters, seeing God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see there, howe that God hath a perpetuall care ouer his worshipers: they are feared, saye they, they be but two of thee, yet he will deliuer the when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie.

q They perishe for Solymus in the end, cap. 1.1. which sheweth that hee perishe after the taking of Ierusalem.

r Which was Jeremiahs disciple, and wrote his prophesies vnder him.

s Whereof read Chap. 36. 10.

t Baruch was used with an inconsiderate zeale of Jeremiahs impietie, but chiefly for the destruction of the people and the Temple.

u Jeremiahs lamentation, as Ihal. 6.6.

v Speaking, that God might destroy this people because hee had planted them.

w Thinkest thou to haue

h Chap. 21.9.



## CHAP. XLVI.

1 He propheseth the destruction of Egypt, 27 Deliverance is promised to Israel.



**E** He words of  $\bar{y}$  Lorde, which came to Jeremiah the prophet against the Gentiles, 2 [As] against Egypt, against the armie of  $\bar{y}$  Pharaoh Necho king of Egypt, which was by  $\bar{y}$  river Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yere of Jehoiakim  $\bar{y}$  sonne of Josiah king of Iudah.

a That is, nine nations, which are round about the land of Egypt.  
b Read, 2. Kin. 23. 29. & 24. 7. and 2. Chro. 35. 50.

c He warneth the Egyptians to prepare the felles to war,

d The prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.  
e The Babylonians shall not come thither at  $\bar{y}$  river Euphrates.  
f He derideth the hostings of the Egyptians, who thought by their riches, & power, to have overcome all the world, allying to  $\bar{y}$  river Nilus, which at certayne times overfloweth the countrey of Egypt.

g For these nations took part with the Egyptians.  
h He collecteth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him. Isa. 2. 20.

i That is, at Carchemish.  
k For at Gilead he did growe most flowre, because Gilead was called because Egypt had not yett overcome by the enemy.

m He beweecheth that no salve or medicine can prevaile where as Gods strength overcome the wound,

3 Make readie buckler and shield, and go forth to battell.

4 Make readie the horses, and let the horsemen get by, & stand by with your fallets, furbish the speares, & put on the brigandines.

5 Wherefore have I seene them afeade, [and] drine backe: for their mightie men are smitten, and are fled away, and looke not backe: [for] feare [was] round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall towarde the North by the river Perath.

7 Who is this, that cometh by, as a flood, whose waters are moued like the rivers:

8 Egypt riseth by like the flood, and [his] waters are moued like the rivers, and he saith, I will go by, [and] will conquer the earth: I will destroy  $\bar{y}$  citie with them that dwell therein.

9 Come by, ye horses, & rage yee chariots, and let the valiant men come forth, & the blacke Hozes, & the Lybians that beare the shield, and the Lydians that handle [and] bend the bow.

10 For this is  $\bar{y}$  day of the Lord God of hostes, [and] a day of vengeance, that he may avenge him of his enemies: for the sword shall deuour, & it shall be faciat, and made drinke with their blood: for the Lord God of hostes hath a sacrifice in  $\bar{y}$  North country by  $\bar{y}$  river Perath.

11 Go by unto Gilead, & take balme, O virginie, the daughter of Egypt: in bayne shalt thou vse many medicines: [for] thou shalt have no health.

12 The nations have heard of thy shame, & thy cry hath filled the land: for the strong hath stubled against  $\bar{y}$  strong [and] they are fallen both together.

13 The word that the Lorde spake to Jeremiah the prophet, howe Nebuchad-nezzar king of Babel should come

and smite the lande of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaim in Noph, and in Tahpanhes, [and] say, Stande still, and prepare thee: for the sword shall deuoure rounde about thee.

15 Why are thy valiant men put backe: they coulde not stande, because the Lorde did drine them.

16 Hee made many to fall, and one fell vpon another: and they said, Arise, let vs goe againe to our owne people, and to the land of our natiuitie from the sword of the violent.

17 They did crye there, Pharaoh King of Egypt, [and] of a great multitude hath passed the time appointed.

18 As I sune, sayth the King, whose name is the Lorde of hostes, surely as Labor [is] in the mountains, and as Carmel [is] in the sea: [so] shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

20 Egypt [is] like a faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men [are] in the middes of her like fatte calves: they are also turned backe and fled away together: they coulde not stande, because the day of their destruction was come vpon them, [and] the time of their visitation.

22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as heluers of wood.

23 They shall cut downe her forest, saith the Lord: for they can not be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, beholde, I will be like the common people of No, & Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him,

26 And I will deliuer them into the handes of those, that seeke their liues, I into the hande of Nebuchad-nezzar King of Babel, and into the handes of his seruants, and afterwarde she shall dwell as in the old time, saith the Lord.

27 But feare not thou, O my seruant Jaakob, and be not thou afeare.

D q q. iii. D Israel:

n As they that should repent that they belied the Egyptians.

o He derideth them which shall impure their ouerthrow to lacke of counsel and

politicie, to fortune, and not observing of time: & not considering that it is Gods iudgement.

p To wit, that the Egyptians shall be destroyed.

q They haue abundance of all things, and therefore are disobedient and proud.

r As verse 9, f. They shall be seare able to shake for feare of the Caldeans.

t Spemings.

u That is, they shall slay the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Chubue worde Amon for the Kings name of No, that is, of Alexander.

z Speming, that after the space of fourety yeres Egypt should be restored. Isa. 19. 23.

esch. 29. 13. a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Jeremiah and Baruch which remained among the Egyptians: for the Lorde neuer forsaketh his. Isa. 44. 2. chap. 30. 19.



¶ Israel: for behold, I will deliver thee from a farre country, and thy seede from the land of their captiuitie, & Iacob shall returne and be in rest, and prosperitie, and none shall make him afraid. 28 Feare thou not, O Iacob my seruant, saith the Lorde: for I am with thee, and I will utterly destroye all the nations, whither I haue diuen thee: but I will not utterly destroye thee, but correct<sup>b</sup> thee by iudgement, and not utterly cut thee off.

b Read Chap. 10, 24.

CHAP. XLVII.

The woordes of the Lorde against the Philistims.



he woordes of the Lorde that came to Jeremiah the prophet, against the Philistims, before that pharaohs knote<sup>a</sup> Azzah.

a Which was also called Gaza a cite of the Philistims, b he meaneth the arme of the Caldeans, Isa. 8, 7, 8.

c The great feare shall take away their natural affection.

d Their heart shall be as stone.

e For yf Captiuities, which are also called Capadocians, had destroyed in old time the Philistims and dwelt in their land, euen to Gaza, Deut. 2, 23.

f They hime puffed off their haire for sorrow and heauines.

g As the heauen vber in their mourning, wh. ch. the Lorde forsaue his people to doe, Deut. 14, 1.

h Speaking, that it is not possible that the wicked should by any means escape.

i Or say yf Lorde, when he will take vengeance.

2 Thus saith the Lorde, Behold, waters rise vp out of the North, and shall be as a swelling flood, & shall ouerflowe the lande, and all that is therein, and the cities with them that dwell therein: the men shall cry, and all the inhabitants of the land shall howle.

3 At the noyle [and] stamping of the hooves of his strong [horses], at y<sup>e</sup> noyle of his charrets, and at the rumbling of his wheeles: the fathers shall not looke backe to [their] chidren, for feeblesse of<sup>a</sup> handes.

4 Because of the daye that cometh to destroye all the Philistims, and to destroye Tyrys, & Zidon, [and] all the rest that take their part: for the Lorde will destroye the Philistims, the remnant of the yle of<sup>c</sup> Caphtoz.

5 Waldnesse is come vpon Azzah: Ashkelon is cut vp with [the] rest of their valleys. Holde long wilt<sup>e</sup> thou cut thy selfe.

6 O thou sword of the Lorde, howe long wilt it be: O thou reale<sup>f</sup> turne againe into thy sheath, rest and be still.

7 Holde can it<sup>h</sup> reale, seeing the Lorde hath giue it a charge against Ashkelon, and against the sea banke: euen there hath he appointed it.

CHAP. XLVIII.

The woordes of the Lorde against the Moabites, 26 Because of their pride and crueltie.



Concerning Moab, thus saith the Lorde of hostes, the God of Israel, Woe vnto<sup>a</sup> Moab: for it is wasted: Kiriatim is confounded [and] taken: Nisgab is confounded and afraide.

2 Moab shall boast no more of Beth-bon: [for] they haue deuised euil against

a These were cities of y<sup>e</sup> Moabites, wh. ch. the Lorde forsaue his people to doe, Deut. 14, 1.

it. Come, and let vs destroye it, that it be no more a nation: also thou shalt be destroyed, O Badmen, [and] the sword shall pursue thee.

3 A boye of crying [shall be] from Horonaim [with] desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their crye to be heard.

5 For at the going vp of<sup>d</sup> Luhish, the mourner shall goe by with weeping: for in the going doolne of Horonaim, the enemies haue heard a crye of destruction.

6 Flee, and saue your liues, and be like vnto the<sup>e</sup> heath in the wilderness.

7 For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his priestes and his princes together.

8 And the destroyer shall come vpon all cities, and no cite shall escape: the valley also shall perishe, & the plaine shall be destroyed as the Lorde hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed [be he] that doeth the worke of the Lorde negligently, and cursed [be he] that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and he hath settled on his lees, and hath not bene<sup>f</sup> powdered from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him and his ferit is not changed.

12 Therefore beholde, the dayes come, saith the Lorde, that I will sende vnto him such as shall carry him away, and shall emptye his vessels, and breake their bottels.

13 And Moab shall be ashamed of Chemosh as the house of Israel was ashamed of<sup>g</sup> Beth-el their confidence.

14 Holde thinke you [thus], we are nightie and strong men of warre:

15 Moab is destroyed, and his cities<sup>h</sup> burnt vp, and his cholen yong men are gone doolne to slaughter, sayeth the King, whose name [is] The Lorde of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, Holde is the strong staffe broken,

Howe are they destroyed that put their trust in their strength

b Thus shall the Moabians encourage one another.

c Read Isa. 25, 10.

d Horonaim a which were two places wherby y<sup>e</sup> Moabites shoulde flee, Isa. 15, 5.

e Like y<sup>e</sup> places in barren places, where the enemye wil not pursue after you, Chap. 17, 6.

f That is, the doles which are the workes of thine handes, some reade in the possitons, for in the woode may fige mille as a.

g Sam. 25, 24.

h Beth-el great dole and his mainte ners shall be as away captiues, for y<sup>e</sup> shall then know y<sup>e</sup> it is in vaine to looke for helpe at doles, Isa. 15, 2.

i He sheweth that God would punish the Caldeans, if they did not destroye the Egyptians, and that with a courage and callety this exccuting of his vengeance against his enemies, his workes, though the Caldeans sought not, after ende.

j Or, deceitfully.

k Hath not bene remoued as the Tewes house, but hath liued at ease and as a wine that feedeth itselfe on his lees.

l As the calfe of Beth-el was not able to deliuer the Israelites: no more had Chemosh deliuer y<sup>e</sup> Moabites, y<sup>e</sup> Heb. gone vp, or destroyed.

[and]







47 Yet will I bring againe the captiuitie of Boab in the latter dayes, sayeth the Lorde. Thus saith the iudgement of Boab.

## CHAP. XLIX.

1 The words of the Lorde against the Ammonites, 7 Douma, 23 Damascus, 28 Rebar, 34 and Elam.

a They were separated from the spoaibites by the river Arnon, and after that the ten tribes were carped away into captiuitie, they inuaded the countrey of Gad.

b To wit, of the Ammonites.

c Spawning, of the Ammonites.

d Which was one of the chief cities of the Ammonites,

as were Heshbon and Ai:

e there was also a citie called Heshbon among the spoaibites.

f In the plentiful countrey.

g Signifying, that power and riches can not preuaile

when as God will recreate his images.

h That is, without looking backe

as euery one can finde away to escape.

i In the time of Christ when the Gentiles shalbe called.

j Which was a citie of Edom called by the name of Teman

Elphay some into came of Elau.

k The enemies that shall differ as though they flee away, shall turne backe,

and inuade your land, and possesse it.

l Appearing, that God would bitterly destroy them, and not spare one though the grape gatherers leane some grapes,

and theues steale but till they haue enough, *Chap. i. 5.*

**V**nto the children of Ammon thus sayeth the Lorde, hath Israel no sonnes: or hath he none heire: why then hath their king possessed Gad: and his people dwelt in his cities:

2 Therefore behold, the dayes come, sayeth the Lorde, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shal be burnt to fire: then shall Israel possesse those that possessed him, saith the Lorde.

3 Howle, O Heshbon, for Ais wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their King shall go into captiuitie, and his priests, and his princes likewise.

4 Wherefore gloryest thou in the balleyes: thy balley sloweth away, O rebellious daughter: the trusted in her treasures, saying, who shall come vnto me:

5 Beholde, I will bring a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shall be scattered euery man s right foot, and none shall gather him that fleeth.

6 And afterwarde I will bring againe the captiuitie of the children of Ammon.

7 To Edom thus saith the Lorde of hostes, Is wisdom no more in Teman: is counsell perished from [their] children: is their wisdom vanished:

8 Flee ye inhabitants of Dedan, they are turned backe, and haue consulted to dwell: for I haue brought the destruction of Elau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, wouldst thou not leane [some] grapes: if theues come by night, they will destroy til they haue enough.

10 For I haue discovered Elau: I haue vncouered his secrets, and he shall not be able to hyde him selfe: his seede is wasted, and his brethren and his neighbours, and there shalbe none [to say,]

11 Leaueth thy fatherlesse children, and I will preferre them alme, and let thy widowes trust in me.

12 For thus saith the Lorde, Behold, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shalt escape free: thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sware by my selfe, saith the Lorde, that Bosrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumoz from the Lorde, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but smal among the heathen, and despised among men.

16 Thy leaue, and the pride of thine heart hath deceived thee, thou that dwellest in the cleftes of the rocke, and keepst the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lorde.

17 Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, and shal hisse at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorrah, and the places thereof neere about, saith the Lorde: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Beholde, he shall come by like a lyon from the swelling of Jordan vnto the strong dwelling place: for I will make Israel to rest, eue I will make him to haste away from her, and who is a chosen man that I may appoint against her: for who is like me: and who will appoint me the time: and who is the shepherd that will stand before me:

20 Therefore heare the counsell of the Lorde that he hath deuised against Edom, and his purpose that he hath conceyued against the inhabitants of Teman: surely the least of the flocke shall drave them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the crye of their voyce is heard in the redde Sea.

22 Beholde, he shall come by, as flye as the eagle: and spread his wings ouer Bosrah, and at that day shall the heart of the

m The destruction shall be so great, that there shall be none left to take care ouer the widowes, and fatherles, n I haue not spared mine owne people, and holoe should I pittie thee: o Which was a chief citie of Edom.

p That is, Bosrah.

q Or, idole.

q To wit, Reuchad-nezar after he hath overcome Zabad, which is ment by the swelling of Jordan, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kepe as prisoners,

to passe away from thence.

s The captaine and gouernour of the armie, meaning, Reuchad-nezar.

t They shall not be able to resist his great captaines.

u To wit, the enemye.

x As Chap. 48. 40. was saide of Boab.

the



of the strong men of Edom be as the heart of a woman in trauaile.

**23** ¶ Unto <sup>7</sup> Damascus [he sayeth.] Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted [as one] on the fearful sea that can not rest.

**24** Damascus is discouraged, [and] turneth her selfe to flight, <sup>2</sup> & feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

**25** Howbe is the glorious <sup>3</sup> cite not reuered, the cite of my ioy:

**26** Therefore her yong men shall fall in her streetes, and all her men of warre shall be cut off in that day, sayeth the Lord of hostes.

**27** And I will kindle a fire in <sup>4</sup> wall of Damascus, which shall consume the palaces of Ben-hadad.

**28** ¶ Unto Kedar, and to the kingdomes of hazor, which Nebuchadnezzar, king of Babel shall smite, thus saith the Lord, Arise, [and] goe by vnto Kedar, and destroy the men of the East.

**29** Their tents and their flocks shall they take away: yea, they shall take to them selues their <sup>5</sup> curtaines, & all their bestels, and their camels, and they shall erie vnto them, Feare is on euery side.

**30** Flee, get you farre off: <sup>6</sup> they haue consulted to dwell. O ye inhabitants of hazor, sayeth the Lord: for Nebuchadnezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

**31** Arise, [and] get you by vnto the welch nation that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

**32** And their camels shall be a bootie, and the multitude of their cattel a spoile, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

**33** And hazor shall be a dwelling for dragons, [and] desolation for ever: there shall no man dwell therein, nor the sonnes of men remaine in it.

**34** ¶ The wordes of the Lord that came to Jeremiah the prophet, concerning <sup>7</sup> Elam, in the beginning of <sup>8</sup> reigne of Zedekiah king of Iudah, saying,

**35** Thus saith <sup>9</sup> the Lord of hostes, Behold, I will breake the <sup>10</sup> bow of Elam, [even] the chief of their strength.

**36** And vpon Elam I will bring the four windes from the four quarters

of heauen, and will scatter them to wardes all these windes, and there shall be no nation, whither the fugitives of Elam shall not come.

**37** For I will cause Elam to be a frayde before their enemies, and before them that seeke their liues, and will bring vpon them a plague, [even] the indignation of my wrath, saith the Lord, and I will sende the diuorde after them till I haue consumed them.

**38** And I will set my throne in Elā, & I will destroy [both] the king and the princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

and spees after the Caldeans, as vnto the time of Christ, as Chap. 48. 47.

#### CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

**1** The worde that the Lord spake, concerning Babel, [a] concerning the lande of the Caldeans by the <sup>1</sup> ministerie

of Jeremiah the prophet. **2** Declare among the nations, and publish it, & set by a standart, proclaime it, and <sup>2</sup> conceale it not: say, <sup>3</sup> Babel is taken, Babel is confounded, <sup>4</sup> Merodach is broken down: her idoles are confounded, [and] their images are burst in pieces.

**3** For out of the North there <sup>5</sup> cometh by a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee, [and] depart, both man and beast.

**4** In those dayes, and at that time, sayeth the Lord, the children of Israel shall <sup>6</sup> come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.

**5** They shall aske the way to Zion, to their faces thitherward, [saying], Come & let vs cleaue to the Lord in a perpetuall covenant that shall not be forgotten.

**6** ¶ By people haue bene [as] lost sheepe: their <sup>7</sup> shepheards haue caused them to goe astray, and haue turned the away to the mountaines: they haue gone from <sup>8</sup> mountaine to hill, [and] forgotten their resting place.

**7** All that founde them, haue deuoured them, and their enemies laide, we offend not, because they haue sinned against <sup>9</sup> the Lord, <sup>10</sup> the habitation of iustice, even the Lord the hope of their fathers.

**8** Flee from the mids of Babel, and depart out of the lād of the Caldeans, & be ye as <sup>11</sup> hee goates <sup>12</sup> before the flocke.

9 For

I will place  
Nebuchad-  
nezzar there,  
And in these  
prophecies  
Jeremiah  
speakech of  
those coun-  
tries, which  
should be sub-  
dued vnder  
the first of  
those foure  
monarchies,  
whereof Dani-  
el maketh  
mention.  
This may  
be referred to  
the empire of  
the Persians,  
as Chap. 48. 47.

Ebr. hande.

a After that  
God had bo-  
rde the Baby-  
lonians ser-  
uice to punish  
other nations,  
he sheweth  
that their turne  
shall come to  
be punished.  
b These were  
two of their  
chief idoles.  
c To wit, the  
spies and the  
Persians.  
d When Cy-  
rus shall take  
Babel.  
e Read Chap.  
31. 9.

f Their gouer-  
nours and mi-  
nistres by  
their examples  
haue pson-  
ner them to  
idolatry.

g They haue  
committed  
idolatry in e-  
uer place.  
h For the  
Lord dwelleth a-  
mong them in  
his Temple,  
& would haue  
maintained  
them by his  
iustice against  
their enemies.  
i When God  
shall deliuer  
you by Cyrus.  
k That is,  
will forwarde  
and without  
fear.

<sup>7</sup> Which was  
the chief cite  
of Syria,  
wherby he  
meant the  
whole coun-  
terp.

<sup>2</sup> When the  
heard the in-  
den coming  
of the enemy,  
a he speaketh  
this in the  
person of the  
king and of  
them of the  
country, who  
should wonder  
to see Dam-  
cus the chief  
cite destroyed.

b Who was  
king of Syria,  
1. King. 20. 26,  
and had built  
their palaces,  
which were  
still called the  
palaces of  
Ben-hadad.

c Speaking  
the Arabians,  
and their bo-  
derers.

d Because  
they were to  
dwell in tents,  
he nameth the  
things that  
pertaine there-  
unto.

e The enemies  
will dwell in  
poure places.

f He sheweth  
how they of  
Syria will flee  
to the Arabi-  
ans for suc-  
cour, but that  
shall not auail  
them.

g That is,  
Persia, so cal-  
led of Elam  
the sonne of  
Schem.

h Because the  
Persians were  
good archers,  
he sheweth  
that the thing  
wherby they  
put their trust,  
should not  
profice them.



9 For loe, I will raise, and cause to come by against Babel a multitude of mightie nations from the North countrey, and they shall let them selues in aray against her, whereby she shall be taken: their arrowes [shall be] as of a strong man, which is expert, [for] none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her, shall be satisfied, sayeth the Lorde.

11 Because ye were glad and reioyced in destroying mine heritage, [for] because ye are growen fatte, as the calves in the graske, and neyed like strong [horses,]

12 Therefore your mother shall be sore confounded, and she that bare you, shall be ashamed: behold, the bittermost of the nations [shall be] a desert, a drye lande, and a wilderness.

13 Because of the wrath of the Lorde it shall not be inhabited, but shalbe wholly desolate: every one that goeth by Babel, shall be astonished, and hiss at all her plagues.

14 Put your selues in aray against Babel round about: all ye that bend the bow, shoot at her, spare no arrowes: for she hath sinned against the Lord.

15 Cry against her round about: she hath given her hand: her foundations are fallen, [and] her walles are destroyed: for it is the vengeance of the Lorde: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy her sower from Babel, and him that handleth the sickle in the time of harvest: because of the sword of the oppressour they shall turne every one to his people, and they shall flee every one to his owne land.

17 Israel [is like] scattered sheepe: the Lyons haue dispersed them: first the King of Asshur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil visite the King of Babel, & his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, & his soule shall be satisfied vpon the mount Ephraim and Silead.

20 In those dayes, and at that time, saith the Lorde, the iniquitie of Israel shall be sought for, and there shall be none: and the finnes of Iudah, and they shall not be founde: for I will be merciful

full vnto them, whome I reserve.

21 So by against the land of rebels, [even] against it, & against inhabitants of [Dehob]: destroy & lay it waste after them, saith the Lorde, and do according to all that I haue commaunded thee.

22 A cry of battell [is] in the land, and of great destruction.

23 Now is the hammer of the whole world destroyed, & broken: hold is Babel become desolate among the nations!

24 I haue snared thee, and thou art take, O Babel, & thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lorde.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the lande of the Caldeans.

26 Come against her from the utmost border: open her sowe houses, tread on her as on sheaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter, wooe vnto them, for their day is come, [and] the time of their visitation.

28 The boye of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, [for] the vengeance of his Temple.

29 Call by the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: recompence her according to her worke, [and] according to all that she hath done, doe vnto her: for she hath bene proude against the Lorde, [even] against the holy one of Israel.

30 Therefore shall her young men fall in the streetes, and all her men of warre shall be destroyed in that day, saith the Lorde.

31 Beholde, I [come] vnto thee, O proude man, sayeth the Lorde God of hostes: for thy day is come, [even] the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lorde of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, [and] would not let them goe.

34 But their strong redeemer, whose Name [is] the Lorde of hostes, he shall mainteine

That is, Babylon: thus the Lord rapeth by Cyrus. Ezek. 23. 23. Of them that should be visited.

Rebucad-nezzar, who had smitten downe all the princes, and people of the temple.

Ebr. from the end.

Her princes and mightie men.

Of the letters which should be destroyed by Cyrus.

Reuel. 8. 6.

I shall be made rich thereby.

For joy of the victorie, that ye had against my people.

In signe of conceit, and disuaine.

He speaketh to the enemies the Medes and Persians.

Though the Lord call the Babylonians his seruants, and their worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profit themselves, it is here called sinne.

Or, yeelded peace.

Destroy her so that none be left to labour the ground.

Or, yeelded peace.

Or, yeelded peace.

Or, yeelded peace.

Or, yeelded peace.

Or, yeelded peace.

Or, yeelded peace.

Or, yeelded peace.

Or, yeelded peace.



z He bewitch  
eth wife God  
erecteth his  
turbances  
against his  
enemies, that  
his Church  
shall then haue  
rest.

3 Ebr. iijars.

a For Cyrus  
did cut the ri-  
uers Euphrates  
and deuie-  
ded the course  
thereof into ma-  
ny streames, so  
that it might  
be passed ouer  
there had bene  
no water:  
which thing  
he did by the  
counsell of two  
of Belshazzars  
captaines, who  
conspired a-  
gainst their  
King, because  
he had geloued  
the one of them  
in despite, and  
flaine þ some  
of the other.

b Reade Isa.

13. 21.  
Ebr. tonnes of  
the offriches,  
or yong.  
Gene. 19. 24.  
isa. 13. 19.

c Speaking  
that the Pers-  
ians should ga-  
ther their ar-  
mie of many  
nations.

d Which is  
ment of Bel-  
shazzar, Dan.  
5. 6.

Chap. 49. 19.

e Reade Chap.  
49. 19.

mainteine their cause, that he may giue  
rest to the land, and disquiet the inhabi-  
tants of Babel.

35 A sword [is] vpon the Caldeans,  
saith the Lord, & vpon the inhabitants  
of Babel, and vpon her princes, and vpon  
her wise men.

36 A sword [is] vpon the soothsay-  
ers, and they shall dote: a sword [is]  
vpon her strong men, and they shall be  
afraid.

37 A sword [is] vpon their horses  
and vpon their chariots, and vpon all the  
multitude that are in the middes of her,  
and they shall be like women: a sword  
[is] vpon her treasures, and they shall  
be spoiled.

38 A drought [is] vpon her waters,  
and they shall be dyed by: for it is the  
land of grauen images, and they dote  
vpon their idoles.

39 Therefore the Zimms with the  
Zims shall dwell there, and the offi-  
ces shall dwell therein: for it shall be  
no more inhabited, neither shall it be  
inhabited from generation vnto gene-  
ration.

40 As God destroyed Sodom and  
Gomozah with the places thereof neere  
about, saith the Lord: so shall no man  
dwell there, neither shall the some of  
man remaine therein.

41 Beholde, a people shall come  
from the North, and a great nation, and  
many kings shall be raised by from the  
coastes of the earth.

42 They shall holde the bowe & the  
buckler: they are cruell and vnnierisfull:  
their boie shall roare like the sea, and  
they shall ride vpon horses, and be put  
in aray like men to the battell against  
her, daughter of Babel.

43 The King of Babel hath heard  
the report of them, and his hands are wax-  
ed feeble: forsoe came vpon him, [euen]  
forsoe as of a woman in trauaile.

44 Beholde, he shall come by like a  
lyon from the swelling of Jordan vnto  
the strong habitation: for I will make  
Israel to rest, and I will make them  
to haste away from her: and who is a  
chosen man that I may appoint against  
her: for who is like me, and who will  
appoint me the time: and who is the  
hepheard that will stand before me:

45 Therefore heare the counsell of  
the Lord, that he hath deuised against  
Babel, and his purpose that hee hath  
conceiued against the land of the Calde-

ans: surely the least of the stocke shall  
drawe them out: surely hee shall make  
their habitation desolate with them.

46 At the noyse of the winning of  
Babel the earth is moued, and the cry  
is heard among the nations.

CHAP. LI.

6 Which Babilon is destroyed. 41 The vaine confidence of  
the Babilonians, 43 The vanitie of idolaters, 59 Here-  
maie giuerly his booke to Scheratah,

Thus saith the Lord, Beholde,  
I will raise by against Ba-  
bel, and against the inhabi-  
tants [that lift by] their heart  
against me, a destroying winde.

2 And will send vnto Babel fanners  
that shall fame her, and that empte her  
land: for in the day of trouble they shall  
be against her on every side.

3 Also to the bender that bendeth his  
bowe, and to him that lifteth himselfe  
by in his bigandine, will I say, Spare  
not her yong men, but destroy all her  
hoste.

4 Thus the flaine shall fall in the  
land of the Caldeans, and they that are  
thrust thorough in her streetes.

5 For Israel hath bene no widow,  
nor Judah from his God, from the  
Lord of hostes, though their land was  
filled with sinne against the holy one of  
Israel.

6 Flee out of the mids of Babel,  
and deliuer every man his soule: be not  
destroyed in her iniquitie: for this is the  
time of the Lordes vengeance: he will  
render vnto her a recompence.

7 Babel hath bene as a golden cup  
in the Lords hand, that made all the  
earth drunken: the nations haue drunken  
of her wine, therefore doe the nati-  
ons rage.

8 Babel is suddenly fallen, and de-  
stroyed: bowbe for her, bring balme for  
her sore, if she may be healed.

9 We would haue cured Babel, but  
she could not be healed: forsake her, and  
let vs go euery one into his owne coun-  
trei: for her iudgement is come by vnto  
heauen, and is lifted by to the cloudes.

10 The Lord hath brought forth our  
righteousnes: come and let vs declare  
in Zion the worke of the Lord our  
God.

11 Make bright the arrowes: gather  
the shields: the Lord hath raised by the  
spirit of the King of the Medes: for his  
purpose is against Babel to destroy it,  
because it is the vengeance of the Lord.

R r r i.

[and

|| Or, of the li-  
tation which vp-  
a The Spoies  
and Berlians,  
that shall de-  
stroy them as  
the wind doeth  
the chaffe.

b Though they  
were forgotten  
for a time, yet  
they were not  
utterly cast off  
as though their  
iniquitie were  
dead.

c De sheweth  
that there re-  
maineth no-  
thing for them  
that abide in  
Babilon, but  
destruction.  
Chap. 17. 6,  
and 48. 6.  
d By whome  
the Loyde pun-  
ished our synne  
of his ven-  
geance, to  
whom it plea-  
set him.

e For þ great  
afflictions that  
they haue felt:  
by the Babilo-  
nians.  
isa. 21. 9. reuel.  
14. 8.

f Thus þ peo-  
ple of God re-  
joyce on an-  
other to go to  
Zion & praise  
God.

g In appo-  
sing our cause  
and punishing  
our enemies.  
|| Or, fil or mul-  
tiplic.

h For þ wrong  
done to his peo-  
ple, and to his  
temple. Chap.  
50. 28.



[and] the vengeance of his Temple.

12 Set vp the standart vpon <sup>p</sup> walles of Babel, make the watch strong: let vp the watchmen: prepare the skouts: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, [euen] the end of thy conuoulesse.

14 The Lord of hostes hath sworne by <sup>p</sup> him selfe, [saying,] Surely I will fill thee with men, as with caterpillers, and they shall crye and shoute against thee.

15 Hee hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascende from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Every man is a beast by [his own] knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood & there is no breath therein.

18 They are vanitie, [and] the worke of errors: in the time of their visitation they shall perith.

19 The portion of Iacob [is] not like them: for he is <sup>p</sup> maker of all things, and [Israel is] the rodde of his inheritance: the Lord of hostes [is] his Name.

20 Thou art mine hammer, [and] weapons of warre: for with thee wil I breake the nations, and with thee wil I destroy kingdomes,

21 And by thee wil I breake horse and horseman, and by thee wil I breake the charret and him that rideth therein.

22 By thee also wil I breake man and woman, and by thee wil I breake olde and yong, and by thee wil I breake the yong man and the mayde.

23 I wil also breake by thee the shepheard and his flocke, and by thee wil I breake the husbandman and his yoke of ore, and by thee wil I breake the dukes and princes.

24 And I wil render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, [euen] in your sight, saith <sup>p</sup> Lord.

25 Beholde, I [come] vnto thee, O

destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set by a standart in the land: blow the trumpets among the nations: prepare the nations against her: call by the kingdomes of Ararat, Minni, and Ashchenaz against her: appoint <sup>p</sup> prince against her: cause hozes to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land that tremble & sorrow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath fayled, [and] they were like women: they haue burnt her dwelling places, [and] her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shew the King of Babel, that his citie is taken on a <sup>p</sup> side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith <sup>p</sup> Lord of hostes the God of Israel, The daughter of Babel [is] like a threshing floore: the time of her threshing [is] come: yet a little while, and the time of her haruest shall come.

34 Nebuchad-nezzar the king of Babel hath: deuoured me, and destroyed me: he hath made me an emptie vessel: he hath bowed me vp like a dragon, and filled his belly with my delicates, [and] hath cast me out.

35 The people of me, and that which was left of me, [is] brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I will mainteine thy cause, and take vengeance for thee, and I will drye by the sea, and drye by her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, ment,

o Not <sup>p</sup> Babylon stood on a mountaine, but because it was strong and seemed invincible. p From thy strong holdes & fortresses.

q By these three nations he meaneth Armenia the hyer, and Armenia the lower, and Sycheria: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river, one side was made open, and the reedes that did growe in the water, were destroyed, which Cyrus did by the counsel of Gehyia & Shabatha Belshazzars captains.

s Euen these shall cut vp and threshed. t This is spoken in the person of <sup>p</sup> Ierusalem, bewailing that she & the crueltie of the Babylonians.

u Thus the Lord threateth the iniurie done to his Church as done to him selfe, because their cause is ment, his.

i For the land of Caldea was full of rivers which ran into Euphrates, Or measure. Eder, his foule. Amos. 6.8.

Chap. 10, 12.

k Read Chap. k 10. 14.

l When God that createth the vengeance. m That is the true God of Israel is not like to these: dolest for he can helpe when all things are desperate. n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.



ment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the Lyons whelpes.

39 In their heate I wil make them feastes, and I wil make them drunken, that they may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I Will bring them downe like lambes to the slaughter, [and] like rams and goates.

41 Iholbe is: Sheshach taken! and holbe is the glorie of the whole earth taken! Iholbe is Babel become an astonishment among the nations!

42 The sea is come by vpon Babel: she is covered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I wil also visit Bel in Babel, and I wil bring out of his mouth, that which he hath swallowed by, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 O people, go out of the mids of her, and deliuer ye every man his soule from the fierce wrath of the Lord,

46 Left your heart euen faint, and ye feare the rumour, that shall be heard in the land: the rumour shall come [this] yeere, and after that in the [other] yeere [shall come] a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her staine shall fall in the middes of her.

48 Then the heaven and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the <sup>d</sup>slaine of Israel to fall, so by Babel the staine of all the earth did fall.

50 Be that haue escaped the sword, go away, stand not still: remember the Lord afarre off, & let Ierusalem come into your minde.

51 We are <sup>e</sup> confounded because we haue heard reproch: shame hath covered our faces, for strangers are come into the sanctuaries of the Lords house.

x When they are inflamed with fasting and dying, I will feast vpon them, alluding to Belshazzars banquet, Dan. 5. 2.

y Spanning, Babel, as Chap. 25. 26.

z The great arme of the Heues and Persians.

a That is his gifts and presents which he had received as part of the spoile of other nations, and which the idolaters brought vnto him from all countreys.

b Spanning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first peece came the spings, the next peece the siege, and in the thirde peece it was taken: yet this is not that horrible destruction which the propheies threatened in many places: for that was after this when they rebelled and Darius ouercame them by the policie of Zopyrus and hanged there thousand gentile besides the common people.

c All creatures in heauen and earth shall reioyce & praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not easily destroy Ierusalem, but many other nations.

e That are now captiues in Babylon.

f See therein how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walls were two hundred foute fte.

h I will so strongly them by afflictions that they shall not knowe which way to turne them.

i The thicknes of the wall was fiftie foute thicke.

k This was not in the time of his captiuitie, but euen euen before, when he went thither to graduallate Nabuchadnezzars to interce of some matters.

l So, John in his reuelation althowgh to this place, when he saith that the Angel took a mille stone and cast it into the sea: signifying thereby the destruction of Babylon, Reuel. 18. 2.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though she should defende her strength on hie, [yet] from me shall her destroyers come, saith the Lord.

54 A sound of a crie [cometh] from Babel, and great destruction from the land of the Caldeans,

55 Because the Lord hath layd Babel waste and destroyed from her the great boyre, and her waues shall roare like great waters, [and] a sound was made by their noyle:

56 Because the destroyer is come vpon her, [euen] vpon Babel, & her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompence.

57 And I wil <sup>h</sup>make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetual sleepe, and not wake, saith the King, whose Name [is] the Lord of hostes.

58 Thus saith the Lord of hostes, The thick wall of Babel shall be broken, and her hie gates shall be burnt with fire, and the people shall labor in vaine, and the folke in the fire, for they shall be wearie.

59 The worde which Ieremiah the Prophet commaunded Sheratah the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudah into Babel, in <sup>k</sup> the fourth yeere of his reigne: and thus Sheratah was a peacable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things, that are written against Babel.

61 And Ieremiah said to Sheratah, when thou comest vnto Babel, and shalt see, & shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for ever.

63 And when thou hast made an end of readding this booke, thou shalt binde a stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drownded, and shall not rise from the  
R r r. ii. euill,



m They shall  
not be able to  
resist, but shall  
labour in  
vaine.

euill, that I will bring vpon her : and  
they shall be wearie. Thus saire [are]  
the wordes of Ieremiah.

## CHAP. LI.

4 Jerusalem is taken, 10 Zedekiahs sonnes are killed before  
his face, and his eyes put out, 13 The cite is burned, 31 Je-  
hoiakim is brought forth of prison, and fed like a King.

2. King. 24. 18.  
2. chro. 36. 11.

**Z**edekiah was one & twen-  
tie yeere olde when he began  
to reigne, & he reigned eleuen  
yeeres in Ierusalem, and his  
mothers name was Hamutal, the  
daughter of Ieremiah of Libnah.

2 And hee did euill in the eyes of the  
Lord, according to all that Jehoiakim  
had done.

a So the Lord  
punished sinne  
by sinne, and  
gaue him vp  
to his rebelli-  
ous heart, till  
he had brought  
the enemy  
vpon him to  
leade him a-  
way and his  
people.  
2. King. 24. 1.  
and chap. 39. 1.

3 Doubtles because the wrath of the  
Lord was against Ierusalem and Ju-  
dah, till he had cast them out from his  
presence, therefore Zedekiah rebelled a-  
gainst the King of Babel.

4 But in the ninth yeere of his  
reigne, in the tenth moneth the tenth  
[day] of the moneth came Nebuchad-  
nessar King of Babel, he and all his  
hoste against Ierusalem, and pitched a-  
gainst it, and built fortres against it round  
about.

5 So the cite was besieged vnto the  
eleuenth yeere of the King Zedekiah.

6 Nowe in the fourth moneth, the  
ninth [day] of the moneth, the famine  
was sore in the cite, so that there was  
no more bread for the people of the land.

b Read Chap.  
39. 4.

7 Then the cite was broken vp and  
all the men of warre fled, and went out  
of the cite by night, by the way of the  
gate betwene the two walles, which  
was by the Kings garden: (nowe the  
Caldeans were by the cite round a-  
bout) and they went by the way of the  
wildernes.

8 But the armie of the Caldeans pur-  
sued after the King, and tooke Zede-  
kiah in the desert of Jericho, and all his  
hoste was scattered from him.

c Read 2. King.  
25. 6. & Chap.  
39. 5.

9 Then they tooke the King and car-  
ried him vp vnto the King of Babel to  
Ribiah in the land of Hamath, where  
he gaue iudgement vpon him.

10 And the King of Babel slewe the  
sonnes of Zedekiah, before his eyes:  
he slewe also all the princes of Judah in  
Ribiah.

11 Then he put out the eyes of Zede-  
kiah, and the King of Babel bound him  
in chaines, and carried him to Babel, and  
put him in prison till the day of his  
death.

12 Now in the fift moneth in the tenth  
[day] of the moneth (which was the  
nineth yeere of the King Nebuchad-  
nessar King of Babel) came Nebuzar-  
adan chiefe steward (which) stood be-  
fore the King of Babel in Ierusalem.

13 And burnt the house of the Lord,  
and the Kings house, and all the houses  
of Ierusalem, and all the great houses  
burnt he with fire.

14 And all the armie of the Caldeans  
that were with the chiefe steward, brake  
downe all the walles of Ierusalem  
round about.

15 Then Nebuzar-adan the chiefe ste-  
ward caried away captiue [certeine] of  
the poore of the people, and the residue  
of the people that remained in the cite,  
and those that were fled, and fallen to  
the King of Babel, with the rest of the  
multitude.

16 But Nebuzar-adan the chiefe ste-  
ward left [certeine] of the poore of the  
land, to dreffe the vines, & to till the land.

17 Also the pillars of brasie that  
were in the house of the Lord, and the  
bales, and the brasen Sea, that was in  
the house of the Lord, the Caldeans  
brake, and caried all the brasie of them  
to Babel.

d In the  
2. King. 25. 8, it  
is called the fift  
month day be-  
cause the fire  
began then,  
and so continu-  
ed to the tenth.  
e That is,  
because he was  
his seruant, as  
2. King. 25. 8.

18 The pots also and the besomes,  
and the instruments of musike, and the  
basins, and the incense dishes, and all the  
vessels of brasie wherewith they minis-  
tered, tooke they away.

19 And the bowles, and the ashyans,  
and the basins, and the pottes, and the  
candlesticks, and the incense dishes, and  
the cups, [and all] that was of golde,  
and that was of siluer, tooke the chiefe ste-  
ward away.

20 With the two pillars, one Sea,  
and twelue brasen bulles, that were vnder  
the bales, which King Salomon  
had made in the house of the Lord: the  
brasie of all these vessels was without  
weight.

f Of these pil-  
lars, reade  
1. King. 7. 15.

g Which were  
also made of  
brasie, as  
1. King. 7. 45.

h It was so  
much in quanty  
that,

21 And concerning the pillars, the  
height of one pillar was eightene cu-  
bites, and a threed of twelue cubites did  
comasse it, and the thickness thereof  
was foure fingers: it was holowe.

22 And a chapter of brasie [was] vpon  
it, and the height of one chapter was  
fine cubites with netwoke, and pome-  
granates vpon the chapters round a-  
bout, all of brasie: the second pillar also,  
and the pomegranates were like vnto  
these.



23 And there were ninetie and fixe pomegranates on a side: [and] all the pomegranates vpon y<sup>e</sup> net worke were an hundredth round about.

24 And y<sup>e</sup> chiefe steward tooke She-raiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 He tooke also out of the cite an Eunucho, which had the ouersight of the men of warre, and seven men that were in the kings presence, which were found in the cite, and Sopher captaine of the hoste who mustred the people of y<sup>e</sup> land, and threescore men of the people of the lande, that were found in the muddes of the cite.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And y<sup>e</sup> king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 This is the people, whom Nebuchad-nezzar caried away captiue, in the seventh yere, [euē] three thousand Ielues, and three and twentie.

29 In the eighteenth yere of Nebuchad-nezzar hee caried away captiue from Ierusalem eight hundredeth thirtie and two persons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Ielues seven hundredeth fourtie and fixe persons: all the persons were foure thousand and fixe hundredeth.

31 And in the seven and thirtieth yere of the captiuitie of Ichoiachin king of Iudah, in the twelfth moneth, in the five and twentieth [day] of the moneth, Evil-merodach king of Babel, in the first yere of his reigne, lifted vp the head of Ichoiachin king of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the kings, that were with him in Babel.

33 And changed his prison garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the king of Babel, every day a certaine, all the dayes of his life vntill he dyed.

i But because of the countenances no more could be seene but ninetie and fixe.  
k Which seruiced in the hee Priestes stead, if he had any necessitie impediement.  
l In the 2. King. 25. 19, is read but of such those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yere of his reigne and the beginning of the eight.

n In the latter end also of that yere, and the beginning of the ninetenth.  
+ Ebr. foules.

o That is, re-  
stoyed him to  
libertie and  
honour.  
p And gaue  
him princely  
apparel.  
q That is, he  
had allowance  
in the court,  
and thus at  
length he had  
rest and quiet-  
nesse because  
he obeyed Ie-  
remiah y<sup>e</sup> Pro-  
phet, whereas  
the other were  
cruelly y<sup>e</sup> dyed,  
that would  
not obey him.

## Lamentations.

### CHAP. I.

1 The Prophet bewepeth the miserable estate of Ierusalem, and beweeth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet. The thirde hath three verses for euery letter, and the fourth is as the first.

**I** We doeth a the cite remayne solitarie that was full of people: she is as a widow: she that was great among the nations, [and] b princesse among the pouncees, is made tributarie.

2 She weepeth continually in the night, and her teares runne downe by her cheekes: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, [and] are her enemies.

3 Iudah is caried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, [and] findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because no man cometh: to the soleinne

feastes: all her gates are desolate: her streets sigh: her virgines are discomfited, and she is in heauines.

5 Her aduersaries s are the chiefe, [and] her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, [and] her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become like hartes that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, [and] all her pleasant things, that she had in times past. When her people fell into the hande of the enemy, and none did helpe her: the aduersaries saide her, [and] did mocke at her s Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that haue honoured her, despise her, because they haue seene her filthines: yea, she slightly and turneth backward.

9 Her filthines is in her skirts: she remembered not her last ende, therefore

+ Ebr. bitter-  
nes.

g That is,  
haue rule ouer  
her. Deut. 28.  
44

h As men pi-  
ned away with  
sorrow and that  
haue no cou-  
rage.

i In her mis-  
erie she confide-  
red the great  
benefites and  
commodities  
that she had  
lost.

k As her reli-  
gion and ser-  
uing of God,  
which was the  
greatest griefe  
to the goodly  
Or, diuine  
away.

l She is not  
ashamed of her  
sinne, although  
it be manifest.

a The Pro-  
phet wende-  
reth at the  
great iudge-  
ment of God,  
seeing Ierusa-  
lem, which was  
so strong, and  
so full of peo-  
ple, to be now  
deserted and  
desolate.  
b Which had  
chiefe rule  
ouer many  
prouinces and  
countreies.  
c So that she  
takeh no rest.  
d Naming  
the Egyptians  
and Assyrians  
which princi-  
sed helpe.  
e For her  
crueltie to-  
ward the poore  
and oppres-  
sion of seruants.  
Jeremiah 34. 11.

f As they did to come up, with mirth and ioy. Psal. 42. 4.

Bar. iii.



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m Which was the latter end of the seventh yere of his reigne and the beginning of the eight.

n In the latter end also of that yere, and the beginning of the ninetenth. + Ebr. foules.

o That is, re-royed him to libertie and honour. p And gaue him princely apparel. q That is, he had allowance in the court, and thus at length he had rest and quietnesse because he obeyed Ieremias. r Ieremias. s Ieremias, whereas the other were cruelly abused, that would not obey him.

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4 The wayes of Zion lament, because no man cometh: to the solemne

feastes: all her gates are desolate: her streets sigh: her virgines are discomfited, and she is in heauines.

5 Her aduersaries s are the chiefe, [and] her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, [and] her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become like hartes that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion [and] all her pleasant things, that she had in times past. When her people fell into the hande of the enemy, and none did helpe her: the aduersaries saide her, [and] did mocke at her s Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that haue honoured her, despise her, because they haue seene her filthines: yea, she slightly and turneth backward.

9 Her filthines is in her skirts: she remembered not her last ende, therefore

+ Ebr. bitternes.

g That is, haue rule ouer her. Deut. 28.

44

h As men pinched amay with sorrow and that haue no courage.

i In her miserie she considered the great benefits and commodities that she had lost.

k As her religion and seruice of God, which was the greatest griefe to the goodly.

l Or, diuine away. m She is not ashamed of her sinne, although she is manifest.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to be now desolate. b Which had chiefe rule ouer many pouncees and countries. c So that she taketh no rest. d Naming, the Egyptians and Assyrians, which promised helpe. e For her cruelty toward the poore and oppression of seruants. Ieremias 34. 11. f As they did to come up, with mirth and ioy. Psal. 42. 4.



† Ehr. hath magnified himselfe.

m God sheweth that the Ammonites and Spozites should enter in to the congregation of the Lord, and thus hee them hee commeth all enemies, Dent. 23.3.

n This Jerusalem lamented, mouing others to pittie her and to learne by her example.

o This declarer that we shoulde acknowledge God to be the author of all our afflictions, so the intent that we might learne vnto him for remedie.

p Spine heauie finnes are continually before his eyes as he that seeth a thing to his hand for a remembrance.

q Debaty troden them vnder foote as they that tread grapes in the winepresse, Ier. 14.17. chap. 2.18.

r Which because of her pollution was separate from her husband, Eccl. 1.5.19. and was abhorred for the time.

† Ehr. mouth.

s That is, they were for hunger.

she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy<sup>s</sup> is proude.

10 The enemy hath stretched out his hande vpon all her pleasant things: for he hath seene the heathen enter into her Sanctuarie, whome<sup>m</sup> thou didst commaunde, that they should not enter into thy Church.

11 All her people sigh and seeke [their] bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by [this] way: beholde, and see, if there be any<sup>n</sup> to solue like vnto my sorowe, which is done vnto me. Where with the Lord hath afflicted [me] in the day of his fierce wrath.

13 From aboute hath<sup>o</sup> he sent fire into my bones, which preuaile against them: he hath spred a net for my feete, [and] turned me backe: he hath made me desolate, [and] dayly in heauines.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fail: the Lord hath deliuered me into [their] handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the muddes of me: he hath called an assemblie against me to destroy my yong men: the Lord hath troden the wine presse vpon the virgine the daughter of Iudah.

16 For these things I weepe: mine eye, [eu]n mine eye casteth out water, because the comforter that shoulde refresh my soule, is farre from mee: my children are desolate, because the enemy preuaile.

17 Zion stretcheth out her handes, and there [is] none to comfort her: the Lord hath appointed the enemies of Iacob rounde about him: Jerusalem is as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his<sup>r</sup> commaundement: heare, I pray you, all people, and behold my sorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, [but] they deceived me: my priestes & mine Elders perished in the cite while they sought their meate to refresh their soules.

20 Beholde, O Lord, how I am

troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoyleth abroad, as death [doeth] at home.

21 They haue heard that I mourne, [but] there [is] none to comfort me: all mine enemies haue heard of my trouble, [and] are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 Let all their wickednes come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

## CHAP. II.

**H**ow hath the Lord darke- ned the daughter of Zion in his wrath! [and] hath cast downe from<sup>b</sup> heauen vnto the earth the beautie of Israel, and remembered not his<sup>a</sup> footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iacob, and not spared: he hath throlne downe in his wrath the strong holdes of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the<sup>c</sup> horne of Israel: he hath drayn backe his<sup>d</sup> right hande from before the enemy, and there was kindled in Iacob like a flame of fire, which deuoured round about.

4 He<sup>e</sup> hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and hee deale all that was pleasant to the eye in the tabernacle of the daughter of Zion: he polvzed out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel, [and] consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the imbrigation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemy the

t Desiring vengeance against the enemy, read Ier. 11.20. and 18.21.  
b Or, gather them like grapes.

a That is, hee thought her from perspective to aduersitie.  
b Hath giuen her a most foote fall.

c Alluding to the Temple of the Ark of the covenant, which was called the footstool of the Lord, because they should not set their minds so low, but lift by their hearts toward the heauen.

d Speaking, the gloie and strength, as 1. Sam. 2.1.  
e That is, his furrow which he was wont to sende by, when our enemies oppressed vs.

f Shewing, that there is no remedie but destruction, where God is the enemy.



g As the people were accustomed to praise God in the solemn feastes, with a loud voice, so now the enemies blaspheme him with shouting and crying. h This is a figurative speech, as that was, when he saw the waves rise and fall, as if they were lamenting. i Chap. 7. 4. meaning, that this sorrow was so great that the miserable things had their part thereof. j Or, faint.

the walls of her palaces: they have made a noyle in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withheld his hand from destroying: therefore hee made the rampart<sup>b</sup> and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed & broken her barres: her king and her princes [are] among the Gentiles: the Lawe [is] no more, neither can her Prophets receive [any] vision from the Lord.

10 The Elders of the daughter of Zion sit upon the ground, and keepe silence: they have cast up dust upon their heades: they have girded themselves with sackcloth: the virgins of Jerusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is poyred upon the earth, for the destruction of the daughter of my people, because the children & sucklings [swoone] in the streetes of the cite.

12 They have saide to their mothers, where is bread and drinke: when they swooned as the wounded in the streetes of the cite, [and] when they gaue up the ghost in their mothers bosome.

13 What thing shall I take to witness for thee: what thing shall I compare to thee, O daughter Jerusalem: what shall I liken to thee, that I may comfort thee, O virgine daughter Zion: for thy breach [is] great like the sea: who can heale thee?

14 Thy Prophets have looked out vaine, and foolish things for thee, and they have not discovered thine iniquitie, to turne away thy captiuitie, but have looked out for thee faile [prophecies, and] causes of banishment.

15 All that passe by the way, clap their handes at thee: they hiss and wagge their head upon the daughter Jerusalem, [saying,] Is this the cite that men call, The perfection of beautie, [and] the top of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found [and] scene it.

17 The Lord hath done that which

he had purposed: he hath fulfilled his worde that he had determined of olde time: he hath thowen downe, and not spared: he hath caused thine enemy to reioyce ouer thee, and set vp the horn of thine aduersaries.

18 Their heart<sup>c</sup> cryed vnto the Lord, O wall of the daughter Zion, let teares run downe like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crye in the night: in the beginning of the watches poure out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of thy yong children, that faim for hunger in the corners of all streetes.

20 Beholde, O Lord, and consider to whom thou hast done thus: shall the women eate their fruite, [and] children of a spanne long: shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the olde lie on the ground in the streetes: my virgins and my yong men are fallen by the sword: thou hast slaine [them] in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemn day my [terrors] round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

## CHAP. III.

**A**n the man, that hath scene affliction in the rod of his indignation.

2 He hath ledde me, and brought mee into darkenes, but not to light.

3 Surely he is turned against me: he turneth his hand [against me] all day.

4 By flesh and my kinne hath he caused to ware olde, [and] he hath broken my bones.

5 He hath builded against me, and compassed [me] with gall and labour.

6 He hath set me in darke places, as they that be dead for ever.

7 He hath hedged against me, that I cannot get out: he hath made my thames heaue.

8 Also when I crye and shoute, hee shutteth out my prayer.

9 Hee hath stopped by my wayes

Jer. 14. 17. chap. 1. 16.

Or, brought vp in their owne handes,

Or, enemies, whom I feared.

a The prophet complained of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Jerusalem, as Jer. 20. 2. b He speaketh this as one that felt Gods heauie indignements, which he greatly feared, and therefore sheweth forth our wretchedness in this diuinitie of words, c This is a great temptation to the godly, when they see not the fruit of their prayers, and catch them to thinke that they are not heard, which thing God best to doe, that they might pray more earnestly and the oftener. d And keepeth me in holde, as a prisoner.

Arre. iiii. With

k Because the false prophets called themselves false seers, as the other were call. b, they saye he sheweth that they sawe it, because they did not reprove the peoples faultes, but flattered them in their finnes, which was the cause of their destruction. j Or, burdens.

Leuit. 16. 15, 25. deu. 15. 8, 25.



With helven stone, [and] turned alway  
my pathes.

10 He was vnto me [as] a beare lying  
in wait, [and as] a lyon in secret places.

11 Hee hath stopped my wayes, and  
pulled me in pieces : he hath made me  
desolate.

12 He hath bent his bowe and made  
me a marke for the arrowe.

13 He caused <sup>the</sup> the arrowes of his quier  
to enter into my reines.

14 I was a derision to all my people,  
[and] their song all the day.

15 Hee hath filled me with bitterness,  
[and] made me drunken With <sup>the</sup> Wozne-  
wood.

16 He hath also broken my teeth with  
stones, [and] hath covered me with ashes.

17 Thus my soule was farre off from  
peace : I forgate prosperitie,

18 And I laid My strength and mine  
hope <sup>s</sup> is perished from the Lord,

19 Remembryng mine affliction, and  
my mourning, the Wozne-wood and  
the gall.

20 My soule hath them in remem-  
brance, and is humbled <sup>in</sup> me.

21 I consider this in mine heart: there-  
fore haue I hope.

22 It is the Lords <sup>mercies</sup> that we  
are not consumed, because his compassi-  
ons faile not.

23 [They are] renewed <sup>euery</sup> mo-  
ning: great is thy faithfulness.

24 The Lord [is] my <sup>portion</sup>, sayth  
my soule: therefore will I hope in him.

25 The Lord is good vnto them, that  
trust in him, [and] to the soule that see-  
keth him.

26 It is good both to trust, and to  
waite for the saluation of the Lord.

27 It is good for a man that he beare  
the yoke in his <sup>youth</sup>.

28 He sitteth alone, <sup>and</sup> keepeth si-  
lence, because he hath borne it vpon him.

29 He putteth his <sup>mouth</sup> in the dust,  
if there may be hope.

30 He giueth his cheekes to him that  
smuteth him: hee is filled full with re-  
proches.

31 For the Lord will not forsake for  
euer.

32 But though he send affliction, yet  
will he haue compassion according to the  
multitude of his mercies.

33 For he doth not <sup>punish</sup> willingly,

nor afflict the children of men,  
34 In stamping vnder his feete all  
the prisoners of the earth,

35 In ouerthrowing the right of a  
man before the face of the most high,

36 In subuerting a man in his cause:  
the Lord <sup>seeth</sup> it not.

37 Who is he then that sayth, and it  
cometh to passe, [and] the Lord <sup>com-  
maundeth</sup> it not?

38 Out of the mouth of the most high  
proceedeth not <sup>euil</sup> and good:

39 Wherefore then is the liuing man  
foriwbfull: man <sup>suffreth</sup> for his sinne.

40 Let vs search and trie our wayes,  
and turne againe to the Lord.

41 Let vs lift vp <sup>our</sup> heartes with  
our handes vnto God in the heauens.

42 We haue sinned, and haue rebel-  
led, [therefore] thou hast not spared.

43 Thou hast covered [vs] with  
wrath, and persecuted vs: thou hast  
flame [and] not spared.

44 Thou hast covered thy selfe with  
a cloude, that [our] prayer should not  
passe through.

45 Thou hast made vs [as] the <sup>\* of</sup>  
scouring and refuse in the middes of the  
people.

46 All our enemies haue opened their  
mouth against vs.

47 Feare, and a snare is come vpon  
vs [with] delolation and destruction.

48 Mine eye casteth out riuers of wa-  
ter, for the destruction of the daughter of  
my people.

49 Mine eye droppeth without stay  
and ceaseeth not,

50 Till the Lord looke downe, and  
beholde from heauen.

51 Mine eye <sup>breaketh</sup> mine heart be-  
cause of all the daughters of my citie.

52 Mine enemies chased me soze like  
a birde, without cause.

53 They haue shut vp my life <sup>in</sup> the  
dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head,  
[then] thought I, I am destroyed.

55 I called vpon thy Name, O Lord,  
out of the lowe dungeon.

56 Thou hast heard my voyce: stoppe  
not thine eare from my sigh [and] from  
my crye.

57 Thou dweldest neere in the day  
that I called vpon thee: thou saidest,  
Feare not.

58 O Lord, thou hast maintained the  
cause of my <sup>soule</sup>, [and] hast redeemed  
my life.

e He hath no  
pitye on me,

† Ebr. fomes.  
f Celiy great  
angrily and  
folely he hath  
made me to  
lose my sense.  
g Thus with  
paine he was  
obliuion to and  
fro betwene  
hope and des-  
paire, as the  
godly oft times  
are, yet in the  
ende the Spi-  
rit getteth the  
victorye.  
h He sheweth  
what God thus  
wreth to exor-  
cise his, to the  
intent that  
hereby they  
may knowe  
themselues and  
feele his mer-  
cies.

i Considering  
the wickednes  
of man, it is  
maruile that  
any remaneth  
aloue: but an-  
swey that God for  
his owne mer-  
cies sake and  
for his promys  
will euer haue  
his Church  
to remaine  
though they be  
neuer so fewe  
in number,  
Ista. i. 9.

k Celi feele  
thy beneficence  
daily.

l The godly  
put their whole  
confidence in  
God, and there-  
fore looke for  
none other in-  
teruance, as  
Psal. i. 6, 5.

m He sheweth  
that we can ne-  
uer begin to  
tyme to be ex-  
ercised vnder  
the crosse, that  
when the af-  
flictions grow  
greater, our pa-  
tience also by  
experience may  
be stronger.

n He remembreth  
not against God, but is patient.

o He humbleth himselfe as  
they that fall downe with their face to the ground, & so with patience waite for  
succour.

p He taketh no pleasure in it, but doeth it of necessity for our amend-  
ment, when he suffereth the wicked to oppresse the poore, † Ebr. with his heart.

q He doth not  
beliue therein.

r He sheweth  
that nothing  
is done with-  
out Gods pro-  
uidence.

s That is, ad-  
uersitie and  
prosperitie.  
Amos. 3. 6.  
t Celi God  
afflicteth him,  
u That is,  
both heartes  
and handes: for  
ele to lift vp  
the handes, is  
but hypocritie.

1. Cor. 4. 13.

x I am ouer-  
come with soze  
weeping for  
all my people,

y Reade here.  
z 7. 16. howe he  
was in the mpa-  
rie dungeon.

z Opening,  
the cause  
wherefore his  
life was in  
danger,



59 O Lord, thou hast seene my wroꝝ, iudge thou my cause.

60 Thou hast seene all their vengeance, [and] all their deuises against me.

61 Thou hast heard their reproche, O Lorde, [and] all their imaginations against me:

62 The tippes [also] of those that rose against me, & their whispering against me continually.

63 Beholde, their sitting downe and their rising vp, [how] I am their song.

64 Give them a recompence, O Lorde, according to the worke of their hands.

65 Give them [so] of heart, [even] thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

## CHAP. IIII.

**HE**W is the golde become to dinne: the most fine golde is changed, [and] the stones of the Sanctuarie are scattered in the corner of euery streete.

2 The noble [men] of Zion comparable to fine gold, howe are they esteemed as earthen<sup>a</sup> pitchers, [even] the worke of the hands of the potter!

3 Euen the dragons<sup>b</sup> drawe out the beastes, and giue sucke to their yong, [but] the daughter of my people [is become] cruell like the<sup>c</sup> ostriches in the wilderness.

4 The tongue of the sucking childe cleaueth to the rooſe of his mouth for thirst: the yong children aske bread, [but] no man breaketh it vnto them.

5 They that did feede delicately, perishe in the streetes: they<sup>d</sup> were brought vp in scarlet, embrace the dounge.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was<sup>e</sup> destroyed as in a moment, & [none] pitched camps against her.

7 Her<sup>f</sup> Nazarites were purer then the snow, [and] whiter then the milke: they were more ruddie in body, then the red precious stones: they were like polished sapphir.

8 Now their<sup>g</sup> vilage is blacker then a cole: they can not knowe them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away [as] they were stricken through for the<sup>h</sup> fruites of

the field.

10 The hands of the pittfull women haue sodden their olivie childe, [which] were their meate in the destruction of the daughter of my people.

11 The Lorde hath accomplished his indignation: hee hath poured out his fierre wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and al the inhabitants of y<sup>i</sup> world would not haue beleued that the aduersarie and the enemye should haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophets, [and] the iniquities of her Priestes, that haue shed the blood of the iust in the middes of her.

14 They haue wandied [as] blinde men<sup>i</sup> in the streetes, and they were polluted with blood, so that<sup>j</sup> they woulde not touche their garments.

15 [But] they cried vnto the, Depart, ye polluted, depart, depart, touche not: therefore they fled away, and wandered: they haue laid among the heathen, They shall no more dwell there.

16 The<sup>k</sup> anger of the Lord hath scattered them, he will no more regard the: they reuered not the face of y<sup>l</sup> Priests, no: had compassion of the Elders.

17 Whiles wee waited for our vaine helpe, our eyes fayled: for in our waiting we looked for<sup>m</sup> a nation that coulde not saue vs.

18 They hunt our steppes that wee cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and layed waite for vs in the wilderness.

20 The<sup>n</sup> breath of our nostrils, the Anointed of y<sup>o</sup> Lorde was taken in their nets, of whom we saide, Under his shadow we shall be preserved aluie among the heathen.

21 Reioyce and be glad, O daughter Edom, that dwellest in the lande of Uz, the cup also shall passe through vnto thee: thou shalt be drunken [and] vomite.

22 Thy punishment is accomplished, O daughter Zion: he<sup>o</sup> will no more carie thee away into captiuitie, [but] hee will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

Psal. 38.4.

[Or, an obdurate heart.

a By the golde the meane the dynaces, as by the stones he vnderstandeth the Priestes, &amp; Or. iiii.

b Which are of finest estimation and haue none blemish.

c Though the dragons be cruell, yet they piue their yong and nourish them, which thing Ierusalem doeth not.

d The women forsake their children, as the ostriche doth her egges, Job 39.17.

Gen. 19.25.

[Or, no stregh was against her.

Nomb. 6.2.

e They that were before most in Gods fauour, are now in greatest abominacion vnto him, f For lacke of food they pine away, and consume,

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the cite was full.

i Speaking of the heathen, which came to destroy them, could not abide them.

j Or, face.

k That is, the enemies.

l The two principal causes of their destruction: their crueltie, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our King Zolai, in whom stood our hope of Gods fauour,

n And on whome depended our state and life, was slaine, whom he catched amaine, because he was a fugitive of Chail.

o This is spoken by their after enemies, whereas their souldiers shall come ane, whereas the wicked should be punished for.



## CHAP. V.

The prayer of Ieremiah.

<sup>a</sup> This prayer  
is as thought,  
was made w<sup>th</sup>  
some of the  
people were  
caried away  
captiue, o-  
thers, as the  
poorest reman-  
ned, and some  
went into E-  
gypt and other  
places for suc-  
cour: altho it  
seemeth that  
the Prophet  
foreseeing  
their miseries  
to come, thus  
prayer.  
<sup>b</sup> Meaning,  
their extreme  
seruitude and  
bondage.  
<sup>c</sup> We are ioy-  
ned in league  
and amitie  
w<sup>th</sup> them, as  
haue submit-  
ted our selues  
vnto them.  
<sup>d</sup> As our fa-  
thers haue bin  
punished for  
their sinnes, so  
wee that are  
culpable of the same sinnes, are punished.

**R**emember, O Lord, what is  
come vpon vs: consider, and  
beholde our reproche.

<sup>2</sup> Our inheritance is tur-  
ned to the strangers, our houses to the  
aliants.

<sup>3</sup> We are fatherlesse, euen without  
father, [and] our mothers are as wi-  
dowes.

<sup>4</sup> We haue drunke our <sup>b</sup> water for  
money, [and] our wood is solde [vnto  
vs].

<sup>5</sup> Our neckes are vnder persecution:  
We are weary, and haue no rest.

<sup>6</sup> We haue giuen our <sup>c</sup> hands to the  
Egyptians, [and] to Assyur, to be lan-  
tified with bread.

<sup>7</sup> Our fathers haue sinned, and are  
not, and we haue borne their iniquities.

<sup>8</sup> Seruants haue ruled ouer vs, none  
would deliuer vs out of their hands.

<sup>9</sup> We gate our bread with the [perill]  
of our liues, because of the sword of the  
wildernes.

<sup>10</sup> Our skin was blacke like as an  
ouen because of the terrible famine.

<sup>e</sup> Because of the enemy that came  
from the wildernes, and would not suffice vs to go, & seeke our necessarie foode,

<sup>11</sup> They defiled the women in Zion,  
[and] the maidens in the cities of Iudah.

<sup>12</sup> The princes are hanged by their  
hand: the faces of the Elders were not  
had in honour.

<sup>13</sup> They tooke <sup>d</sup> yong men to grinde,  
and the children fell vnder <sup>e</sup> the wood.

<sup>14</sup> The Elders haue ceased from the  
gate [and] the yong men from their  
longs.

<sup>15</sup> The ioye of our heart is gone, our  
daunce is turned into mourning.

<sup>16</sup> The crowne of our head is fallen:  
we now vnto vs, that we haue sinned.

<sup>17</sup> Therefore our heart is heauie for  
these things, our eyes are dimme.

<sup>18</sup> Because of the mountaine of Zion  
which is desolate: the foxes runne by  
on it.

<sup>19</sup> [But] thou, O Lord, remainest for-  
euer: thy throne is from generation to  
generation.

<sup>20</sup> Wherefore dost thou forget vs for-  
euer, [and] forsake vs so long time?

<sup>21</sup> Turne thou vs vnto thee, O  
Lord, and we shalbe turned: renew our  
dayes as of olde.

<sup>22</sup> But thou hast bitterly reiected  
vs: thou art exceedingly angrie against  
vs.

<sup>f</sup> That is, by  
the enemies  
hand.

<sup>g</sup> Their shame  
was so  
great, that  
they were not  
able to abide  
it.

<sup>h</sup> There were  
no more lawes  
nor forme of  
common  
wealth.

<sup>i</sup> With weep-  
ing.

<sup>j</sup> And there-  
fore thy coun-  
sell, and mer-  
cies can neuer  
faile.

<sup>k</sup> Whereby is  
declared, that  
it is not in  
mans powere  
to turne to  
God, but is  
onely his  
mercy to con-  
uert vs, and  
thus God wo-  
keth in vs be-  
fore we can  
turne to him,  
Ier. 31. 18.

## Ezekiel.

## THE ARGUMENT.

**A**fter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadne-  
zar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine  
began to repent and murmure that they had obeyed the Prophets counsell, as though the thing  
which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder  
the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and  
revelations shewed vnto him, that the citie should most certainly be destroyed, and the people grievously  
tormented by Gods plagues, inasmuch that they that remained, should be brought into cruell bondage.  
And least the godly shoulde despair in these great troubles, hee assureth them that God will deliuer his  
Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyed in  
their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in  
this booke are many notable promises, and in whom the glorie of the Newe Temple shoulde perfectly be  
restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and  
there began in the fiftieth yere of Iehoiachins captiuitie.

## CHAP. I.

<sup>1</sup> The time wherein Ezekiel prophesied and in what place. <sup>3</sup> His kinred. <sup>5</sup> The vision of the four beastes. <sup>26</sup> The vi-  
sion of the throne.

<sup>a</sup> After that  
the booke of  
the L<sup>a</sup>m was  
found, which  
was the eigh-  
teenth yere of  
the reigne of  
Iosiah, so that  
four and twen-  
ty yeres after this  
booke was founde,  
Ezekiel was led away captiue w<sup>th</sup> E-  
zekiel (and many of the people) who the first yere after sawe these visions.



**I** came to passe in the  
thirtieth yere in the  
fourth [moneth, and] in  
the fift [day] of the mo-  
neth (as I was among  
the captiues by the river

<sup>b</sup> Chebar) that the heauens were ope-  
ned and I sawe visions of God.

<sup>2</sup> In the fift [day] of the moneth  
(which was the fift yere of King Josa-  
chins captiuitie)

<sup>3</sup> The wordes of the Lord came vnto  
Ezekiel the Priest, the sonne of Buzi, in  
the land of the Caldeans, by the river  
Chebar. where the <sup>c</sup> hand of the Lorde  
was vpon him.

<sup>b</sup> Which was  
a part of Euphrates, so  
called.

<sup>c</sup> That is, no-  
table, and ex-  
cellent visions,  
so that might  
be knowne, it  
was no natu-  
rall dreame  
but came of  
God.

<sup>d</sup> That is, the Spirit of prophesie, as Chap. 3. 22. and 37. 1.



## CHAP. V.

The prayer of Jeremiahs.

<sup>a</sup> This prayer is thought, was made while some of the people were carried away captive, others, as the poore remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foretelling their miseries to come, thus prayed.

<sup>b</sup> Meaning, their extreme seruitude and bondage.

<sup>c</sup> We are incorporated in league and amicitie with them, as we have submitted our selues vnto them.

<sup>d</sup> As our fathers haue bin punished for their finnes, so wee that are culpable of the same finnes, are punished.

<sup>e</sup> Because of the enemy that came from the wilderness, and would not suffice by to go, & seeke our necessarie foode,

**R**emember, O Lord, what is come vpon vs: consider, and beholde our reproche.

<sup>2</sup> Our inheritance is turned to the strangers, our houses to the aliens.

<sup>3</sup> We are fatherlesse, euen without father, [and] our mothers are as widowes.

<sup>4</sup> We haue drunke our <sup>b</sup> water for money, [and] our wood is sold vnto vs.

<sup>5</sup> Our neckes are vnder persecution: we are weary, and haue no rest.

<sup>6</sup> We haue giuen our <sup>c</sup> hands to the Egyptians, [and] to Assyur, to be satisfied with bread.

<sup>7</sup> Our fathers haue sinned, and are not, and we haue borne their iniquities.

<sup>8</sup> Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

<sup>9</sup> We gate our bread with the [perill] of our liues, because of the sword of the wilderness.

<sup>10</sup> Our skin was blacke like as an ouen because of the terrible famine.

<sup>11</sup> They defiled the women in Zion, [and] the maidens in the cities of Iudah.

<sup>12</sup> The princes are hanged by their hand: the faces of the Elders were not had in honour.

<sup>13</sup> They tooke <sup>d</sup> yong men to grinde, and the children fell vnder the wood.

<sup>14</sup> The Elders haue ceased from the gate [and] the yong men from their songs.

<sup>15</sup> The ioye of our heart is gone, our daunce is turned into mourning.

<sup>16</sup> The crowne of our head is fallen: wo now vnto vs, that we haue sinned.

<sup>17</sup> Therefore our heart is heauie for these things, our eyes are dimme.

<sup>18</sup> Because of the mountaine of Zion which is desolate: the foxes runne by on it.

<sup>19</sup> [But] thou, O Lord, remainest for euer: thy throne is from generation to generation.

<sup>20</sup> Wherefore dost thou forget vs for euer, [and] forsake vs so long time?

<sup>21</sup> Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of olde.

<sup>22</sup> But thou hast bitterly reiected vs: thou art exceedingly angrie against vs.

<sup>f</sup> That is, by the enemies hand.

<sup>g</sup> Their shame was so great, that they were not able to abide it.

<sup>h</sup> There were no more lawes nor forme of common wealth.

<sup>i</sup> With weeping.

<sup>j</sup> And therefore thy countenance, and mercies can neuer faile.

<sup>k</sup> Whereby is declared, that it is not in mans power to turne to God, but is onely his mercie to conuert vs, and thus God worketh in vs, before we can turne to him, Jer. 31. 18.

## Ezekiel.

## THE ARGUMENT.

**A**fter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainly be destroyed, and the people grievously tormented by Gods plagues, inasmuch that they that remained, should be brought into cruell bondage. And least the godly should depaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyed in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glorie of the Newe Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fiftieth yere of Iehoiachins captiuitie.

## CHAP. I.

<sup>1</sup> The time wherein Ezekiel prophesied and in what place. <sup>3</sup> His kinred. <sup>5</sup> The vision of the four beastes. <sup>26</sup> The vision of the throne.

<sup>b</sup> Chebar) that the heauens were opened and I sawe visions of God.

<sup>2</sup> In the fift [day] of the moneth (which was the fift yere of King Ioiachins captiuitie)

<sup>3</sup> The words of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar. where the <sup>a</sup> hand of the Lord was vpon him.

<sup>b</sup> Which was a part of Euphrates, so called.

<sup>c</sup> That is, notable, and excellent visions, so that might be knowne, it was no naturall dreame but came of God.

<sup>d</sup> That is, the Spirit of prophesie, as Chap. 3. 22. and 37. 1.

4 And

<sup>a</sup> After that the booke of the Lxx was found, which was the eightieth yere of the reigne of Ioiachin, so that fure and threene yeres after this booke was found, Secondall was led away captive with Ezekiel (and many of the people) who the fift yere after sawe these visions.



**I** came to passe in the <sup>1</sup> thirtieth yere in the fourth moneth, and in the fift [day] of the moneth (as I was among the captiues by the river



e By this di-  
uinitie of  
wordes he sig-  
nificth þe fear-  
ful iudgement  
of God, & the  
great afflictions  
that shoulde  
come vpon Je-  
rusalem.  
¶ Or, pale ye-  
lowe.

4 And I looked, and beholde, a  
whirlewinde came out of the North, a  
great cloud and a fire wrapped about it,  
and a brightnes [was] about it, and in  
the mides thereof, to wit, in þe mides  
of the fire [came out] as the likenes of  
amber.

5 Also out of þe mides thereof [came]

## THE VISION OF EZEKIEL.



- A. The whirle winde that came out of the North, or Aquilon.
- B. The great cloud.
- C. The fire wrapped about it.
- D. The brightnes about it.
- E. The likenes of amber, or the pale colour.
- F. The forme of the four bealls,
- G. Their feete like calves feete.
- H. Hands comming out from vnder their wings.
- I K L M. The facion of the four faces of every beall.
- N. Their wings ioyned one to another.
- O. Their two wings, which couered their bodies.
- P. Fire running among the beastes.
- Q. Wheeles hauing euery one foure faces.
- R. The rings of the wheeles which were full of eyes.
- S. The firmament like vnto chrystall.
- T. The throne, which was set vpon the firmament.
- V. Where sae like þe appearance of a mā.
- X. The appearance of amber about, and beneath the man.
- Y. The fire about him.
- Z. The brightnes of fire like the raine-bowe.

Midi, or the South,

like the appearance of bright brasse.

8 And the hands of a man [came out] from vnder their wings in the foure partes of them, and they foure had their faces and their wings.

g The wing of the one touched the wing of the other.

9 They were ioyned by their wings one to another, [and] when they went forth, they returned not, [but] euery one went streight forward.

h Euery Cherubim had foure faces, the face of a man, and of a lion, and of a right side, and the face of a bullocke, and of an eagle on the left side.

10 And the similitude of their faces [was as] the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings [were] spred out about: eþwo [wings] of euery one were ioyned one to another, and eþwo couered their bodies.

i Eþe. Whether their spirit, or will was to go.

12 And euery one went streight forward: they went whether their spirit led them, and they returned not when they went forth.

13 The similitude also of the beastes, [and] their appearance [was] like burning coles of fire, [and] like the appearance of lampes: [for the fire] rained

among the beastes, & the fire gaue a glister, and out of the fire there went lightning.

14 And the beastes ran, and returned like vnto lightning.

15 ¶ Nowe as I behelde the beastes, beholde, a wheele [appeared] vpon the earth by the beastes, hauing foure faces.

16 The facion of the wheeles & their worke [was] like vnto a chrysolite: and they foure had one face, and their facion, & their worke [was] as one wheele in [another] wheele.

17 When they went, they went vpon their foure sides, [and] they returned not when they went.

18 They had also rings, & height, and were [searefull] to behold, & their rings were full of eyes, round about the foure.

19 And when the beastes went, the wheeles went with them: & when the beastes were lift vp from the earth, the wheeles were lift vp.

20 Whether their spirit led them, they went, [and] thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit

f Which were the foure Cherubims that represented the glorie of God, as chap. 3: 12.

i That is, tobe they had created Gods will: for as they returned not, till God had changed the state of things, k The Cherubim were so caringly meaning, that the colour was like the Cilician sea, or a precious stone so called, Or, the trent.



of the beastes [was] in the wheeles.

21 When the beastes went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirite of the beastes [was] in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes [was] wonderfull, like vnto chryssall, spred ouer their heads about.

23 And vnder the firmament [were] their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyle of their wings, like the noyle of great waters, [and] as the voyce of the Almighty, [eu]en the voyce of speache, as the noyle of an hoste: [and] when they stood, they let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, [and] had let downe their wings.

26 And about the firmament that was ouer their heads, [was] the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne [was] by appearance, as the similitude of a man aboute vpon it.

27 And I sawe as the appearance of amber, [and] as the similitude of fire round about within it to looke to, euen from his loynes byward: and to looke to, euen from his loynes downeward, I sawe as a likenes of fire, and brightnes round about it.

28 As the likenes of the bolue, that is in the cloud in the day of raine, so [was] the appearance of light round about.

29 This was the appearance of the similitude of the glory of the Lorde: and when I saw it, I fell vpon my face, and I heard a voyce of one that spake,

#### CHAP. II.

The Prophet is sent to call the people from their error.

1 And he said vnto me, <sup>b</sup> Sonne of man, stand by vpon thy feete, and I will speake vnto thee.

2 And the Spirit entred into me, when he had spoken vnto me, and let me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of mā,

I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: [for] they and their fathers haue rebelled against me, euē vnto this very day.

4 For [they are] <sup>+</sup> impudent children, and stiffe hearted: I do send thee vnto them, & thou shalt say vnto them, Thus sayth the Lord God.

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their wordes, although rebels, and thornes [be] with thee, & thou remainest with scorpions: feare not their wordes, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: [but] surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like [this] rebellious house: open thy mouth, and <sup>+</sup> eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and loe, a roule of a booke [was] therein.

10 And he spread it before me, and it was written within and without, and there was written therein, <sup>+</sup> Lamentations, and mourning, and wo.

#### CHAP. III.

1 The Prophet being fed with the wordes of God and with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie, 17 The office of true ministers.

1 **M**oreouer hee said vnto mee, Sonne of man, eat that thou findest: <sup>+</sup> eate this roule, and go, [and] speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto me, Sonne of mā, cause thy belly to eat, and fill thy bowels with this roule that I giue thee. Then did I eat it, and it was in my mouth as sweete as hony.

4 And hee said vnto me, Sonne of man, go, [and] enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowne <sup>+</sup> tongue, or of an hard language, [but] to the house of Israel,

6 Not to many people of an vnknowe tongue,

<sup>+</sup> Ebr. hard of

face.

<sup>+</sup> & his declara-

tion on the one

part Gods

great affection

toward his

people, that

notwithstand-

ing their re-

billion, yet he

will send his

Prophets a-

mong them,

and admoni-

sheth his mini-

sters on the

other part: that

they cease not

to doe their

duetie, though

the people be

neuer so obsti-

nate: for the

wordes of God

shall be eithe-

re for their salu-

ation, or greater

condemnation.

<sup>+</sup> Beate Iere.

1.17: he shew-

eth that for

none afflicti-

ons they should

cease to doe

their dueties,

<sup>+</sup> He doeth not

only exhort

him to his due-

ty, but also gi-

ueth him the

means where-

with he may

be able to ex-

ecute it.

<sup>+</sup> He sheweth

what were the

contents of

this booke to

him, Gods

judgements

against the

wicked.

<sup>+</sup> Whereby is

meant, that

none is meete

to be Gods

messenger

before he haue

received the

word of God

in his heart,

as Jer. 10, and

hanc a scale

thereinto, and

celite therein,

as Jer. 17, 18,

ruel. 10, 11.

1 Which de-  
clared the  
weaknes and the  
carefulness of  
Gods iudge-  
ments. 10 Which sig-  
nified, that  
they had no  
power of them  
selues but on-  
ly waied to  
execute Gods  
commande-  
ment.

11 Whereby  
was signified  
a terrible iudge-  
ment toward  
the earth.

o Considering  
the maiestie  
of God, and the  
weaknes of  
hish.

a That is, the  
Lorde.

b Speaking  
man, which is  
but earth and  
ashes, which  
was to humble  
him, and cause  
him to consi-  
der his owne  
state and Gods  
grace.

c So that he  
coule not abate

**A**

And he said vnto me, <sup>b</sup> Sonne of man, stand by vpon thy feete, and I will speake vnto thee.

2 And the Spirit entred into me, when he had spoken vnto me, and let me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of mā,

Gods presence till Gods spirit did enter into him.

<sup>+</sup> Ebr. deepe  
lappes.



tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiff hearted.

8 Beholde, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, [and] harder then the flint: feare them not therefore, neither be afeard at their looks: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, <sup>c</sup> rectifie in thine heart all my wordes that I speake vnto thee, and heare [them] with thine eares,

11 And go [and] enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: [but] surely they will not heare, neither will they in deede cease.

12 Then the spirit tooke me vp, and I heard behinde me a noyle of a great rushing, saying, [d] Blessed be [the] glory of the Lord out of his place.

13 I heard also the noyle of 7 wings of the beastes, that touched one another, and the railing of the wheeles that were by them, euen a noyle of a great rushing.

14 So the spirit left me by, & tooke me away and I went in bitterness, [and] indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them 7 seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely dye, & thou giest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and

he turne not from his wickednes, nor from his wicked way, he shall dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling block before him, and he shall die, because thou hast not giuen him warning: he shall dye in his sinne, and his righteous deedes, which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Nevertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he layd vnto me, Arise, [and] go into the [s]ide, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fildes, beholde, the glorie of the Lord stood there, as the glorie which I saw by the river Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which let me vp vpon my feete, & spake vnto me, and sayde to me, Come, [and] shut thy selfe within thine house.

25 But thou, O sonne of man, behold, they shall put bands vpon thee, and shall binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleaue to the roofof thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, he that heareth, let him heare, and he that leaueth off, let him leaue: for they are a rebellious house.

#### CHAP. IIIL

1 The besieging of the cite of Ierusalem is signified, 2 The long continuance of the captiuitie of Israel, 16 An hunger is prophesied to come.

**T**hou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the cite, [euen] Ierusalem.

2 And lay siege against it, and build a forte against it, and cast a mount against it: let the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an vpon pan, and

If he that hath bene instructed in the right waye turne backe, I will giue him vp into a reprobat mine, Rom. 1. 28. which threaten to haue hence done in faith, and were not.

in That is the spirit of prophesie, 1 Cor. valley.

in Speaking, the vision of the Cherubims & the wheeles,

o Read Chap. 2. 2.

p Signifying, that not onely he should not possib, but they should grievously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouths of his ministers, and all such are the roofof his vengeance that doe it. Reuel. 22. 1.

b God promisseth his assistance to his ministers, & that he will giue them boldnes & constancie in their vocation. I. 18. mich. 3. 8. c He sheweth what is meant by the eating of the bookes, which is that the ministers of God may speake nothing as of themselves but that onely which they haue receiued of the Lord. d Whereby he signifieth, that Gods glorie should not be diminished, although he departed out of his Temple: for this declaration, that the cite and temple should be destroyed. e This sheweth that there is euer an infirmity of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth him, and overcometh their rebellious affections. f Which was a place by Euphrates, where 7 Jewes were prisoners. g Declaring hereby, that Gods ministers must with abstinence, and deliberation enter his tribulations. h Of this, read Chap. 33. 2.

a Which signified the stubburnnes and hardness of their heart,



set it for a wall of yron betweene thee and the cite, and direct thy face toward it, and it shalbe besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the<sup>b</sup> house of Israel vpon it: [acording] to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeres of their iniquitie, according to the number of the dayes, [euē] three hundredth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy<sup>c</sup> right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yere, [euē] a day for a yere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, & thine arme [shall be] vnto the siege, and thou shalt prophesie against it.

8 And beholde, I wil lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, & millet, and fitches, and put them in one vessel, and make thee bread thereof: according to the number of the dayes, that thou shalt sleepe vpon thy side: [euē] three hundredth & ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate, [shall be] by weight, [euē] twentie shekels a day: and [from time to time] shalt thou eate thereof.

11 Thou shalt drinke also water by measure, [euē] the first part of an hin: from time to time shalt thou drinke.

12 And thou shalt eate it [as] barley cakes, and thou shalt bake it<sup>k</sup> in the dung that cometh out of man, in thy sight.

13 And the Lord sayde, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, be holde, my soule hath not bene polluted: for from my youth vp, euē vnto this houre, I haue not eaten of a thing dead, or to me in pieces, neither came there any vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue

giuen thee bullocks<sup>m</sup> dongue for mans dongue, & thou shalt prepare thy bread therewith.

16 Forsooner he said vnto me, Some of man, beholde, I wil breake<sup>n</sup> the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonished one with another, and shall consume away for their iniquitie.

# CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

**A**ND thou sonne of man, take thee a sharpe knife, [or] take thee a barboours razor, and cause it<sup>a</sup> to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the [heare].

2 Thou shalt burne with fire the third part in the mids of<sup>b</sup> the cite, when the dayes of the siege are fulfilled, and thou shalt take the [other] third part, and linite about it with a knife, and the [last] third part thou shalt scatter in the winde, and I will drave out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy<sup>c</sup> lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: <sup>d</sup>for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreys, [that] are round about her.

6 And the hath changed my<sup>e</sup> iudgements into wickednes more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements and my statutes, [and] they haue not walked in them.

7 Therefore thus saith the Lord God, Because your<sup>f</sup> multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done accord-

to idolatrie and superstitions, <sup>g</sup> Because your idoles are in greater number, and your superstitions more then among the possessed idolaters, see I 36. 2. 1. 2: he condemne their ingratitude in respect of his benedice,

ding

b Whereby he representeth the idolatrie & sinne of the egiptians (for Sennacherib was on his left hand from Babilon) and how they had remained where in three hundredth and ninetie yeres,

c Which declared Iudah, who had now from the time of Iosiah slept in their finnes fourtie yeres,

d In token of a specific vengeance,

e The people should so strictly be besieged, that they should not be able to turne them,

f Speaking of the famine should be so great, that they should be glad to eat whatsoever they could get,

g Which were fourteen months that the cite was besieged, & this was as many dayes as Israel sinned yeres,

h Which make a pounde,

i Reade Eron, 29. 40.

k Signifying hereby y great scarcitie of fuel, and matter to burne,

l Such little such little corruption,

m To be as fire to bake thy bread with,

n That is, the force & strength wherewith it should nourish, I 36. 3. chap. 5. 17. & 14. 13.

a To shew thine head and thy beard, b To wit, of that cite which he had purtraped vpon the hycke, Chap. 4. 1.

c By the fire and pestilence he meant the famine, where with one part perished, during the siege of Ierusalem, of 70000. By the sword those that were slain when Iosiah fled, and those that were carried away captiue. And by the scattering into the winde those that fled into Egypt and into other parts after the cite was taken.

d Speaking, that a very few should be left, which the Lord would preferre among all these heathens, but not without troubles and trial.

e Out of that fire which thou knowest shall a fire come, which shall signify the destruction of Israel.

f By word and false int



ding to the iudgements of the nations,  
that are round about you,

8 Therefore thus saith **J** Lord God,  
Beholde, I, euen **J** [come against thee,  
and will execute iudgement in the mids  
of thee, euen in the sight of the nations.

9 And I wil doe in thee, that I neuer  
did before, neither will doe any more  
the like, becaule of all thine abominati-  
ons.

10 For in the middes of thee, the fa-  
thers shall eate their sonnes, and the  
sonnes shall eate their fathers, and I  
will execute iudgement in thee, and the  
whole remnant of thee wil I scatter in-  
to all the windes.

11 Wherefore, as I liue, saith the  
Lorde God, Surely becaule thou hast  
defiled my Sanctuarie with all thy fil-  
thines, and with all thine abominati-  
ons, therefore will I also destroy thee,  
neither shall mine eye spare [thee,] nei-  
ther will I haue any pitie.

12 The thirde part of thee shall dye  
with the pestilence, and with famine  
shall they be consumed in the middes of  
thee: and another third part shall fall  
by the sword round about thee: and I  
will scatter the last third part into all  
windes, and I will drawe out a sword  
after them.

13 Thus shall mine anger be accom-  
plished, and I will cause my wrath to  
cease in thee, and I will be comforted:  
and they shall knowe, that I the Lorde  
haue spoken it in my zeale, when I haue  
accomplished my wrath in them.

14 Moreover, I wil make thee waste,  
and abhorred among the nations, that  
are round about thee, [and] in the sight  
of all that passe by.

15 So thou shalt be a reproche and  
shame, a chastisement and an astoni-  
shment vnto the nations, that are round  
about thee, when I shall execute iudge-  
ments in thee, in anger & in wrath, and  
in sharpe rebukes: I the Lorde haue  
spoken it.

16 When I shall send vpon them the  
euill arrowes of famine, which shall be  
for [their] destruction, [and] which I  
will send to destroy you: and I will en-  
crease the famine vpon you, and will  
breake your staffe of bread.

17 So wil I send vpon you famine,  
and euill beasts, & they shall spoyle thee,  
and pestilence & blood shall passe thorow  
thee, and I will bring the sword vpon  
thee: I the Lorde haue spoken it.

## CHAP. VI.

He sheweth that Ierusalem shall be destroyed for their idolatrie,  
8 & he prophesieth the repentance of the remnant of the peo-  
ple, and their deliuerance.

**A** Gaine the worde of the Lorde  
came vnto me, saying,

2 Sonne of man, Set thy  
face towards the **s** mountaines  
of Israel, and prophetic against them,

3 And say, Ye mountaines of Israel,  
heare the worde of the Lorde God: thus  
saith the Lorde God to the **s** mountaines  
and to the hilles, to the riuers and to the  
baileys, Beholde, I, euen I wil bring  
a sword vpon you, and I will destroy  
your hie places:

4 And your altars shall be desolate,  
and your images of the **s** same shall be  
broken: and I wil cast down your staine  
men before your idoles.

5 And I will lay the dead carkeises  
of the children of Israel before their  
idoles, and I will scatter your bones  
round about your altars.

6 In all your dwelling places the ci-  
ties shall be desolate, and the hie places  
shall be layd waste, so that your altars  
shall be made waste and desolate, and  
your idoles shall be broken, and cease,  
and your images of the same shall be  
cut in pieces, and your worshipes shall be  
abolished.

7 And the staine shall fall in the mids  
of you, and ye shall knowe that I am the  
Lorde.

8 Yet wil I leaue a remnant, that  
you may haue [some] that shall escape  
the sword among **s** nations, when you  
shall be scattered through the countreys.

9 And they that escape of you, shall re-  
member me among the nations, where  
they shall be in captiuitie, because I am  
grieved for their whorish hearts, which  
haue departed from me, and for their  
eyes, which haue gone a whoring after  
their idoles, and they shall be displa-  
ced in them selues for the euils, which  
they haue committed in all their abomi-  
nations.

10 And they shall knowe that I am  
the Lorde, [and] that I haue not layd in  
baine, that I would doe this euill vnto  
to them.

11 Thus saith the Lorde God, I smite  
with thine hand, and stretch forth with  
thy foote, and say, Alas, for all the wicked  
abominations of the house of Israel:  
for they shall fall by the sword, by the  
famine, and by the pestilence.

12 He that is farre off, shall die of the  
S. II. pestilence,

Leuit. 26. 29.  
deut. 28. 53.  
2. king. 6. 29.  
lament. 4. 10.  
baruch. 1. 3.

g That is, I  
will not be  
pacified, till I  
be reuenged,  
Ila. 1. 24.

f Or, danger-  
ous,  
h Which were  
the grasshop-  
pers, milles,  
and what so  
euer were oc-  
casions of fa-  
mine,  
Chap. 14. 13.

Chap. 36. 1.

a He speaketh  
to all the pla-  
ces where the  
Israelites ac-  
customed to  
commit their  
idolatries,  
threatning  
them destru-  
tion.

b Read 2. kin.  
23. 12.

c In contempt  
of their power  
of force, which  
shall neither  
be able to de-  
stroy them nor  
themselves,  
2. king. 23. 20.

d He sheweth  
that in all dan-  
gers God will  
preferre a few,  
which shall be  
as the seed of  
his Church  
and call vpon  
his Name.

e They shall  
be ashamed to  
see that their  
hope in idoles  
was but  
baine, and  
so shall repent.

f By these  
figures here  
would that the  
prophet should  
signifie the  
great destru-  
ction to come.



g That is, all nations, when you shall see my iudgements, Chap. 5. 14. h Some read, more desolate then the wilderness of Idiblah, which was in Idiblah, and hoysed upon Idiblah, of from the wilderness, which was South into Idiblah, which was Idiblah meaning, the whole country.

pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath upon them.

13 Then shall ye knowe that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, & vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste, and desolate from the wilderness vnto Idiblah in all their habitations, and they shall know, that I am the Lord.

## CHAP. VII.

The end of all the land of Israel shall suddenly come.

**M**oreouer the worde of the Lord came vnto me, saying, 2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Nowe is the end come vpon thee, and I will sende my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pite: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lord God, I will holde one euill, euen one euill is come.

6 An end is come, the end is come, it watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwelled in the land: the time is come, the day of trouble is neere, and not the sounding againe of the mountaines.

8 Nowe I will shortly poure out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pite, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the mids of thee, and ye shall knowe that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath budded.

11 Crueltie is risen vnto a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the byer reioyce, nor let him that selleth, mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not returne to that which is solde, although they were yet alive: for the vision was vnto all the multitude thereof, [and] they returned not, neither doeth any encourage himselfe in the punishment of his life.

14 They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence, and the famine within: he that is in the siele, shall dye with the sword, and he that is in the cite, famine and pestilence shall deuour him.

16 But they that flee awaye from them, shall escape, and shall be in the mountaines, like the doves of the valleys: all they shall mourne, euery one for his iniquitie.

17 All hands shall be weake, and all knees shall fall away as water.

18 They shall also gird them selues with sackcloth, and feare shall couer them, and shame shall be vpon all faces, and baldnes vpon their heads.

19 They shall cast their silver in the streetes, and their golde shall be cast farre off: their silver and their golde can not deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their boldels: for this ruine is for their iniquitie.

20 He had also set the beautie of his ornament in maiestie: but they made images of their abominations, [and] of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, & they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secreete place: for the destroyers shall enter into it, and desile it.

23 Make a chaine: for the land is full

g This cruel enemie shall be a sharpe scourge for their wickednes, h For the tunc afflictions shall be to great, that they shall haue no recourse to lament for others.

i For the present affliction, k For he shall lose nothing, l In peace of Jubile, meaning, that none should entice to punishment of the law, l eue, 25. 13, for they should all be carried away captiues,

m The vision signified, that all should be carried away, n none should returne for their Iubile,

o No man for all this, inuoluntarily himselfe of taking heart to repent for his evil life, Some read, for none shall be strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselves in euill.

o The straddles made a bag, but their hearts failed them,

lrai. 4. 3. iere. 6. 24.

lrai. 15. 3. iere. 23. 37.

lrai. 1. 4. 2. 18.

lrai. 4. 8.

lrai. 4. 8.

lrai. 4. 8.

lrai. 4. 8.

lrai. 4. 8.

lrai. 4. 8.

lrai. 4. 8.

lrai. 4. 8.

a I will punish thee as thou hast refused to be true to me.

Or, behold, euill cometh after euill.

b He that is the image of God, enter into to deliuer the sinners, which notwithstanding be delapied by their hope of repentance.

c The beginning of his punishments is already come.

d Which was a voice of joy, and mirth.

e The scourge is in a ready hand.

f That is, the proud and rebellious.

g Which signifies, that they should be bound and led away captiues.

h Signifying, that they should be bound and led away captiues.

i Signifying, that they should be bound and led away captiues.

j Signifying, that they should be bound and led away captiues.

k Signifying, that they should be bound and led away captiues.

l Signifying, that they should be bound and led away captiues.

m Signifying, that they should be bound and led away captiues.

n Signifying, that they should be bound and led away captiues.

o Signifying, that they should be bound and led away captiues.



<sup>r</sup> That is of  
sinnes that de-  
serue death.

full of the iudgement of blood, and the  
cittie is full of crueltie.

24 Wherefore I will bring the most  
wicked of the heathen, and they shall  
possesse their houses: I will also make  
the pompe of the mightie to cease, and  
their holy places shalbe defiled.

<sup>u</sup> Which was  
the Temple,  
that was deu-  
ded into three  
partes, Ihal,  
68, 35.

25 When destruction cometh, they  
shall seeke peace, and shall not [haue] it.  
26 Calannitie shall come vpon calann-  
tie, and rumour shall be vpon rumour:  
then shall they seeke a vision of the Pro-  
phet: but the Law shall perish from the  
Priest, and counsell from the Ancient.

27 The king shall mourne, and the  
prince shall be clothed with desolation,  
and the handes of the people in the land  
shall be troubled: I will do vnto them  
according to their wayes, and according  
to their iudgements will I iudge them,  
and they shall know that I am <sup>h</sup> Lord.

#### CHAP. VIII.

<sup>1</sup> An appearance of the similitude of God, <sup>2</sup> Ezekiel is brought  
to Ierusalem in the spirit. <sup>3</sup> The L<sup>o</sup>p betweene the Prophet  
the idolatries of the house of Israel.

**A**ND in the <sup>s</sup>ixt yeere, in the  
<sup>s</sup>ixt [moneth,] and in the fift  
[day] of <sup>m</sup>oneth, as I late  
in mine house, and the El-  
ders of Iudah late before me, the hand  
of the Lord God fell there vpon me.

<sup>a</sup> Of the cap-  
tinitie of Iero-  
salem.  
<sup>b</sup> Which com-  
tined part of  
August and  
part of Sep-  
tember.

2 Then I behelde, and loe, [there  
was] a likeness, as the appearance of  
fire, to looke to, from his loines downe-  
warde, and from his loines vppward, as  
the appearance of brightnesse, and like  
vnto amber.

<sup>c</sup> As Chap. 1.  
27.

3 And he stretched out the likenesse of  
an hand, & tooke me by an hearie locke of  
mine head, and the Spirit lift me vp be-  
tweene the earth, and the heauen, and  
brought me <sup>h</sup> by a diuine <sup>v</sup>ision to Je-  
rusalem, into <sup>e</sup>ntrie of the inner <sup>g</sup>ate  
that lyeth toward the North, where re-  
mained the idole of <sup>i</sup>ndignation, which  
prouoked indignation.

<sup>f</sup> Ebr. in the  
visions of  
God.  
<sup>d</sup> Speaking,  
that he was  
thus caried in  
spirit, and not  
in body.  
<sup>e</sup> Which was  
the porch of  
the court where  
the people as-  
sembled.

4 And beholde, the glorie of the God  
of Israel [was] there according to the  
vision, that I saw <sup>i</sup>n the field.

5 Then saide he vnto me, Somme of  
man, lift vp thine eyes now toward the  
North. So I lift vp mine eyes toward  
the North, and beholde, Northward, at  
the gate of the <sup>h</sup> altar, this idole of indig-  
nation [was] in the entrie.

<sup>f</sup> So called  
because it pro-  
uoked Gods  
indignation,  
which was the  
idole of Baal.  
<sup>g</sup> Read Chap.  
3, 22.  
<sup>h</sup> That is, in  
the court,  
where the peo-  
ple had made  
an altar to  
Baal.

6 Hee sayde furthermore vnto mee,  
Somme of man, seest thou not what they  
do: euen the great abominations that  
the house of Israel committeth here to

cause [me] to depart from my Sanctua-  
rie: but yet turne thee [and] thou shalt  
see greater abominations.

7 And hee caused me to enter at the  
gate of the court: and when I looked,  
beholde, an hole [was] in the wall.

8 Then laide he vnto me, Somme of  
man, digge nole in the wall. And when  
I had digged in the wall, behold, [there  
was] a doore.

9 And he said vnto me, Go in, and be-  
holde the wicked abominations that  
they do here.

10 So I went in, and sawe, and be-  
holde, [there was] every similitude of  
creeping things and <sup>h</sup> abominable beasts  
all the idoles of the house of Israel  
painted vpon the wall round about.

<sup>i</sup> For God will  
not be where  
idoles are.

<sup>k</sup> Which were  
forbidden in  
the law, Leuit.  
24.

11 And there stood before them se-  
uentie men of the Ancients of the house  
of Israel, and in the middes of them  
stood Jaasaniah, the sonne of Sheph-  
phan, with euery man his censour in his  
hande, & the vapour of the incense went  
vp [like] <sup>m</sup> a cloude.

<sup>l</sup> Thus they  
that shoulde  
haue kept all  
the rest in the  
fear, and true  
seruice of God,  
were the ring-  
leaders to all  
abomination,  
and by their ex-  
ample pulled  
others from  
God.

12 Then laide he vnto me, Somme of  
man, hast thou seene what the Ancients  
of the house of Israel <sup>n</sup> do in the darke,  
euery one in the chamber of his image-  
rie: for they say, The Lord seeth vs not,  
the Lord hath forsaken the earth.

<sup>m</sup> He was in  
such abomin-  
ce, <sup>n</sup> For besides  
their common  
idolatrie, they  
had particulae  
seruice, which  
they had in se-  
cret chambers.

13 Againe he said alio vnto me, Turne  
thee againe, [and] thou shalt see greater  
abominations than they do.

14 And he caused me to enter into the  
entrie of the gate of the Lords house,  
which was toward the North: and be-  
holde there late women mourning for  
<sup>o</sup> Tammuz.

15 Then laide he vnto me, Hast thou  
seene [this,] O sonne of man: Turne  
thee againe, [and] thou shalt see greater  
abominations then these.

<sup>o</sup> The Hebrews  
write that this  
was a Prophet  
of the idoles,  
who after his  
death was once  
a pere mount-  
ned for in the  
night.

16 And he caused me to enter into the  
inner court of <sup>p</sup> Lords house, & beholde,  
at the doore of the Temple of the Lord,  
betweene the porch and the altar [were]  
about fise and twentie men with their  
backs toward the Temple of the Lord,  
and their faces toward the East, & they  
worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou  
seene [this,] O sonne of man: Is it a  
small thing to the house of Iudah to  
commit these abominations which they  
do here: for they haue filled the lande  
with crueltie, and haue returned to pro-  
voke mee: and loe, they haue cast out  
[sinke] before their noses.

<sup>p</sup> Declaring  
that the cer-  
sings and ser-  
uices of the id-  
olaters are but  
infection and  
vilenie before  
God.

S. l. iii.

18 There:







four wheels [were] beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles [was] as the colour of a chrysolite stone.

<sup>c</sup> Read Chap. 1. 16.

10 And their appearance [for] they were [all] four of one faction [was] as if one wheele had bene in [another] wheele.

<sup>f</sup> Until they had executed Gods iudgements. Or, t'rents.

11 When they went forth, they went vpon their four sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, and their [rings, and their hands, & their wings, and the wheeles were full of eyes round about,] even in the same four wheeles.

13 And [the Cherub] cryed to these wheeles in mine hearing, [saying,] O wheele.

14 And euery [beast] had four faces: the first face [was] the face of a Cherub, and the second face [was] the face of a man, and the thirde the face of a lyon, and the fourth the face of an eagle.

Chap. 1. 5.

15 And the Cherubims were lifted vp: \* this is the beast that I sawe at the riuier Chebar.

16 And when the Cherubims went, the wheeles went by them: & when the Cherubims lift vp their wings to moue vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselves vp [also:] for the spirit of the beast [was] in them.

<sup>g</sup> There was one consent betwene the Cherubims & the wheeles. <sup>h</sup> Read Chap. 9. 3.

18 <sup>h</sup> Then the glorie of the Lorde departed from about the doore of [house, and stood vpon the Cherubims.]

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also [were] besides them: and [euery one] stood at the entrie of the gate of the Lords house at the East side, and the glorie of the God of Israel [was] vpon them on hie.

Chap. 1. 5. <sup>i</sup> That is, the whole body of the four wheeles. <sup>k</sup> Read Chap. 9. 3.

20 \* This is the beast that I sawe vnder the God of Israel by the riuier Chebar, and I knewe that they were the Cherubims.

21 Euery one had four faces, and euery one four wings, and the likenesse of mans handes [was] vnder their wings.

22 And the likenesse of their faces [was] the selfe same faces, which I saw by the riuier Chebar, [and] the appearance of the

rance of the [Cherubims was] the selfe same, [and] they went euery one straighthe forwarde.

# CHAP. XI.

<sup>1</sup> Who they were that sowed the people of Israel. <sup>2</sup> Against these he prophesied, shewing them how they shalbe dispersed abroad. <sup>3</sup> The renewing of the heart cometh of God. <sup>4</sup> He threateth them that leane vnto their owne counsell.

**M**oreouer, the Spirit lift me vp, and brought me vnto the East gate of [the Lords house, which is] the Eastward, and beholde, at the entrie of the gate [were] sixe and thientie men: among whom I sawe Jaazaniah the sonne of Asur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then saide he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this cite.

3 [For] they say, \* It is not neere, let vs builde houses: this [cite] is the caldron, and we be the flesh.

4 Therefore propheticke against them, sonne of man, prophete.

5 And the Spirit of the Lorde fell vpon me, and said vnto me, Speake. Thus saith the Lorde, O ye house of Israel, this haue ye saide, and I knowe that which riseth vp of your mindes.

6 Many haue ye nurshered in this cite, and ye haue filled the streets thereof with the slaine.

7 Therefore thus saith the Lorde God, They that ye haue slaine, & haue layed in the middes of it, they are the flesh, and this [cite] is the caldron, but I will bring you forth of the middes of it.

8 Ye haue feared the sworde, and I will bring a sworde vpon you, saith the Lorde God.

9 And I will bring you out of the middes thereof, and deliuer you into the handes of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, [and] I will iudge you in the border of Israel, and ye shall knowe that I am the Lorde.

11 This [cite] shall not be your caldron, neither shall ye be the flesh in the middes thereof, [but] I will iudge you in the border of Israel.

12 And ye shall knowe that I am the Lorde: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 And when I propheticke, Pelatiah the sonne of Benaiah dyed: then

<sup>a</sup> Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures. <sup>b</sup> The shall not be pulled out of Jerusalem, till the house of our death come, as the flesh is not taken out of the caldron till it be sod.

<sup>c</sup> Contraries to their vaine confidence he sheweth in what sense this cite is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lye as flesh in the caldron. <sup>d</sup> That is, of the Caldeans. <sup>e</sup> That is, in Babilon, reade 2. King. 25. 6.

<sup>f</sup> It seemeth that this noble man ben of some terrible death, & therefore the Prophet feared some strange iudgement of God towards the rest of the people.



## CHAP. XII.

fell I downe vpon my face, and cryed with a loude voyce, and saide, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel:

14 Again the word of the Lord came vnto me, saying,

<sup>g</sup> They that remained still at Ierusalem thus reprochet them that were gone into captiuitie, as though they were call off and forsaken of God,

15 Some of man, thy brethren, [euen] thy brethren, the men of thy kindred, and all the house of Israel, wholy are they] vnto whome the inhabitants of Ierusalem haue saide, Depart ye farre from the Lord: [for] the lande is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a little <sup>h</sup> Sanctuary in the countreys where they shall come.

<sup>h</sup> They shall be a little Church, shewing that the Lord will euer haue some to call vpon his name, whome he will preserve and restore, though they be for a time afflicted,

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

Iere. 32. 39. chap. 36. 26.

19 And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, and will giue them an heart of flesh,

<sup>i</sup> Meaning, the heart whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is towarde their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heades, saith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glorie of the God of Israel [was] vpon them on high.

23 And the glorie of the Lord went vp from the mids of the cite, and stood vpon the mountaine which is towarde the East side of the cite.

24 Afterwarde the Spirit tooke me vp, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

<sup>k</sup> When Ierusalem was led away captiue.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

<sup>1</sup> The parable of the captiuitie, 18 An other parable whereby the wretchedness of hunger and thirst is signified.

**T**he Worde of the Lord also came vnto me, saying,  
2 Some of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, & see not: they haue eares to heare, and heare not: for they are a rebellious house.

<sup>a</sup> That is, they receiue not the fruit of that which they see and heare.  
<sup>†</sup> Ebr. make these vessels to go into captiuitie.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon [thy] shoulders, [and] carry it forth in darkness: thou shalt couer thy face that thou see not earth: for I haue set thee [as] a signe vnto the house of Israel.

<sup>b</sup> That as thou doest, so shall they do, and therefore in thee they shall see their owne plague and punishment.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, [and] I bare it vpon [my] shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Some of man, hath not the house of Israel, the rebellious house, said vnto thee, what doest thou?

10 [But] say thou vnto them, Thus saith the Lord God, [His] burden [concerneth] the chiefe in Ierusalem, and all the house of Israel: I are among them.

<sup>c</sup> Do not they deride thy doings? Or prophetic.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage [or] captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall go forth: they shall digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet shall he not see it, though he shall die there.

<sup>d</sup> When the King shall come to escape by fleeing, I will take him in my net, as Chap. 17. 20. Chap. 17. 20.



14 And I will scatter toward euery winde all that are about him to helpe him, and all his garisons, and I will drawe out the sword after them.

15 And they shall knowe that I am  
the Lord, when I shall scatter them a-  
mong the nations, and disperse them in  
the countreys.

16 But I will leave a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread With  
trembling, and drinke thy Water With  
trouble, and With carefules,

19 And lay vnto the people of the land,  
Thus sayeth the Lord God of the imba-  
bitants of Ierusalem, [and] of the land  
of Iſrael, They ſhall eate their bread  
with carefulnes, and drinke their water  
with deſolation: for the land ſhalbe de-  
ſolate from her abundance becauſe of  
the crueltie of them that dwell therein.

20 And the cities that are inhabited,  
shall be left boyde, and the land shall be  
desolate, and ye shall knowe that I am  
the Lord.

21 **¶** And the word of the Lord came  
vnto me, saying,

22 Sonne of man, what is that pro-  
uerbe that you haue in the land of Isra-  
el, saying, The daies<sup>e</sup> are prolonged and  
all visions || faile?

23 Tell them therefore, Thus sayth the Lorde God, I will make this proverbe to cease, and they shall no moze vse it as a proverbe in Israel: but say vnto them, The dayes are at hand and the effect of euery bilon.

24 For no vision shalbe any more in baine, neither [shall there be] any flattering divination within the house of Israel.

25 For I am the Lord: I wil speake,  
[and] that thing that I shal speake, shal  
come to passe: it shall be no moze ydol-  
ged: for in your dayes, O rebellious  
house, will I say the thing, and wil per-  
fourme it. sayth the Lord God.

26 Again the Word of the Lord came  
vnto me saying,

27 Some of man, behold, they of the house of Israel say, The vision that he seeth, is for many dayes [to come,] and hee prophesieth of the times that are

farre off.  
28 Therefore say vnto them, Thus  
saith the Lord God, All my words shal  
no longer be delayed, but that thing  
which I haue spoken, shalbe done, saith  
the Lord God.

## CHAP. XIII.

2 The worde of the Lord against false prophets, which teache the people the counsels of their owne hearts,

**A**nd the worde of the Lorde  
came vnto me saying.

2 Sonne of man, prophesie against the Prophets of Israel, that propheticke, and say thou vnto them, that propheticke out of their owne hearts, heare the worde of the Lord.

3 Thus saith the Lord God, vnto  
the foolish Prophets that followe their  
owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the  
foxes<sup>b</sup> in the waste places.

5 We haue not risen vp in the gappes,  
neither made vp the hedge for the house  
of Israel, to stand in battell in the day  
of the Lord.

6 They haue seene banittie, and iying  
dimination, saying, The Lorde saith it,  
and the Lorde hath not sent them: and  
they haue made [others] to hope that  
they would confirme the word [of their  
prophecie.]

7 Hauē ye not seene a vaine vision:  
and haue ye not spoken a lyping diuinati-  
on: ye say, The Lord sayeth it, albeit  
I haue not spoken.

8 Therefore thus saith y<sup>e</sup> Lord God,  
Because ye haue spoken vanitie & haue  
seene eyes, therefore beholde, I am a-  
gainst you, saith the Lord God.

9 And mine hand shalbe vpon þe Prophets that see vanitie, and diuine eyes: they shall not be in the assemblie of my people, neither shall they be written in the Writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall knowe that I am the Lord God.

10 And therefore, because they haue  
deceiued my people, saying, Peace, and  
there was no peace: and one built by a  
wall, and beholde, the others daubed  
it with intempered [morter.]

ii Say vnto them which daube it with  
bntempered [morter.] that it shall fall :  
[for] there shall come a great shodre,  
and I wil send hallestones, [which] shal  
cause it to fall, and a stormie winde shall  
brike it.

Chap. 14.0.

a After their  
owne fantasie,  
and not as ha-  
uing the reue-  
lation of the  
Lord, Here, 23.  
36

b **W**atching  
to destroy the  
vineyard.  
c **H**e speaketh  
to the gouer-  
nours and true  
ministers that  
shoulde haue  
refused them.

d He promised  
peace to this  
people & now  
ye see their de-

struction, so  
that it is man-  
ifest, that ye are  
false prophets.  
e That is, in  
the booke of  
life, wherein  
the true Isra-  
elites are

written.  
f Reade Here.

g. 14.  
g. 14. Thereas  
the true p<sup>ro</sup>-  
phets p<sup>ro</sup>-  
phesied y<sup>e</sup> destruc-  
tion of the ri-  
de to hyng the  
people to re-  
pentance, the  
false prophet  
spake the con-  
trary and flat-  
tered them in  
their vanities,  
so that what  
one false p<sup>ro</sup>-  
phet saide,  
(which is here  
called the buil-  
ding of the  
wall) an other  
false prophet  
would affirme,  
though he had  
neither occasi-  
on nor good  
ground to  
deare him.

12 丑。

e Which  
Should beare  
his name, and  
Should be his  
Church, read  
Eph. 11. 16.

f Because  
they did not  
immediatly  
see the prophe-  
cies accompli-  
shed, they con-  
temned them  
as though they  
should neuer  
be fulfilled.  
|| Or, take none  
effect.

That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked ruer abuse Gods patience and benigneitie.



12 Lo, when the wall is fallen, shall it not be said vnto you, where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith  $\text{J}^{\text{h}}$  Lord God, I will cause a stormie winde to breake forth in my wrath, and a great shewre shall be in mine anger, and hailestones in [mine] indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered [mortar,] and bring it downe to the ground, so that the foundation therof shalbe discovered, and it shall fall, and ye shall be consumed in the middes thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, & vpon them that haue daubed it with vntempered [mortar,] and will say vnto you, The wall is no more, neither the daubers thereof.

16 [To wit,] the Prophets of Israel, which prophetic vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophetic out of their owne heart: and prophetic thou against them, and say,

18 Thus saith the Lord God, woe vnto the [women] that solbe pilloves vnder all arme holes, and make bailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt  $\text{J}^{\text{h}}$  soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfulls of  $\text{b}$  barley, and for pieces of bread to slay the soules of them that should not dye, and to giue life to the soules that should not lye in lying to my people, that heare [your] lyes?

20 Wherefore thus saith the Lord God, Beholde, I will haue to do with your pilloves; wherewith ye hunt the  $\text{m}$  soules to make them to flye, and I will teare them from your armes, and will let the soules go, [euen] the soules, that ye hunt to make them to flye.

21 Your bailes alld will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with [your] lyes ye haue made  $\text{J}^{\text{h}}$  heart of  $\text{J}^{\text{h}}$  righteous sad, who I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by

promising him life,

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

4 The Lord knoweth false prophets for the ingratitude of the people. 22 He reuerently a small portion for his Church.



Then came certayne of the Elders of Israel vnto me, and saide before me.

2 And the word of  $\text{J}^{\text{h}}$  Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their  $\text{b}$  heart, and put the stumbling blocke of their iniquitie before their face: should I, being requered, and where them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will and where him that commeth, according to  $\text{J}^{\text{h}}$  multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me though they idoles.

6 Therefore say vnto the house of Israel, Thus sayth the Lord God, Returne, and withdraue your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to a prophet, for to inquire of him for me, I the Lord will and where him for my selfe.

8 And I will set my face against that man, and will make him an example and p[ro]uerbe, and I will cut him off from the middes of my people, and ye shall know that I am the Lord.

9 And if the Prophet be  $\text{d}$  deterred, when he hath spoken a thing, I  $\text{J}^{\text{h}}$  Lord haue deterred that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him

a He fiercely the opposit of the idoles, who will seeme to beare the Prophets of God, though in their heart they followe nothing left, then their abominations, and also to be by one means or other, God doeth disceuse them.

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which lead the in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, read Jer. 10.15

c To inquire of things which  $\text{J}^{\text{h}}$  Lord hath appointed to come to pass.

d As his abomination hath defouled: that is, he shall be lea with lyes according as he deliuer therein.

e 1. Thel. 2.10.

f That is, conuince them by their owne conscience.

g For by my selfe.

h The Prophet declarereth that God for mans ingrati- tude reueth by false Pro- phets to se- uer them that delight in lyes rather then in the truth of God, and thus he punisheth same by flame.

i. King. 22.

20, 21, and de- stroyeth alwel those Pro- phets as that

people,

h Whereby is ment intobser- uen man of him selfe sed- ceth forth vnto the anthe- stie of Gods word,

i These super- stitious tomes for lucre wold prophetic and cell euery man his fortune, gi- uing them pil- loves to leane vpon and kee- ches to co- uer their heauy, to the intent they might the enoy allure them and be- witch them. k Will ye make my word to serue your bellies? l These force- ers make the people beleue that they could presee life or destry it, and that it shoulde come to euery one according as they pro- phetic.

m That is, to cause them to perill, and that they should de- part from the body.

n By threat- ning them that were goodly, and upholding the wicked.



that asteth,

*g Thus Gods iudgements against y wicked, are admonitions to the gosp to cleane into the Key, and not to befile themselves with like abominations,*

*h Read Chap. 4. 16. 5. 17. Iai 3. 1.*

*i Though Noah and Iob were noie a line, which in their time were most goodly men (for at this time Daniel was in captiuitie with Ezechiel) and so these three together shoulde pay for their wicked people, yet Iouals I nor heare the, read Ier. 15. 1. k Of Iai, that a very few (which be called the remnant, Ier. 23.) shoulde escape these plagues, whi God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake.*

*Chap. 5. 17.*

*1 Read Chap. 1. 5. 3.*

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, & I may be their God, saith y Lord God.

12 The worde of the Lord came againe vnto me, saying,

13 Some of man, when the land sinneth against me by committing a trespass, then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men Noah, Daniel, and Iob were among them, they shoulde deliuer [but] their owne soules by their righteousnes, saith the Lord God.

15 If I bring noysome beastes into the land and they spoyle it, so that it be desolate, y no man may passe through, because of beastes.

16 [Though] these three men were in the middes thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shalbe waste.

17 O [if] I bring a sword vpon this land, & say, Sword, go through y land, so that I destroy man & beast out of it.

18 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 O [if] I send a pestilence into this land, & poure out my wrath vpon it in blood, to destroy out of it man and beast,

20 And [though] Noah, Daniel and Iob were in y middes of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall [but] deliuer their owne soules by their righteousnes.

21 For thus saith the Lord God, how much more when I send my foure score iudgements vpo Jerusalem, [eu]n the sword, and famine, and y noysome beast, and pestilence, to destroy man and beast out of it:

22 Yet beholde, therein shalbe left a remnant of them that shalbe caried away [both] sonnes and daughters: beholde, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought

vpon Jerusalem, [eu]n concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shal know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the impossible wood of the vine tree is cast into the fire, so Jerusalem shalbe burnt.

**A**ND the worde of the Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tree aboue all [other] trees: and of the vine brach, which is among y trees off forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessel thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for [any] worke?

5 Behold, when it was whole, it was meete for no worke: holue much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt.

6 Therefore thus saith the Lord God, As the vine tree, [that is,] among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Jerusalem.

7 And I will set my face against the: they shall go out from [one] y fire, and [another] fire shall consume them: and ye shal know, that I am the Lord, when I set my face against them.

8 And [when] I make y land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benifices of God toward Jerusalem. 15 Their unkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Jerusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Herrie is promised to the repentant.

**A**ND the word of the Lord came vnto me, saying,

2 Sonne of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Jerusalem, Thine habitation, and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou wast borne, thy navel was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in cloutes.

*a Which him geth forth no fruite, no more then the other trees of the forest doe: meaning, that if Jerusalem, which bare the name of his Church, did not bring forth fruite, it should be utterly destroyed.*

*b Though they escape one danger, yet another shall take them.*

*a Then bearest to be of the seede of Abraham, but thou art begenerate and followest y abominations of the wicked Canaanites, as children do the maner of their fathers, Iai 1. 4. and 5. 7. 3.*

*b When I first brought thee out of Egypt, and planted thee in this land to be my Church,*

5 Hence



c Being thus  
in the light  
of angels  
and of men,  
I took thee  
and gave thee  
life: whereby  
is meant that be-  
fore God walk  
his Church,  
and give life,  
there is no-  
thing but fil-  
thiness & dead-  
d Thee wor-  
ship as blood,  
pollution, naked-  
ness, and fil-  
thiness are of-  
ten times re-  
peated, by be-  
cause of the  
pyrie, and to  
cause them to  
consider what  
they were be-  
fore God re-  
ceived them to  
merit, honour  
and covered  
their shame.  
e That thou  
shouldest be  
a chaste wife un-  
to me, and that  
I should  
maintain  
thee, and en-  
due thee with  
all graces.  
f I washed  
away thy  
filthiness.  
g I sanctified  
thee with mine  
holy Spirit.  
h Decree be  
showeth how  
he loved his  
Church, en-  
riched it, and  
gave it power  
and dominion  
to resist the  
world.  
i He declareth  
wherein the  
dignitie of Je-  
rusalem stood  
to wit, in that  
that the Lord  
gave them of  
his beauty and  
excellencie.  
k In adorning  
my gifts, and  
in putting the  
confidence in  
thine owne  
worth and  
dignitie, which  
were the occa-  
sions of thine  
follorie.  
l I chose, and  
I loved thee,  
with which  
word did not  
pure thy selfe,  
chaste thine  
heart.

5 None eye pitied thee to do any of  
these vnto thee, for to haue compassion  
vpon thee, but thou wast cast out in the  
open fieldes to the contempt of thy per-  
son in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, thou shalt liue.

7 I haue caused thee to multiply as  
the bud of the field, and thou hast increa-  
sed and warren great, and thou hast got-  
ten excellent ornaments: [thy] breasts  
are fashioned, thine heare is growne,  
where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, & I spred my skirts ouer thee, & couered thy filthines: yea, I waue into thee, and entred into a couenant with thee, sayeth the Lord God, and thou becamest mine.

9 Then washed I thee with water:  
yea, I washed away thy blood from  
thee, and I anointed thee with oyle.

10 I clothed thee also With broidred  
worke, & shod thee With badgers skinne:  
and I girded thee about With fine lin-  
nen, and I covered thee With silke.

II I decked thee also with ornamēts,  
and I put bracelets vpon thine hands,  
and a chaine on thy necke.

12 And I put a frontlet vpon thy face,  
and earings in thine eares, and a beauti-  
full<sup>b</sup> crowne vpon thine head.

13 Thus wast thou deckt With gold  
and siluer, and thy rayment was of fine  
linen, and silke, and byoyded worke:  
thou diddest eate fine floure, and homie  
and oyle, & thou wast very beautiful, and  
thou didest grow by into a kingdome.

14 And thy name was spred among  
the heathen for thy beautie : for it was  
perfite through my beautie Which I  
had set vpon thee, sayth the Lord God.

15 Powe thou didest <sup>k</sup> trust in thine  
diuine beautie, and playedst the harlot,  
because of thy renoume, and hast pow-  
red out <sup>l</sup> thy fornications on euery one  
that passed by, [thy desire] was to him.

16 And thou didest take thy garments,  
and deckedst thine hie places with di-  
uers colours, <sup>m</sup> and playedst the harlot  
thereupon: the like things shall not  
come neither hath any done so.

m This declareth howe the idolaters put their chiefe delight in  
which vlcate the eyes, and outward senses.

17 Thou hast also taken thy faire iewels [made] of my golde and of my silver, which I had giuen thee, and<sup>n</sup> madest to thy selfe images of men, and didest commit whoredome with them.

18 And tookest thy broidred garmēts,  
and coueredst them : and thou hast set  
mine oyle and my perfume before them.

19 My meate also, which I gaue thee,  
[as] fine flour, oyle, and home, [where-  
with] I fed thee, thou hast euen set it be-  
fore them for a sweete sauour: thus it  
was, sayth the Lord God.

20 Whereouer thou hast taken thy  
sonnes and thy daughters, whom thou  
hast borne vnto me, and these hast thou  
sacrificed vnto them, to be deuoured: is  
[this] thy whooredome a small matter:

21 That thou hast slaine my children,  
& deliuered them to cause them to passe  
through fire for them:

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, [and] wast polluted in thy blood.

23 And beside all thy Wickednes (Wo,  
Wo vnto thee, saith the Lord God)

24 Thou hast also buyt vnto thee an  
hie place, & hast made thee an hie place in  
euery streete.

25 Thou hast built thine hie place at  
euery || corner of the way, and hast made  
thy beautie to be abhored : thou hast  
opened thy feete to euery one that pas-  
sed by, and multiplied thy whoredome.

26 Thou hast also committed fornication With the Egyptians thy neighbours, Which haue great members, and hast encreased thy Whoredome, to provoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinarie, and deliuer thee vnto the Will of them that hate thee, [euē] to the || daughters of the Whilkins, which are ashamed of thy wicked way.

28 Thou hast played the Whore also  
With <sup>the</sup> Assyrians, because thou wast in-  
satiab<sup>le</sup>: yea, thou hast played <sup>the</sup> harlot  
With them, & yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Holbe weake is thine heart, sayth the Lord God, seeing thou doest al these things, [euen] the worke of a presumptuous whorish woman:

n Thou hast  
conuerted my  
vessels and in-  
struments,  
which I gaue  
thee to serue  
me with, to  
the vse of thine  
idoles.

o Meaning,  
by fire, reade  
Leuit. 18. 21.  
2. king. 23. 10.

||Or, head.

p He noteth  
the great impi-  
etie of this  
people who  
first falling  
from God  
so seeke helpe  
at strange na-  
tions, did also  
at length em-  
brace their  
idolatrie, thi-  
king thereby  
to make their  
amitie more  
strong.  
¶ Of Cities.

|| Or, that will  
bear rule.



31 In that thou buildest thine hie place in the corner of every way, and makest thine hie place in every streete, and hast not bene as an harlot that despiseth a reward,

<sup>q</sup> Speaking, that some harlots contemne small rewardes, but no louers gaue a reward to Israel, but they gaue to al others: signifying, that the idolaters bestow all their subtiltie, which they receive of God by his gloie, to serve their vile abominations.

32 But [as] a wife that playeth the harlot, & taketh others for her husband: 33 They giue giftes to all [other] whores, but thou giuest giftes vnto al thy louers, and rewardest them, that they may come vnto thee on every side for thy fornication.

34 And the contrary is in thee from [other] women in thy fornications, neither [the like] fornication [shall be] after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

<sup>j</sup> Or, neither parties.

36 Thus sayth the Lord God, Because thy [hame] was polluted out, & thy filthines discovered through thy fornications with thy louers, and with all the idoles of thine abominations and by the blood of thy children, which thou didest offer vnto them,

<sup>e</sup> Egyptians, Assyrians, and Chaldeans, whom thou coolett to be thy louers, shall come and destroy thee, Chap. 23. 9.

37 Beholde, therefore I will gather all thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them that they may see all thy filthines.

<sup>f</sup> I will iudge thee to death, as the adulterers and murderers,

38 And I will iudge thee [after] the manner of them that are harlots, and of them that shed blood, and I will giue thee the blood of wrath and ielousie.

39 I wil also giue thee into their hands, and they shall destroy thine hie place, & shall breake downe thine hie places: they shall strippe thee also out of thy clothes, and shall take thy faire Jewels, & leaue thee naked and bare.

40 They shall also bring by a companion against thee, and they shall done thee with stones, and thrust thee through with their dildoves.

<sup>g</sup> King. 25. 9.

41 And they shall burne by thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

<sup>e</sup> I will better by destroy thee, and so my ielousie shall preat,

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and be no more angrie.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue brought thy way vpon thine head, sayeth the Lord God: yet hast not thou had consideration of al thine abominations.

<sup>u</sup> I haue punished thy faults, but thou wouldst not repent.

44 Behold, al that ble prouerbs, shall ble [this] prouerbe against thee, saying, As [is] the mother, so [is] her daughter.

<sup>x</sup> As were the Canaanites, and the Cities & others your predecessors, so are you their successors.

45 Thou art thy mothers daughter, that hath cast off her husbande and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amozite.

<sup>y</sup> That is, of Samaria and Sodom.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy yong sister, that dwelleth at thy right hand, [is] Sodom, and her daughters.

<sup>z</sup> That is, her cities. <sup>Ab.</sup> thy sister yonger then] thou.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it [had bene] a very little [thing], thou wast corrupted more then they in all thy wayes.

<sup>But</sup> done worse worke.

48 As I liue, sayeth the Lord God, Sodom thy sister hath not done, [neither] shee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, pride, fullnesse of breade, and abundance of idleness was in her, and in her daughters: neither did the strengthen the hand of the poore and needie.

<sup>b</sup> The allegorie these four cities, pride, excess, idleness, & contempt of the poore, as foure principal causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

50 But they were hautie, & committed abomination before me: therefore I tooke them alway, as pleased me.

<sup>c</sup> Which two, supposed the causes in Deh-el and Dan.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, & hast instructed thy sisters in al thine abominations, which thou hast done.

<sup>d</sup> Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

52 Therefore thou which hast instructed thy sisters, beare thine owne hame for thy finnes, that thou hast committed abominable then they [which] are more righteous the thou art: be thou therefore confounded also, and beare thy hame, seeing that thou hast instructed thy sisters.

<sup>e</sup> This bee speake in comparison, saying, that he would reuenge Jerusalem, when Sodom should be reformed, that is, neuer; and this is ment of the greatest part of the Jewes.

53 Therefore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maist beare thine owne hame, and maist bee confounded in all that

That, that



f In that thou hast sinned thy selfe wouldest thou, and yet thoughtest to escape punishment.

g Spaining, that it should neuer come to passe.

h Eb, was not a rumour in thy mouth.

i Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my iudgements.

j That is, till thou wast brought vnder by 9 Spaians, & 9 Philiatins, 2. Chp. 23. 19

k Which ioynd with the 9 Spaians, & compassed about Ierusalem.

l When thou shakest the couenant, which was made betweene thee and me, as verbe 8.

m That is, of mercede & lone I will give thee, and so stand to my couenant, though thou hast defrauded the contrarie.

n Therefore be thou wickid among the most wicked he had euer some seed of his Church which he would cause to fructifie in due time: and here he declarer how he will call the Gentiles. o But of my free merce. p This declarer what fruites Gods mercies worke in his, to wit, to loue, forgiue and repentance for their former life.

that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom & her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state. 56 Where thou and thy daughters shall returne to your former state.

56 For thy sister Sodom & thou hast not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in that same time of reproch of the daughters of Aram, and of all the daughters of the Philistines roid about her which despise thee on all sides.

58 Thou hast borne [therefore] thy wickednes and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might eue deale with thee, as thou hast done: when thou didst despise the other, in breaking the couenant.

60 Nevertheless, I will remember my couenant [made] with thee in the dayes of thy youth, and I will confirme vnto thee an euertlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord.

63 That thou maist remember, and be ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified towarde thee, for all that thou hast done, saith the Lord God.

64 And here he declarer how he will call the Gentiles. o But of my free merce. p This declarer what fruites Gods mercies worke in his, to wit, to loue, forgiue and repentance for their former life.

#### CHAP. XVII. The parable of the two Egles.

**A**ND the worde of the Lord came vnto me, saying,

2 Some of man, put forth a parable & speake a prouerb vnto the house of Israel.

3 And say, Thus saith the Lord God, The great eagle with great wings, & long wings, [and] full of feathers, which had diuers colours, came vnto Lebanon, and tooke the chiefe branch of the cedar,

4 And brake off the top of his wigge, & caried it into the land of marchants, [and] set it in a cite of marchants.

5 He tooke also of the seed of the land, and planted it in a fruitful ground: hee placed it by great waters, and set it as a Willow tree.

6 And it budded by, and was like a spreading vine of loue stature, whose branches turned toward it, & the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also another great eagle with great wings and many fethers, & beholde, this vine did turne her rootes to ward it, and spread forth her branches to ward it, that the might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus sayth the Lord God, Shall it prosper: shall he not pull vp the rootes thereof, and destroy the fruite thereof, and cause them to drie: all the leaues of her bud shall wither without great poiber, or many people, to plucke it by by the rootes thereof.

10 Behold, it was planted: but shall it prosper: shall it not be dried by, and wither: when the East winde shall touch it, it shall wither in the trenches, where it grewe.

11 Moreover, the worde of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe yee not, what these houses [meane]: tell them, Beholde, the King of Babel is come to Ierusalem, & hath taken the King thereof, and the princes thereof, and ledde them with him to Babel.

13 And hath taken [one] of the Kings seede, & made a couenant with him, and hath taken an othe of him: he hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe by, [but] keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper: shall he escape, that doth such things: or shall he breake the couenant, and be deliuered:

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him king, whose othe he despised, and whose couenant [made] with him, he brake.

17 Neither

c That is, Zedekiah, who was of 9 Kings blood, and was left at Ierusalem, and made king in steade of Ieremias,

2. King. 24. 17

Jer. 37. 1.

d Thus was Zedekiahs kingdome,

e That it might not haue power to rebel against Babilon, as verbe 14.

f Spaining, the King of Egypt, of which Zedekiah

thought succome against Zedekiah-nezar.

g He thought to be mouened by the waters of Euphrates,

h Shall not Zedekiah-nezar destroy

i By this byp word, he meaneth the Babyloniens.

k That is, Ieremias,

2. King. 24. 15

l For his subiection and obedience,

a That is, Zedekiah-nezar, who hath great power, riches, & many countreys vnder him, shall come to Ierusalem and take away Ieremias the king, as verbe 12.

b Spaining, to Babylon.



17 Neither shall Pharaoh with his mightie hoste, & great multitude of people, mainteine him in the warre. When they haue cast vp mountes, and builded ramparts to destroy many persons.

18 For he hath despised the othe, and broken the covenant: yet lo, he had giuen in his hand: because he hath done al these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe yee hee hath despised, and my covenant that he hath broken, vpon his owne head.

20 \* And I wil spread my net vpon him, and he shall be taken in my net, and I wil bring him to Sabel, and wil enter into iudgement with him there for his trespass: for he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine, shall be scattered toward al the winds: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the top of his hie cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: it shall bring forth boughes and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery foule shall dwel in the shadow of the branches thereof.

24 And al the trees of the field shall knowe that I the Lorde haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

#### CHAP. XVIII.

1 He sheweth that euery man shall haue his owne sinne, 21 To him that amendeth his saluation promised, 24 Death is promised to the righteous, which turneth backe from the right way.

**T**he worde of the Lord came unto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the lande of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge:

3 As I liue, saith the Lorde God, ye shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that

which is lawfull, and right,

6 [And] hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath lien with a mencious woman,

7 Neither hath oppressed any, [but] hath restored the pledge to his dettoure: he that hath spoyled none by violence, [but] hath giuen his bread to the hungry, & hath couered v naked with a garment,

8 And hath not giuen forth vpon vsurie, neither hath taken any increase, [but] hath withhelden his hande from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, & hath kept my iudgements to deale truly, he is iust, he shall surely liue, sayth the Lord God.

10 [If] he beget a sonne, y is a thiefe, [or] a thedder of blood, if he do any one of these things,

11 Though he do not al these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 [Or] hath oppressed the poore and needie, [or] hath spoyled by violence, [or] hath not restored the pledge, or hath lift vp his eyes vnto the idols, [or] hath committed abomination,

13 [Or] hath giuen forth vpon vsurie, or hath taken increase, shall he liue: hee shall not liue: seeing he hath done al these abominations, hee shall die the death, and his blood shall be vpon him.

14 [But] if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withhelden the pledge, neither hath spoyled by violence, [but] hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 [Neither] hath withhelden his hand from the afflicted, nor receyued vsurie nor increase, [but] hath executed my iudgements, [and] hath walked in my statutes, he shall not die in the iniquitie of his father, [but] he shall surely liue.

18 His father, because hee cruelly oppressed & spoyled his brother by violence, and hath not done good among his people, lo, euen he dieth in his iniquitie.

b 3 If he hath not eaten of the flesh that hath bene offered vnto idoles, so honoureth them thereby. Leuit. 8. 20.

c 18 Br. come neere. Leuit. 20. 8.

Isa. 58. 7. mat. 23. 5.

Exod. 22. 29. Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

Or, a cruel man.

c 12 He that seeth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or else not.

m Because hee doth the name of God in vain, & blyke his othe which he had confirmed by giuing his hand, therefore y prophete declarate that God would not suffer such perurie and insolencie to escape punishment. Chap. 12. 13. and 23. 7.

n This promise is made to the Church to which shall be as a final remanance, and as the top of a tree. o I will turn it into a vine, & I will set it. p Both the Jewes & Gentiles shall be gathered into it. q All y world shall knowe that I haue plucked downe the proude enemies, & set vp my Church which was low and reuerend.

r The people murmured at the chastising of the Lord, and therefore vse this prouerbe, meaning that their fathers had sinned and their children were punished for their transgressions, read here. 3. 1. 29.



19 Per say ye, wherefore shall not the sonne beate the iniquitie of the father: because the sonne hath executed iudgement and iustice, [and] hath kept all my statutes, & done them, he shall surely live.

20 The same soule that sinneth, shall die: the sonne shall not beate the iniquitie of the father, neither shall the father beate the iniquitie of the sonne, but the righteousness of the righteous shall bee vpon him, and the wickednes of the wicked shall bee vpon himselfe.

21 But if the wicked will returne fro all his sinnes that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely live, [and] shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall live.

23 Haue I any desire that the wicked should die, saith the Lord God: or shall hee not live, if he returne from his waies:

24 But if the righteous turne away from his righteousness, and commit iniquitie, [and] do according to all the abominations, that the wicked mandoe, shall hee live: all his righteousness that he hath done, shall not be mentioned: but in his transgression he hath committed, and in his sinne that he hath sinned, in them shall hee die.

25 Per ye say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal: [or] are not your wayes vnequal:

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie, that he hath done.

27 Again when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, hee shall saue his soule aliuie.

28 Because hee considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, [and] shall not die.

29 Per saith the house of Israel, The way of the Lord is not equal. O house of Israel are not my wayes equal: [or] are not your wayes vnequal:

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne [therefore] and cause [others] to turne a-

way from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed and make you a new heart and a new spirit: for why will ye die, O house of Israel:

32 For I desire not the death of him that dyeth, saith the Lord God: cause therefore [one another] to returne, and live ye.

## CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lions whelpes, & by the lion, 10 The prosperitie of the city of Ierusalem that is past, and the miserie thereof that is present.

**T**hou also, take vp a lamentation for the princes of Israel, and say, wherefore lay thy mother as a lyoness among the lyons: she nourished her young ones among the lyons whelpes.

3 And shee brought vp one of her whelpes [and] it became a lyon, and it learned to catch the pray, [and] it deuoured men.

4 The nations also heard of him, [and] he was taken in their nets, & they brought him in chaines vnto the land of Egypt.

5 Nowe when she sawe, that she had wayted and her hope was lost, she tooke another of her whelpes, and made him a lyon.

6 Which went among the lions, [and] became a lyon, and learned to catch the pray, [and] he deuoured men.

7 And hee knebe their widowes, & he destroyed their cities, and the lande was wasted, and all that was therein by the noyse of his roaring.

8 Then the nations set against him on euery side of the countreys, and layde their nettes for him: so he was taken in their pit.

9 And they put him in prison [and] in chaines and brought him to the King of Babel, [and] they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruite and branches by the abundant waters.

11 And ther had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked by in wrath: she was cast downe to the ground, and the

i He therewith that man cannot forsake his wickednes till his heart be changed, which is onely the woyle of God.

a That is, Iehoiakim Iosiah's sonne, who for the pride and crueltye are compared vnto lions, b O witte, Iehoiakim's mother, c Ierusalem,

d By Pharaoh Achaio king of Egypt, e King, 23. 33

d Which was Iehoiakim.

e Hee scted of the Prophets, and them that feared God, and rauished their wiues.

f Hee had manye rich his great armie which was gathered of diuers nations.

g Hee speareth this in the reproch of this wicked king, in whose blood that is, in the race of his posterities Ierusalem should bene blessed according to Gods promise, and flourish as a fruitfull vine.

Deut. 24. 16.  
2. King. 7. 6.  
2. chro. 25. 4.

d He ioyntly the obscuration of the commandements with repentance: for none can repent except he labour to keepe the law, Or, not laid to his charge.

e That is, in the fruites of his faith, which declare that God hath accepted him, f Hee speareth this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish as his long suffering declareth, Ch. 33. 11. Albeit God in his eternal counsell appointed the death of damnation of the reprobate, yet the end of his counsell was not their death enely, but chiefly his own glory. And also because hee doeth not approue sinne, therefore it is here said that hee would haue them to turne away from it that they might liue.

g That is, the false opinion that the hypocrites haue of their righteousness, h In punishing the father with the children,



<sup>h</sup> Speaking, that the Caldeans should destroy them as the East wind doth the fruit of the vine.

<sup>i</sup> Destruction is come by <sup>yo</sup> dekiab who was the occasion of this rebellion,

the <sup>b</sup> East wind dried by her fruit: her branches were broken, and withered: [as for] the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drie and thirle ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod [to be] a scepter to rule: this is a lamentation and shall be for a lamentation.

## CHAP. XX.

<sup>3</sup> The Lord denicth that he wil answer them when they pray, because of their iniquities. <sup>33</sup> He promisceth that his people shall returne from captivitee. <sup>46</sup> By the forest that should bee burnt, is signified the burning of Jerusalem.

<sup>a</sup> Of the captivitee of Jerusalem.

**A**ND in the <sup>seventh</sup> yere, in the fift <sup>moneth</sup>, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lorde, and late before me.

2 Then came the worde of the Lorde vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, & say vnto them, Thus sayeth the Lorde God, Are ye come to enquire of me: as I live, saith the Lorde God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge [them]? cause <sup>b</sup> them to vnderstande the abominations of their fathers,

5 And say vnto them, Thus sayeth the Lorde God, In the day when I chose Israel, and lift by mine hand vnto the seede of the house of Iacob, and made my selfe knowen vnto them in the lande of Egypt, when I lift by mine hand vnto them, & said, I am the Lorde your God,

6 In the day that I lift by mine hand vnto them to bring them forth of the land of Egypt, into a lande that I had promised for them, flowing with milke & hony, which is pleasant among all landes,

7 Then said I vnto them, Let every man cast away the abominations of his eyes, and defile not your selues with the idols of Egypt: [for] I am the Lorde your God.

8 But they rebelled against me, and would not heare mee: [for] none cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I thought to poyse out mine indignation vnto them, [and] to accomplish my wrath against them in the niddes of the land of Egypt.

9 But I had respect to my <sup>f</sup> Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the lande of Egypt.

10 Now I carried them out of the land of Egypt, and brought the into the wilderness.

11 And I gave them my statutes, and declared my iudgements vnto them, which if a man do, he shall live in them.

12 Moreover I gave them also my Sabbaths to be a signe betwene me & them, that they might know that I am the Lorde, that sanctifie them.

13 But the house of Israel rebelled against me in <sup>p</sup> wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall live in them, & my Sabbaths have they greatly polluted: then I thought to poyse out mine indignation vnto them in the wilderness to consume them,

14 But I had respect to my Name, that it should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheles, I lift by mine hand vnto them in the wilderness that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleasant above all landes,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuerthelesse, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, walke ye not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lorde your God: walke in my statutes, and keepe my iudgements, and do them,

20 And sanctifie my Sabbaths, and they shall be a signe betwene mee & you, that ye may know that I am the Lorde your God.

21 Nowwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to do the, which if a man do, he shall live in the, [but] they polluted my Sabbaths:

T t. iii.

then

<sup>f</sup> God had cūe this respect to his glorie, that he would not haue his name cūl spoken off among the Gentiles for the punishment that his people deserved in confidence whereof the godly were paped, as <sup>Exod. 32. 12.</sup> <sup>Num. 14. 13.</sup> <sup>Leuit. 18. 5.</sup> <sup>rom. 10. 5.</sup> <sup>gal. 3. 12.</sup> <sup>Exod. 20. 8.</sup> <sup>and 31. 13.</sup> <sup>deut. 10. 12.</sup>

<sup>Nom. 14. 28.</sup> <sup>29. & 26. 65.</sup>

<sup>g</sup> Who might thereby take an occasiō to blasphemē my name and to accuse me of lacke of ability, or els that I had sought a meanes to destroy the more commodiously.

<sup>h</sup> That is, my true religion, which I had commanded them, and gaue them felicitie to come me according to their own faith.

<sup>i</sup> Wherby the holy ghost comforteth the that say that they will followe <sup>p</sup> religion and example of their fathers, & not measure their doings by Gods worde, whether they be appeachable thereby or no.

<sup>b</sup> This declarer the great lenitie and patience of God, which caller sinners to repentance before hee condemneth them.

<sup>c</sup> I saue that I would be their God, which manner of speech was altered from all antiquitie,

where they used to lift vp their hands toward the heauen, acknowledging God to be the author of truth and the defender thereof, and also the iudge of the heart,

thinking that he should take vengeance, if they concealed any thing which they knew to be truth.

<sup>d</sup> God had forbidden them to make mention of the idoles, <sup>Exod. 23. 13.</sup> <sup>Isai. 1. 6. 4.</sup>

<sup>e</sup> Which thing declared the wickedness of mans heart which wage Gods service by their eyes & not by their hearts.



then I thought to pollute out mine indignation vpon them, & to accomplish my wrath against the in the wilderness.

22 Neuertheless I withheld mine hand and had respect to my Name that it should not be polluted before people, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, & iudgements, wherein they should not liue.

26 And I polluted them in their own gifts in that they caused to passe by the fire, al that first openeth the wombe, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had [before] grievously transgressed against me.

28 For when I had brought them into the lande, for the which I lifted vp mine hande to giue it to them, then they saw every hye hill, and all the thicke trees, and there they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweete sauour, and polluted out there their drinke offerings.

29 Then I sayd vnto them, what is the hye place wherunto ye go: And the name thereof was called Samah vnto this day.

30 Wherefore say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers: and commit ye not whoredome after their abominations:

31 For when you offer your gifts, and make your finnes to passe through the fire, you pollute your selues with al your idoles vnto this day: shall I answere you when I am asked, O house of Israel: As I liue, sayeth the Lord God, I will not answere you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, We will be as the heathen, and as the families

of the countreys, and serue wood, and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, & in my wrath pollue out,

34 And will bring you from the people, and will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme and in my wrath pollue out.

35 And I will bring you into the wilderness of the people, and there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the lande of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bonde of the covenant.

38 And I will chuse out from among you the rebelles, and them that transgressed against me: I will bring them out of the lande where they dwell, and they shall not enter into the land of Israel, & you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Go you, and serue euery one his idole, seeing that ye will not obey me, & pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, Iauen in the hye mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land, serue mee: there will I accept them, and there will I require your offerings, and the first frutes of your oblations, with all your holy things.

41 I will accept your sweete sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know, that I am the Lord, when I shall bring you into the lande of Israel, into the lande, for the which I lifted vp mine hande to giue it to your fathers.

43 And there shall ye remember your wayes, and al your workes, wherein ye haue bene defiled, & ye shall iudge your selues worthe to be cut off, for all your euils, that ye haue committed.

44 And ye shall know, that I am the Lord, when I haue respect vnto you for my names sake, & not after your wicked wayes,

q De clarerly that man of nature is whole enemy into God and to his own saluation, and therefore God calleth him to a right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion, & wickednes.

r I will bring you among strange nations as into a wilderness, and there will visit you, and so call you to repentance, and then bring the good home againe, Isa. 65. 9.

s Signifying, that he will not burne y<sup>e</sup> come with the chaffe, but chuse out the wicked to punish them when he will spare his, & this is spoken to the hypocrites.

t This is spoken to the hypocrites, that they should know that they are polluted by their sacrifices, and that they should know that they are polluted by their sacrifices, and that they should know that they are polluted by their sacrifices.

u Youe owne consciences shall convict you after that you haue felt my mercies.

k Speaking, that they see their delict vpon them.  
l Because they should not obey my lawes.  
m I gaue them up to their felices, that they should obey their owne fantasies, as sanct. 39. Rom. 1. 21, 24.  
n I condemn their whole things, & counted them as abominable which they thought had bene excellent, and to haue declared most gentle, & the 16.  
o For that which God requireth as most excellent, that gaue they to their idoles.  
p Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declared how prompt mans heart is to idolatry, seeing that by no admonitions he can be taken backe.  
q Callicly signifies in his place, declaring that they wanted their felices of their idolatry, and were not ashamed thereof, though God had commanded the expellity, p they should haue no altar lifted up on his hye places, & the 20, 26.  
r Ebr. in the way.  
s He sheweth that the ingratitude of the people declared, that God should cut them off, and that they should not haue the comfort of his woode.



Wayes, nor according to your corrupt  
woorkes. O ye house of Israel, saith the  
Lord God.

45 ¶ Therefore, ſay word of the Lord  
came vnto me, ſaying,

46 Sonne of mā, let thy face toward  
the way of Teman, & drop [thy worde]  
toward the South, and prophetic to-  
ward ſouth of the field of the South,

47 And ſay to the ſouth of the South,  
heare the word of the Lord: thus ſayth  
the Lord God, Beholde, I will kindle a  
fire in thee, and it ſhall deuoure all the  
greene wood in thee, & al the dry wood:  
the continual flame ſhall not be quenched,  
and euery ſace from the South to the  
North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the  
Lord haue kindled it, [and] it ſhall not  
be quenched. Then ſayde I, Ah Lord  
God, they ſay of me, Doth not he ſpeake  
parables?

## CHAP. XXI.

3 He threateth the ſword, and deſtruction to Ieruſalem. 25 He  
ſheweth the fall of King Zereiah. 28 Hee is commanded to  
prophetic the deſtruction of the children of Ammon. 30 The  
Lord threateth to deſtroy Zebuchan-nezar.

He worde of the Lord came  
to me againe, ſaying,

2 Sonne of man, let thy face  
toward Ieruſalem, & drop  
thy word toward the holy places, and  
prophetic againſt the land of Israel.

3 And ſay to the land of Israel, Thus  
ſaith ſayth the Lord, Behold, I [come] againſt  
thee, and will draw my ſword out of his  
ſheath, and cut off from thee [both] the  
righteous and the wicked.

4 Seeing then that I will cut off fro  
thee [both] the righteous and wicked,  
therefore ſhall my ſword goe out of his  
ſheath againſt all fleſh from the South  
to the North,

5 That al fleſh may know that I the  
Lord haue drawne my ſword out of his  
ſheath, & it ſhall not returne any more.

6 Mourne therefore, thou ſonne of  
man, [as] in the paine of [thy] reines, &  
mourne bitterly before them.

7 And if they ſaye vnto thee, Where-  
fore moureſt thou? then anſwere, be-  
cauſe of the brute: for it conueth, and  
euery heart ſhall melt, and al hands ſhall  
be weake, and all mindes ſhall faint, and  
all knees ſhall fall away [as] water: be-  
hold, it conueth, and ſhall be done, ſayth  
the Lord God.

8 ¶ Againe, the worde of the Lord  
came vnto me, ſaying,

9 Sonne of man, prophetic, and ſaye,

Thus ſaith ſayth the Lord God, ſay, A ſword,  
a ſword both ſharpe, and fourbiſhed.

10 It is ſharpened to make a ſore  
ſlaughter, [and] it is fourbiſhed that it  
may glitter: hold ſhall be reioyce, for  
it contemneth the ſword of my ſonne,  
[as] all other trees.

11 And he hath giuen it to be fourbi-  
ſhed, that he may handle it: this ſword  
is ſharpe, and is fourbiſhed, that he may  
giue it into the hande of the ſlayer.

12 Crie, and howle, ſonne of man: for  
this ſhall come to my people, [and] it ſhall  
come vnto all the princes of Israel: the  
terrours of the ſword ſhall be vpon my  
people: ſinite therefore vpon thy thigh.

13 For [it is] a trial, & what ſhall this  
be, if [the ſword] contemne euen the rod:  
It ſhall be [no more], ſaith ſayth the Lord God.

14 Thou therefore, ſonne of man,  
prophetic, and ſinite hand to hand, and  
let the ſword be doubled: let the ſword  
that hath killed, [renewe] ſayth third time:  
it is the ſword of the great ſlaughter en-  
tering into their priue chambers.

15 I haue brought the feare of the  
ſword into al their gates to make [their]  
heart to faint, and to multiplie [their]  
ruines. Al that is made bright, [and] it is  
dressed for the ſlaughter.

16 Set thee alone: goe to the right  
hand, [or] get thy ſelfe to the left hande,  
whither ſoeuer thy face turneth.

17 I will alſo ſinite mine handes to-  
gether, and wil cauſe my wrath to ceaſe.  
I the Lord haue ſaid it.

18 ¶ The worde of the Lord came  
vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint  
thee two wayes, that the ſword of the  
King of Babel may come: both wayes  
ſhall come out of one lande, and chuſe a  
place, and chuſe it in the corner of the  
way of the cite.

20 Appoint a way, that the ſword  
may come to Babbath of the Ammo-  
nites, and to Iudah in Ieruſalem the  
ſtrong cite.]

21 And the king of Babel ſtood at the  
parting of the way, at the head of the  
two wayes, conſulting by diuination, &  
made his arrowes bright: he conſulted  
with idoles, [and] looked in the liver.

22 At his right hand was the diua-  
nation for Ieruſalem to appoint captaines,  
to open [their] mouth in the ſlaughter, &  
to liſt vp [their] voyce with ſhout-  
ing to lay engines of warre againſt the gates,  
to caſt a mount, [and] to builde a fortreſſe.

Et. li. iiii.

23 And

x For Iudah  
ſtoode South  
from Babilon.

y Both ſtrong  
and weak in  
Ieruſalem,

2 The people  
ſaie, that the  
prophet ſpake  
darkly: there-  
fore he deſireth  
the Lord to  
giue them a  
plaine declara-  
tion hereof.

a Speake ſen-  
ſibly, that all  
may under-  
ſtande.

b That is, ſuch  
whom ſeeme to  
haue an out-  
ward ſhewe of  
righteouſneſſe,  
by obſervation  
of the cere-  
monies of ſa-  
crifice, &  
ſpeaking, though all  
be leu-  
ſed,

c As though  
thou were in  
extreme an-  
guish.

e Be cauſe of  
the great noyſe  
of the arme of  
the Caldeans.

f And to cauſe  
a feare.

g ſpeaking,  
the ſcripter:  
the thing, that  
it wil not ſpare  
the King, who  
ſhould be as  
the ſonne of  
God, and in  
his place.

h That is, the  
reſt of the peo-  
ple.

i Commit, vnto  
the arme of  
the Caldeans.  
k Reade Iere.

37. 19.  
l Ezechiel mo-  
ued with com-  
paſſion, thus  
ſpeaking, ſe-  
fearing the de-  
ſtruction of  
the kingdom,

which God  
had confirmed  
to Daud, and  
his poſteritie  
by promiſe:

which promiſe  
God perſe-  
uered, al-  
though here it ſeemes  
to manſe  
that it ſhould  
interly periſh.

m That is, en-  
courage the  
ſwoyde.

n I ſhould ſe-  
ſe ſelfe: for  
that ſhall ſee  
Gods plague  
on all parts of  
this countrey.

o This was  
ſpoken, becauſe  
that when  
Zebuchan-  
nezar came  
againſt Ieru-  
ſalem, his pur-  
poſe was alſo  
to go againſt  
Ammonites  
but doubting  
in the way,  
which enter-  
priſe to under-  
take firſt, he  
conſulted in his  
ſoothſayers, &  
ſo went a-  
gainſt Iudah.

p That is, to  
the tribe of  
Iudah that  
kept them-  
ſelues in Ieru-  
ſalem.

q To knowe  
whether he  
ſhould goe a-  
gainſt the Am-  
monites of  
them of Ieru-  
ſalem.

r The ſen con-  
ſulting and  
ſoothſaying.



<sup>1</sup> Because there was a league betwene the Iewes, and the Babylonians, and the king of Ierusalem that thought nothing lesse then that this thing should come to passe.

<sup>2</sup> That is, because he had remembered the rebellion of Ierusalem, & so come upon the.

<sup>3</sup> Meaning, Ierusalem, who practised with the Egyptians to make himselfe free, and able to resist the Babylonians.

<sup>4</sup> Some refer this to Ierusalem: because for Ierusalem the king went in to captiuitie with the king.

<sup>5</sup> That is, unto the committing of offences: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greeks, & Romans, yet this restitution was not till Chylus coming, and at length should he accomplish it, as was promised.

<sup>6</sup> 49. 10. The Iewes & Ammonites would not beleeue, & thou, to wit, the king, shouldst come upon the, and saide that the Prophets, which they feared, spake lies, yet thou shalt as surely come as though thou wast already vpon their neckes.

<sup>7</sup> Art thou ready to execute this charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, & them that are good?

23 And it shall be vnto them as a false diuination in their sight for: & others made vnto them: but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because yee haue made your iniquitie to bee remembered, in discouering your rebellion, that in all your woordes your finnes might appeare: because, [I say,] that yee are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, [and] wicked, whose daye is come, when iniquitie shall haue an ende.

26 Thus saith the Lord God, I will take awaye the badge, & take off the crowne: this shall be no more the same: I will craie the humble, and wil abate him that is big.

27 I wil ouerturne, ouerturne, ouerturne it, and it shall be no more untill he come, whose right it is, and I will giue it him.

28 And thou, some of man, prophetic, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen forth, [and] fourished to the slaughter, to consume, because of the glittering.

29 Whiles they see banitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slayne, whose day is come whē their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheath: I will iudge thee in the place where thou wast created, [euen] in the land of thine habitation.

31 And I will purge out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, [and] shall fall to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall be in the middes of the land, [and] thou shalt be no more remedied: for I the Lord haue spokē it.

# CHAP. XXII.

<sup>1</sup> Ierusalem is reprobated for crueltie. <sup>25</sup> Of the wicked doctrine of the false prophets and priests, and of their insatiable covetousnesse. <sup>27</sup> The tyrannie of rulers. <sup>29</sup> The wickednesse of the people.

1 **M**oreouer, word of the Lord came vnto me, saying,

2 Now thou some of man, wilt thou iudge, wilt thou iudge this bloodie citie: wilt thou shew her all her abominations:

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the mids of it, & her time may come, & maketh idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, & a mocking to all countries.

5 Those that be neere, & those that be farre fro thee, shall mocke thee, [which art vile in name] [and] loze in affliction.

6 Behold, the princes of Israel every one in thee was ready to his powder, to shed blood.

7 In thee haue they despised father & mother: in the mids of thee haue they oppressed the stranger: in thee haue they bered the fatherlesse and the widow.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that carie tales to shed blood: in thee [are they] that eate vpon the mountaines: in the middes of thee they commit abomination.

10 In thee haue they discouered their fathers shame: in thee haue they bered her that was polluted in her floures.

11 And every one hath committed abominatio with his neighbours wife, and every one hath wickedly defiled his daughter in lawe, and in thee hath every man forced his owne sister, [euen] his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the entree, and thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue smitten mine hands vpon thy couetousnes, that thou hast bled, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine handes be strong, in the dayes that I shall haue to doe with thee: I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy firminesse to cease from thee.

16 And thou shalt take thine inheritance in the sight of the heathen, & thou shalt know, that I am the Lord.

17 And the worde of the Lord came vnto me, saying,

18 Some of man, & house of Israel is vnto

<sup>b</sup> That is, the time of her destruction.

<sup>c</sup> To her own undoing.

<sup>d</sup> Whose very name all men hate.

<sup>e</sup> He meant hereby that there was no kind of wickedness, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

<sup>f</sup> Levit. 20. 11, 18.

<sup>g</sup> Ierem. 5. 8.

<sup>f</sup> It token of my wrath and vengeance.

<sup>g</sup> That is, able to defende the selfe.

<sup>h</sup> I will thus take away the occasion of thy wickednes.

<sup>i</sup> Thou shalt be no more the inheritance of the Lorde, but forsaken.



k Which be-  
fore was most  
precious,

into me as <sup>4</sup> dross: all they are brasse,  
and time, and yron, & lead in the middes  
of the fornace: they are [even] the dross  
of siluer.

19 Therefore, thus saith the Lord  
God, Because yee are all as dross, be-  
holde, therefore I wil gather you in the  
middes of Jerusalem.

20 As they gather siluer and brasse, &  
yron, and lead, & turre into the middes of  
the fornace, to blowe the fire vpon it to  
melt it, so will I gather you in mine an-  
ger and in my wrath, and will put you  
[there] and melt you.

21 I will gather you, I say, & blowe  
the fire of my wrath vpon you, and you  
shalbe melted in the middes thereof.

22 As siluer is melted in the middes  
of the fornace, so shall ye be melted in the  
middes thereof, and ye shal knowe, that  
I the Lord haue powred out my wrath  
vpon you.

23 And the worde of the Lord came  
vnto me, saying,

24 Somme of mā, say vnto her, Thou  
art the land, that is vncleane, <sup>m</sup> and [not]  
rained vpon in the day of wrath.

25 There is a conspiracie of her Pro-  
phets in the mids thereof like a roaring  
vpon, rauening & pray: they haue deuor-  
ed soules: they haue taken the riches &  
precious things: they haue made her  
many widowes in the middes thereof.

26 Her Priests haue broken my law,  
and haue defiled mine holy things: they  
haue put no difference betweene & holy  
& prophane, neither discerned betweene  
the vncleane, and the cleane, & haue hid  
their eyes from my Sabbaths, and I  
am prophaned among them.

27 Her princes in the middes therof  
[are] like volucres, rauening the pray to  
shed blood, [and] to destroy soules for  
their owne couetous lucre.

28 And her Prophets haue daybed  
them with vntempered moxer, seeing  
vanities, and diuining lies vnto them,  
saying, Thus saith the Lord God, when  
the Lord had not spoken.

29 The people of the land haue vio-  
lently oppressed by spoyling & robbing,  
and haue vexed the poore & the needy:  
yea, they haue oppressed the stranger a-  
gainst right.

30 And I sought for a man among  
them, that should make by the hedge,  
and stande in the gap before mee for the  
land, that I should not destroy it, but I  
found none.

31 Therefore haue I powred out mine  
indignation vpon them, and consumed  
them with the fire of my wrath: their  
owne wayes haue I rendred vpo their  
heads, saith the Lord God.

# CHAP. XXII.

Of the idolatrie of Samaria and Jerusalem, vnder the names  
of Aholah and Aholibah.

The word of the Lord came  
again vnto me, saying,

2 Somme of man, there  
were tivo women, & daugh-  
ters of one mother.

3 And they committed fornication in  
Egypt, they committed fornication in  
their youth: there were their breasts  
pressed, and there they bruded the teates  
of their virginite.

4 And the names of them [were]  
Aholah, the elder, and Aholibah her sis-  
ter: and they were mine, and they bare  
sonnes and daughters: thus [were]  
their names, Samaria [is] Aholah, and  
Jerusalem Aholibah.

5 And Aholah plaied & harlot when  
she was mine, and shee was set on fire  
with her louers, [to wit], with the Assy-  
rians her neighbours.

6 Which were clothed with blew  
silke, [both] captaynes and princes: they  
were all pleasant pong men, and hoys-  
men riding vpon horses.

7 Thus she committed her whoze-  
dome with them, [even] with all them  
that were the chosen me of Asshur, and  
with all on whom she doted, [and] defi-  
led her selfe with all their idoles.

8 Neither left shee her fornications,  
[learned] of the Egyptians: for in her  
youth they lay with her, and they brui-  
led the breasts of her virginite, & pow-  
red their whozedome vpon her.

9 Wherefore I deliuered her into the  
hands of her louers, [even] into & hands  
of the Assyrians, vpon whom she doted.

10 These discovered her shame: they  
tooke away her sonnes and her daugh-  
ters, & slew her with the sword, & shee  
had an euill name among women: for  
they had executed iudgement vpo her.

11 And when her sister Aholibah sawe  
this, she married her selfe with inordi-  
nate loue, more then shee, and with her  
fornications more then her sister with  
[her] fornications.

12 Shee doted vpon the Assyrians  
[her] neighbours, [both] captaynes and  
princes clothed with diuers futes, hoys-  
men riding vpon horses: they were all  
pleasant

l Speaking  
herely, that the  
godly shoul  
be tried and the  
wicked de-  
stroyed,

m Thou art  
like a barren  
land which the  
Lord plagueth  
with thynge.  
n The false  
prophets haue  
conspired toge-  
ther to make  
their doctrine  
more probable,

o They haue  
neglected my  
seruice,  
Mich. 3. 11.  
zephan. 3. 5.

p They which  
should haue re-  
proued them,  
flattered them  
in their vices &  
couered their  
doings with  
lies, Chap. 13.  
10.

q Which word  
shew himselfe  
zealous in my  
cause by resis-  
ting vice, Isa.  
59. 16. 63. 5.  
and also pray  
vnto me to  
withholde my  
plagues, Gal.  
1. 06. 23.

a Speaking,  
Israel and Ju-  
dah, which  
came both out  
of one familie,  
b They be-  
came idolaters  
after the ma-  
ner of the E-  
gyptians.

c Aholah signi-  
fies a mansion  
or dwelling in  
her sile, mean-  
ing Samaria  
which was the  
royall cite of  
Israel: and A-  
holibah signi-  
fies my man-  
sion in her,  
whereby is  
meant Ierusalem  
where Gods  
temple was.  
d Ebr. vnder  
me.

e When the  
Israelites were  
named the peo-  
ple of God,  
they became  
idolaters and  
forgotte God,  
gout the trust  
in & Assyrians.

f The holy  
ghost teach  
these termes  
which seeme  
strange to chaste  
eares, to cause  
this wicked  
vice of idola-  
trie to be re-  
builed that we  
may shoulde  
knowe to heare  
the name there  
of mentioned,  
g Speaking the  
Assyrians.



pleasant yong men.

13 Then I saw that she was defiled, [and] that they were both after one sort.

14 And that she increased her fornications: for when the saue men painted vpon the wal, the images of the Caldeans painted with vermillion,

15 And girded with girdels vpo their loines, and with died attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, & land of their natiuitie)

16 Allone, I say, as thee saue them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and thee was polluted with them, and her lust departed from them.

18 So she discovered her fornication, & disclosed her shame: then mine heart forooke her, like as mine heart had for taken her sister.

19 Yet she increased her whozedom more, & called to remembrance & dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are [as] the members of asses, & whose issue is [like] the issue of hoies.

21 Thou calledst to remembre the wickednes of thy youth, whē thy teates were busied by the Egyptians: therefore the pappes of thy youth [are] thus.]

22 Therefore, O Holibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whence thine heart is departed, and I wil bring them against thee on euery side,

23 [To wit,] the Babylonians, and all the Caldeans, <sup>h</sup>Peled, and Shoah, and Roa, [and] all the Assyrians with them: they were all pleasant yong men, captaines & princes: all they were baliat and renowned, riding vpon hozes.

24 Euen these shal come against thee with charrets, wagons, and wheelles, and with a multitude of people, [which] shall set against thee, buckler & shield, and helmet round about: and I will leave the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, and thy remnant shall fall

by the sworde: they shall carie away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to cease from thee and thy fornication out of the lande of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hande of them, whom thou hatest: [eue] into the handes of them from whence thine heart is departed.

29 And they shal handle thee despitefully, & shall take away all thy labour, and shal leaue thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednes, and thy whozedom.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, [and] because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her <sup>cup</sup> into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorne & had in derisio, because it containeth much.

33 Thou shalt be filled with drunkenes and sorowe, [euen] with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out [to the dregs], & thou shalt breake the sheardes thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednes & thy whozedom.

36 [The Lord said mozeouer vnto me, Some of mā, wilt thou iudge Holibah & Holibah: and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is [in] their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe [by] the fire to be their meat.

38 Mozeouer thus haue they done vnto me: they haue defiled my Sanctuary

<sup>g</sup> This declar-  
eth that no  
moyds are able  
sufficiently to  
expresse & rage  
of idolaters, &  
therefore the  
holly ghost here  
compareth the  
to those which  
in their raging  
loue and filly  
lusts dote vpo  
the images and  
paintings of  
them after  
whome they  
lust.

<sup>k</sup> All thy trea-  
sures & riches  
which thou hast  
gotten by la-  
bour.

<sup>l</sup> All the world  
shall see thy  
hamfull, for-  
saking of God  
to serue idoles.

<sup>m</sup> I will crea-  
te the same  
iudgements &  
denegance a-  
gainst thee, and  
that with great  
seueritie.

<sup>n</sup> Speaking, &  
the afflictions  
thou shalt bee so  
great that they  
shoulde cause  
them to lose  
their senses, &  
reason.

<sup>h</sup> These were  
the names of  
certaine prin-  
ces & captaines  
vnder Nabu-  
chodonosor.

<sup>i</sup> Ebe. I wil giue  
iudgement be-  
fore them.

<sup>j</sup> Or, lawes.

<sup>k</sup> They shal de-  
stroy the prin-  
ces and priests  
with the rest of  
the people.

<sup>o</sup> That is, to be  
sacrificed to  
their idoles, as  
read Chap. 16, 20.



tuarie in the same day, and haue prepared my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuaries to defile it: and so, thus haue they done in the middes of mine house.

40 And how much more [is it] that they sent for men to come from farre into whome a messenger was sent, and lo, they came: for whome thou didest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And latest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense & mine oyle.

42 And a voyce of a multitude being at ease, [was] with her: & with the men to make the company great were brought men of Saba fro the wilderness, which put bracelets vpon their hands, & beautiful crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shall thee & her fornications come to an end.

44 And they wet in vnto her as they go to a common harlot: so went they to Aholah & Aholibah the wicked women.

45 And the righteous men they shal iudge them, after p manner of harlots, and after the manner of murderers: for they are harlots, and blood [is] in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle.

47 And the multitude shall stone them with stones, and cut them with their swords: they shal slay their sonnes, and their daughters, & burne by their houses with fire.

48 Thus will I cause wickednes to crale out of fland, that at womē may be taught not to do after your wickednes.

49 And they shal lay your wickednes vpon you, & ye shall beare the finnes of your idoles, and ye shall knowe that I am the Lord God.

#### CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

1 Come in the ninth yeere, in the tenth moneth, in the tenth day [of the] ninth moneth came p worde of the Lord vnto me,

2 Sonne of man, write the name of the day, [euen] of this same day: [for]

the day, [euen] of this same day: [for]

the day, [euen] of this same day: [for]

the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto p rebellious house, & say vnto the, Thus saith the Lord God, Prepare a pot, prepare it, & also polvze water into it.

4 Gather the p pieces thereof out into it, [euen] every good piece, [as] p thigh & the shoulder, & fill it with the chief bones.

5 Take one of p best sheepe, & burne also the bones vnder it, & make it boile well, & seethe the bones of it therein.

6 Because the Lord God saith thus, woe to the bloodie citie, [euen] to the pot, whose skomme is therein, and whose skomme is not gone out of it: bring it out s piece by piece: let no lot fall vpon it.

7 For her blood is in the middes of her: she let it vpon an high rocke, [and] polvred it not vpon the ground to couer it with dust.

8 That it might cause wrath to arise, and take vengeance: [euen] I haue let her blood vpon an high rocke p it should not be covered.

9 Therefore thus saith the Lord God, woe to the bloodie citie, for I will make [it] the burning great.

10 Heape on much wood: k kinde the fire, consume the flesh, and cast in spice, & let the bones be burnt.

11 Then let it empte vpon the coles thereof, that [the] brasse of it may bee hot, and may burne, & that the filthines of it may be molten in it, [and] that the skomme of it may be consumed.

12 She hath veried her selfe with lies, and her great skomme wet not out of her: [therefore] her skomme [shal] be consumed [with] fire.

13 [Thou remainest] in thy filthines [p] wickednes: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, & I will do it: I will not go backe, neither will I spare, neither will I repent: according to thy wayes, & according to thy works shal they iudge thee, saith the Lord God.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the p pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy

Whereby was men Ierusalem,

That is, the citizens, & the chief men thereof.

Or, heape.

Speaking, of the innocents, whome they had slaine, who were the cause of the kindling of Gods wrath against them.

Also, iniquities, & wicked citizens there per maine.

Signifying, that they should not be destroyed all at once, but by little and little.

Spare none estate or constitution.

The citie shewed her cruelty to all the world, and was not ashamed thereof, neither per hit it.

Nah. 3. 11. habak. 2. 12.

Or, an heape of wood.

Speaking, that the citie should be utterly destroyed, and that hee would give the enemies an appetite thereto.

Or, bottomie.

The citie hath scattered her selfe in vaine.

I laboured by sending my prophets to call thee to repentance, but thou wouldst not.

That is, the Babylonians.

Speaking, his wife in whom he delighted, as ver, 18,

That is, the Babylonians.

That is, the Babylonians.

That is, the Babylonians.

That is, the Babylonians.

That is, the Babylonians.

That is, the Babylonians.

p They sent in to other countries to haue such as should teach the service of their idoles.

q He meant the altar, that was prepared for the idoles.

r Which should teach the manner of worshiping their gods.

s That is, worship their gods, xxv. Chap. 16. 38.

e Speaking, all other cities & countries.

a Of Recons, who captiuitie, and of the reignes of Zedekiah, & King.

b Called to, saying,

c Called to, saying,

d Called to, saying,



teares run downe.

17 Cease fro sighing: make no mourning for the dead, and I binde the tyre of thine head vpon thee, and put on thy shoes vpon thy feete, [¶] I couer not thy lippes, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, wilt thou not tell vs what these things meane towards vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuarie, [¶] I will eate the pride of your powder, the pleasure of your eyes, and your hearts desire, & your sonnes, and your daughters whome ye haue left, shall fall by the sword.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tyre [shall be] vpon your heads, and your shoes vpon your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezechiel is vnto you a signe: according to al that he hath done, ye shall do: and when this connecth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from thee their powder, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee [to tell thee] that which he hath heard with his eares:

27 In that day shall thy mouth bee opened to him which is escaped, & thou shalt speake, and bee no more downie, & thou shalt be a signe vnto them, & they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Iouma and the Philistines.

**T**he word of the Lord came againe vnto me, saying,

2 Sonne of man, let thy face against the Ammonites, & prophesie against them,

3 And say vnto the Ammonites, heare the word of the Lord God, Thus saith the Lord God, Because thou saidst,

Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the men of the East for a possession, and they shall let thee: palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a shepercote, and ye shall knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the handes, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, & will deliuer thee to be spoiled of the heathen, and I will roote thee out from the people, & I will cause thee to be destroyed out of the countreies: and I will destroy thee, and thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto al the heathen.

9 Therefore, behold, I will open the side of Moab, [¶] even of the cities of his cities, [¶] I say, in his frontiers with the pleasant countrey, Beth-ethimoth, Barath-meon, and Barathaim.

10 [¶] I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites that no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 Thus saith the Lord God, because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate fro Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the bande of my people Israel, and they shall doe in Edom according to mine anger, and according to mine

Because ye reioyced when the enemy destroyed my temple.

b That is, to the Babylonians.

c They shall eate the way and take the gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefest city of Ammonites full of aduersities.

2 Sam. 12. 27

e So that no power or strength should be able to resist the Babylonians.

p For in mourning they were bare headed, & also couered their lippes. q That is, which his neighbours lent to them in mourning. r Appearing the morning following.

f By sending the Caldeans to destroy it, as Chap. 7. 22. r Wherem you build and dwell.

¶ Ebr. lifting vp of their soules.



mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, because the Philistines haue executed beégeance, and reuenged the selues with a despiteful heart, to destroy it for the old hatred,

16 Therefore thus sayeth the Lord God, Beholde, I will stretch out mine hande vpon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great beégeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall laye my vengeance vpon them.

# CHAP. XXVI.

1 The prophesie that Tyus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchantes for the destruction of Tyus.

**A**ND in the eleuenth yeere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Some of man, because that Tyus hath layde against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: [for] seeing thee is desolate, I shalbe replenished,

3 Therefore thus sayeth the Lord God, Beholde, I come against thee, O Tyus, and I will bring vp many nations against thee, as a sea mounteth vp with his waues.

4 And they shall destroye the walles of Tyus, & breake downe her towres: I will also scape her dust from her, and make her like the toppes of a rocke.

5 Thou shalt bee for the spreading of nettes in the muddes of the sea: for I haue spoken it, saith the Lord God, and it shal be a spoyle to the nations.

6 And her daughters which are in the fielde, shall be slayne by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyus Nebuchad-nezzar King of Babel, a King of kings from the North, with horses and with charrets, & with horsemen, with a multitude and much people.

8 Hee shall slay with the sword thy daughters in the fielde, & he shal make a fort against thee, & cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, & with his weapons breake downe thy towres.

10 The dust of his horses shall couer

thee, for their multitude: thy walles shal shake at the noyse of the horsemen, and of the wheelles, & of the charrets, whiche shall enter into thy gates as into the entrie of a cite that is broken downe.

11 With the hoooues of his horses shall he treade downe all thy streetes: he shal slay thy people by the sword, & the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, & spoyle thy marchandise, and they shall breake downe thy walles, and destroye thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 Thus will I cause the sounde of thy songs to cease, and the sounde of thine harpes shalbe no more heard.

14 I will laye thee like the toppes of a rocke: thou shalt bee for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyus, Shall not the yles tremble at the sounde of thy fall: & at the cry of the wounded, when they shall be slayne and murdered in the muddes of thee?

16 Then all the princes of the sea shal come downe fro their thrones: they shal lay awayne their robes, and put off their boyddered garments, and shall clothe the selues with astonishment: they shall sit vpon the ground, & bee astonished at [euery] moment, and be amazed at thee.

17 And they shal take vp a lamentation for thee, and saye to thee, Howe art thou destroyed, & wast inhabited of the sea [men,] the renowned cite which was strong in the sea, [both] she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shal thy yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, whiche I shal make thee a desolate cite, like the cities that are not inhabited, & when I shall bring the deepe vpon thee, & great waters shall couer thee,

20 whiche I shal cast thee downe with them that descend into the pit, with the people of olde time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them. [I saye,] which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the land of the living,

21 I will bring thee to nothing, and thou a tereour,

f Which were certaine garisons of Philistines, where by they oft times molested the Iewes. Of the Cherethims David also had a gar.

a Either of the captiuitie of Ierusalem, or of the reigne of Ieremiah.

b That is, the famous cite Ierusalem, wherunto all people resorted.

c Thy riches and same shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or advantage.

d The towres that belongeth vnto her.

f For Tyus was much built by arte, and by labour of men was wonne out of the sea. Some refferre this vnto the images of the noble men, which they had erected vpon the highes and renowned.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours & rulers of other countries that dwell by the sea, wherby he signifieth that her destruction should be so horrible, that the world should beare thereof and be affraid.

h Spawning, merchandise, which by their craftiue industry hee wonderfully and increase her power.

i Which were vnto long ago.

k Spawning, in Tyus, when it shalbe refloied, [or] make thee a tereour,



thou shalt be no [more:] though thou be sought for, yet shalt thou neuer be found againe, sayth the Lord God.

## CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and auaricie thereof in times past.

**T**he word of the Lord came againe vnto me, saying,

2 Some of man, take vp a lamentation for Tyrus,

3 And saue vnto Tyrus, that is situate at the entrie of the sea, which is the mart<sup>a</sup>: of p<sup>e</sup>ople for many yles. Thus saith y<sup>e</sup> Lord God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the muddes of the sea, [and] thy buylders haue made thee of perfite beautie.

5 They haue made all thy [shippe] boardes of fire trees of <sup>b</sup> Sheuir: they haue brought Ceders from Lebanon, to make mastes for thee.

6 Of the okes of Basathan haue they made thine oyes: the company of the Assyrians haue made thy banks of yuozie, [brought] out of the yles of Chittim.

7 Fine linen with broydered worke, [brought] fro<sup>e</sup> Egypt, was spread ouer thee to be thy sayle, blew like & purple, [brought] from the yles of Elisah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men<sup>c</sup> were in thee, they were thy pilots.

9 The ancients of Gebal, & the wise men thereof were in thee thy talkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shield & helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie [were] vpon the walles rounde about, & the<sup>c</sup> Samuadims were in thy towres: they hanged their shields vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish [were] thy marchants for the multitude of all riches, for silver, yron, tynne, and lead, [which] they brought to thy faires.

13 They of Iauan, Tubal and Bethlech were thy marchantes, concerning the lynes of men, and they brought vessels of brasle for thy marchandise.

14 They of the house of Togarmah

brought to thy faires hoxes, and hoxe men, and mules.

15 The me of Dedan [were] thy marchantes: and the marchandise of many yles [were] in thine hands: they brought thee for a present hoxes, teeth, and peacocks.

16 They of Aram [were] thy marchants for the multitude of thy wares: they occupied in thy faires with emerauds, purple, and broydred worke, and fine linen, and corall, and pearle.

17 They of Iudah & of the land of Israel were thy marchants: they brought for thy marchandise wheate of Bithun, and Pannag, and hony and oyle, and balmie.

18 They of Damascus [were] thy marchants in p<sup>e</sup> multitude of thy wares, for the multitude of all riches, [as] in the wine of Helbon and white wood.

19 They of Dan also & of Iauan, going to & fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan [were] thy marchants in precious clothes for thy charrets.

21 They of Arabia, and all the princes of Kedar, occupied in thee, in lambs, and rammes and goates: in these were they thy marchants.

22 The marchants of Sheba, & Raamah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all p<sup>e</sup>ious stones and gold.

23 They of Haran & Camneh & Eden, the marchants of Sheba, Ashur [and] Chilmad were thy marchants.

24 These were thy marchants in all sorts [of things], in rainet of blew like, and of broydred worke, and in coffers for rich apparell, [which] were bound with coardes: chaines also [were] among thy marchandise.

25 The shippes of Tarshish [were] thy chiefe in thy marchandise, and thou wast replenished & made very glorious in the muddes of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the muddes of the sea.

27 Thy riches & thy faires, thy marchandise, thy mariners & pilots, thy talkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all thy multitude which is in the muddes of thee, shall fall in the muddes of the sea in the day of thy ruine.

28 The suburbs shall shake at the found

i Seaming, brimcoms, hoxes, and Elephanes teeth.  
[Or, workes, Or, carbuncle,

[Or, silke,

k Where the best tobacco growes.  
[Or, turpentine, or, triacle,

[Or, were marchants whose marchandise passed through thine hands,

[Or, came in companie toward thee,

[Or, rowers, That is, Bouchan-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad and others.

a Which serueth all y<sup>e</sup> world with the marchandise.  
#Ebr, heart,

b This mountain was called Hermon, but the Amorites called it Sheuir, Deut. 34.

c Which is taken for Greece and Italie,

[Or, shipmasters,

d Seaming, that they build the walles of p<sup>e</sup>rie, which is here ment by the shipmans of these were the builders of Salomons Temple, 1. King. 7. 18,

e That is, ship of Cappadocia, a. of Bosphorus and Bosphorus, which were so called, because that out of these the towne of Bosphorus lieth.  
f Of Greece, Italie & Cappadocia.

g By selling slaves, h Which are taken for a people of Asia minor,



sound of the cry of thy pilotes.

29 And all that handle <sup>o</sup> oze, the mariners [and] al the pilotes of the sea that come do home from their shippes, [and] shall stand vpon the land,

30 And shall cause their boyes to bee heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and walowe themselves in the ashes.

31 They shall plucke off their heare for thee and gird thee with a sackcloth, and they shall weepe for thee with sorowe of heart [and] bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, [saying,] what [time] is like Tyrus, so destroyed in the muddes of the sea!

33 When thy wares went forth of the seas, thou failedst many people [ & ] thou didest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in y depths of the waters, thy merchandise & all thy multitude, which was in the muddes of thee, shall fall.

35 All the inhabitants of the yles shall bee astonished at thee, & all their kings shall be for afeard [and] troubled in their countenance.

36 The marchantes among the people shall hiss at thee: thou shalt be a terror, and neuer shalt be any more.

CHAP. XXVIII.

<sup>a</sup> The word of God against the king of Tyrus for his pride. <sup>21</sup> The word of the Lord against Tyru. <sup>22</sup> The Lord promises that he will gather together the children of Israel.

**T**he worde of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith y Lord God, Because thine heart is exalted, & thou hast saide, I am a god, I sit in the seate of God in the muddes of the sea, yet thou art but a man & not God, and I though thou diddest think in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then <sup>b</sup> Daniel: there is no secret, y they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and silver into thy treasures.

5 By thy great wisdom [and] by thine occupying hast thou increased thy riches, & thine heart is lifted by because of thy riches.

6 Therefore thus saith y Lord God,

Because y diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, [even] the terrible nations: and they shall draine their shouders against the beaurie of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee do home to the pit, and thou shalt die the death of them, that are slaine in the muddes of the sea.

9 Wilt thou say [the] before him, that slayeth thee, I am a god: but thou shalt be a man, & no God, in the hands of him that slayeth thee.

10 Thou shalt die y death of the <sup>c</sup> circumcised by the handes of strangers: for I have spoke it, saith the Lord God.

11 <sup>d</sup> Foreouer the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, & say vnto him, Thus saith the Lord God, Thou sealedst by the summe, [and] art full of <sup>d</sup> wisdom and perfit in beaurie.

13 Thou hast bene in Eden the garde of God: euery precious stone [was] in thy garment, the rubie, the topaze & the <sup>e</sup> diamond, the chrysolite, the onix, & the iasper, the saphir, y emeraude, and the carbuncle and golde: the workmanship of thy cymbreis, and of thy pipes was prepared in thee in the daye that thou wast created.

14 Thou art <sup>e</sup> the anoynted Cherub, that conuereth, and I haue set thee [in] honour: thou wast vpo the holy mountaine of God: thou hast walked in the mds of the stones of fire.

15 Thou wast perfit in the waies fro the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled y mds of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee. Couering Cherub from the mds of the stones of fire.

17 Thine heart was lifted by because of thy beaurie, [and] thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before Kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, [and] by y iniquitie of thy merchandise: therefore will I bring forth a fire from the muddes of thee, which shall deuoure

Abvii.

thee: them,

<sup>n</sup> Althowch it meant a long time: for it was prophetic to be destroyed but thence peeres, as Job, 23:25.

<sup>a</sup> I am safe that none can come to hurt me, as God is in the heauen, & I be. Though thou set thine heart as the heart of God, b Thus hee speaketh by derision: for Daniel had declared notable signs of his wisdom in Babylon, wher Ezekiel wrote this.

<sup>c</sup> Like the rest of the heathen, which are Gods enemies.

<sup>d</sup> He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures. Or, carbuncle. He meaneth the royal state of Tyrus, which for the excellencie and gloire thereof be compared to the Cherubims which covered y Arkes.

<sup>e</sup> By this word anoynted he signifieth the same. I did thee this honour to make thee one of the builders of my Temple, which was built vnto Salomon things necessary for worship.

<sup>f</sup> To me, among my people Israel, which shined as precious stones. h Althowch when I first called thee to this vngitude, i Thou shalt haue no part among my people. k That is the honour, wherunto I called thee.



there: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among people, shall be astonished at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 C Again, the word of the Lord came unto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Beholde, I come against thee, O Zidon, and I will be glorified in the middes of thee: and they shall knowe that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, & the slayne shall fall in the middes of her: & thine enemy shall come against her with the sword on euery side, and they shall knowe that I am the Lord.

24 And they shall be no more pricking thorne vnto the house of Israel, nor any grievous thorne of all that are rounde about them, and despoiled them, and they shall knowe that I am the Lord God.

25 Thus saith the Lord God, when I shall haue gathered the house of Israel fro the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the lande, that I haue giuen to my seruant Iakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, whē I haue executed iudgements vpon all round about them that despise them, and they shall knowe that I am the Lord their God.

# CHAP. XXIX.

He propheseth against Pharaoh and Egypt. 13 The Lord promitteth that he will restore Egypt after fourety yeres. 18 Egypt is the reward of King Nebuchad-nazzar for the labour, which he tooke against Egypt.

**I**N the tenth yere, [and] in the tenth moneth in the twelfth day of the moneth, the word of the Lord came unto mee, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, & prophesie against him, and against all Egypt.

3 Speake, and saye, Thus saith the Lord God, Beholde, I come against thee, Pharaoh king of Egypt, the great dragon, that lyeth in the middes of his rivers, which hath saide, The river is

mine, and I haue made it for my selfe.

4 But I will put hooks in thy chawes, and I will cause the fish of thy rivers to sticke vnto thy scales, & I will drabe thee out of the middes of thy rivers, and all the fish of thy rivers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, [both] thee & all the fish of thy rivers: thou shalt fall vpon the open field: thou shalt not bee brought together, nor gathered: for I haue giuen thee for meat to the beastes of the fildes, & to the fowles of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of reede to the house of Israel.

7 When they tooke hold of thee with their hande, thou didest breake, and rent all their shoulder: and when they leane vpon thee, thou brakest & madest all their loynes to stande: byright.

8 Therefore thus sayeth the Lord God, Beholde, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, and they shall knowe that I am the Lord: because he hath said, The river is mine, and I haue made it.

10 Beholde, therefore I come vpon thee, & vpon thy rivers, & I will make the lande of Egypt utterly waste & desolate from the towre of Senech, euen vnto the borders of the blacke Moyses.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeres.

12 And I will make the land of Egypt desolate in the middes of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeres: & I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Ver thus saith the Lord God, At the ende of fourety yeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathos, into the land of their habitation, and they shall there a small kingdome.

15 It shall be the smallest of kingdomes, neither shall it exalt it selfe any more above nations: for I will diminish the, that they shall no more rule the nations.

c I will leaue enemies against thee, which shall drabe thee, and the people which trust in thee, out of thy sure places.

d Ream. 3. Kin. 23. 1. 36. 6.

j Or, shalke. c When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

f How God cannot suffer his man to be arrogant as king to him selfe, or put his trust in any thing save in him alone.

i Ebr. Cush, or Ethiopia.

Jerem. 46. 36.

g Spanning, that they should not haue full dominion, but be vnder the Persians, Grecians, and Romans, and the cause is, that the Persians should no more put their trust in them, nor learne to depend on God.

|| Or, brought to nothing.

1 Sp executing my iudgements against thy wickednes,

m That is, Nebuchad-nazzar.

n He sheweth for what cause God will assemble his church, and preserve it still though he will purge his enemies: so witte that they should praise him, and give thanks for his great mercies.

a To wit, of the captiuitie of Zedekiah of Ierusalem, of the order of these prophesies and howe y former sometime standeth after y latter, reade here, 27. 1. b He sheweth Pharaoh to a dragon which hideth himselfe in the river. 28. 1. lvs. 28. 1. 36. 1.



16 And it shalbe no moze the confidence of þe house of Israel, to bring [their] iniquitie to remembrance by looking after them, so that they know, that I am the Lord God.

17 In the seuen and twentieth yere also in the first moneth, and in the first day of the moneth came the worde of the Lord vnto me, saying,

18 Somme of man, Nebuchad-nezzar King of Babel caused his armie to serue a great service against Tyris: every head was made balde, and every shoulder was made bare: yet had hee no wages, nor his armie for Tyris, for the seruice that hee serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the lande of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoile her spoyle, and take her pray, and it shalbe the wages for his armie.

20 I haue giuen him the lande of Egypt for his labor, that hee serued against it, because they wrought for me, sayeth the Lord God.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

## CHAP. XXX.

The destruction of Egypt, and the cities thereof.

**T**he worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus saith the Lord God, houles and cities, woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, [and] it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, a feare shall be in Ethiopia, when the flame shall fall in Egypt, when they shall take away her multitude, [and] when her foundations shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that mainteine Egypt, shall fall, and the pride of her powder shall come downe: from the towre of Seuench shall they fall by the sword, sayeth the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shall bee in the middes of the

cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, [and when] all her helpers shalbe destroyed.

9 In that day shall there messengers goe forth from me in shippes, to make the carelesse Bores afraide, and feare shall come vpon them as in the day of Egypt: for so, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations shall bee brought to destroy the lande: and they shall drave their swordes against Egypt, and fill the lande with the flame.

12 And I will make the riuers drye, and sell the lande into the handes of the wicked, & I will make the land waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Noph, and there shall be no moze a prince of the land of Egypt, and I will sende a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powrie my wrath vpon Sin, which is the strength of Egypt, and I will destroy þe multitude of No.

16 And I will set fire in Egypt: Sin shall haue great sorowe, & No shall be destroyed, & Noph shall haue sorowes daily.

17 The pong men of Auen, and of Phibesech shall fall by the sword: and these cities shall go into captiuitie.

18 At Tehaphnches þe day shall cease his light, when I shall breake there the barres of Egypt: and when the pompe of her powder shall cease in her, the cloud shall couer her, and her daughters shall go into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 And in the eleuenth yere, in the first moneth, & in the seuenth day of the moneth, þe word of the Lord came vnto me, saying,

21 Somme of man, I haue broke the arme of Pharaoh king of Egypt: & so, it shall not be bound by to be healed, neither shall they put a rowle to binde it, & so

U b b. iii. make

h Lett I shoulde by this meanes punish their sinnes.

i Counting from the captivity of Ierusalem.

k He tooke great paines at the siege of Tyris and his armie was sore handled.

l Signifying that Nebuchad-nezzar had many paines then by the taking of Tyris.

|| Or, in it. || Or, euen against me.

|| Or, Memphis or Aikara.

|| Or, Tanis.

|| Or, Pelusium, || Or, Alexandria.

|| Or, Heliopolis. || Or, Bubastum.

c Spreading, that there shall be great sorow and affliction, d That is, the strength and force.

a By Phut and Lud are meant Ethiopia and Lybia.

b Which was a strong cite of Egypt. Chap. 29. 10.

e Of the captivity of Ierusalem, of Se-dekias reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Jer. 46. 26.



make it strong, to holde the sword.

22 Therefore thus saith  $\gamma$  Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme, that was strong, but is broken, & I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the King of Babel, and put my sword in his hande, but I will breake Pharaohs armes, & he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord. When I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, & they shall know, that I am the Lord.

#### CHAP. XXXI.

a A comparison of the prosperitie of Pharaoh with the prosperitie of the Asshurs, 10 The prosperitie of a like destruction to them both.



And in the eleuenth yere, in the thirde moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Some of man speake vnto Pharaoh king of Egypt, and to his multitude, whom art thou like in thy greatnes?

3 Beholde, Asshur was like a reder in Lebanon with faire branches, & with thicke shadowing boughes, and shot by verie bie, and his toppes was among the thicke boughes.

4 The waters nourished him, & the deepe exalted him on bie with her riuers running round about his plants, & sent out her little riuers vnto al the trees of the field.

5 Therefore his height was exalted aboue all the trees of the fiede, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which [the deepe] sent out.

6 All the fowles of the heauen made their nestes in his boughes, & vnder his branches did all the beastes of the fiede bring forth their yong, & vnder his shadow dwelt all mightie nations.

7 Thus was he faire in his greatnes,

[and] in the length of his branches: for his roote was neere great waters.

8 The reder in the garden of God could not hide him: no fire tree was like his branches, & the chestnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, because he is lift vp on high, and hath shot by his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I haue cast him alway for his wickednes.

12 And the strangers haue destroyed him, [euen] the terrible nations, & they haue left him vpon the mountains, and in all the dailes his branches are fallen, and his boughes are broken by all the riuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shall all the fowles of the heauen remaine, and al the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shall bee exalted by their height, neither shall shoote by their toppes among the thicke boughes, neither shall their leaues stand by in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the muddes of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, in the day when he went downe to hel, I caused them to mourne, & I caused them to mourne, & I covered deepe for him, & I did reftreine floods thereof, & the great waters were staid: I caused Lebanon to mourne for him, & all the trees of the fiede faimed.

16 I made the nations to shake at the sound of his fall, when I cast him down to hel, with them that descende into the pitte, and all the excellent trees of Eden, and the best of Lebanon: [euen] all that are nourished with waters, shall bee comforted in the nether partes of the earth.

17 They also went down to hel with him

d Signifying, that there was no greater power in the world then his was.

Or, thou wast lift vp.

e That is, of Nebuchadnezzar, who afterwarde was monarch and only ruler of the world.

f Hereby is signified the destruction of the power of the Asshurs by the Babylonians.

g The deepe waters that caused him to mourne, is his meaning, his great abundance and pompe, shall now lamente as though they were covered with sackcloth, h To cause thus destruction of the King of Assyria, to seeme more horrible, he set forth other kings & princes which are dead, as though they reioiced at the fall of such a tyrant.

g His force and power.

h Whereby we see that cyans haue no power of themselves, neither can vpon any moie harme then God appointeth, and when he will, they must cease.

a Of Sedechias reign, or of Ieconias captiuitie.

b Meaning, that he was not like in strength to the King of the Asshurs, whom the Babylonians ouercame.

c Many other nations were vnder their dominion. Or, countrey.



him vnto them that bee slayne With the sworde, and his arme, [and] they that dwell vnder his shadowe in the muddes of the heathen.

18 To Whome art thou thus like in glory and in greatnesse among the trees of Eden: yet thou shalt bee cast downe With the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the muddes of the <sup>b</sup> vncircumcised, With them that be slayne by the sword: this is Pharaoh and al his multitude, saith the Lord God.

## CHAP. XXXII.

1 The Prophet is commanded to denaile Pharaoh King of Egypt. 2 He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

**A**ND in the <sup>a</sup> twelfth yeere in the twelfth moneth, [and] in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take by a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a <sup>b</sup> lyon of the nations: & art as a dragon in the sea: thou hast cutt out thy riuers: and troubledst the waters With thy feete, & stampedst in their riuers.

3 Thus sayth the Lord God, \* I will therefore speade my net ouer thee With a great multitude of people, & they shall make thee come by into my net.

4 Then will I leaue thee vpon the lande, [and] I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, & I will fill all <sup>c</sup> beasts of the field With thee.

5 And I will laye thy flesh vpon the mountaines, and fill the valleyes <sup>d</sup> With thine heyght.

6 I will also Water With thy blood the lande wherein thou <sup>e</sup> swimmest, [euen] to the mountaines, and the riuers shalbe full of thee.

7 And when I shall put thee out, I will couer the heaue, & make the starres thereof darke: \* I will couer the sunne With a cloude, and the moone shall not giue her light.

8 All <sup>f</sup> lights of heauen will I make darke for thee, and bring darkenes vpon thy land, saith the Lord God.

9 I will also trouble <sup>g</sup> hearts of many people, when I shal bring thy destruction among the nations, [and] vpon the countreys which thou hast not knownen.

10 Bea, I will make many people amazed at thee, and their kings shall be astonished w<sup>th</sup> feare for thee, when I shal

make my sworde to glitter against their faces, and they shall be affrayed at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sworde of the King of Babel shall come vpon thee,

12 By the swordes of the mightie will I cause thy multitude to fall: they all shalbe terrible nations, and they shal destroy the <sup>h</sup> ponne of Egypt, and al the multitude thereof shall be consumed.

13 I will destroy also all the beastes thereof fro the great watersides, neither shall the foote of man trouble them any more, nor <sup>i</sup> hooues of beast trouble thee.

14 Then will I make their waters deepe, and cause their riuers to run like oyle, saith the Lord God.

15 When I shall make the lande of Egypt desolate, and the countrey With all that is therein, shall be layde waste: When I shall finite all them, which dwell therein, then shall they knowe, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 <sup>j</sup> In the twelfth yeere also in the fiftenth day of the moneth, came the woode of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and <sup>k</sup> cast them downe, [euen] them and the daughters of the nightie nations vnto the nether partes of the earth, With them that goe downe into the pit.

19 Whome dost thou passe in beautie: goe downe and sleepe With the vncircumcised.

20 They shall fall in the muddes of them that are slayne by the sword: <sup>l</sup> he is deliuered to the sworde: drawe her downe, and all her multitude.

21 The most mightie [and] strong shall speake to <sup>m</sup> him out of the muddes of hell With them that helpe her: they are gone downe, and sleepe With the vncircumcised that be slayne by the sworde.

22 Althar is there and al his companie: their graues are about him: al they are slaine [and] fallen by the sworde.

23 Whose graues are made in the side of the pit, and his multitude are rounde about his graue: al they are slaine [and] fallen by the sworde, which caused feare [to be] in the lande of the liuing.

¶ b b. iii. 24 There

i Opening, that Pharaohs power was nothing so great as his was.

k Read Chap. 28. 10.

a Which was the last pere of the general captiuitie vnder Jerckiah.

b Thus the scriptures compare tyants to cruel & huge beasts which deuour all that be weaker then they, and such as they may overcome. c Or, whale. d Thou preyest vnto great armie. Chap. 12. 13. and 17. 20.

d With beapes of the carthles of thine armie.

e As Nilus owerfloweth Egypt, so will I make the blood of thine host to overflowe it. f He wouge signifieth to be put out as a candle is put out. Isa. 13. 10. iocel. 2. 31. & 3. 15. matth. 24. 29. g By this manner of speache is meant the great sorowue that shalbe for the slaughter of the king and his people.

h This came to passe in litle then foure yeeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, prophesie, that shalbe cast downe: thus the Lord giueth his prophets power both to plant and to destroy by his woode, read Jer. 1. 10.

l Haue not other kindes done more beautiful then thou, perished in that is, Egypt.

m To make the matter more sensible, he bringeth in Pharaoh, whose the deade should merite and maruaile at him, reade Isa. 14. 9.



o Hearing, the  
Persians,

24 There [is] clam and al his multitude rounde about his graue: all they are slayne [and] fallen by the sworde, which are gone doolne with the vncircumcised into the nether partes of the earth, which caused the felues to bee feared in the lande of the liuing, yet haue they borne their shame with them that are gone doolne to the pit.

p Allhome in  
this life all the  
woyls feare.

25 They haue made his bedde in the middes of the slayne with all his multitude: their graues [are] round about him: all these vncircumcised are slayne by the sworde: though they haue caused their feare in the lande of the liuing, yet haue they borne their shame with them that go doolne to the pit: they are laide in the middes of them, that be slayne.

q That is, the  
Cappadocians  
and Italians,  
or Spaniards,  
as Iosephus  
writeth.

26 There [is] Desher, Tubal, and all their multitude: of their graues [are] rounde about them: all these vncircumcised were slayne by the sworde, though they caused their feare [to be] in the land of the liuing.

r Which vnde  
not by cruel  
death, but by  
the course of  
nature, and are  
bonarably bur-  
ied with their  
cane armour  
and signes of  
honour.

27 And they shall not lie with the vncircumcised, that are fallen, which are gone doolne to the graue, with their weapons of warre, and haue layde their swordes vnder their heads, but their iniquitie shall bee vpon their bones: because [they were] the feare of the mightie in the land of the liuing.

28 Pea, thou shalt bee broken in the middes of the vncircumcised, & lye with them that are slayne by the sworde.

29 There [is] Edom, his kings, & all his princes, which with their strength are layed by the that were slayne by the sworde: they shall sleepe with the vncircumcised, & with them that go doolne to the pit.

s The Kings of  
Babylon,

30 There [bee] all the princes of the North, with all the Zidonians, which are gone doolne with the slayne, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slayne by the sworde, and beare their shame with them that go doolne to the pit.

t As the wicked  
reioyce when  
they see others  
perishers of  
their miserie.

31 Pharaoh shall see them, and he shall be comforted ouer all his multitude: Pharaoh, and all his armie [shal be] slayne by the sworde, saith the Lord God.

u I will make  
the Egyptians  
afraid of me,  
as they caused  
others to feare  
them.

32 For I haue caused my feare [to be] in the land of the liuing: and he shall be laide in the middes of the vncircumcised with the, that are slayne by the sworde, [euen] Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The officer of the gouernours and ministers, 14 He strengtheneth them that despise, and belongeth them with the promises of mercie. 30 The word of the Lord against the makers of the Idol.

1 **A** came the word of the Lord came vnto me, saying,

2 Some of man, speake to the children of the people, and say vnto them, when I bring the sworde vpon a lande, if the people of the lande take a man from among them, and make him their watchman,

3 If when he seeth the sworde come vpon the lande, he blowe the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and wil not be warned, if the sworde come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and woulde not be admonished: therefore [his blood shall be] vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any person from among them, he is taken away for his iniquitie, but his blood wil I require at the watchmans hand.

7 So thou, O some of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood wil I require at thine hande.

9 Neuerthelesse, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die for his iniquitie, but thou shalt deliuer thy soule.

10 Therefore, O thou some of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressions and our sinnes [be] vpon vs, and we are consumed because of them, how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why wil ye die, O ye house of Israel?

12 Therefore

10 Or, of their  
costles.

11 Or, of the  
watch  
that the peo-  
ple ought to  
haue continu-  
ally gouer-  
nours and tea-  
chers which  
may haue a  
care ouer the,  
and to warne  
them ruer of  
the dangers  
which are at  
hand.

b Signifying,  
that the wicked  
shall not  
escape punish-  
ment though  
the watch-  
man be negli-  
gent, but if the  
watchman  
blow the  
trumpet, and  
then he wil not  
obey, he shall  
deserue double  
punishment.

Chap. 3. 17.

c Which tea-  
cher shall be  
that receiueth  
not his charge  
at the Lordes  
mouth, is a  
type, and not a  
true watch-  
man.

d The watch-  
man must an-  
swere for the  
blood of all  
that perish  
through his  
negligence.

e Thus the  
wicked when  
they heare  
Gods iudge-  
ments for their  
sinnes,  
despise of his  
mercies and  
murmure.

f Reade Chap.  
18. 23.



g Read of this  
righteousneſſe,  
Chap. 18, 22,  
24.

12 Therefore thou ſonne of man ſay  
vnto the children of thy people, The  
righteousneſſe of the righteous ſhall  
not deliuer him in the day of his tranſ-  
greſſion, nor the wickedneſſe of the wicked  
ſhall cauſe him to fall therein, in the  
day he returneth from his wickedneſſe,  
neither ſhall the righteous liue for his  
righteousneſſe in þat day that he ſinneth.

13 When I ſhall lay vnto þat righteous,  
that he ſhall ſurely liue, if he truſt to his  
owne righteousneſſe, and commit iniqui-  
tie, all his righteousneſſe ſhall be no more  
remembered, but for his iniquitie that he  
hath committed, he ſhall die for the ſame.

14 Again when I ſhall lay vnto the  
wicked, Thou haſt die the death, if he  
turne from his ſinne, and do that which  
is lawfull and right.

15 [To wit,] if the wicked reſtore the  
pledge, [and] giue againe that he had  
robbed, [and] walke in the ſtatutes of  
life, without committing iniquitie, he  
ſhall ſurely liue, [and] not die.

16 None of his ſinnes that he hath  
committed, ſhall bee mentioned vnto  
him: [becauſe] he hath done that, which  
is lawfull, and right, he ſhall ſurely liue.

17 Yet the children of thy people ſay,  
\* The way of the Lord is not equal: but  
their owne way is brequall.

18 When the righteous turneth from  
his righteousneſſe, and commiteth in-  
quitie, he ſhall euen die thereby.

19 But if the wicked returne from  
his wickedneſſe, and doe that which is  
lawfull, and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lord  
is not equal. O ye houſe of Iſrael, I wil  
iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of our  
captiuitie, in the tenth [moneth, and] in  
the fifth [day] of the moneth, one that  
had eſcaped out of Ieruſalem, came vnto  
me, and ſaide, The citie is ſmitten.

22 Now the hande of the Lord had  
bene vpon me in euening afore he that  
had eſcaped, came, and had opened my  
mouth, vntill he came to me in the morn-  
ing: and when he had opened my  
mouth, I was no more dumb.

23 Again the woꝛde of the Lord  
came vnto me, and ſaide,

24 Sonne of man, theſe that dwell  
in the deſolate places of the lande of Iſ-  
rael, ſaie and ſay, \* Abraham was but  
one, and he poſſeſſed the lande: but we  
are many, [therefore] the lande ſhall be  
giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus  
ſaith the Lord God, Ye eate with the  
blood, and liſt vp your eyes towarde  
your idoles, and ſhede blood: ſhoulde  
ye then poſſeſſe the lande?

26 Ye cleane vpon your wordes: ye  
worke abomination, and ye deſile euery  
one his neighbours wiſe: ſhoulde ye  
then poſſeſſe the lande?

27 Say thus vnto them, Thus ſaith  
the Lord God, As I liue, ſo ſurely they  
that are in the deſolate places, ſhall  
fall by the ſword: and him that is in the  
open field, wil I giue vnto the beaſts to  
be deuoured: & they that be in the ſottes  
& in the caues, ſhall die of the peſtilence.

28 For I wil lay the lande deſolate  
and waſte, and the pompe of her  
ſtrength ſhall ceaſe: and the mountaines  
of Iſrael ſhall be deſolate, and none ſhall  
paſſe through.

29 Then ſhall they know that I am  
the Lord, when I haue layde the land  
deſolate and waſte, becauſe of all their  
abominations, þat they haue committed.

30 Alſo thou ſonne of man, the chil-  
dren of thy people that ſaie of thee by  
the walles and in the doores of houſes,  
and ſpeake one to another, euery one to  
his brother, ſaying, Come, I pray you,  
and heare what is the woꝛde that com-  
meth from the Lord.

31 For they come vnto thee, as the  
people bleſt to come: and my people ſit  
before thee, and heare thy wordes, but  
they will not doe them: for with their  
mouthes they make ſweetes, [and] their  
heart goeth after their couetouſneſſe.

32 And loe, thou art vnto them, as a  
ieiſting ſong of one that hath a pleaſant  
boyre, and can ſing well: for they heare  
thy wordes, but they doe them not.

33 And when this cometh to paſſe  
(for ſo, it wil come) the ſhall they know,  
that a prophet hath bene among them.

#### CHAP. XXXIIII.

2 Againſt the ſhepherds that deſpiſed the ſheepe of Chriſt, and  
ſeeked their owne gaine. 7 The Lord ſaith that he will viſite  
his diſperſed ſheepe, and gather them together. 23 He pro-  
miſeth the true ſhepherd Chriſt, and with him peace.

Ad the woꝛde of the Lord  
came vnto me, ſaying,

2 Sonne of man, proph-  
et againſt the ſhepherdes of  
Iſrael, prophetic and ſay vnto them,  
Thus ſaith the Lord God vnto þat ſhep-  
herds, \* woe be vnto the ſhepherdes of  
Iſrael, that feede them ſelues: ſhoulde  
not the ſhepherds feede the flockes?

3 Ye eate the fat, and ye clothe you  
with

n Contrary  
to the Lawe,  
Leuit. 17, 14.

o As they that  
are reade till  
to their blood.

Chap. 7, 24.  
and 22, 21.  
and 30, 6, 7.

p In deſiſion,

q This declar-  
eth that he  
ought to heare  
Gods worde  
with ſuch ſeale  
and affection,  
that we ſhoulde  
in all points  
obey it, els we  
abule the woꝛd  
to our owne  
condemnation,  
and make of  
his miniſters  
as though  
they were  
ſelues to ſerue  
mens fooliſh  
fantallies.  
[Or, pleaſant,  
and loue ſong,

Jerem. 23, 1.  
a By the ſhep-  
herds he mea-  
neth the magiſtrates,  
Biſhops and  
Prophets.

b He ſeeketh  
to enrich your  
ſelues by their  
commodities,  
and ſo ſpoile  
their riches  
and ſubſtance.

h Thereby he  
condemneth  
all them of  
hypocriſie,  
which pre-  
tende to fol-  
lowe righteouſ-  
neſſe, and yet  
declare not  
them ſelues  
ſuch by their  
fruits, that is,  
in obeying  
Gods com-  
mandments  
and by godly  
life.  
Chap. 18, 25.

i When the  
Prophet was  
ſet away cap-  
tured with Je-  
coniah,  
k It was in-  
ferred with the  
ſpirit of pro-  
phetic, Chap.  
3, 2.

l Whereby is  
ſignified, that  
the miniſters  
of God can  
not ſpeake till  
God giue the  
courage and  
open their  
mouthes, Chap.  
24, 27.

and 29, 21.  
Eph. 6, 19.

m Thus the  
wicked thinke  
them ſelues  
more worthy  
to enioy Gods  
promiſes then  
the ſinners of  
God, to whom  
they were  
made: and  
would binde  
God to be ſub-  
iect to them,  
though they  
would not be  
bound to him.



with the wool: ye kil them that are fed, but ye feede not the sheepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bounde by the broken, nor brought againe that which was bruen away, neither haue ye sought for which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepherde: and when they were dispersed, they were deuoured of all beastes of the fildes.

6 By sheepe wandred through al the mountaynes, & upon euery hie hill: yea, my flocke was scattered through all earth, & none did seeke to search after them.

7 Therefore ye shepherdes, heare the worde of the Lorde.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beastes of the fildes, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fedde themselves, and fed not my sheepe.

9 Therefore, heare ye the worde of the Lord, O ye shepherdes.

10 Thus saith the Lorde God, Behold, I come against the shepherds, & will require my sheepe at their hands, & cause the to cease from feeding: neither shall the shepherdes feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherde searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer the out of all places, where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne lande, and feede them vpon the mountaynes of Israel, by the riuers, & in all the inhabited places of the countrey.

14 I will feede the in a good pasture, and vpon the hie mountaynes of Israel shall their folde be: there shall they lie in a good folde and in fat pasture shall they feede vpon the mountaynes of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost,

and bring againe that which was bruen away, and will bind by that which was broken, and will strengthen the weake, but I will destroy the strong, & I will feede them with iudgement.

17 Also you my sheepe, I haue layeth the Lord God, behold, I iudge betwene sheepe, and sheepe, betwene the rams and the goates.

18 Seemeth it a final thing vnto you to haue eaten by the good pasture, but ye must tread down with your fete the residue of your pasture: & to haue drunk of the deepe waters, but ye must trouble the residue with your fete.

19 And my sheepe eate that which ye haue troden id your fete, & drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lorde God vnto them, Behold, I, euen I will iudge betwene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your homes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoyled, and I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, euen my seruant Dauid, he shall feede them, and he shall be their shepherde.

24 And I, the Lord will be their God, & my seruant Dauid (shalbe) my prince among them, I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euill beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set the, [as] a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, & there shall be raine of blessing.

27 And the tree of the fildes shall yeeld her fruite, and the earth shall giue her fruit, & they shall be safe in their land, & I shall knowe that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the land deuoure the, but they shall dwell safely and none shall make them afraid.

29 And I will raise vp for them a plant of renoume, and they shall be no more consumed with hanger in the land, neither

g Speaking, such as lift up their selues about there they, & think they haue no

merit to be g

nerued by me.

h That is by putting difference

betweene the good and the bad, and sa

gue to either as they de

scure.

i By good pas

ture and deepe

waters is ment the pure

worde of God, and the admi

nistracion of iustice, which

they did not distribute to the poore till

they had cor

rupte it.

k Speaking

Christ, of whom Dauid

was a figure, Iere. 30. 9,

Psalm. 131.

l This declar

eth, that in

der Christ the

flock should be

truly deliue

red from sin,

and sell, and to

be safely pro

serued in the Church where

they should neuer peris.

m The fruits of Gods gra

ces shall ap

peare in great abundance in his Church.

n That is, the

robe that shall

come out of

the roote of

Abel, Psalm. 131. 1.

c He describeth the office and dutie of a good pastor, who ought to loue and succour his flocke and not to be cruel towards them.

d For lacke of good gouernment and doctrine they perished.

e By destroying the couetous hirelings and restoring true shepherds: whereof we haue a signe to oft as God sendeth true shepherds, who both by doctrine and life, labour to feed his sheepe in the pleasant pastures of his worde. f In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.



neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, & that they, [even] the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, [and] I am your God, saith the Lord God.

# CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

**M**oreouer the worde of the Lord came vnto me, saying, 2 Sonne of man, let thy face against mount Seir, & prophetic against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hande against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred and hast put the children of Israel to flight by the force of the sword in the tyme of their calamitie, when [their] iniquitie had an ende,

6 Therefore as I live, saith the Lord God, I will prepare thee vnto blood, & blood shall pursue thee: except thou hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, & cut off from it him that passeth out & him that returneth.

8 And I will fill his mountaynes with his slaine men: in thine hills, and in thy valleys & in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, & thy cities shall not returne, and ye shall know that I am the Lord.

10 Because thou hast saide, These two nations, and these two countreyes shall be mine, and we will possesse them [seeing the Lord was there]

11 Therefore as I live, saith the Lord God, I will euen doe according to thy wrath, & according to thine indignation which I have bled in thine hatred against them: & I will make my selfe knowen among the when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoke against the mountaynes of Israel, saying, They be waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard [them].

14 Thus saith the Lord God, So shall all the worde reioyce [when] I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall knowe, that I am the Lord.

# CHAP. XXXVI.

8 Ye promised to deliuer Israel from the Gentiles, 21 The benefices done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deservings. 26 God reneweth our heartes, that we may walke in his commandements,

**A**lso thou sonne of man, prophetic vnto the mountaynes of Israel, and say, Ye mountaynes of Israel, heare the worde of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, euen the places of the worde are ouen in possession,

3 Therefore prophetic, and say, Thus saith the Lord God, Because that they haue made you desolate, and shalldoed you vpon every side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the hipps and tongues of men, and vnto the reproche of the people,

4 Therefore ye mountaynes of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaynes & to the hills, to the riuers, & to the balleys, and to the waste, [and] desolate places, & to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue taken my lande for their possession, with the top of all [their] heart, [and] with despitefull mindes to cast it out for a pray.

6 Prophecic therefore vpon the land of Israel, and lay vnto the mountaynes, and to the hills, to the riuers, and to the balleys, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I haue lifted vpon mine hand, surely the

a Where the Idumeans dwell,

b When by their punishment I call them from their iniquitie, c Except thou repent thy former crueltie, d To wit, to their former estate,

e Spanning, Israel and Iudah, f And so by fighting against Gods people, they should beget about to put him out of his owne possession,

g As thou hast done cruelly, so shalt thou be cruelly handled, h Shewing, that when God punisheth the enemies, the goodly ought to consider that he hath a care ouer them and to praise his name: and also that the wicked rage as though there were no God, till they feele his hande to their destruction.

Chap. 6.2.

a That is, the Idumean, b That is, Jerusalem, which for Gods promises was the chiefest of all the worlde,

c Ye are made a matter of talke and derision to all the worlde,

d They appointed with them felices to haue it, and therefore came with Iechon-nazar against Jerusalem for this purpose, e Because you haue bene a laughing stock vnto them, f By making a solemnitie of this reade Chap. 20.5,



the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, and bring forth your fruite to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be tiled and sowed.

10 And I will multiplie the men by: on you, [even] all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiplie vpon you man and beast, and they shall encrease, & bring fruite, and I will cause you to dwell after your old estate, & I will bestow benefites vpon you more then <sup>h</sup>at the first, & ye shall knowe that I am the Lorde.

12 <sup>i</sup>Pea, I will cause men to walke vpon you, [even] my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth depriue them [of men.]

13 Thus saith the Lorde God, Because they lay vnto you, Thou <sup>k</sup>lande deuourest by men, and hast bene a waste of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lorde God,

15 Neither will I cause men to heare in thee y<sup>e</sup> shame of y<sup>e</sup> heathen any more, neither shalt thou beare y<sup>e</sup> reproch of the people any more, neither shalt cause thy folke to fall any more, saith y<sup>e</sup> Lorde God.

16 <sup>l</sup>Whereouer the word of the Lorde came vnto me, saying,

17 Some of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I polluted my wrath vpon them, for the blood that they had shedde in the lande, and for their idoles, [wherevnto] they had polluted it.

19 And I scattered them among the heathen, & they were dispersed through the countreys: [for] according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they sayd of it, m, These are the people of the Lorde, and are gone out of his lande.

21 But I fauoured mine holy Name which the house of Israel had polluted

among the heathen, whither they went.

22 Therefore lay vnto the house of Israel, Thus saith the Lorde God, I doe not this for your sakes, O house of Israel, but for mine <sup>n</sup>holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whome ye haue polluted it, and the heathen shall knowe that I am the Lorde, saith the Lorde God, when I shall be sanctified in you before <sup>o</sup>their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and I will bring you into your owne land.

25 Then will I pollute cleane <sup>p</sup>water vpon you, & ye shall cleane: [yea,] from all your filthinesse, and from all your idoles will I cleanse you.

26 A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will giue you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the lande, that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthines, and I will call for <sup>q</sup>come, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, & your deedes that were not good, & shall iudge your selues worthy to haue bene <sup>r</sup>destroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lorde God: [therefore,] O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, what time as I shall haue clesed you from all your iniquities, I will cause [you] to dwell in the cities, & the desolate places shall be builded.

34 And the desolate lande shall be tiled, whereas it lay waste in the sight of all that passed by.

<sup>m</sup> This excludeth from man all dignitie, & means to debase any thing by, seeing that God transferreth the whole to himselfe, and that onely for the glory of his holy name, Or, your.

<sup>n</sup> That is, his Spirit wherev<sup>r</sup> he is reformed by, meeting the heart and regenerate his, Isa. 44.3. Iere. 32.39. cha. 11.19.

<sup>o</sup> Under the abundance of temporal b<sup>e</sup>nefices he cometh the spiritual graces.

<sup>p</sup> He shall come to true repentance, & shunke your selues vnto this to be of the number of Gods creatures for your ingratitude against him.

<sup>h</sup> Which was accomplished vnder Christ, so to winne all these temporal deliuerances vnto direct them.

<sup>i</sup> That is, vpon the mountaines of Ierusalem.

<sup>k</sup> This the enemies imputed as the reproch of the lande, which God did for the sinnes of the people according to his iust iudgements.

Isa. 52.9. rom. 2.24. l And therefore inuolunt suffer my name to be had in contempt, as the heathen would haue reproached me, if I had suffered my Church to perish.



35 For they sayde, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, [and] were inhabited.

36 Then the residue of the heathen that are left rounde about you, shall knowe that I the Lorde build the ruinous places: [and] plant the desolate places: I the Lorde haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will create them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solenne feastes, so shall the desolate cities be filled with flocks of men, and they shall knowe, that I am the Lord.

## CHAP. XXXVII.

1 He prophesied the bringing againe of the people, being in captiuitie. 16 He sheweth the vniou of the ten tribes with the two.

**T**he hand of the Lorde was vpon me, and caried me out in the Spirit of the Lorde, and let me downe in the mids of the field, which was full of bones.

2 And hee ledde me round about by them, and beholde, there were very many in the open fiede, and loe, [they were] very drie.

3 And he sayde vnto me, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he sayd vnto me, Prophecie vpon these bones and say vnto them, O ye drie bones, heare the worde of the Lorde.

5 Thus sayeth the Lorde God vnto these bones, Behold, I wil cause breath to enter into you, and ye shall liue.

6 And I will lay sinelues vpon you, and make flesh growe vpon you, and couer you with skaine, and put breath in you, that ye may liue, and ye shall knowe that I am the Lord.

7 So I prophesied, as I was commaunded: and as I prophesied, there was a noyse, and beholde, [there was] a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinelues, and the flesh growe vpon them, and a boue, the skaine couered them, but there was no breath in them.

9 Then sayd he vnto me, Prophecie vnto the wind: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from foure winds,

O breath, and breathe vpon these skaine, that they may liue.

10 So I prophesied as he had commaunded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he sayd vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are drie, and our hope is gone, [and] we are cleane cut off.

12 Therefore prophecie, and say vnto them, thus saith the Lorde God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And ye shall knowe that I am the Lorde, when I haue opened your graues, and brought you vp out of your sepulchres,

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lorde haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lorde came againe vnto me, saying,

16 Forsoeuer thou sonne of man, take thee a peece of wood, and write vpon it, Unto Iudah, and to the children of Israel his companions: then take another peece of wood, and write vpon it, Unto Ioseph the tree of Ephraim, & to all the house of Israel his companions:

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, wilt thou not thewe vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lorde God, Beholde, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, & will put them with him, [euen] with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the [pieces] of wood, whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I wil take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

q He declarereth that it ought not to be referred to the people as punishment of their sinne, but rather to the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare wch he maketh barren.

Or valley, a He sheweth by a greater miracle, that God hath power, & also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and haue them vp againe.

b Signifying, at parts, where as the Israelites were scattered: that is the faithfull shall be brought to the same vnitie of spirit, and doctrine, whereto euer they are scattered through the world.

c That is, to be I haue brought you out of these places, and comen where you are captiues.

d This signifieth the ioyning together of the two houses of Israel, and Iudah.

e That is, the house of Israel.



John. 10. 16.

22 And I will make them one people in the land, vpon the mountaines of Israel: \* and one King shall be King to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their adorations; nor with any of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, and wil cleanse them: so shall they be my people, and I will be their God.

Isa. 40. 11. iere.  
23. 5. chap. 34.  
23. dan. 9. 24.

24 And Dauid my \* seruant [shall be] King ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

f Speaking,  
that I elect by  
Christ shall  
dwell in the  
beautifull Je-  
rusalem, which  
is ment by the  
land of Cana-  
an.

25 And they shall dwell in the land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt, and they shall dwell therein, euē they, and their sonnes, & their sonnes sonnes for euer, and my seruant Dauid [shall be] their prince for euer.

Psal. 109. 4. &  
116. 2.

26 Moreover, I will make \* a covenant of peace with them: it shall be an euermaking covenant with them, and I wil place them, and multiplie them, and will set my Sanctuarie among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the Lord doe sanctifie Israel, when my Sanctuarie shall be among them for euermore.

## CHAP. XXXIII.

1 The prophetie that Gog and Spagog shall fight with great power against the people of God, 21 Their destruction.

**A**nd the worde of the Lord came vnto me, saying,  
2 Some of man, let thy face against \* Gog, & against the land of Magog, the chiefe prince of Bethlech and Tubal, and prophetic against him,

3 And say, Thus saith the Lord God, Beholde, I [come] against thee, O Gog the chiefe prince of Bethlech and Tubal.

4 And I will destroy thee, and put hookes in thy chawes, and I wil bring thee forth, and all thine hoste [both] horses, and horsemen, all clothed with all sortes of [armour, euē] a great mul-

a Which was  
a people that  
came of Spago-  
g the sonne  
of Iaphet,  
Gen. 10. 2.  
Spagog also  
here signifieth  
a certaine cos-  
tary, so that by  
electing two cos-  
taries, which  
had the gouern-  
ment  
of Grecia and  
Italie, hee  
meaneth the  
principall ene-  
mies of the  
Church, Reu.  
20. 8.

titude with bucklers, and shields, all handling swordes.

5 They of Paras, of Cush, and Phut with them, [euē] all they [that beare] shield and helmet.

6 Gomer and all his bands, [and] the house of Togarmah of the North quarters, and all his bands, [and] much people with thee.

7 Prepare thy selfe, and make thee ready, both thou, & all thy multitude, that are assembled vnto thee, and be thou their sauegarde.

8 After many dayes thou shalt be visited: [for] in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come by like a tempest, [and] shalt be like a cloude to couer the land, [both] thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euē at the same time shall [many] thinges come into thy minde, & thou shalt thinke euil thoughtes.

11 And thou shalt say, I wil goe by to the land that hath no walled towres: I will go to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 [Thinking] to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places that are [now] inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods and dwell in the middest of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the lions thereof shall say vnto thee, <sup>h</sup> Art thou come to spoyle the praye: hast thou gathered thy multitude to take a bootie: to carie away silver and golde, to take away cattell and goods, [and] to spoyle a great praye:

14 Therefore, sonne of man, prophetic, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safe, shalt thou not knowe it:

15 And come from thy place out of the North partes, thou & much people with thee: all [shall] ride vpon horses, [euē]

b He sheweth  
that the ene-  
mies shoulde  
breake themselves  
against the  
Church, but it  
shoulde be to  
their owne de-  
struction.  
c The Persi-  
ans, Ethiopi-  
ans, and men  
of Affrica,  
d Gomer was  
Iaphets sonne  
e Togarmah  
the sonne of  
Gomer, and  
are thought to  
be they that in-  
habite Asia  
minor.

e Signifying,  
that at the ve-  
rye of I. I. I. I. I.  
shoulde accom-  
plish the promi-  
se of the Church  
and Christ their  
head,  
[Or it, mean-  
ing, the land  
of Israel.

f That is, to  
molest and de-  
stroy the church.

g Speaking,  
Israel which  
had none bene  
destroyed, and  
was not yet  
built againe:  
declaring here  
by the simplici-  
tie of the god-  
ly, who seeke  
not so much to  
fortifie them  
selues by out-  
ward force, as  
to depende on  
the prouidence  
and goodnesse  
of God.

h One enimie  
shall enuy an-  
other because  
euery one shall  
thinke to haue  
the spoyle of  
the Church.

i Shalt not  
thou see thine  
occasion to  
come against  
my Church,  
when they list  
speere nothing?



[euen] a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the latter dayes, and I wil bring thee vpon my land that the heathen may knowe me, when I haue sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in olde time, by the hand of my seruantes the Prophets of Israel which prophesied in those dayes [and] yeeres, that I would bring thee vpon them:

18 At the same time also when Gog shall come against the land of Israel, saith the Lorde God, my wrath shall arise in mine anger.

19 For in mine indignation [and] in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the fowles of the heauen, and the beasts of the field and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be overthrowen, and the faires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lorde God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a fozie raine, & hailestones, fire, and brimstone.

23 Thus wil I be magnified, and sanctified, and known in the eyes of many nations, and they shall knowe, that I am the Lorde.

#### CHAP. XXXIX.

1 He sheweth the destruction of Gog and Magog. 11 The graces of Gog and his hostes. 17 They haue deuoured of birds and beasts. 23 Wherefore the house of Israel is captive. 24 Their bringing againe from captiuitie is promised.

Therefore, thou some of man, prophesie against Gog, and say, Thus saith the Lorde God, behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee and leaue thee the first part of thee, and will cause thee to come vp from the North partes and will bring thee vpon the moun-

taines of Israel:

3 And I will smite thy bowe out of thy left hand, and I wil cause thine arrows to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: [for] I wil giue thee vnto the birds [and] to euery fethered fowle and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lorde God.

6 And I will send a fire on Magog, and among them that dwell safely in the ples, and they shall knowe that I am the Lorde.

7 So wil I make mine holy Name known in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall knowe that I am the Lorde, the holy one of Israel.

8 Behold, it is come, and it is done, saith the Lorde God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall go forth, and shall burne and let fire vpon the weapons, and on the shields, & bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves [in their] hands, and vpon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, & they shall rob those that robbed them, and spoyle those that spoiled them, saith the Lorde God.

11 And at the same time wil I giue vnto Gog a place there for buriall in Israel, [euen] the valley whereby men go toward the East part of the Sea: and it shall cause them that passe by, to stoppe their noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And seven moneths long shall the house of Israel be burying of them, that they may densie the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shall be glorified, saith the Lorde God.

14 And they shall chuse out men to go continually through the land with them that traualle, to bury those that remaine vpon the ground, and densie it: they shall search to the end of seven moneths.

xxxii.

15 And

k Speaking, in the last age, and from the coming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23, and 37. 28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforesime, to teach them to inure all things with more patience when they knowe that God hath so obtained.

n All means whereby man should thinke to save himselfe shall faile, the affliction in those dayes shall be so great and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

Chap. 36. 23, and 37. 28.

b Speaking, that by the virtue of Gods word the enemies shall be destroyed whereof hee asseuereth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer to farre separate.

d That is, this plague is fully begunned in my counsell and can not be changed.

e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemies: and this is chiefly meant of the accomplishment of Christs kingdom, when by his head Christ all enemies shall be overcome.

f Which declareth that the enemies shall haue an horrible fall.

g For I think of the carcases.

h Speaking,

i Which that the holy land should not be polluted, and partly for the compassion that the children of God haue, even on their ene-

a O, destroy thee with fire plagues, as Chap. 38. 22.



15 And the travellers that passe thorough the land, if any see a mans bone, then shall he set by a signe by it, till the buriers haue buried it, in the valley of Hamon-Sog.

16 And also the name of the citie [shall be] Hamonah: thus shall they dense the land.

17 And thou sonne of man, Thus saith the Lord God, Speake vnto every feathered fowle, and to all the beastes of the fildes, Assemble your selues, & come: gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

18 We shall eate the flesh of the balaunt, & drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, [and] of bullockes, [euen] of all fat beastes of Bashan.

19 And ye shall eate fat till you be full, and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and charrets, with balaunt men, and with all men of warre, saith the Lord God.

21 And I wil let my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layde vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iakob, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, & all their transgression, where by they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue poured out my Spirit vpon the house of Israel, saith the Lord God.

# CHAP. XL.

The restoring of the citie and the Temple.

**I**N the five & twentieth yeere of our being in captiuitie in the beginning of the yeere, in the tenth [day] of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very hie mountaine, whereupon [was] as the building of a citie, towarde the South.

3 And he brought me thither, and beholde, there [was] a man, whose similitude was to looke to, like brasse, with a linen thread in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto me, Some of man, beholde with thine eyes, and heare with thine eares, and let thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, [I saw] a wall on the outside of the house round about: and in the mans hand [was] a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went by the staires thereof, and measured the post of the gate, [which was] one reede broad, and [the other post of the gate, which was] one reede broad.

7 And [euery] chamber was one reede long, and one reede broad, and betweene the chambers [were] five cubites:

Chap. 36. 23.

¶ Or, multitude.

¶ Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

a The Hebrews counted the beginning of the yeere after the feast of their feastes they began to count in March, and for their other affaires in September: So that this is to be understand of September, [Or, visions of God, b Which was an Angel in forme of a man, & came to measure our this building.

1 The heathen shall knowe that they ouercame not my people by their strength, neither per by the weaknesse of mine arme, but that this was for my peoples finnes.

¶ Or, threshold. ¶ Or, VPec-potte.



cubites: and the poste of the gate by the porche of y<sup>e</sup> gate within [was] one reede.

8 He measured also the porche of the gate within with one reede.

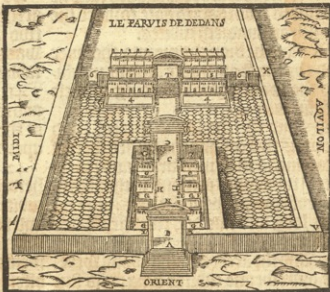
9 Then measured he the porche of the gate of eight cubites, & the postes thereof, of two cubites, and the porche of the gate [was] inward.

¶ Or, pentices.

10 And the chambers of the gate Eastward, [were] three on this side, and three on that side: they three [were] of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, [and] the height of the gate thirtene cubites.

The description of the figure which beginneth, ver. 5.



Le parvis de dedans  
Or, the inner court.

Ver. 5. The wall that compasseth about the Temple and the courtes, as appeareth in the second and in the great figure.

A. B. The thickness of the wall was five cubites: for so long the reede was.

A. C. The height of the wall, which was also five cubites: this wall contained two thousand cubites, that is, on the East side, 500.

C. H. And on the North side, 500.

H. I. As much on the South side.

C. K. And 500 on the West side.

I. K. Thus wall did separate the Temple from the citie, Chap. 42. 20.

Ver. 6. This gate in the great figure is marked with D. into the which appertaine seven steppes, E. Thence they goe into the porche where are fire chambers F. Which porche was closed with a wall G.

Ver. 7. E. F. G. The length. The breadth E. O. G. The space of five cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the threshold inward to the porche was five cubites A. B.

B. C. The porch.

Ver. 9. C. D. The upper postes. H. I. The breadth of the alley of the porch. B. C. The length of the porch, which was inward.

Ver. 11. M. The breadth of the gate, and the height, A. N.

Ver. 12. The space before the chambers, as a little gate.

Ver. 13. The breadth of the whole porche from the most chamber to the gate 25 cubits P. Q.

In the 14. ver. The pictures of the upper postes, or pentices which in all were 60 cubites: for every chamber had five, and the threshold, and lintel of the doore, either

12. K. figures.

Ver. 15. A. D. The five cubites.

Ver. 17. The outward court R. so called, because it was the outward court in respect of the Temple as appeareth in the great figure N. but it is the inner court in respect of the porche, which hath bene described.

S. The electric chambers, situate on a side. The two little gates 6, which are by the great gate T.

Ver. 18. The space before the chambers, as a little gate.

Ver. 19. The space before the chambers, as a little gate.

Ver. 20. The space before the chambers, as a little gate.

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Ver. 100. The space before the chambers, as a little gate.

12 The space also before the chambers [was] one cubite [on this side,] and the space [was] one cubite on that side, and the chambers [were] five cubites on this side and five cubites on that side.

13 He measured then the gate from the route of a chamber to the toppe of the [gate:] the breadth [was] five and twentie cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the posts of the court, [and] of the gate [had one measure] rounde about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within [were] fiftie cubites.

16 And [there were] narrowe windowes in the chambers, & in their postes within the gate round about, and likewise to the arches: and the windowes [went] rounde about within: and vpon the postes [were] palme trees.

17 ¶ Then brought he mee into the outward court, and loe, [there were] chambers, and a pavement made for the court rounde about [and] thirtie chambers [were] vpon the pavement.

18 And the pavement [was] by the side of the gates ouer against the length of the gates, [and] the pavement [was] beneath.

19 Then hee measured the breadth of the forefront of y<sup>e</sup> lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward y<sup>e</sup> North, measured he after the length and breadth thereof.

21 And the chambers thereof [were] three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof [was] fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, [were] after the measure of the gate that looketh toward the East, and the going vnto it [had] seven steps and the arches thereof [were] before them.

23 And the gate of the inner court [stood] ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, [there was] a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about,

Ver. 19. The lower gate A. which had seven steps, and the gate within eight T. be-  
tweene A. T.  
were 100. cubites, and had as much from South to North V. X.

Ver. 20. This must be considered in the great figure. The outward court in respect of the Temple M. R. The North side, The porch E. S. The court without T. The length of the porch with the chambers, as in the East side V. X.

Ver. 21. The breadth 25. cubits Y. Z.

Ver. 22. The gate of the inner court B. ouer against the gate of the outward court R. and toward the East. c. An hundred cubites R. B.

Ver. 24. The South gate in the great figure d. The outward court e.

Ver. 25. The space before the chambers, as a little gate.

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Ver. 100. The space before the chambers, as a little gate.

¶ xxi.iii.

like



like those windowes: the height [was] fiftie cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof [were] before them: and it had palme trees, one on this side, and another on that side by-on the poste thereof.

27 And [there was] a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and [there were] windowes in it, and in the arches thereof rounde about, [it was] fiftie cubites long and five and twentie cubites broad.

30 And the arches round about [were] five and twentie cubites long, and five cubites broad.

31 And the arches thereof [were] toward the vnder court, and palme trees [were] vpon the postes thereof, and the going vp to it [had] eight steppes.

32 And againe he brought me into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and [there were] windowes therein, and in the arches thereof, rounde about, [it was] fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof [were] toward the vnder court, and palme trees [were] vpon the postes thereof, on this side and on that side, and the going vp to it [had] eight steppes.

35 And after hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, & there were windowes therein round about: the height [was] fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof [were] toward the vnder court, and palme trees [were] vpon the postes thereof on this side, and on that side, and the going vp to it [had] eight steppes.

38 And [euery] chamber, and the entrie thereof [was] vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate [stoode] two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyonde the steps, at the entrie of the North gate [stoode] two tables, and on the other side, which was at the porch of the gate [were] two tables.

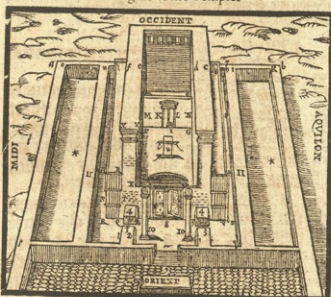
41 Foure tables [were] on this side, and foure tables on that side by the side of the gate, [euery] eight tables whereupon they slewe [their sacrifice].

42 And the foure tables [were] of helven stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon also they layde the instruments wherewith they slewe the burnt offering and the sacrifice.

Verf. 38. He speaketh of fire chambers, which were in the porch of the inner court on the North side. The entrie of 8 chambers, that is, the doores, were vnder the upper postes of pentices, which hangd ouer the chambers, as also vnder ouer the gate. Look in the great figure.

Verf. 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite, and an halfe long and an halfe broad, and one cubite high.

The figure of the Temple.



43 And within [were] borders an hande broad, fastened round about, and vpon the tables [lay] the flesh of ʒ offering.

44 And without ʒ inner gate [were] the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect [was] toward the South, and one [was] at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me. This chamber whose prospect is toward ʒ South, in the East court, where hee sawe the altar measured, and describeth one rowe of chambers, which was for the ʒ sacrifices. Verf. 45. He speaketh of the two rowes of chambers, which were in the inner court N, whereof they on the North side were for the ʒ sacrifices O, and they on the South side for them that kept the Temple N. Which chambers were East and by South, as the other O, were East and by North. These must be seen in the great figure.

Verf. 44. The chambers in the inner porch on the North side for the singers L, but the perspective lieth vnder the high, therefore hee sheweth them which are in the East court for they are all alike: likewise on the South side. The ʒ prospect was not in the East court, where hee sawe the altar measured, and describeth one rowe of chambers, which was for the ʒ sacrifices. Verf. 45. He speaketh of the two rowes of chambers, which were in the inner court N, whereof they on the North side were for the ʒ sacrifices O, and they on the South side for them that kept the Temple N. Which chambers were East and by South, as the other O, were East and by North. These must be seen in the great figure.



Verf. 47. The altar, p.

Verf. 48. He entered by the gate Q, to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned might be better stand.

Verf. 48. By the postes of the porch he meant the wall which was five cubits thick on either side of the alleys of porch 1. 2. The two little gates in the side of the porch 3. 4. which were to goe to the Priestes chambers that were by the Temple, A. B. Verf. 49. The length of the porch twentie cubites 5. 6. And the breadth eleven. 7. 8. The steps whereby the Prophet came into the porch of the Temple, 9. 7. The two pillars 10.

[is] for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, [is] for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Levi which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar [that was] before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate [was] three cubites on this side, and three cubites on that side.

49 The length of the porch [was] twentie cubites, and the breadth eleven cubites, and he brought me by the steps whereby they went vp to it, and [there were] pillars by the postes, one on this side, and another on that side.

Verf. 49. The length of the porch twentie cubites 5. 6. And the breadth eleven. 7. 8. The steps whereby the Prophet came into the porch of the Temple, 9. 7. The two pillars 10.

#### CHAP. XLI.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

Verf. 1. The upper postes of the postes, meaning the toppes of the chambers on the sides of the Temple A. B. The second chamber C. goeth out more then the first R. and the third A. more then the second.

Verf. 2. The breadth of the entrie of gate 10. cubites C. D. E. five cubites from the Temple wall to the gate on either side E. C. D. E. the length of fourtie cubites from the Temple gate to the most holy place 8. 1. The breadth of the Temple 20. cubites, E. F. of G. P. He speaketh not here of the height: therefore it is made of 30. cubites according to Salomons. Verf. 3. The Angel went into the most holy place. The post of the entrie that is the thickness of the wall H. I. The gate 6. cubites K. L. The breadth on either side the gate 7. cubites M. K. & L. N. which make in all 20. cubites. Verf. 4. The length 20. cubites G. O. it was square. Verf. 5. The first chamber was 4. cubites Q. R. The second 5. S. T. and the third 6. A. B. There were three heighes or stages of chambers R. S. A. The turning staire can not be seene in the figure, but may easily be conceiued.

Afterward, he brought me to the Temple, and measured the postes, five cubites broad on the one side, and five cubites broad on the other side, [which was] the breadth of the Tabernacle.

2 And the breadth of the entrie [was] ten cubites, and the sides of the entrie [were] five cubites on the one side, and five cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie five cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he sayde vnto mee, This is the most holy place.

5 After, he measured the wall of the

house, five cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers [were] chamber vpon chamber, three and thirtie foote [high], & they entered into the wall made for the chambers which was rounde about the house, that [the postes] might be fastened [therein], and not be fastened in the wall of the house.

7 And it was large and went rounde mounting vponward to the chambers: for the staire of the house [was] mounting vponward, round about the house: therefore the house was larger vponward: so they went by from the lowest [chamber] to the highest by the middes.

8 I saw also the house the rounde about: the foundations of the chambers [were] a full reede of fire great cubites.

9 The thickenesse of the wall which was for the chamber without, [was] five cubites, and that which remained, [was] the place of the chambers that were within.

10 And betwene the chambers was the widenesse of twentie cubites rounde about the house on euery side.

11 And the doores of the chambers [were] toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, [was] five cubites round about.

12 Nowe the building that was before the separate place toward the west corner, [was] seuen cubites broad, and the wall of the building was five cubites thicke, round about, and the length nine cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the wailes thereof [were] an hundred cubites long.

14 Also the breadth of the forefront of the house & of the separate place toward the East, [was] an hundred cubites.

15 And he measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windolues, and the chambers round about, on three sides ouer against the postes, filled with cedar wood round about, and from the ground by to the windolues, and the windolues were filled.

Verf. 8. The foundations of fire cubites, meaning the fire chamber was high, and the neither from thence seemed to likewise by a perpendicular line of plome 8. 2.

Verf. 9. The chamber without was the fire chamber, and from that chamber the wall was but 5. cubites thicke B. X. Y. for downward it was five, Q. 6. Verf. 10. The chambers on the one side, were distant from them on the other side 20. cubites, which was the breadth of the Temple.

Verf. 11. The doores of the chambers on the North side, opened outward the North, Y. and they on the South side toward the South R. for there was an alleys of 5. cubites round about the Temple V. Z. and was so closed with a wall, 1. 1.

Verf. 12. The building, of the great place compassed with a wall of 5. cubites thicke, and was farther of the Temple then the alleys, of the separate place, and this is more plainly set forth in the great figure.

Verf. 16. He declareth that whereas some of stone wycke from the bottom to the top was covered with wood on the East, South, and North side.



17 And from about the doore vnto the inner house and without, and by all the wall round about within and without it was [sieled according] to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree [was] betweene a Cherub and a Cherub: and [euery] Cherub had two faces.

19 So that the face of a man [was] toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: [thus] was it made through all the house round about.

20 From the ground vnto about the doore [were] Cherubims & palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, [and] thus to looke vnto [was] the similitude [ & forme of the sanctuarie.

22 The altar of wood [was] three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof & the sides thereof [were] of wood. And he saide vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, [euery] two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and [there were] thicke plankes vpon the forefront of the porch without.

26 And [there were] narrowe windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

#### CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

**W**hen brought he mee into the vnter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separte place, and which was before the building toward the North.

2 Before the length of an hundred cubites [was] the North doore, and [it was] fiftie cubites broad.

3 Ouert against the twentie [cubites] which were for the inner court, and ouer against the pauement, which was for

the vnter court, was chamber against chamber in three rowes.

4 And before the chambers [was] a gallerie of ten cubites wide, [and] within [was] a way of one cubite, and their doores toward the North.

5 Nowe the chambers about were narrower: for those chambers [seemed] to eate by these, [to wit,] the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the midstmost, [euery] from the ground.

7 And the wall that was without ouer against the chambers, toward the vnter court on the forefront of the chambers, [was] fiftie cubites long.

8 For the length of the chambers that were in the vnter court, [was] fiftie cubites: and so, before the Temple [were] an hundred cubites.

9 And vnder these chambers [was] the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers [were] in the thickenesse of the wall of the court toward the East, ouer against the separte place, and ouer against the building.

11 And the way before them [was] after the maner of the chambers, which were toward the North, as long as they, [and] as broad as they: and all their entries were like, both according to their facions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, [was] a doore in the corner of the way, [euery] the way directly before the wall toward the East, as one entreteth.

13 Then said he vnto me, The North chambers [and] the South chambers which are before the separte place, they be holy chambers, wherein the Priests that approche vnto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespass offering: for the place [is] holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vnter court, but there they shall lay their garments wherein they minister: for they are holy, [and] shall put on other garments, and so shall approche to those things, which are for the people.

Verf. 4. This gallerie appeareth in p. great figure by this number 12.

Verf. 5. These chambers were contrarie facioned to them of the Temple.

Verf. 8. So that the wall for the chambers of the outward court and the wall of the inner, was fiftie cubites, and the whole court an hundred.

Verf. 9. Under these chambers were entries, of doores to passe from one place to another, which are noted euery by 2, in the great figure.

Verf. 10-11. The chambers p. of the East court M. were like to the chambers of the North court.

Verf. 13. Which chambers were in the East gate toward the North and South 3, and toward the separte place of barker building 4, which chambers are called holy, because they were by the Temple.

Verf. 22. The altar V. which was three cubites high X. and two cubites long Y. Z.

Verf. 1. He using described the length and breadth of the Temple, he cometh to the outward court on the North side T. This appeareth in the great figure. Hee brought me into the chamber: that is, the rowe of chambers, which were toward the separte place. Verf. 2. Hee meaneth that the North was an hundred cubites long x.y. and in breadth fiftie b.X.



15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rod, five hundred reedes, [even] with the measuring reede round about.

17 He measured [also] the North side, five hundred reedes, [even] with the measuring reede round about.

¶ Or, winde.

18 And he measured the South side five hundred reedes with the measuring reede.

19 He turned about [also] to the West side, [and] measured five hundred reedes with the measuring reede.

20 He measured it by the four sides: it had a wall round about, five hundred [reedes] long, and five hundred broad: to make a separation betwene the Sanctuary, and the prophane place.

#### CHAP. XLIII.

2 Here seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the isolation of the children of Israel for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

Afterward he brought me to the gate, [even] the gate that turneth toward the East. 2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noyle of great waters, and the earth was made light with his glorie.

Chap. 9.3.

a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10.4. and 11.22.

3 And the vision which I saw [was] like the vision, [even] as the vision that I saw: when I came to destroy the citie: and the visions [were] like the vision that I saw by the river Chebar: [and] I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me by and brought me into the inner court, and beholde, the glory of the Lord filled the house.

6 And I heard one speaking unto me out of the house: and there stood a man by me,

c By their idolatries, d He alludeth to Ammon and Moab, who were buried in their gardens nere the Temple and there had erected by monuments to their idoles.

7 which said unto me, Sonne of mā, [this] place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeles of their Kings

[in] their high places.

8 Albeit they let their thresholds by my thresholds, and their postes by my postes (for there [was but] a wall betwene me and them) yet have they defiled mine holie name with their abominations, that they have committed: wherefore I have consumed them in my wrath.

9 Nowe [therefore] let them put away their fornication, and the carkeles of their Kings farre from me, and I will dwell among them for ever.

10 Thou sonne of man, shewe this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they have done, shewe them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole faction thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole faction thereof, and all the ordinances thereof, and do them.

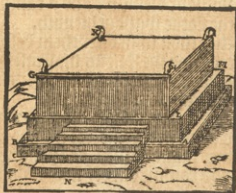
12 This is the description of the house, [It shalbe] upon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

¶ Ebr. lawe.

13 And these are the measures of the Altar, after the cubits, the cubite [is] a cubite, and an hand breadth, even the bottome [shalbe] a cubite, & the breadth a cubite, and the border thereof by the edge thereof rounde about [shalbe] a spanne: and this [shalbe] the height of the altar.

¶ Vers. 13. The middes of bot-tome A. which was a cubite b. C. and a cubite broad, B. D.

The figure of the Altar.



14 And from the bottome [which toucheth] the ground to the lower piece [shalbe] two cubits, and the breadth one cubite. From the little piece which was the second to the heast foure cubites F, G.

¶ Vers. 14. The lower piece which standeth on the bottome and is the middlemost piece and under the heast, is two cubites D.E. The breadth one cubite E.F. From the little piece which was the second to the heast foure cubites F, G.

cubite,



cubite, & from the little piece to the great piece [shalbe] foure cubits, & the breadth one cubite.

15 So the altar [shalbe] foure cubits, and from the altar bywarde [shalbe] foure hornes.

16 And the altar [shalbe] twelue [cubits] long, and twelue broad, & [foure] square in the foure corners thereof.

17 And the frame [shalbe] fourteene [cubits] long, and fourteene broad in the foure square corners thereof, and the border about it [shalbe] halfe a cubite, and the bottome thereof [shalbe] a cubite about, and the steeppes thereof [shalbe] turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the priests, [and] to the Leuites, that be of the seede of Zadok, which appoche vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcle it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goate without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with burnt bullocke.

23 When thou hast made an ende of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare every day an hee goate for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, priests shall make your burnt offerings vpon

the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the service of the Temple, and who to be refused.



When he brought me toward the gate of the outward Sanctuarie, which turneth toward the East, & it was shut.

2 Then said the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 ¶ It appertaineth [to] the Prince: the Prince him selfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the lane.

4 ¶ Then brought he me toward the North gate before the house: and when I looked, beholde, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Some of man, make well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entering in off house with every going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, [even] to the house of Israel, Thus sayth the Lord God, I house of Israel, ye haue ynough of all your abominations.

7 Seeing, that ye haue brought into my Sanctuarie strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, [even] fat, and blood: and they haue broken my covenant, because of all your abominations.

8 For ye haue not kept the ordinances of mine holy things: but you your selues haue set [other] to take the charge of my Sanctuarie.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie.

Ver. 1. The East gate D. in the great square.

a Meaning, from the common people, but not from the priests, nor the prince, read Chap. 46.8,9.

b Ebr. set thine heart.

b For they had brought idolaters which were of other countreys, to teach them their idolatrie, Chap. 23.46.

c For hee had not offered vnto me according to my Lawe.

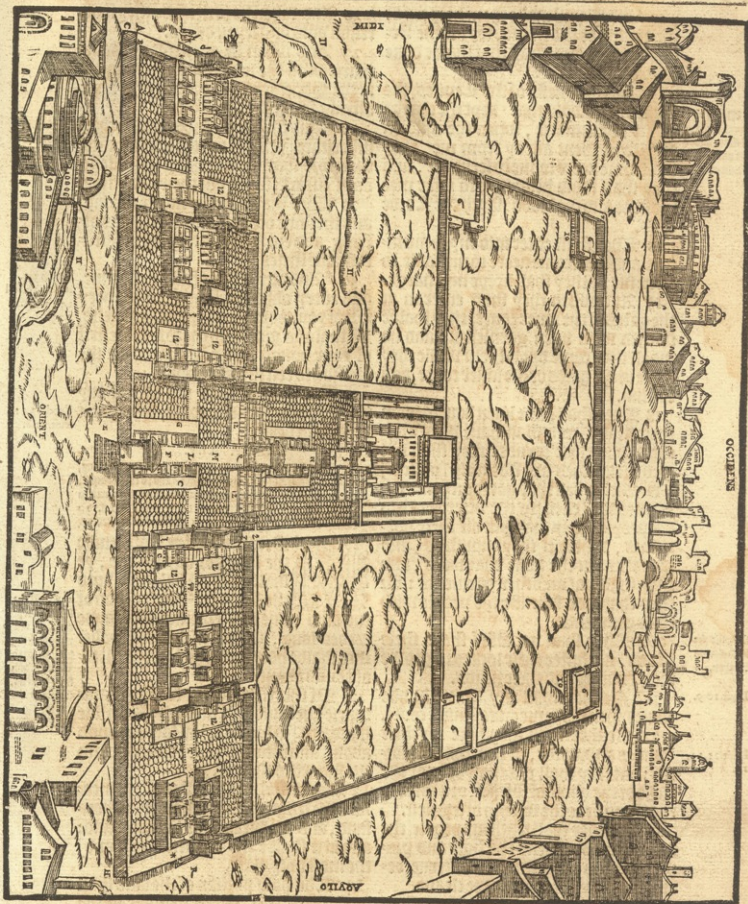
d The Leuites which had committed idolatrie were put from their dignitie and could not be received into the priestly office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, read 2. King. 23.9.

Ver. 15. Four cubites, measuring the upper part of the altar F. G.

Ver. 16. Eight and breadth G. H. I. K. which note also the 4. hornes of the altar. Ver. 17. The frame whereupon the upper piece stood, is 14. cubites: for on every side it is longer by a cubite then the uppermost E. L. L. M.

¶ Ebr. fill his hand.





This figure, mentioned in the notes of the 40.41.42.44.46, and 47. Chapters, is here placed as in the middes, after the other figures, because it doeth, as it were, containe them.

11 And they shall serue in my Sanctuarie, and keepe the gates of the house, and minister in the house: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I iust

lyp mine hand against them, saith the Lord God, and they shall beare their iniquitie, 13 And they shall not come neere vnto me to do the office of the priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.



14 And I will make them keepers of the watch of the house, for all the service thereof, and for all that shalbe done therein.

e Which observed the law of God, and fell not to idolatrie,

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fatte and the blood, sayth the Lord God.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, & they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shalbe clothed with linen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linen bonets vpon their heads, and shall haue linen breeches vpon their loynes: they shall not gird themselves in sweating places.

19 But when they go forth into the vnder court, [euen] to the vnder court to the people, they shall put off their garments, wherein they ministered, and laye them in the holie chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

f As did the infidels and heathen.

20 They shall not also haue their heads, nor suffer their lockes to growe long, but round their heads.

Leuit. 10. 9.

21 Neither shall any Priest drinke wine when they enter into my inner court.

Leuit. 21. 13, 24.

22 Neither shall they take for their wives a widow, or her that is diuorced: but they shall take maydens of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betwene the holy and prophane, and cause them to discern betwene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: & they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

Leuit. 21. 7, 21.

25 And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: [in these] may they be defiled.

g They may be at their buriall, which was a defiling,

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into my Sanctuarie vnto the inner court to minister in the Sanctuarie, he shal offer his sinne offering, sayth the Lord God.

28 And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

Deut. 18. 1, nomb. 18. 20,

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and euery dedicate thing in Israel shalbe theirs.

30 And all the first of all my first borne, and euery oblation, [euen] all of euery sort of your oblations shalbe the Priests: we shal also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

Exod. 13. 2, and 22. 29, and 34. 19, nomb. 3. 15.

31 The Priests shall not eate of any thing, that is dead, or to me, whether it be foule or beaste.

Exod. 22. 31, leuit. 22. 8.

#### CHAP. XLV.

Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the Prince. 2 An exhortation vnto the heads of Israel. 3 Of the first fruits, &c.

**M**oreouer whē ye shall deuinde the land for inheritance, ye shall offer an oblation vnto the Lord an holy portion of the land, five and twentie thousand reedes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

2 Of this there shalbe for the Sanctuarie five hundredeth [in length], with five hundredeth [in breadth], all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuarie, [and] the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuarie, which came neere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in five and twentie thousand of length, & the ten thousand of breadth shall the Leuites minister in my house, haue their possession for twentie chambers.

6 Also ye shall appoint my possession of the citie, five thousand broad, and five and twentie thousand long ouer against the

g Shall the land of Israel the Law onely require this portion for the Temple and for the Priests, for the citie and for the prince.



the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the cite, [even] before the oblation of the holy portion, and before the possession of the cite from the west corner westwarde, and from the East corner Eastward, and the length shall be by one of the portions from the west border unto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and [the rest] of the land shall they give to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off cruelty and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Ye shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 And the Shekel shall be [twentie] gerahs, [and] [twentie] shekels, and [fine] and [twentie] shekels and [fiftene] shekels shall be your Maneh.

13 This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and ye shall give the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, [even] of the Bath of oyle, [ye shall offer the tenth part of a Bath out of the Coz] [ten Baths] [are] an Homer: for ten Baths fill an Homer.

15 And one lambe of two hundredth sheepe out of the fardures of Israel for a meate offering, & for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, [and] in all the hie feastes of the house of Israel: hee shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings

to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first moneth, in the first day of the moneth, thou shalt take a yong bullocke without blemish and cleane the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seuenth day of the moneth, for every one that hath erred and for him that is deceived: so shall you reconcile the house.

21 In the first moneth, in the fourteenth day of the moneth, ye shall haue the Pascheouer, a feast of seven dayes, [and] ye shall eate unleavened bread.

22 And vpon that day, shall the prince prepare for himselfe, & for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast hee shall make a burnt offering to the Lord, [even] of seven bullocks, and seven rammes without blemish daily for seven dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an hin of oyle for an Ephah.

25 In the seuenth moneth, in the fiftenth day of the moneth, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

#### CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moones,  
2 Whoso which dooeth they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, & in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall

Which was  
Rifan, contin-  
ning part of  
Sapach & part  
of Appil.

Or, count.

Exod. 12. 18.  
Leuit. 23. 5.

Exod. Exod.  
29. 40.

Ver. 1. The in-  
ner court gate  
Whereunto  
they went up  
by eight steps,  
as appereth  
in the great  
figure.

b The Pro-  
phet sheweth  
that the heards  
must be first  
reformed afore  
any good or-  
der can be esta-  
blished among  
the people.  
c Ephah and  
Bath were  
both of one  
quantitie, save  
that Ephah  
contained in  
dye things, &  
which Bath  
did in licour,  
Leuit. 5. 11.  
1. King. 5. 11.  
Exod. 30. 13.  
Leuit. 27. 25,  
nom. 3. 47.  
d That is,  
therefore the  
shekels make a  
twelfth called  
epphah, for be-  
tweene these  
three partes is a  
third part.



shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, [shalbe] six lambs without blemish, and a ramme without blemish.

5 And the meate offering [shalbe] an Ephah for a ramme: and the meate offering for the lambs a gift of his hand, and an hin of oyle to an Ephah.

6 And in the day of the new moone [it shalbe] a yong bullocke without blemish, and six lambs and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offering, [even] an Ephah for a bullocke, and an Ephah for a ramme, and for the lambs according as his hand shall bring, and an hin of oyle to an Ephah.

8 And when the prince shall enter, he shal go in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entred in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entred by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth over against it.

10 And the prince shall be in the mids of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feasts, and in the solemnities the meate offering shalbe an Ephah to a bullocke, & an Ephah to a ramme, and to the lambs, the gift of his hand, and an hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering or peace offerings freely unto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lambe of one yeere without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meate offering for it every morning, the first part of an Ephah, & the third part of an hin

of oyle, to mingle with the fine flour: [this meate offering shall be continually by a perpetuall ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle every morning, for a continuall burnt offering.

16 Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sonnes, it shall be his sonnes, [and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: [but] he shall cause his sonnes to inherit of his owne possession, that my people be not scattered every man from his possession.

19 After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the west side of them.

20 Then sayde he unto me, This is the place where the Priests shall seethe the trespass offering & the sinne offering, where they shall bake the meate offering, that they should not beare them into the bitter court, to sanctifie the people.

21 Then he brought me forth into the bitter court, and cauled me to go by the four corners of the court: and behold, in every corner of the court there [was] a court.

22 In the four corners of the court there were courtes toynd of fourie cubites long, and thirtie broad: these four corners were of one measure.

23 And there [went] a wall about them, [even] about those four, and kitchens were made vnder the walles round about.

24 Then said he unto me, This is the kitchen where the ministers of the house shall seethe the sacrifice of the people.

#### CHAP. XLVII.

1 The vision of waters that came out of the Temple, 13 The coasts of the land of promise, 20 The division thereof by tribes,

Afterward hee brought me into the doore of the house: and behold, waters issued out from vnder the threshold

ters, which came out of the South side, and ranne toward the East. I stood in the great figure 11. 2 Which by me meant the spiritual graces that should be given to the Church vnder the kingdome of Christ,

Which was at the South side, 25. 9

But be content with that

portion that God hath assigned him, as Chap. 45. 8.

Ver. 19. He describeth the Priests chambers, which

were at the side of the Temple

toward the North, and so cometh to the place, which

was on the West side S. which ver. 21.

is called the bitter court, in respect of the sinne

court, as also where the people were,

was the bitter court in respect of sinne.

Chap. 45. 8. The people should not have to do with these things

which appertaine to the court, & thence it is lawful for them to cate

them. Ver. 21. The little court in every corner,

was fourie cubites long, 7. 8, and thirtie broad, 8. and

7. 9. Ver. 13. About the walles of the little courtes, which

were as kitchens, were little chambers for the cooks,

10.

Ver. 11. The doore of the Temple R. and from vnder the threshold

issued out waters, which

meant the spiritual graces that should be given to the Church vnder the kingdome of Christ,



of the house Eastward: for the forefront of the house [stood] toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the latter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought mee through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, [and it was] a river, that I could not passe ouer: for the waters were risen, and the waters did flowe, [as] a river that could not be passed ouer.

6 And he sayde vnto me, Sonne of man, hast thou scene this? Then he brought me, and caused me to returne to the brinke of the river.

7 Now when I returned, behold, at the brinke of the river were very many trees on the one side, and on the other.

8 Then sayde he vnto me, These waters issue out toward the East country, and runne downe into the plaine, and shall go into [one] sea: they shall runne into [another] sea, and the waters shall be wholsome.

9 And euery thing that liueth, which moneth, wheresoeuer the rivers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholsome, and euery thing shall liue whither the river commeth.

10 And then the fishers shall stande vpon it, [and] from En-gedi euen vnto En-eglaïm, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shall not be wholsome: they shall be made salt pits.

12 And by this river vpon the brinke thereof, on this side, and on that side shall growe all [fruitfull] trees, whose leaf shall not fade, neither shall the fruite

thereof fayle: it shall bring forth new fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and ye shall eat thereof [shall be] medicine.

13 Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the tribue tribes\* of Israel: Joseph shall haue two portions.

14 And ye shall inherit it, one as well as another: \* concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border\* of the land toward the North side, from the mayne sea toward Bethlon as men go to Zedadah:

16 Hamath, Berothah, Sibtain, which is betweene the border of Damascus, and the border of Hamath, [ & ] Hazar, Hattion, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, [and] the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so [shall be] the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, [ & ] from the land of Israel by Jordan, [and] from the border vnto the East sea: and so [shall be] the East part.

19 And the Southside [shall be] toward Teman from Tamar to the waters of Periboth in Kadeth, [and] the river to the mayne sea: so [shall be] the South part toward Teman.

20 The west part also [shall be] the great sea from the border, till a man come ouer against Hamath: this shall be the west part.

21 So shall ye deuide this land vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, [ & ] to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

#### CHAP. XLVIII.

The lottes of the tribes, & the partes of the possession of the Priests, of the Temple, of the Leuites, of the cite and of the Prince are reparaied.

By p. ii.

Rowe Chap.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.  
c Speaking the multitude of them that should be refreshed by the spiritual waters.

d Signifying that the abundance of their graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea of Genesareth, and the sea called Speciererancum, Iech. 14. 8.

e The waters which of nature are salt and unwholsome, shalbe made sweete, and comfortable.

f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all fortes, and in as great abundance as in the great Ocean where they are born.

i That is, the wicked and reprobate. [Or, see for meate.]

[Or, for brutes and fowes.]

Gen. 4. 8. 22.

Gen. 12. 7. 8. 13. 15. & 15. 18. & 26. 4. deut. 34. 4.

k By the land of promise he signifieth the spiritual land whereof this was a figure.

[Or, strife.]

l Speaking, that in this little ritually kingdome there should be no difference betweene Jewe and Gentile, but that all should be partakers of this inheritance in their heau



a The tribes after that they entered into the land under Joshua, divided the land somewhat or otherwise then is here set forth by this vision.

**N**OWE these are the names of the tribes. From the North side, to the coast toward Bethion, as one goeth to Hamath, Hazar, Enan, [and] the border of Manassus Northward the coast of Hamath, euen [from] the East side to the west shall be a [portion] for Dan.

2 And by the border of Dan from the East side vnto the West side, a [portion] for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a [portion] for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a [portion] for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a [portion] for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a [portion] for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a [portion] for Judah.

8 And by the border of Judah from the East part vnto the West part shall be the offering which they shall offer of five & twentie thousand [reedes] broad, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall be in the mids of it.

9 The oblation that ye shall offer vnto the Lord, [shall be] of five & twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North five and twenty thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twentie thousand long, & the Sanctuarie of the Lord shall be in the mids thereof.

11 [It shall be] for the Priests that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites shall haue five and twentie thousand long, and ten thousand broad: all the length [shall be] five

and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first frutes of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shall be a prophane place for the cite, for housing, and for suburbs, and the cite shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundredth and foure thousand, & the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the cite shall be toward the North two hundredth and fiftie, and toward the South two hundredth & fiftie, and toward the East two hundredth and fiftie, & toward the West two hundredth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion [shall be] ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for foode vnto them that serue in the cite.

19 And they that serue in the cite, [shall be] of all the tribes of Israel that shall serue therein.

20 All the oblation [shall be] five and twentie thousand with five and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the cite.

21 And the residue [shall be] for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the cite, ouer against the five and twentie thousand of the oblation toward the East border, & Westward ouer against the five and twentie thousand toward the West border, ouer against [shall be] for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuarie [shall be] in the mids thereof.

22 Moreover, from the possession of the Leuites, and from the possession of the cite, that which is in the mids shall be the princes: betweene the border of Judah, and betweene the border of Benjamin shall be the princes.

23 And the rest of the tribes [shall be] thus: from the East part vnto the West part

c Meaning, that it should be square,

d Every long it shall be five and twentie thousand,

e So that Judah was on the North side of the Princes and Leuites portions, and Benjamin on the South side.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three partes: for the Priests, for the Prince, and for the cite.



part Benjamin [shalbe a portion.]

24 And by the border of Benjamin, from the East side vnto the West side Symeon [a portion.]

25 And by the border of Simeon from the East part vnto the West part, Issachar [a portion.]

26 And by the border of Issachar from the East side vnto the West, Zebulun [a portion.]

27 And by the border of Zebulun from the East part vnto the West part, Gad [a portion.]

28 And by the border of Gad at the South side, toward Temath, the border shalbe euen from Tamar [vnto] the waters of Berbath [in] Badereth, [and] to the river, [that runneth] into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the

citie, on the North side five hundredth, and foure thousand measures.

31 And the gates of the citie [shall be] after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, [and] one gate of Levi.

32 And at the East side five hundredth and foure thousand, & three gates, and one gate of Joseph, one gate of Benjamin, [and] one gate of Dan.

33 And at the South side, five hundredth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, [and] one gate of Zebulun.

34 At the West side, five hundredth and foure thousand, [with] their three gates, one gate of Gad, one gate of Asher, [and] one gate of Naphtali.

35 [It was] rounde about eightene thousande [measures], [and] the name of the citie from that day [shall be,] The Lord is there.

<sup>f</sup> Ebr. Iehouah shainmah.

<sup>f</sup> Which is here taken for Ioumae.

<sup>g</sup> Which was Jericho the citie of palme trees.

<sup>h</sup> Spawning, fishing that runneth into the sea called Spouterum.

## Daniel.

### THE ARGUMENT.

THE great providence of God, and his singular mercie towards his Church are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine number of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because hee should be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerslasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

#### CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certaine young men of the Iewes to learne his lawe. 5 They haue the Kings oymarie appointed. 8 But they abstaine from it.

a Reade, 2. King. 24. 1. and Iere. 25. 1.

b Which was a plate by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the wardes, d He calleth them Eunuches whome the King nourished and brought up to be rulers of other countries afterwarde.



**I**N the thirde yeere of the reigne of Iehoiakim King of Iudah, came Nebuchadnezzar, King of Babel vnto Ierusalem, and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which he caried into the lande of Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake vnto Ashpenaz the master of his Eunuches, that he should bring [certeine] of the children

of Israel, of the Kings seede, and of the princes:

4 Children in whom was no blemish, but well fauoured, and instruct in all wisdom, and well scene in knowledge, and able to vtter knowledge, & such as were able to stand in the Kings palace, and whome they might teach the learning, and the tongue of the Chaldeans.

5 And the king appointed them p<sup>r</sup>o-  
fessors, and so to be able to serue him as gouernours in their lande: moreouer by this means the Iewes might be better kept in subjection, fearing other wise to procure hurt to these noble men. f The King required three things, that they shoulde be of noble birth, that they shoulde be wittie and learned, and that they shoulde be of a strong and comely nature, that they might doe him better service: also he did for his owne commoditie, therefore it is not to passe his liberallitie: yet in this he is worthy praise, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by. g That they might forget their owne religion, and countrie fashions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not goodly: in all points he refused the abuse of things and superstition, in so much that he woulde not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

<sup>e</sup> His purpose was to keepe them as hostages, and that he might see them himselfe victorious, and also by their good intreacie and learning of his religion, they might fauour raise him then the



part Benjamin [shalbe a portion.]

24 And by the border of Benjamin, from the East side vnto the West side Symeon [a portion.]

25 And by the border of Simeon from the East part vnto the West part, Issachar [a portion.]

26 And by the border of Issachar from the East side vnto the West, Zebulun [a portion.]

27 And by the border of Zebulun from the East part vnto the West part, Gad [a portion.]

28 And by the border of Gad at the South side, toward Temath, the border shalbe euen from Tamar [vnto] the waters of Berbath [in] Babeloth, [and] to the river, [that runneth] into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the

citie, on the North side five hundredth, and foure thousand measures.

31 And the gates of the citie [shall be] after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, [and] one gate of Levi.

32 And at the East side five hundredth and foure thousand, & three gates, and one gate of Joseph, one gate of Benjamin, [and] one gate of Dan.

33 And at the South side, five hundredth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, [and] one gate of Zebulun.

34 At the West side, five hundredth and foure thousand, [with] their three gates, one gate of Gad, one gate of Asher, [and] one gate of Naphtali.

35 [It was] rounde about eightene thousande [measures], [and] the name of the citie from that day [shall be,] The Lord is there.

<sup>f</sup> Ebr. Iehouah shainmah.

<sup>f</sup> Which is here taken for Ioumae.

<sup>g</sup> Which was Jericho the citie of palme trees.

<sup>h</sup> Spaining, siting that runneth into the sea called Spouterranum.

## Daniel.

### THE ARGUMENT.

THE great providence of God, and his singular mercie towards his Church are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine number of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because hee should be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerslasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

#### CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the Kings oymarie appointed. 8 But they abstaine from it.

a Reade, 2. King. 24. 1. and Iere. 25. 1.

b Which was a plate by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the wardes, d He calleth them Eunuches whome the King nourished and brought up to be rulers of other countries afterwarde.



**D**IN the thirde yeere of the reigne of Iehoiakim King of Iudah, came Nebuchadnezzar, King of Babel vnto Ierusalem, and besieged it.

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h. They by  
their good in-  
tertainment  
they might  
learn to for-  
get the medi-  
cine of their  
own people.  
i. So the intent  
that in this  
time they  
might both  
learn the ma-  
ners of Cal-  
deans, and also  
their tongue.  
k. As well to  
serve at the ta-  
ble, as in other  
offices.

l. That they  
might along-  
time forget  
their religion:  
for the Jews  
gave their chil-  
dren names,  
which might  
ever put them  
in remembrance  
of some point  
of religion:

therefore this  
was a great  
tentation and  
a signe of ser-  
vitude which  
they were not  
able to resist.

m. For that the  
thought any  
religion to be  
in the meate  
to drinke (for  
afterward he  
did eate) but  
because the  
king would  
not enste him  
in the meate

by this sweete  
poison, to for-  
get his religi-  
on and accu-  
stomed sobrie-  
tie, and that in  
his meate and  
drinke he  
might daily  
remember of  
his people he  
was: and Da-  
niel bringeth  
this in to them  
how God from  
the beginning  
afflicted him  
with his sym-  
ple, as a length  
call him to be  
a Prophet.

n. He supposed they did this for their religion, which was contra-  
ry to the Babylonians, and therefore herein he reprehendeth them, which are of  
the religion: for neither he would condemn them nor maintain his owne.  
o. Meaning, that within this space he might have the trial, and that no man  
should be able to discern it: and thus he spake, being moued by the Spirit of  
God.

p. Not that it was a thing abominable to eate beuitt meates, and to  
drinke wine, as both before and after they did, but if they should haue hereby bene  
brought to the King and haue refused their owne religion, that meate and drinke  
had bene accursed. q. This bare feeding and that also of fishes when he fled  
from the court of Egypt, declaring that we must live in such sobriety, as God  
willeth call us unto, seeing he will make it more profitable vnto vs, then all deu-  
ices: for his blessing onely sufficeth. r. Ebr. faster in flesh.

union euery day of a portion of kings  
meat, and of the wine, which he dranke,  
to nourish them: three yere, that at  
the ende thereof, they might stand be-  
fore the King.

6 Nowe among these were certaine  
of the children of Iudah, Daniel, Hana-  
nah, Mishael and Azariah.

7 Vnto whome the chiefe of the Eun-  
uches gaue other names: for he cal-  
led Daniel, Belteshazzar, and Hana-  
nah, Shadrach, & Mishael, Methach,  
and Azariah, Abednego.

8 But Daniel had determined in  
his heart, that hee would not defile  
himselfe with the portion of the Kings  
meate, nor with the wine which hee  
dranke: therefore he required the chiefe  
of the Eunuches that he might not defile  
himselfe.

9 (Nowe God had brought Daniel  
into fauour, and tender loue vnto the  
chiefe of the Eunuches)

10 And the chiefe of the Eunuches said  
vnto Daniel, I feare my lord the king,  
who hath appointed your meate and  
your drinke: therefore if he see your faces  
woozle liking then the other children,  
which are of your sort, then shall you  
make me lose mine head vnto the king.

11 Then sayde Daniel vnto Belzar,  
whome the chiefe of the Eunuches had  
set ouer Daniel, Hananah, Mishael, and  
Azariah,

12 Proue thy seruants, I beseech thee,  
ten dayes, and let them giue vs pulse  
to eate, and water to drinke.

13 Then let our countenances be loo-  
ked vpon before thee, and the counte-  
nances of the children that eate of the  
portion of the kings meate: and as thou  
seest, deale with thy seruants.

14 So hee consented to them in this  
matter, and proued them ten dayes.

15 And at the ende of ten dayes, their  
countenances appeared fayrer, and in  
better liking then all the children, which  
did eate the portion of the kings meate.

16 Thus Belzar tooke away the por-  
tion of their meate, and the wine that

they should drinke, and gaue them pulse.

17 As for these foure children, God  
gaue them knowledge, and understan-  
ding in all learning: and wisdom: also  
he gaue Daniel vnderstanding of all ve-  
sions and dreames.

18 Now when the time was expired,  
that the king had appointed to bring them  
in, the chiefe of the Eunuches brought  
them before Nebuchad-nezzar.

19 And the king communed with  
them: and among them all was found  
none like Daniel, Hananah, Mishael,  
and Azariah: therefore stood they be-  
fore the king.

20 And in all matters of wisdom,  
[and] vnderstanding that the king en-  
quired of them, he found them ten times  
better then all the enchanterers [and] astro-  
logians, that were in all his realme.

21 And Daniel was vnto the first  
yere of king Cyrus.

#### CHAP. II.

1 The dreame of Nebuchad-nezzar. 2 The King comman-  
deth all the wise men of Babylon to be slaine because they  
could not interpret his dreame. 3 Daniel requiereth time  
to solute the question. 4 Daniel is brought vnto the King,  
and sheweth him his dreame and the interpretation thereof,  
44 Of the euertlasting kingdome of Christ.

**A**ND in the second yere of the  
reigne of Nebuchad-nezzar,  
Nebuchad-nezzar dreamed  
dreames wherewith his  
spirite was troubled, and his sleepe  
was vpon him.

2 Then the king commanded to call  
the enchanterers, and the astrologians, and  
the soothsayers, and the Caldeans for to  
shew the king his dreame: so they came  
and stood before the king.

3 And the King saide vnto them, I  
haue dreamed a dreame, and my spirit  
was troubled to know the dreame.

4 Then spake the Caldeans to the  
King in the Aramites language, O  
king, liue for ever: shewe thy seruants  
thy dreame, and we shall shewe the in-  
terpretation.

5 [And] the king answered and saide  
to the Caldeans, The thing is gone from  
me. If ye will not make me vnderstand  
the dreame with interpretation there-  
of, ye shall be dauen in pieces, and your  
houses shall be made a lakes.

astrologers and soothsayers called themselves by this name of honour, as though  
all the wisdom and knowledge of the court depended vpon them, and that  
all other countries were vnder of the same. f. That is, in the Syrian tongue  
which differed not much from the Caldeans, thus it turned to do to this day.  
g. This is a iust reward of their arrogance (which wanted of themselves that  
they had the knowledge of all things) that they should be proued fooles, and  
that to their perpetuall shame and confusion.

r. Meaning,  
in the liberal  
sciences, and  
natural know-  
ledge, and not  
in the magicall  
arts which are  
forsoydened,  
Deut. 18. 11.  
s. So that he  
only was a  
Prophet and  
none of the o-  
ther: for by  
dreames and  
visions God  
appeared to his  
Prophets,  
Isaiah, 1. 2, 6.  
t. Of the three  
yeres above  
mentioned,  
ver. 5.  
u. That is, he  
was esteemed  
in Babylon as  
a Prophet so  
long as the  
ramon weath  
stood.

a. The father  
and the sonne  
were both cal-  
led by this  
name: i. that  
this is meane  
of the sonne,  
when he reig-  
ned alone: for  
he reigned also  
after a sort  
with his fa-  
ther.

b. Not that he  
had many  
dreames, but  
because many  
matters were  
concerned in  
this dreame.

c. Because it  
was so rare  
and strange a  
dreame that he  
had not had the  
like.

d. He was so  
beuie with  
sleepe that he  
began to sleepe  
againe. Some  
reade, and his  
sleepe was bro-  
ken from him.

e. For all these



6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me giftes and reibardes, and great honour: therefore shewe mee the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shewe his seruants the dreame, and we wil declare the interpretation thereof.

8 When the king answered, and said, I know certainly that ye would gaine the time, because ye see the thing is gone from me.

9 But if ye will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell mee the dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 [Then] the Caldeans answered before the king, I said, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor prince nor lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine: and they sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsel and wisdom to Arioch the kings chief steward, which was gone forth to put to death the wise men of Babel.

15 [Yea,] he answered and said vnto Arioch the kings captaine, why is the sentence to haue from the king: Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure and that he would shewe the king the interpretation thereof.

17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions.

18 That they shoulde beseeche the God of heauen for grace in this secreete, that Daniel and his fellowes should not perith with the rest of the wise men of Babel.

19 Then was the secret reueiled vnto Daniel in a vision by night: therefore

Daniel praised the God of heauen.

20 And Daniel answered and saide, The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: he setteth by kings: he giueth wisdom vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secret things: he knoweth what is in the darkenes, and the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: he went and sayde thus vnto him, Destroy not the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and saide thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that wil declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, [nor] the soothsayers declare vnto the king.

28 But there is a God in heauen that reueileth secretes, and sheweth the king Nebuchad-nezzar what shall be in the latter dayes. Thy dreame, and the things, which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughtes came into thy minde, what should come to passe hereafter, and he that reueileth secretes telleth thee, what shall come.

30 As for me, this secret is not shewed me for any wisdom that I haue, more

than did enterpise to interpret it, and therefore he sheweth that he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glorie.

Psalm 138.

and 138. 28.

He sheweth

that man hath

neither wis-

dom nor

knowledge,

but very bar-

barities, and

ignorance of

himselfe: for

it is comely

only of

God, that

man vnder-

standeth any

thing.

To whom

thou madest

thy promes,

and who liueth

in thy feare:

whereby he

retrieueth all

other gods,

in spinning,

power to inter-

pete it.

Therely

appeareth that

many were

slaine, as ver-

ily, and the

rest as Daniels

offer were pro-

serued on con-

dition: not

that Daniel

sauiored the

wicked profes-

sion, but that

he had respect

to equite be-

cause the king

proceeded ac-

cording to his

owne affecti-

on, & not con-

sidering, if the

science were

lawfull or no.

O he affirmeth

that man by

reason, and art

is not able to

attaine to the

cause of Gods

secretes, but the

vnderstanding

only thereof

must come of

God: whereby

he smiteth the

King with a

certaine feare

and reuerence

of God, that he

might be the

more apt to re-

ueile the his

mysteries that

should be re-

ueiled.

p Because he

had said, that

God only must

reueile the fig-

nificatio of this

dreame, & King

might haue as-

ked, why Da-

nial did enterpise

to interpret it,

and therefore he

sheweth that he

was but Gods

minister, and had

no giftes, but

such as God had

giuen him to set

forth his glorie.

h Herein ap-  
peared their  
ignorance, that  
not withstan-  
ding their  
bygones, yet  
were they not  
able to telle the  
dreame, except  
he entered them  
into the mat-  
ter, & therefore  
they would  
pretend know-  
ledge where  
was but mere  
ignorance, and  
so as delusers  
of the people,  
they were wo-  
rthy to die.  
† Ebr. redeme  
the time.

i Which de-  
clareth, that  
God would  
not haue his  
seruant ioyne  
in the companie  
of these for-  
erers & astro-  
logers, whose  
artes were wic-  
ked, and there-  
fore worthy  
ought to die,  
though the  
King did it vpon  
a rage, and  
no zeale.  
|| O, the cap-  
taine of the  
garde.



q By gold, sil-  
ver, brasse and  
pyon, are meant  
the Caldean,  
Persian, Baby-  
lonian and  
Romane king-  
dome, which  
should succe-  
dently rule all  
the world till  
Christ (which  
is here called  
the stone) come  
himselfe, and  
destroy the last;  
and this was  
to assure the  
Jewes, that  
their afflictions  
should not  
ende with the  
empire of the  
Caldeans,  
but that they  
should patient-  
ly abide the  
comming of  
Christ, which  
should be at the  
ende of this  
fourth mo-  
narchie.

r Daniel saw  
with out the  
kingdome of  
the Assyrians,  
which was be-  
fore the Baby-  
lonian, both  
because it was  
not a monar-  
chie and gene-  
rall empire,  
and also be-  
cause he would  
declare the  
things that  
were to come,  
to p comming  
of Christ, for  
the comfort of  
the elect a-  
mong these  
downefall al-  
terations: and  
he called the  
Babylonian  
kingdome, the  
golden leas,  
because in re-  
spect of the  
other three, it  
was the best,  
and yet was of  
it selfe weak  
and cruel.

s Speaking the  
Persians, which  
were not inferi-  
or in dig-  
nitye, power, &c.  
riches, but were  
worse touching  
ambition, cruel-  
tie, and all kinde of vice: shewing, that the world should grow worse, a worse till  
it was destroyed by Christ. t That is of the Spacodanians (halbe of brasse, not al-  
luding to the brasse thereof, but to the violence in respect of silver. u That is,  
the Romane empire (shall subdue all the other forenamed, which after the  
downe were drubbed into the Spacodanians, Grecians, Syrians and Egyptians,  
x They shall have ciuill warres and continuall discorde among themselves,

then any other living, but onely to shew  
the King the interpretation, and that  
thou mightest knowe the thoughtes of  
thine heart.

31 ¶ King, thou sawest, and beholde,  
there [was] a great image: this great  
image whole glorie was so excellent,  
stoode before thee, and the forme thereof  
[was] terrible.

32 This images head was of fine  
gold, his breast and his armes of silver,  
his bellie and his thighs of brasse,

33 His legges of pyon, [and] his feete  
[were] part of pyon, and part of clay.

34 Thou beheldest it till a stone was  
cut without handes, which smote the  
image vpon his feete, that were of pyon  
and clay, and brake them to pierces.

35 Then was the pyon, the clay, the  
brasse, the silver and the golde broken all  
together, and became like the chaffe of  
the sommer floures, & the winde caried  
them away, that no place was founde  
for them: and the stone that smote the  
image, became a great mountaine, and  
filled the whole earth.

36 This is the dreame, and we will  
declare before the King the interpretati-  
on thereof.

37 ¶ King, thou art a King of  
kings: for the God of heauen hath giuen  
thee a kingdome, power, and strength,  
and glorie.

38 And in all [places] where the chil-  
dren of men dwell, the beastes of the  
felde, and the foules of the heauen hath  
be giuen into thine hand, and hath made  
thee ruler over them all: thou art this  
head of golde.

39 And after thee shall rise another  
kingdome, inferior to thee, [of silver],  
and another third kingdome [shalbe]  
of brasse, which shall beare rule over all  
the earth.

40 And the fourth kingdome shalbe  
strong as pyon: for as pyon breaketh in  
pierces, and subdueth all things, and as  
pyon bruiseth all these things, so shall it  
brike in pierces, and bruse [all].

41 Whereas thou sawest the feete and  
toes, part of potters clay, and part of  
pyon: the kingdome shalbe deuised, but  
there shall be in it of the strength of the  
pyon, as thou sawest the pyon mixt with

the clay, [and] earth.

42 And as [the] toes of the feete [were]  
part of pyon, and part of clay, so shall  
the kingdome bee partly strong, and  
partly broken.

43 And whereas thou sawest pyon  
mixt with clay, & earth, they shal mingle  
themselues with the seede of men: but  
they shall not ioine one with another,  
as pyon can not be mixt with clay.

44 And in the dayes of these Kings,  
shall the God of heauen set vp a king-  
dome, which shall neuer be destroyed:  
and this kingdome shall not be giuen to  
another people, but it shall breake, and  
destroy all these kingdomes, and it shall  
stand for euer.

45 Whereas thou sawest, that the  
stone was cut off the mountaine with-  
out handes, and that it brake in pierces the  
pyon, the brasse, the clay, the silver and  
the golde: so [the] great God hath shewed  
the King, what shall come to passe here-  
after, and the dreame [is] true, and the  
interpretation thereof [is] sure.

46 ¶ Then the king Nebuchad-nez-  
zar fell vpon his face, and bowed him-  
selfe vnto Daniel, and commanded that  
they should offer meate offerings, and  
sweete odours vnto him.

47 [Also] the king answered vnto Da-  
niel, and saide, I know of a trueth that  
your God is a God of gods, & the Lord  
of Kings, and the reueiler of secrets, see-  
ing thou couldest open this secret.

48 So the king made Daniel a great  
man, and gaue him many and great  
giftes. Hee made him gouernour ouer  
the whole prouince of Babel, and chiefe  
of the rulers, [and] aboue all the wise  
men of Babel.

49 Then Daniel made request to  
the King, and hee set Shadrach, Me-  
shach, and Abednego ouer the charge of  
the prouince of Babel: but Daniel [sate]  
in the gate of the King.

be repoynded, and Daniel therein erred if he suffered it: but it is credible that Da-  
niel admonished him of his fault, and did not suffer it. c This confession was  
but a sudden motion, as it was also in Ipharaim, Exo. 9. 27. 28. but his heart was  
not touched, as appeared soon afterward. d That that the Prophet was testi-  
fied of gifts of honour, but because by this means he might relieve his poore  
brethren which were grievously oppressed in this their captiuitie, and also be re-  
ceiued them, leaue he should offend this cruel King, which willingly gaue them.  
e Hee did not this for their priuate profite, but that the whole Church which  
was then there in affliction, might haue some release and ease by this benefite.  
f Speaking, that either he was a iudge, or that he had the whole authoritie, so  
that none could be admitted to the Kings presence, but by him.

#### CHAP. III.

1 The King secretly by a golden image. 3 Certaine are ac-  
cused because they despised the Kings commandement, and are  
put into a burning oven. 23 By belife in God they are de-  
liuered from the fire. 26 Nebuchad-nezar confesseth the  
power of God after the sight of the miracle.

Nebuchad-

y They shall  
by marriages,  
and affinities  
thinke to make  
themselues  
strong: yet  
that they neuer  
be ioined in  
hearts.  
z His purpose  
is to shew, that  
all the king-  
domes of the  
world are tran-  
sitorie, and that  
the kingdome  
of Christ shall  
onely remaine  
for euer.

a Speaking  
Christ, who  
was sent of  
God, and not  
set vp by man,  
whose king-  
dome at the be-  
ginning should  
be small, and  
without beautie  
to mans  
iudgement, but  
should at  
length grow  
and fill the  
whole earth,  
which be cal-  
led a great  
mountaine, as  
ver. 35. And  
this kingdome,  
which is not  
onely referred  
to the person of  
Christ, but also  
to the whole  
body of his  
Church, and to  
every member  
thereof, shall be  
eternall: for  
the spirit that  
is in them, is  
life eternall,  
Rom. 8. 10.  
b Though  
this bumbling  
of the King  
seemed to de-  
serve commen-  
dation, yet be-  
cause he opened  
Gods honour  
with the Pro-  
phets, it is to



a Under pre-  
ence of rei-  
gion, and ho-  
lines in ma-  
king an image  
to his idole  
Bel, he sought  
his owne am-  
bition and  
daine glory:  
and this decla-  
reth that hee  
was not tou-  
ched with the  
true feare of  
God before,  
but, that he  
enriched him  
on a fudden  
motion, as the  
wicked, when  
they are ouer-  
come with the  
greennes of  
his workes.  
The Greeke  
interpreters  
write, that this  
was done eight  
teene perces  
after p dyme,  
and as may ap-  
peare, the king  
feared least the  
Iewes by their  
religion should  
have altered  
the state of his  
common wealth,  
and therefore  
hee meant to  
lying all to  
one kind of rei-  
gion, and so  
rather sought  
his owne qui-  
etnes, then  
Gods glory,  
b Shewing,  
that the idole  
is not knowme  
for an idole so  
long as he is  
with the work-  
man: but when  
the ceremo-  
nies and cus-  
tomes are  
rected, and  
veto, and the  
constancie of  
the people is  
there, then of  
a blocke they  
thinke they  
haue made  
a god,  
c This was  
sufficient with  
the wicked at  
all times to  
appoyne their  
religion, if the  
kings auto-  
ritie were allowed  
for the establishment  
thereof, not considering in the meane  
season what Gods word did permit.

**N**ebuchad-nezzar the King  
made an image of golde,  
whose height [was] three-  
score cubits, [and] p breadth  
thereof nine cubits: he let it vp in p plaine  
of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king  
sent forth to gather together the nobles,  
the princes and the dukes, the iudges,  
the receivers, the counsellors, the offi-  
cers, and all the gouernours of the prou-  
inces, that they should come to the de-  
dication of the image, which Nebuchad-  
nezzar the king had set vp.

3 So the nobles, princes and dukes,  
the iudges, the receivers, the counsellors,  
the officers, and all the gouernours of the  
prouinces were assembled vnto  
the dedicating of the image, that Nebuchad-  
nezzar the king had set vp: and  
they stood before the image, which Nebuchad-  
nezzar had set vp.

4 Then an herald cried aloud, Be  
it knowen to you, O people, nations,  
and languages,

5 That when ye heare the sounde of  
the cornet, trumpet, harpe, sackbut,  
plalterie, dulcimer, and all instruments  
of musike, ye fall downe and worshipping  
the golden image, that Nebuchad-nezzar  
the king hath set vp.

6 And whosoever falleth not downe  
and worshipping, shall the same houre  
be cast into the middes of an hote fire  
furnace.

7 Therefore assonne as all the people  
heard the found of the cornet, trumpet,  
harpe, sackbut, plalterie, and all instru-  
ments of musike, all the people, nati-  
ons, and languages fel downe, and wor-  
shipped the golden image, that Nebuchad-  
nezzar the king had set vp.

8 By reason whereof at that same  
time came men of p Caldians, and grie-  
uously accused the Iewes.

9 For they spake and sayd to p king  
Nebuchad-nezzar, O king, lue for euer.

10 Thou, O king, hast made a decree,  
that euery man that shall heare p found  
of the cornet, trumpet, harpe, sackbut,  
plalterie, and dulcimer, and all instru-  
ments of musike, shall fall downe, and  
worship the golden image,

11 And whosoever falleth not downe,

12 Shall be cast into the fire, not considering in the meane  
season what Gods word did permit. d These are the two dangerous weapons  
wherewith Satan vseth to fight against the children of God, the content of  
the multitude and the cruelty of the punishment: for though some feared God, yet  
the multitude, which consenter to the wickednes, assuies them: and here the  
King required not an inward consent, but an outward gesture, that the Iewes  
might by lile and lile learne to forget their true religion,

and worshipping, that he should be cast  
into the middes of an hote fire furnace.

12 There are certaine Iewes whom  
thou hast set ouer the charge of the prou-  
ince of Babel, Shadrach, Meshach,  
and Abednego these men, O king, haue  
not regarded thy commandement, nei-  
ther will they serue thy gods, nor wor-  
ship the golden image, that thou hast  
set vp.

13 Then Nebuchad-nezzar in his  
anger and wrath commanded that they  
should bring Shadrach, Meshach, and  
Abednego: so these men were brought  
before the king.

14 And Nebuchad-nezzar spake,  
and said vnto them, What disorder will  
not you, Shadrach, Meshach, and A-  
bednego serue my god, nor worship the  
golden image, that I haue set vp?

15 Now therefore are ye ready when  
ye heare the sounde of the cornet, trum-  
pet, harpe, sackbut, plalterie, and dulci-  
mer, and all instruments of musike, to  
fall downe, and worship the image, which  
I haue made: for if ye worship it not, ye  
shall be cast immediately into the middes  
of an hote fire furnace: for who is that  
God, that can deliuer you out of mine  
hands:

16 Shadrach, Meshach, and Abedne-  
go answered and said to p king, O Ne-  
buchad-nezzar, We are not careful to  
answer thee in this matter.

17 Behold, our God whom we serue,  
is able to deliuer vs from the hote fire  
furnace, and he will deliuer vs out of  
thy hand, O king.

18 But if not, be it knowen to thee,  
O king, that we will not serue thy gods,  
nor worship the golden image, which  
thou hast set vp.

19 Then was Nebuchad-nezzar  
full of rage, and the forme of his visage  
was changed against Shadrach, Me-  
schach, and Abednego: [therefore] hee  
charged and commanded p they should  
heate the furnace at once seven times  
more then it was wont to be heat.

20 And he charged the most valiant  
men of warre that were in his armie,  
to bind Shadrach, Meshach, and Abedne-  
go, [and] to cast them into the hote fire  
furnace.

21 So these men were bound in their

consent to idolatrie. i This declareth that the moie that tyrants rage, and  
the moie wherby they flue themselves in mounting strange and cruel punish-  
ments, the moie is God glorified by his seruants in whom hee giueth patience  
and constancie to abide the cruelty of their punishment: for either he deliuereth  
them from death, or els for this life giueth them a better.

roates,

e Attempereth  
that they na-  
med not Da-  
niel, because he  
was greatly in  
the things fa-  
uour, thinking  
if these three  
had bene de-  
stroyed, they  
might haue  
had better oc-  
casion to ac-  
cuse Daniel:  
and thus declar-  
eth that this  
politic officer,  
seeing this im-  
age, was in-  
uenced by the  
malicious flas-  
ters, which  
foughtenough  
but the destruc-  
tion of the  
Iewes, whom  
they accused  
of rebellion  
and ingrati-  
tude.

f Signifying  
that he would  
reuerse them  
to grace, if they  
would submit  
at the length  
to his de-  
crete.

g For they  
should haue  
done iniurie to  
God, if they  
should haue  
douten in this  
holp cause,  
and therefore  
they say, that  
they are refo-  
red to die for  
Gods cause.

h They greets  
on two points,  
first on the  
power, and  
prouidence of  
God ouer  
them, and se-  
condly on  
their cause,  
which was  
Gods glory,  
and the testi-  
fying of his  
true religion,  
with their  
blood, and so  
make open  
confession that  
they will not  
so much as  
outwardly



coates, their hosen, & their clothes, with their other garments, and cast into the middes of the hote fire fornaace.

22 Therefore, because the kings commandment was strait, that the fornaace should be exceeding hote, the flame of the fire slewe those men þ brought forth Shadrach, Meshach and Abednego.

23 And these three men Shadrach, Meshach & Abednego fell down bound into the middes of the hote fire fornaace.

24 ¶ Then Nebuchad-nezzar þ king was astonied and rose vp in haste, [and] spake, and saide vnto his counsellers, Did not we cast three men bound into the middes of the fire? whoso answered and said vnto þ king, It is true, O king. 25 [And] he answered, and saide, Lo, I see foure men loose, walking in the middes of the fire, & they haue no hurt, and the forme of the fourth is like the forme of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fire fornaace, [and] spake and said, Shadrach, Meshach and Abednego, the seruants of the hie God, go forth & come hither: so Shadrach, Meshach and Abednego came forth of the middes of the fire.

27 Then the nobles, princes & dukes, and the kings counsellers came together to see these men, because the fire had no powber ouer their bodies: for not an heare of their head was burnt, neither were their coates changed, nor any smel of fire came vpon them.

28 [wherefore] Nebuchad-nezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandment, and reeided their bodies rather then they woude serue or worship any god, saue their owne God.

29 Therefore I make a decree, that every people, nation & language, which speake any blasphemie against the God of Shadrach, Meshach and Abednego, shall be dauen in pieces, and their houses shall be made a lake, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 how great are his signes, and how mightie are his wonders! þ his kingdome [is] an euertlasting kingdome, and his dominion [is] from generation to generation.

CHAP. III.

2 Another dreame of Nebuchad-nezzar, which Daniel declared. 29 The Prophet declared howe of a proud king he should become as a beast. 31 After he confesteth the power of God and is restoyed to his former dignitie.

**N**ebuchad-nezzar being at rest in mine house, and flourishing in my palace, 2 Saw a dreame, which made me afraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they shoude bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanter, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but they coude not shewe me the interpretation thereof.

5 Till at the last Daniel came before me, whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him, and before him I tolde the dreame, [saying,]

6 O Belteshazzar, chiefe of the enchanter, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus [were] the visions of mine head in my bed. And beholde, I sawe a tree in the middes of the earth and the height thereof [was] great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.

9 The boughes thereof [were] faire, and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the feld, and the fowles of the heauen dwelt in the boughes thereof, and all flesh fed of it.

þ Read, Chap. 44.

There was no trouble that might cause mee to dreame, and therefore it came onely of God. 2 The last was another dreame besides that which he saue of the foure emperors: for Daniel both declared both that dreame was, and what it meant: and here he onely expoundeth the dreame.

3 In that that he sent abroad to others, whose ignorance in times past he had experimented, and left Daniel which was cure ready at hand, it declares the nature of the vngodly, which neuer seeke to the seruants of God, but for deep necessity, and then they spare no flatterings. 4 This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile creature, which thing Nebuchad-nezzar wold make him forget the true religion of God.

5 Which also was a great griefe to the Prophet to be nombed among the soverers and men whose practises were wicked and contrary to Gods woide. 6 By the tree, is signified the dignitie of a king, whom God ordaineth to be a defence for all kind of men, and whose state is profitable for mankind.

10 I sawe

2 For the Angels were called the sonnes of God, because of their excellencie: therefore the king called this Angel, who God sent to comfort his in these great calamities, þ sonne of God.

3 This commendeth their obedience vnto God, that they woude not for any feare depart out of their fornaace, till the time was appointed, as Noah remained in the Arke till the Lord called him forth. 4 He was moved by the greatnes of the miracle to praise God, but his heart was not troubled. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be aduyned, without the which there can be no faith.

5 In this heauenly king moved by Gods Spirit, woude not see blasphemie unpunished, but made a law, and set a punishment to such transgressors, much more ought all they that profess religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

6 Warning, so farre as his dominion extended,



10 I sawe in the visions of mine head  
vpon my bed, and beholde, a watch-  
man and an holy one came downe from  
heauen,

11 And cryed aloud, and saide thus,  
Helpe downe p tree, and breake off his  
banches: shake off his leaues, and scatter  
his fruite, that the beasts may sleepe  
from vnder it, and the foules from his  
banches.

12 Neuertheless leaue the stumpe of  
his rootes in the earth, and with a band  
of yron and brasle [binde it] among the  
grasse of the fiede, and let it be wet with  
the dewe of heauen, and let his portion  
be [with the beasts among the grasse of  
the fiede].

13 Let his heart be changed from  
mans [nature], and let a beasts heart be  
giuen vnto him, and let seven times be  
passed ouer him.

14 The sentence [is] according to the  
decree of the watchmen, and according  
to the word of p holy ones: the demande  
[was answered], to the intent that li-  
uing men may knoue, that p most high  
hath poluer ouer the kingdome of men,  
and giueth it to whom so euer he will,  
and appointeth ouer it the most abiect  
among men.

15 This is the dreame, [that] I king  
Nebuchad-nezzar haue scene: there-  
fore thou, O Belshazzar, declare the  
interpretation thereof: for all the wise  
men of my kingdome are not able to  
shewe me the interpretation: but thou  
art able, for the spirit of the holie gods  
[is] in thee.

16 Then Daniel [whose name  
was] Belshazzar] heide his peace  
by the space of one houre, & his thoughts  
troubled him, [and] the king spake and  
said, Belshazzar, let neither p dreame,  
nor the interpretation thereof trouble  
thee. Belshazzar answered and saide,  
My lord, the dreame [be] to them that  
hate thee, and the interpretation there-  
of to thine enemies.

17 The tree that thou sawest, which  
was great and mightie, whose height  
reached vnto the heauen, and the light  
thereof through all the world,

18 whose leaues [were] faire and the  
fruite thereof much, and in it was meate  
for all, vnder the which the beasts of  
the fiede dwelt, and vpon whose banches  
the foules of the heauen did sit,

19 It is thou, O king, that art great  
and mightie: for thy greatnes is growe,

and reacheth vnto heauen, and thy do-  
minion to the ends of the earth.

20 Where as the king sawe a watch-  
man, and an holy one that came downe  
from heauen, & said, Helpe downe p tree  
and destroy it, yet leaue p stumpe of the  
rootes thereof in the earth, and with a  
band of yron & brasle [binde it] among the  
grasse of the fiede, and let it be wet with  
the dewe of heauen, and let his portion  
be with the beasts of the fiede, till seven  
times passe ouer him,

21 This [is] p interpretation. O king,  
and it is the decree of p most high, which  
is come vpon my lord the king,

22 That they shall diue thee from  
men, and thy dwelling [shalbe] with the  
beasts of the fiede: they shall make thee  
to eate grasse as the oxen, and they shal  
wet thee with the dewe of heauen: and  
seven times shal passe ouer thee, til thou  
know, that the most high beareth rule  
ouer the kingdome of men, and giueth  
it to whom so euer he will.

23 Where as they said, that one should  
leaue the stumpe of the tree rootes, thy  
kingdome shall remaine vnto thee: after  
that, thou shalt know, that the heauens  
haue the rule.

24 Wherefore, O king, let my counsel  
be acceptable vnto thee, and breake off  
thy sinnes by righteousnes, and thine  
iniquities by merie toward p poore: lo,  
let there be an healing of thine error.

25 All these things shall come vpon  
the king Nebuchad-nezzar.

26 At the end of thine p moneths,  
he walked in the royall palace of Babel.

27 And the king spake and said, Is  
not this great Babel, that I haue built  
for the house of the kingdome by p might  
of my poluer, and for the honour of my  
maiestie?

28 While the word [was] in the kings  
mouth, a voyce came downe from hea-  
uen, [saying,] O king Nebuchad-nez-  
zar, to thee be it spoken, Thy kingdome  
is departed from thee,

29 And they shal diue thee from men,  
and thy dwelling [shalbe] with p beasts  
of the fiede: they shall make thee to eate  
grasse, as the oxen, and seven times shal  
passe ouer thee, vntill thou knowest,  
that the most high beareth rule ouer the  
kingdome of men, and giueth it vnto  
whom so euer he will.

30 The very same houre was this  
thing fulfilled vpon Nebuchad-nezzar,  
and he was dymen from men, & did eate  
grasse

g. Speaking,  
the Angel of  
God, which  
neither eateth  
nor sleepeth,  
but is euer  
readie to doe  
Gods will, and  
is not infected  
with mans  
corruption,  
but is euer ho-  
ly: and in that  
that he com-  
mune to  
cut downe this  
tree, he knowe  
that it should  
not be cut  
downe by man  
but by God,

h. Directly he  
meant that  
Nebuchad-  
nezzar should  
not onely for a  
time lose his  
kingdome, but  
be like a beast.  
i. God hath de-  
creed this  
iudgement, &  
the whole ar-  
my of heauen  
haue as it were  
subscribed vnto  
it, like as al-  
so they desire  
the execution  
of his decree a-  
gainst all them  
that lift up  
themselves  
against God,

k. Hee was  
troubled for  
the great  
iudgement of  
God which he  
sawe opening  
against the  
king: and so  
the prophets  
used on the one  
part to re-  
mune Gods  
iudgements  
for the zeale  
they bare to  
his glory, and  
on the other  
part to haue  
compassion  
vpon man, and  
also to con-  
sider that  
they should  
be subject to  
Gods iudge-  
ments, if he  
did not regard  
them with  
pity,

l. Whereby he  
meant a  
long space, as  
seven yeres.  
Some inter-  
pree seven  
moneths, and  
others seven  
weekes: but it  
seemeth bee-  
ment of yeres,  
in that  
his shape of  
foyne was  
changed into  
a beast, but  
that he was  
euer stricken  
man, and so  
reposed mans  
companion, or  
was cast out  
for his trans-  
gression, and so  
wandered a-  
mong the  
beasts, and ate  
herbes and  
grasse.  
n. Daniel  
sheweth the  
cause why  
God thus pun-  
ished him.  
o. Caste from  
punishing  
God to anger  
any longer by  
thy sinnes,  
that he may  
mitigate his  
punishment,  
if thou shewe  
by thine up-  
righte life that  
thou hast true  
faith and re-  
pentance.  
p. Suffice the  
errors of the  
former life to  
be redressed,  
q. After that  
Daniel had  
declared this  
vision: and  
that his pyne  
declared that  
it is not in man  
to conuert to  
God except  
his spirit moue  
him, seeing  
that these ter-  
rible torments  
could not moue him  
to repent,



When the  
cerne of these  
seuen peeces  
was accom-  
plished.

Chap. 7. 14.  
mich. 4. 7.

He that confesseth  
Gods will to be  
the rule of all  
iustice, is a most  
perfecte latine  
gouverneur  
both man and  
Angels and de-  
uils, so that  
none ought to  
murmure, or  
aske a reason  
of his doings,  
but onely to  
stand content  
therewith and  
goue him the  
glory.

2 To whom it  
seemeth that he  
hath bene mys-  
taken from his king-  
dome before.  
The doerth not  
onely praise  
God for his be-  
lief, but also  
confesseth  
his fault that  
God may onely  
haue the glory  
and man the  
shame, and that  
he may be ex-  
alted and man  
cast downe.

grasse as the oren, and his body was  
wet with the dewe of heauen, till his  
heares were growe as egles feathers,  
and his nayles like birdes claws.

31 And at the end of [these] dayes I  
Nebuchad-nezzar lift vp mine eyes vn-  
to heauen, & mine vnderstanding was  
restored vnto me, and I gaue thanks  
vnto the most high, and I prayd and  
honoured him for euery, whose  
powder [is] an euermolting powder, and  
his kingdome [is] from generation to  
generation.

32 And all the inhabitants of earth  
are reputed as nothing: and according  
to his will he worketh in the armie of  
heauen, and in the inhabitants of the  
earth: and none can stay his hand, nor  
say vnto him, what doest thou?

33 At the same time was mine vnder-  
standing restored vnto me, and I re-  
turned to the honour of my kingdome:  
my glory and my beautie was restored  
vnto me, and my counsellours: and my  
princes fought vnto me, & I was es-  
tablished in my kingdome, and my glory  
was augmented toward me.

34 Nowe [therefore] I Nebuchad-  
nezzar praye, and extoll and magnifie  
the King of heauen, whose workes are  
all truth, and his wayes iudgement,  
and those that walke in pride, he is able  
to abase.

#### CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the  
wall. 8 The soothsayers called of the King, cannot expound  
the writing. 25 Daniel readeth it, and interpreteth it also.  
30 The King is slain. 31 Darius enioyneth the kingdome,

**K**ing Belshazzar made a  
great feast to a thousand of  
his princes, and dranke wine  
before the thousand.

2 And Belshazzar whiles he ta-  
sted the wine, commanded to bring him  
the golden and silver vessels, which his  
father Nebuchad-nezzar had brought  
from the Temple in Ierusalem, that  
the King and his princes, his wiues,  
and his concubines might drinke therein.

3 Then were brought the golden ves-  
sels, that were taken out of the Temple  
of the Lords house at Ierusalem, and  
the King & his princes, his wiues, and  
his concubines dranke in them.

4 They dranke wine and prayd the  
that any shoulde sit in their companie: and now to serue his potter, and haue  
little he set by his enemy, which then besieged Babylon, he made a solemne ban-  
quet, and used exerce in their companie, which is ment here by drinking wine:  
thus the wicked are most dissolute, and negligent when their destruction is at  
hand. 10 Outcome with wine. c. Feasting, his grandfather.

of gods of gold, and of siluer, of brasse, of  
pyron, of wood and of stone.

5 At the same houre appeared fingers  
of a mans hand, which wrote ouer a  
gainst the candlesticke vpon the plaister  
of the wall of the Kings palace, and the  
King saue the palme of the hand that  
wrote.

6 Then the Kings countenance was  
changed, & his thoughts troubled him,  
so that the ioyntes of his loynes were  
loosed, and his knees smote one against  
the other.

7 Wherefore the King cried loude  
that they shoulde bring the astrologi-  
ans, the Chaldeans and the soothsayers.  
And the King spake, and said to the wise  
men of Babel, Whosoener can reade  
this writing, and declare me the inter-  
pretation thereof, shalbe clothed with  
purple, and [shall haue] a chaine of gold  
about his necke, and shalbe the third ru-  
ler in the kingdome.

8 Then came all the Kings wise men,  
but they coude neither reade the writing,  
nor shew the King the interpretation.

9 Then was King Belshazzar great-  
ly troubled, and his countenance was  
changed in him, and his princes were  
astonied.

10 Now the Queene by reason of  
the talke of the King and his princes,  
came into the banquet house. [and] the  
Queene spake, and saide, O King, lue  
for euery: let not thy thoughtes trouble  
thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in  
whom is the spirit of the holy gods, and  
in the dayes of thy father, light and vnder-  
standing and wisdom like the wise-  
dome of the goddess, was found in him:  
whom the King Nebuchad-nezzar thy  
father the King, [I say,] thy father,

made chiefe of the enchanters, astrolo-  
gians, Chaldeans, [and] soothsayers.

12 Because a moze excellent spirit, and  
knowledg, and vnderstanding [for he  
did expound dreames, and declare hard  
sentences, and dissolued doubtles] were  
found in him, [even] in Daniel, whom  
the King named Belshazzar: now let  
Daniel be called, and he will declare the  
interpretation.

13 Then was Daniel brought be-  
fore the King, [and] the King spake and  
said vnto Daniel, Art thou that Daniel,  
which art of the children of the captiui-  
tie of Iudah, whom my father the King  
brought out of Ieruzie:

In tempe  
of the true  
God, they  
payen their  
doles, not that  
they thought,  
that the golde  
of siluer were  
gods, but that  
there was a  
certaine ver-  
ue and power  
in them to do  
them good,  
which is also  
the opinion of  
all idolaters.

That it  
might the bet-  
ter be seeme.  
So be that  
before com-  
mence God,  
was moued  
by this sight  
to remembre  
fear of Gods  
iudgements.

Thus the  
wicked in their  
troubles seeke  
many meanes,  
who saye the  
from God, be-  
cause they  
seeke not to  
him who is the  
onely comfort  
in all affliction.

To wit, his  
grandmother  
Nebuchad-  
nezzars wife,  
which for her  
age was not  
before at the  
feast, but came  
thither when  
the heard of  
these strange  
newes.

Read Chap.  
4. 6 And this  
declareth, that  
both this name  
was odious  
vnto him, and  
also that he was  
not like the  
wise practicer,  
because he was  
not among  
them when all  
were called.



k For the do-  
lators thought  
that the An-  
gels had power  
as God, and  
therefore had  
them in like  
estimation, as  
they had God,  
thinking that  
the spirit of  
prophecy, and  
understanding  
came of them,

14 Now I have heard of thee, y<sup>k</sup> the spirit of the holy gods [is] in thee, & that light and understanding and excellent wisdom is found in thee.

15 Nowe therefore wisemen, [and] astrologians have bene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they coude not declare the interpretation of the thing.

16 Then heard I of thee, y<sup>k</sup> thou couldst shew interpretations, & dissolve doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt bee clothed with purple, and shalt have a chaine of gold about thy necke, & shalt bee the third ruler in the kingdome.

17 Then Daniel answered, & said before the king, Keepe thy rewards to thy selfe, and give thy gifts to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O King, [heare] thou, The most high God gaue vnto Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

19 And for the maiestie that hee gaue him, all people, nations, and languages trembled, and feared before him: he put to death whome hee would: hee smote whō he would: whom hee would hee set vp, and whom hee would hee put downe.

20 But when his heart was puffed vp, and his mind hardened in pride, he was deposed fro his kingly throne, and they tooke his honour from him.

21 And he was drue from the sommes of men, and his heart was made like the heastes, and his dwelling was with the wild asses: they fed him with grasse like oren, and his bodie was wet with the dew of the heauen, till hee knew, that the most high God bare rule ouer the kingdome of men, & that hee appointeth ouer it, whomsoever he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift vp thy selfe against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wines and thy concubines haue drunke wine in them, and thou hast payled the gods of siluer and gold, of yasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hande thy breath is, and at thy wayes, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.

27 TEKEL, thou art wayed in the balance, and art found too light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the King of the Caldeans slaine.

31 And Darius of the Medes tooke the kingdome, being threescor and two yere olde.

#### CHAP. VI.

1 Daniel is made ruler ouer 8 gouernours. 2 An act against Daniel. 3 He is put into a denne of lions by the commandement of the King. 4 He is deliuered by faith in God. 5 Daniels accusers are put into the lions. 6 Darius by a decree magnifieth the God of Daniel.

**D**I pleased Darius to set ouer the kingdome an hundred & thentie gouernours, which shoulde bee ouer the whole kingdome.

2 And ouer these three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King shoulde haue no damage.

3 Nowe this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then saide these men, we shall not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for ever.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors,

m After that  
God had so  
long time de-  
ferred his an-  
ger, and paci-  
ently wayled  
for thine a-  
mendment.

n This word  
is twice writ-  
ten for the cer-  
tainty of the  
thing: shewing  
that God had  
most surely  
counted: signi-  
fying also that  
God hath ap-  
pointed a term  
for all king-  
domes, & that  
a miserable  
end shall come  
on all that raise  
themselves  
against him.

o Or, wanting.  
o Cyrus his  
sonne in lawe  
gaue him this  
title of honour  
although Cy-  
rus in effect  
had the domi-  
nion.

a Read Ester  
Chap. i. i.

l Or, nor be  
troubled.  
b This heathen  
King preferred  
Daniel a stra-  
ger to all his  
nobles and fa-  
miliars, be-  
cause the gra-  
ces of God  
were more ex-  
cellent in him  
then in others.  
c Thus the  
wicked cannot  
abide the gra-  
ces of God in  
others, but  
seeke by all oc-  
casions to de-  
face them:  
therefore al-  
gainst such al-  
faults there is  
no better re-  
medie then to  
waile upright-  
ly in the feare  
of God, and to  
haue a good  
conscience.



and dukes haue consulted together to make a decree for the King and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shall be cast into the den of Lyons.

8 Now O King, confirme the decree, and seale the writing, that it be not changed, according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel understood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and prayed his God, as he did aforetime.

11 Then these men assembled, & found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, hast thou not sealed the decree, that euery man that shall make request to any god or man within thirtie daies, saue to thee, O King, shall be cast into the denne of Lyons: The King answered, and said, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himself, and set his heart on Daniel, to deliuer him: & he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Understand, O King, that the lawe of the Medes and Persians [is] that no decree nor statute which the King confirmeth, may be altered.

16 Then the King commanded, and they brought Daniel, and cast him into the denne of Lyons: [now] the king spake, and said vnto Daniel, Thy God, whom thou alway serueth, euen he wil deliuer thee.

17 And a stone was brought, and laid vpon the mouth of the den, and the king sealed it with his owne signet, and with the signet of his princes, that the pur-

pose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 Then the King arose early in the morning, and went in all haste vnto the den of Lyons.

20 And when he came to the den, he cried with a lamentable voyce vnto Daniel: and the King spake, and sayde to Daniel, O Daniel, the seruant of the living God, is not thy God (whome thou alway serueth) able to deliuer thee from the Lyons?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the Lyons mouthes, that they haue not hurt mee: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found vpon him, because he beleued in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were cast into the den of Lyons, [euen] they, their children, and their wiues: and the lions had the mastery of them, and brake all their bones a pices, or euer they came at the ground of the den.

25 Afterward king Darius wrote, vnto all people, nations & languages that dwell in all the worlde: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the living God, and remaineth for euer: and his kingdome shall not perish, and his dominion [shall be] euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen & in earth: who hath deliuered Daniel from the powre of the Lyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

given God the chiefe place, but also haue set him vp, and caused him to be honoured according to his worke: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. In which hath not onely life in himselfe, but is the only fountaine of life, and quickener of all things, so that without him there is no life.

g This declaration that Darius was not touched with the true knowledge of God, because he doubted of his power.

h By his came and by his

rightness in this thing, wherein I was cleared.

i For he did not disobey the Kings wicked commandment to obey God, and so did no inuirtue to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he committed himself wholly vnto God whose cause he did defend, he was assured, that nothing but goods could come vnto him: wherein we see the power of faith, as Heb. 11.33.

l This is a terrible example against all the wicked, which do against their conscience make cruel lawes to destroy the childe of God, and also aduocate wicked princes how to punish such, whose wickedness is come to light: though not in every point, or in all the circumstances, yet to execute true iustice vpon them.

m This powereth not that Darius did worship God aright, or else was converted: for he had destroyed all superstition and idolatry, and not onely

d Herein is commended the wickedness of the King, who would be set by as a god, and passed not what wicked lawes he appointed for the maintenance of the same.

e Because he would not by his silence shew that he consented to this wicked decree, he set open his windows toward Jerusalem, when he prayed: both to shew his heart to the living God, and also that others might see, that he would neither consent in heart nor deede, to these few daies to any thing that was contrary to Gods glory.

f Thus the wicked maintain euill lawes by constancie, and authoritie, which is oft times greater lightnes, or stubbornnes, when as the innocents thereby perish: and therefore gouernours must be taught to feare may be abused to breake faith.



## CHAP. VII.

3 A vision of four beasts is shewed unto Daniel, 8 The ten hornes of the fourth beast. 27 Of the euertlasting kingdome of Christ.

**I**n the first peece of Belshazzar King of Babel, Daniel saw a dreame, & there were visions in his head, vpon his bedde: then hee wrote the dreame, and declared the summe of the matter.

2 Daniel spake and sayde, I sawe in my visio by night, and beholde, the foure windes of the heauen stroue vpon the great sea:

3 And foure great beasts came by fro the sea one diuers from another.

4 The first was as a lion, & had egles wings: I behelde, till the wings thereof were plucked off, and it was lifted by fro the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the seconde, was like a beare and stood vpon the one side: and he had three ribbes in his mouth betwene his teeth, & they said thus vnto him, Arise & deuoure much flesh.

6 After this I behelde, and lo, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and dominion was giuen him.

7 After this I sawe in the visions by night, I behelde, the fourth beast was fearefull and terrible and verie strong. It had great iron teeth: it deuoured and brake in pieces and stamped the residue vnder his feete: and it was vnlke to the beastes that were before it: for it had ten hornes.

8 As I considered the hornes, behold,

there came by among them another little home, before whom there were three of the first hornes plucked away: and behold, in this home were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set by, & the Ancient of dayes did sit, whose garment was white as snow, and the heare of his head like the pure wool: his throne was like the fire flame, & his wheeles as burning fire.

10 A fire stream issued, & came forth from before him: thousand thousands ministered vnto him, and ten thousand thousands stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld, because of the voice of the presumptuous wordes, which the home spake: I beheld, euen till the beast was slaine, and his bodie destroyed, and giuen to the burning fire.

12 As concerning the other beastes, they had take away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld, in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, & they brought him before him.

14 And he gaue him dominion, and honour, and a kingdome, that al people, nations and languages shoulde serue him: his dominion is an euertlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ Daniel was troubled in my spirit, in the middes of my bodie, and the

Which is ment of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little home. For Spahome came not of the Romane empire, and the Pope hath no location of government: therefore this can not be applied vnto them, and also in the prophesie the Prophetes purpose is chiefly to comfort the Jewes vnto the reuolution of Christ. Some take it for the whole bodie of Antichrist.

¶ Speaking, a certaine position of the ten hornes: that is, a part from the whole estate was plucked away. For Augustus took from the Senate the libertie of choosing the dignities to send into the provinces, and took the government

a Whereas the people of Israel looked for a continual quietnes after these ieremie peeces, as Jeremias had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continual affliction till the Messiah be uttered and reueiled, by whom they should haue a spiritual deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonical kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world and at sundry times.

c Speaking the Assyrian and Caldean empire, which was most strong & fierce in power, and most soone come to their authoritie as though they had had wings of fire: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here ment by mans heart. d Speaking the Persians, which were barbarous and cruell. e They were small in the beginning and were flur by their mountains and had no byte. f That is, destroyed many kingdomes, and was insatiable. g To wit, the Angels by Gods commandement, who by this meane punished the ingratitude of the world. h Speaking, Alexander the King of Spardonia. i That is, his foure chief captaiues, which had the empire among them after his death. k Seleucus had Asia the great, Antigonus the leste, Callinicus, and after him Antiochus was King of Spardonia, and Ptolomeus had Egypt. l It was not of himselfe nor of his owne power that he gate all these countreys: for his arme conceived, but Christe thousand men, and he ouercame in one battell Dorius, which had ten hundred thousand, when he so beat with sleepe that his eyes were scarce open, as the story report: therefore this power was giuen him of God. m That is, the Romane empire which was as a monster & could not be repared to any beast, because the nature of home was able to expresse it. n Signifying the pyramide and greedines of the Romanes. o That which the Romanes could not quietly enioy in other countreys, they would giue it to other Kinges and rulers, that at all times when they would, they might take it againe: which libertie is here called the stamping of the red vnder the feete. p That is, sinfull and diuers provinces, which were gouerned by the deputies and praefectes, whereof euery one might be compared to a King.



visions of nine head made me afraid.

16 Therefore I came vnto one of the that stood by, and asked him the truth of all this: so he told mee, and shewed mee the interpretation of these things.

17 These great beasts, which are foure, are foure kings, which shall arise out of the earth,

18 And they shall take the kingdom of the Saints of the most high, and possesse the kingdom for euer, euen for euer and euer.

19 After this, I woulde knowe the truth of the fourth beast, which was so unlike to all the others, berie fearful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his feet.

20 Also I to knowe of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more houte then his fellows.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them.

22 Until the Ancient of daies came, and iudgement was giue to the Saints of the most high: and the time approached, that the Saintes possessed the kingdom.

23 Then he sayde, The fourth beast shall bee the fourth kingdom in the earth, which shall bee unlike to all the kingdoms, and shall deuoure the whole earth, and shall treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shall be unlike to the first, and he shall subdue three kings,

25 And shall speake wordes against the most high, and shall consume the Saintes of the most high, & thinke that he may change times and lawes, and they shall be giuen into his hande, until

a time, and times and the deuding of time.

26 But the iudgement shall sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the greatnesse of the kingdom vnder the whole heauen shall be giuen to the holy people of the most high, whose kingdom is an euerclasting kingdom, and all powres shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations [which] troubled me, & my countenance changed in me: but I kept the matter in mine heart.

29 I thought this little home, that it shall neuer rise by againe. I De the which wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospell enjoy the beginning thereof, which is ment by these wordes vnder the heauen: and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ their heade. That is, some of euery sort that beare rule. Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuelled, and kept it in memorie and wrote it for the use of the Church.

#### CHAP. VIII.

A vision of a battell betwene a ramme and a goat. 20 The vnderstanding of the vision.



In the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto me, [scuen] vnto me Daniel, after that [which] appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in a palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the riuier of Tiai.

3 Then I looked by and saw, and beheld, there stood before the riuier a ram, which had two hornes: and these two hornes were hie: but one was hieer the another, and the hiest came by last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the west ouer the whole earth, and touched not the ground: and this goat had an horne that appeared

power then Darins his uncle and father in law. That is, no kings or nations. I Speaking, Alexander that came from Grecia with great speed and expedition. G Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captain, so that the strength was attributed to him, which is ment by this horne.

betweene

e Speaking, of the Saints, as were 10.

f Because A- phraham was appointed

heire of all the world, Rom. 4.

23, and in him all the faithful,

therefore the kingdom thereof is theirs by right,

which these four beasts or

empires should make, and v-

surge until the world be re-

stored by Christ: and this was to

condemne them that were in

troubles, that their affliction

should haue an end at length.

g That is, of the most high things, be-

cause god hath chosen them out of this

world, that they should looke up to the

heavens, whereon all their hope de-

pended.

h For the o-

ther three em-

pires were gouerned by a

king, and the

Romane em-

pire by Con-

stans: the Ro-

manes chur-

ges their gov-

ernours were

the strongest

of all the o-

ther, and were

neuer quiet

among them-

selves. i Read ier. 7.

k This is ment

g God shall suffer them thus to rage ag-

ainst his Saintes for a long time,

which is ment by the time and

times, but as length he will allowe these

troubles, and shorten the times for his

elects sake, i. i. 24.

luch is here ment by the de-

uoding of time, e. God by his

power shall re-

store things that were out

of order, and so

destroy this little home, that it shall neuer rise by againe.

I De the which wherefore the beast should be destroyed, to wit,

that his Church might haue rest and quietnesse, which though they do not fully enjoy here, yet they haue it in hope, and

by the preaching of the Gospell enjoy the beginning thereof, which is ment by these wordes vnder the heauen:

and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ their heade.

That is, some of euery sort that beare rule.

Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously:

yet hee was content with that which God reuelled, and kept it in memorie and wrote it for the use of the Church.

a After the general vision, hee cometh to certain particular

visions: as to touch the destruction of the Spornachic of the Iherusalem, and Apo-

calyons: for the ruine of the Baby-

lonians was at hand, and also hee had suffi-

ciently spoken thereof.

b That is, of Iherusalem.

c Which represented the kingdom of the Persians, and Spores,

which were joined toge-

ther.

d Speaking, Cyrus, which after grewe greater in

power then Darins his uncle and father in law.

e That is, no kings or nations.

f Speaking, Alexander that came from Grecia with great speed and expedition.

G Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captain, so that the strength was attributed to him, which is ment by this horne.



h Alexander  
ouercame Da-  
rion the two  
sunmye bat-  
tles, and so had  
the two king-  
domes of the  
Medes and  
Persians.  
i Alexanders  
great power  
was broken :  
for when he  
had ouercome  
all the East, he  
thought to re-  
turne toward  
Grecia to sub-  
due them that  
rebelled, and so  
died by the  
swope.  
k That is,  
which were  
famous : for  
almost in the  
space of fiftene  
yeeres there  
were fiftene  
dynasties before  
this sporne: the  
first was deuo-  
ted to the four,  
whereof Cal-  
daneus had  
Babylonia,  
Seleucus Syria,  
Antiochus Asia,  
Ptolemee Egypt.  
l Which was  
Antiochus E-  
piphanes, who  
was of a ferule  
and flattering  
nature, & also  
there were  
other betwene  
him and the  
kingdome, and  
therfore is here  
called the little  
horne, because  
neither prince  
nor any other  
thing was in  
him, wherfore  
he should obtaine  
his kingdome.  
m That is, to-  
ward Egypt.  
n Whicher he  
meant Ptolomais.

betwene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had seene standing by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him, he smote the ram, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great, and whē he was at the strongest, his great horne was broken: and for it came by four that appeared toward the four winds of the heauen.

9 And out of one of them came forth a little horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Pea, it grew by vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe agaynst the prince of the hoste, for whom the dayly sacrifice was take away, and the place of his Sanctuary was cast downe.

12 And a time shall be given him ouer the dayly sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saintes spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, & the iniquitie of the desolation to treade both the Sanctuary and the armie vnder foote?

14 And he answered mee, Vnto the evening [and] the morning, two thousand and three hundred: then shall the Sanctuary be defiled.

15 ¶ Now when I Daniel had seene the vision, and fought for the meaning, I dreamed of the Angels asking this question of Christ, who be called a certaine one of a secret one, & a marvellous one. That is, the Trinitie, which were cause of this destruction. ¶ That is, which supplieth Gods religion and his people. ¶ Christ answered me for the chief of the Church. ¶ That is, himselfe so many naturall dayes as pass, which make five yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple profaned.

beholde, there stood before me like the similitude of a man.

16 And I heard a mans voyce betwene the bankes of Chai, which called and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraide, and fell vpon my face: but he said vnto me, Vnderstand, & some of man: for in the last time I shall see the vision.

18 How as hee was speaking vnto mee, I being a sleepe fell on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I will shewe thee what shall be in the last watch: for in the ende of the time appointed I shall come.

20 The ram which thou sawest hauing two hornes, [are] the Kings of the Medes and Persians.

21 And I goat [is] the king of Grecia, and I great horne that is betwene his eyes, is the first King.

22 And that that is broke, and four stood by for it, [are] four kingdomes, which shall stand by of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shall be consumed, a king of fierce countenance, and vnderstanding darke sentences, shall stand by.

24 And his power shall be mightie, but not in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the mighty, and the holy people.

25 And though his policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by peace shall destroy many: hee shall also stand by against the prince of princes, but hee shall bee broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therfore seale thou by the vision, for it shall be after many dayes.

27 And I Daniel was stricken & sicked certain daies: but when I rose vp, I did kings business, & I was astonished at the vision, but none vnderstood it.

b Which was  
Christ, who in  
this manner de-  
clared himselfe  
to the other sa-  
thers howe he  
would be God  
manifested in  
flesh.  
c This power  
to command  
the Angel, de-  
clared that he  
was God.  
d The effect  
of this vision  
shall not yet ap-  
peare, but a  
long time after.  
e Speaking  
that great rage  
which Antio-  
chus should  
shewe against  
the Church.  
f That is, one  
of Grecia.  
g They shall  
not haue like  
power as had  
Alexander.  
h Noting that  
this Antiochus  
was impudent  
and cruel, and  
also craue that  
he could not be  
deceiued.  
i That is, not  
like Alexander  
strength.  
k Both the  
Gentiles that  
dwelt about  
him, and also  
the Iewes.  
l Therefore  
he gaue about  
by his craft, he  
shall bring it to  
passe.  
m That is, vnder  
pretence of  
peace, as it  
were in sport.  
n Speaking  
against God.  
o For God  
would bestow  
him with a new  
table plague,  
and to comfort  
his Church.  
p Krake beeles  
14.  
q For feare  
and astonish-  
ment.

## CHAP. IX.

3 Daniel desired to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 4 A true confession. 5 Daniels prayer is heard. 6 Gabriel the Angel expoundeth vnto him the vision of the fourtie weeks. 7 The mourning of Christ. 8 The building againe of Ierusalem. 9 The death of Christ.



e Spaining, of the Angels, as verse 10.

f Beccaus Ahabam was appointed here of all the world, Rom. 13, and in him all the faithful, therefore the kingdom thereof is theirs by right, which these four beasts or empires should make, and in turn until the world was re-figured by Christ: and this was to consume them that were in troubles, that their afflictions should have an end at length.

g That is, of the most high things, because god hath chosen them out of this world, that they should looke by to the heavens, whereon all their hope dependence.

h For the other three empires were gouerned by a King, and the Romane empire by Consuls: the Romans chusing their gouernours yearly, and the other Spontaneous they receiue them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselves.

i Read verse 7. k This is ment of the fourth beast, which was more terrible then the other. l Spaining, the Romane Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue unto his some rest, and so accepted a famous name in the world, and were called the Church of God, or the kingdom of God. n Read the exposition hereof verse 8. o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion to destroy all that did profess it. p These Emperours had not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

visions of nine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so he told mee, and shewed mee the interpretation of these things.

17 These great beastes, which are foure, are foure kings, which shall arise out of the earth,

18 And they shall take the kingdom of the Saints of the most high, and possesse the kingdom for euer, euen for euer and euer.

19 After this, I woulde knowe the truth of the fourth beast, which was so vniuersal to all the others, beie fearful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his feet.

20 Also to knowe of the ten hornes that were in his heade, and of the other which came by, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose look was more stout then his fellows.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them,

22 Until the Ancient of daies came, and iudgement was giue to the Saints of the most high: and the time approached, that the Saintes possessed the kingdom.

23 Then he sayde, The fourth beast shall bee the fourth kingdom in the earth, which shall bee vniuersal to all the kingdoms, and shall deuoure the whole earth, and shall treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shall bee to the first, and he shall subdue three kings,

25 And shall speake wordes against the most high, and shall consume the Saintes of the most high, & thinke that hee may change times and lawes, and they shall be giuen into his hande, until

a time, and times and the deuiding of time.

26 But the iudgement shall sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the greatnesse of the kingdom vnder the whole heauen shall be giuen to the holy people of the most high, whose kingdom is an euercasting kingdom, and all powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations [which] troubled me, & my countenance changed in me: but I kept the matter in mine heart.

29 Euen this is the ende of the matter, I Daniel had many cogitations [which] troubled me, & my countenance changed in me: but I kept the matter in mine heart.

#### CHAP. VIII.

A vision of a battell betwene a ramme and a goat. 20 The vnderstanding of the vision.



In the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto me, [reuen] vnto me Daniel, after that [which] appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in a palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the riuier of Tigris.

3 Then I looked by and saw, and beheld, there stood before the riuier a ram, which had two hornes: and these two hornes were hie: but one was hieer the another, and the best came by last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no beastes might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the west over the whole earth, and touched not the ground: and this goat had ian<sup>s</sup> home that appeared

power then Darins his uncle and father in lawe. e That is, no Kings of nations. f Spaining, Alexander that came from Grecia with great speede and expedition. g Though here came in the name of all Grecia, yet hee bare the title and dignitie of the generall captain, so that the strength was attributed to him, which is ment by this home.

g God hath suffer them thus to rage as gainst his Saintes for a long time, which is ment by the time and times, but as length he will alwaies these troubles and shorten the time for his chosen people, Eph. 2. 7. 2. which is here ment by the deuiding of time. e God by his power shall restore things that were out of order, and so destroy this little home, that it shall neuer rise by againe. f The riuier where the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospell enjoy the beginning thereof, which is ment by these wordes vnder the heauen: and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ their heade. t That is, some of euery sort that beare rule. u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuelled, and kept it in memoie and wrote it for the use of the Church.

a After the general vision, hee cometh to certain particular visions: as touching the destruction of the monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also hee had sufficiently spoken thereof.

b That is, of Persia.

c Which reuelled the kingdom of the Persians, and of Macedonians, which were ioyned together.

d Spaining, Cyrus, which after greue greater in



h Alexander  
overcame Dari-  
us in two  
famous bat-  
tles, and so had  
the two king-  
doms of the  
Greces and  
Persians.  
i Alexander's  
great power  
was broken :  
foz when he  
had overcome  
all the East, he  
thought to re-  
turne toward  
Grecia to sub-  
due them that  
there had re-  
belled, and so  
died by the way.  
k That is,  
which were  
famous : foz  
almost in the  
space of fiftene  
yeere there  
were fiftene  
diuers success-  
fulles before  
Grecia was  
subdued to  
the foure  
whereof Cas-  
ander had  
 Macedonia,  
 Seleucus Sy-  
ria, Antigonus  
Asia the lesse,  
 & Ptolomeus  
 Egypt.  
 l Which was  
 Antiochus E-  
 ciphanes, of  
 a nature of a ferule  
 and flattering  
 nature, & also  
 there were  
 other betwene  
 him and the  
 kingdom, and  
 therefore is here  
 called the little  
 hogne, because  
 by conditions,  
 not any other  
 thing was in  
 him, whp he  
 should obtaine  
 this kingdom.  
 m That is, to-  
 ward Egypt.  
 n Whereby he  
 meant, ydol-  
 of God, & trod  
 he are separated  
 from Church. i  
 De of his Tem-  
 ple, to have his  
 name of the ho-  
 nours tyant a  
 thinge that be-  
 lieved, he ad-  
 vantage a cer-  
 taine one of  
 which were  
 and his peo-  
 ple. untill so many  
 an halfe : foz so

between his eyes.

6 And he came vnto the ram that had the two hornes, whom I had seene ſtāding by the riuer, and ran vnto him in his fierce rage.

7 And I fally him come vnto the ram,  
and being moued against him, he smote  
the ram, and brake his tivo hornes: and  
there was no power in the ramme to  
stand against him, but he cast him down  
to the ground, and stamped vpon him,  
and there was none that coulde deliuer  
the ram out of his power.

8 Therfore the goat ward exceeding  
great, and whē he was at the strongest,  
his great<sup>i</sup> home was broken: and for it  
came by foure that<sup>k</sup> appeared towarde  
the foure winds of the heauen.

9 And out of one of them came forth  
1 a litle horne, which waxed very great  
toward the <sup>m</sup> South, and toward the  
n East, and toward the <sup>o</sup> pleasant land.

10 Hea, it greib vp vnto the <sup>P</sup>hosfe of  
heauen, and it cast dofbue [some] of the  
hosfe, and of the ftarres to the ground,  
and trode vpon them.

II And extolled himselfe agaynst the  
prince of the hoste, fro whom the dayly  
[sacrifice] was take away, and the place  
of his Sanctuarie was cast downe.

12 And<sup>1</sup> a time shall be giuen [him] o-  
uer the dayly [sacrifice] for the iniquitie :  
and it shall cast downe the tretneth to the  
grounde , and thus shall it doe , and  
more.

13 Then I heard one of the<sup>s</sup> Saints  
speaking, and one of the Saintes spake  
unto a certaine one, saying, Howe long  
[shall endure] the vision of the dayly [sa-  
crifice,] & the iniquitie of the<sup>s</sup> desolation  
to reade both the Sanctuarie and the  
armie vnder foote?

14 And <sup>2</sup> he answered mee, Unto the  
evening [and] the morning, two thou-  
sand and three hundredeth: then shall the  
Sanctuarie be cleansed.

**15** Now when I Daniel had seene  
the vision, and fought for the meaning,  
mais. o That is, I knew. p Antichrist raged against the cl  
is specious barres wher hee was called, because they  
is the world. q That is, God who doeth not a maine thing  
laboure to abolish all religion, r therefore call Gods service ut  
which God had chosen as a life come fro al rest of the world  
to there first called upon. R The wisest that their times are  
the terrible afflictions; and yet comfortably them, in that he appointeth  
that hee would not suffer us to abolish his religion. z  
This is a time the true doctrine y To corrupt gods service. u Speac  
one of the Angels asking him this question of Christ, who be calleth  
a ferret one o, a marvellous one. z That is the Twines fangs  
of death and bewitchment. y That is which supplieth Gods requir  
z Christ answered me for the edification of the Church. z That is,  
another hand woe by which make five peeres, three moneths and  
long under Antichrist was the Temple prophane.

beholde, there stood before me<sup>b</sup> like the  
similitude of a man.

16 And I heard a mans voyce be-  
tweene the bankes of Ulai, which cal-  
led and said, Gabriel, make this man to  
vnderstand the vision.

17 So he came Where I stood: and  
when he came, I was afraide, and fell  
vpon my face: but he said vnto me, Un-  
derstand, O sonne of man: for in the last  
time [shalbe] the vision.

18. **Howe** as hee was speaking vnto mee, I being a sleepe [fell] on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I wil shew  
thee what shalbe in the last wrath: for  
in the ende of the time appointed [it shall  
come.]

20 The ram which thou sawest ha-  
uing two hornes, [are] the Kings of the  
Medes and Persians.

21 And þe goat [is] the king of Grecia,  
and þe great home that is betweene his  
eyes is the first King.

22 And that that is broke, and foure  
 stode by for it, [are] foure kingdomes,  
 which shal stand by of that nation, but  
 not in his strength.

23 And in the end of their kingdome,  
When the rebellious shalbe consumed, a  
king of<sup>h</sup> fierce countenance, and vnder-  
standing darke sentences, shall stand by.

24 And his power shall be mightie,  
but not in his strength: and he shall de-  
stroy wonderfully, and shall prosper, &  
practise, and shall destroy the mightie,  
and the holy people.

25 And though his<sup>1</sup> policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by <sup>m</sup> peace shall destroy many: hee shall also stand by against the<sup>n</sup> prince of princes, but hee shall bee broken downe <sup>o</sup> without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou by the vision, for it shall be after many dayes.

27 And I Daniel was stricken & sicked  
9 [certaine] daies: but whē I rose vp, I  
did y<sup>e</sup> kings busines, & I was astonished  
at the vision, but none vnderstood it.

That which was  
 Christ, who in  
 this manner be-  
 came himself to  
 the whole sa-  
 viers howe he  
 would be God  
 manifested in  
 flesh.  
 This power  
 to command  
 the Angel, de-  
 clared that he  
 was God.  
 The effect  
 of this disson-  
 ce had not yet ap-  
 peare, but a  
 litle time after,  
 He speaking  
 with great rage  
 which Antio-  
 chus should  
 beue against  
 the Church,  
 That is, ouer  
 Greece.  
 They shall  
 not haue like  
 power as had  
 Alexander.  
 Noting that  
 this Antiochus  
 was impudent  
 and cruel, and  
 in his craftie-  
 ty could not be  
 cruicid.  
 That is, not  
 the Alexander's  
 strength.  
 Both the  
 Demities that  
 dwell about  
 him, and also  
 hee Jewes,  
 That to fouer  
 he goeth about  
 by his craft, he  
 had bying it to  
 alle.  
 That is, vnder  
 pretence of  
 ease, or as it  
 were in sport.  
 Speaking,  
 against God,  
 For God  
 would destroy  
 him with a no-  
 ble plague,  
 and to comfort  
 the Church.  
 Chap. 9.  
 Heade verse  
 4.  
 For feare  
 and astonish-  
 ment,

CHAP. IX.  
3 Daniel desireth to haue that performed of God, which he had  
promised concerning the returne of the people from their ban-  
ishment in Babylon, 5 A true confession, 20 Daniels  
prayer is heard, 21 Gabriel the Angel expounded unto him  
the vision of the seuerie weeks, 24 The anointing of Christ, 25  
The building againe of Ierusalem, 26 The death of Christ,



e Hearing, of the Angels, as verse 10.

f Because Abraham was appointed here of all the world, Rom. 4. 23, and in him all the faithful, therefore the kingdom thereof is theirs by right, which these four beasts or empires should make, and usurp until the world were reformed by Christ: and this was to consume them that were in troubles, that their afflictions should have an end at length.

g That is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens,

whereon all their hope dependeth.

h For the other three empires were governed by a King, and the Roman empire by Consuls: the Romans chose their governors yearly, and the other Spaniards received them for terms of life: also the Romans were the strongest of all the other, and were never quiet among themselves.

i Read ver. 7.

k This is meant of the fourth beast, which was more terrible than the other.

l Hearing, the Roman Emperours, who were most cruel against the Church of God both of the Jews and of the Gentiles.

m Till God showed his power in the person of Christ, and by the preaching of the Gospel gave unto his people rest, and so obedience a famous name in the world, and were called the Church of God, of the kingdom of God.

n Read the exposition hereof verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion to destroy all that did profess it.

p These Emperours shal not consider that they have their power of God, but think it is in their own power to change Gods lawes and mans, and as it were the order of nature, as apparently by Octavius, Tiberius, Caligula, Nero, Domitianus, &c.

visions of mine head made me afraid.

16 Therefore I came unto one of them that stood by, and asked him the truth of all this: so he told mee, and shewed mee the interpretation of these things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth,

18 And they shall take the kingdom of the Saints of the most high, and possess the kingdom for ever, even for ever and ever.

19 After this, I woulde knowe the truth of the fourth beast, which was so unlike to all the others, verie fearful, whose teeth were of iron, and his nailes of brass: which devoured, brake in pieces, and stamped the residue under his feet.

20 Also I knowe of the ten hornes that were in his head, and of the other which came up before whome three fell, and of the horn that had eyes, and of the mouth that spake presumptuous things, whose look was more stout than his fellows.

21 I beheld, and the same horn made battell against the Saints, yea, and prevailed against them.

22 Until the Ancient of daies came, and iudgement was giue to the Saints of the most high: and the time approached, that the Saintes possessed the kingdom.

23 Then he sayde, The fourth beast shall bee the fourth kingdom in the earth, which shall bee unlike to all the kingdoms, and shal devour the whole earth, and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shal be unlike to the first, and he shal subdue three Kings,

25 And shall speake wordes against the most high, and shall consume the Saintes of the most high, & thinke that he may change times and lawes, and they shall bee given into his hande, until

a time, and times and the deuding of time.

26 But the iudgement shal sit, & they shall take away his dominion, to consume and destroy it unto the end.

27 And the kingdom, and dominion, and the greatnesse of the kingdom under the whole heauen shall be giuen to the holy people of the most high, whose kingdom is an everlasting kingdom, and all powers shall serue and obey him.

28 Even this is the ende of the matter, I Daniel had many cogitations [which] troubled me, & my countenance changed in me: but I kept the matter in mine heart.

I destroy this little home, that it shall never rise by againe. I De the which wherefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these wordes under the heaven: and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head. That is, some of every sort that beare rule. Though hee had many motions in his heart which moored him to and fro to seeke out this matter curiously: yet hee was content with that which God reveileth, and kept it in memorie and wrote it for the use of the Church.

#### CHAP. VIII.

A vision of a battell betweene a ramme and a goat. 20 The understanding of the vision.



In the thirde yeere of the reigne of king Belshazzar, a vision appeared unto me, [which] appeared unto me Daniel, after that [which] appeared unto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the river of Chai.

3 Then I looked by and saw, and behold, there stood before the river a ram, which had two hornes: and these two hornes were hid: but one was higher than the other, and the higher came by last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no beast might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the west over the whole earth, and touched not the ground: and this goat had an horn that appeared

power then Darius his uncle and father in law. That is, no Kings or nations. Hearing, Alexander that came from Grecia with great speed and expedition. Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captain, so that the strength was attributed to him, which is meant by this home.

g God hath suffer them thus to rage against his Saintes for a long time, which is meant by the time and times, but at length he will alwaye these troubles and shorten the times for his elects sake.

h That is, here ment by the deuding of time.

i God by his power shal restore things that were out of order, and so

de the which wherefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these wordes under the heaven: and therefore hee here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head.

That is, some of every sort that beare rule. Though hee had many motions in his heart which moored him to and fro to seeke out this matter curiously: yet hee was content with that which God reveileth, and kept it in memorie and wrote it for the use of the Church.

a After the general vision, the cometh to certain particular visions: as touching the destruction of the sponaristic of the Idollans, and Apocryphians: for the ruine of the Babylonians was at hand, and also hee had sufficiently spoken thereof.

That is, of Persia.

Which represented the kingdom of the Idollans, and Apocryphians, which were joined together.

Hearing, Cyrus, which after grew greater in



h Alexander

overcame Da-  
russ in two  
simoy bat-  
tels, and so had  
the two king-  
domes of the  
Scedes and  
Persians.i Alexander  
great power  
was broken :foz when he  
had overcome  
all the East, he  
thought to re-  
turne toward  
Grecia to sub-  
due them that  
rebelled, and so  
died by the  
toap.k That is,  
which were  
famous: foz  
almost in the  
space of fiftene  
yeere there  
were fiftene  
dynasties before  
this Spontane-  
ous was deuoted  
to the foure  
wynter Cal-  
sumer had  
Spacedonia,  
Seleucus Syria,  
Antigonus Asia the lesse,  
p Tolomeus  
Egypt.l Which was  
Antiochus E-  
piphanes, who  
was of a ferule  
and flattering  
nature, & also  
there were  
other betwene  
him and the  
kingdome, and  
therfore is here  
called the little  
horne, because  
neither ympe-  
tye continuous,  
nor any other  
thing was in  
him, whp he  
should obtaine  
his kingdome.m That is, to-  
ward Egypt.  
n Whicher he  
meantly Iptolomais.o That is, Iudea. p Antiochus raged against the elect  
of God, & trod his precious sacred vnder feet, which are so called, because they  
are separated fro the world. q That is, God who gouerneth & mainteines his  
Church. r He laboured to abolish all religion, & therfore cast Gods seruice out  
of his Temple, which God had chosen as a little corner fro all the rest of the world  
to haue his name there truly called upon. s The church that their finnes are the  
cause of these horrible afflictions: and yet comforteth them, in that he appointed  
this tyant a time, whp he would not suffer vnto to abolish his religion. t This  
horne that abolished fo a time the true doctrine & fo corrupt gods seruice. u Spea-  
king, he heard one of the Angels asking this question of Christ, whp he called  
a certaine one o a secret one, & a maruileous one. x That is, the Iewes finnes,  
which were cause of this destruction. y That is, which synnersh Gods religi-  
on and his people. z Christ answered mee foz the edification of the Church. a That is,  
treitill so many naturall dayes be past, which make five perces, three moneths and  
an halfe: foz so long vnder Antiochus was the Temple prophane.

betwene his eyes.

6 And he came vnto the ram that had  
the two hornes, whom I had seene sta-  
ding by the riuer, and ran vnto him in  
his fierce rage.

7 And I saw him come vnto the ram,  
and being moued against him, he smote  
the ram, and brake his two hornes: and  
there was no power in the ramme to  
stand against him, but he cast him down  
to the ground, and stamped vpon him,  
and there was none that coude deliuer  
the ram out of his power.

8 Therfore the goat wared exceeding  
great, and whp he was at the strongest,  
his great horne was broken: and foz it  
came by foure that appeared towarde  
the foure winds of the heauen.

9 And out of one of them came forth  
a little horne, which wared very great  
toward the South, and towarde the  
East, and toward the pleasant land.

10 Pea, it grew by vnto the hoste of  
heauen, and it cast downe some of the  
hoste, and of the starres to the ground,  
and trode vpon them,

11 And extolled himselfe agaynst the  
prince of the hoste, fro whom the dayly  
[sacrifice] was take away, and the place  
of his Sanctuarie was cast downe.

12 And a time shalbe given him ou-  
er the dayly [sacrifice] foz the iniquitie:  
and it shall cast downe the truely to the  
grounde, and thus shall it doe, and  
prosper.

13 Then I heard one of the Saints  
speaking, and one of the Saintes spake  
vnto a certaine one, saying, How long  
[shall endure] the vision of the dayly [sa-  
crifice], & the iniquitie of the desolation  
to treade both the Sanctuarie and the  
armie vnder foote?

14 And he answered mee, Vnto the  
evening [and] the morning, two thou-  
sand and three hundred: then shall the  
Sanctuarie be clenfed.

15 Now when I Daniel had seene  
the vision, and sought foz the meaning,  
meantly Iptolomais, o That is, Iudea. p Antiochus raged against the elect  
of God, & trod his precious sacred vnder feet, which are so called, because they  
are separated fro the world. q That is, God who gouerneth & mainteines his  
Church. r He laboured to abolish all religion, & therfore cast Gods seruice out  
of his Temple, which God had chosen as a little corner fro all the rest of the world  
to haue his name there truly called upon. s The church that their finnes are the  
cause of these horrible afflictions: and yet comforteth them, in that he appointed  
this tyant a time, whp he would not suffer vnto to abolish his religion. t This  
horne that abolished fo a time the true doctrine & fo corrupt gods seruice. u Spea-  
king, he heard one of the Angels asking this question of Christ, whp he called  
a certaine one o a secret one, & a maruileous one. x That is, the Iewes finnes,  
which were cause of this destruction. y That is, which synnersh Gods religi-  
on and his people. z Christ answered mee foz the edification of the Church. a That is,  
treitill so many naturall dayes be past, which make five perces, three moneths and  
an halfe: foz so long vnder Antiochus was the Temple prophane.

beholde, there stood before me like the  
similitude of a man.

16 And I heard a mans voyce be-  
tweene the bankes of Chai, which cal-  
led and said, Gabriel, make this man to  
vnderstand the vision.

17 So he came where I stood: and  
when he came, I was afraide, and fell  
vpon my face: but he said vnto me, Un-  
derstand, O sonne of man: foz in the last  
time I shalbe the vision.

18 How as hee was speaking vnto  
mee, I being a sleepe I fell vpon my face to  
the ground: but he touched mee, and set  
me vp in my place.

19 And he said, Behold, I wil shewe  
thee what shalbe in the last wrath: foz  
in the ende of the time appointed I shall  
come.]

20 The ram which thou sawest ha-  
uing two hornes, [are] the Kings of the  
Medes and Persians.

21 And p goat [is] the king of Grecia,  
and p great horne that is betwene his  
eyes, is the first King.

22 And that that is broke, and foure  
stood by foz it, [are] foure kingdomes,  
which shal stand by of that nation, but  
not in his strength.

23 And in the end of their kingdome,  
when the rebellious shalbe consumed, a  
king of fierce countenance, and under-  
standing darke sentences, shall stand by.

24 And his power shalbe mightie,  
but not in his strength: and he shall de-  
stroy wonderfully, and shall prosper, &  
practise, and shall destroy the mightie,  
and the holy people.

25 And through his policie also, hee  
shall cause craft to prosper in his hande,  
and he shall extoll himselfe in his heart,  
and by peace shall destroy many: hee  
shall also stand by against the prince of  
princes, but hee shall bee broken downe  
without hand.

26 And the vision of the evening and  
the morning, which is declared, is true:  
therfore seale thou by the vision, foz it  
shalbe after many dayes.

27 And I Daniel was stricken & sicke  
of certaine daies: but whp I rose vp, I  
did p kings busines, & I was astonied  
at the vision, but none vnderstood it.

b Which was  
Christ, who in  
this name be-  
clares himselfe  
to the other fa-  
thers how he  
would be God  
manifested in  
flesh.

c This power  
to commande  
the Angel, de-  
clared that he  
was God.

d The effect  
of this vision  
shal not yet ap-  
peare, but a  
log time after.

e Speaking  
that great rage  
which Antio-  
chus should  
shewe against  
the Church.

f That is, one  
of Grecia.

g They shall  
not haue like  
power as had  
Alexander.

h Noting that  
this Antiochus  
was impudent  
and cruel, and  
also craftie, that  
he could not be  
deceiued.

i That is, not  
like Alexander's  
strength.

k Both the  
Gentiles that  
dwelt about  
him, and also  
the Iewes.

l Whicher  
he goeth about  
by his craft, he  
shall bring it to  
passe.

m That is, vnder  
pretence of  
peace, as was it  
were in Ispat.

n Speaking  
against God.

o For God  
would destroy  
him with a no-  
table plague,  
as to comfort  
his Church.

2. Par. 9. 9.  
p Krabs deeke  
14.

q Foz feare  
and astonie-  
ment.

## CHAP. IX.

3 Daniel desired to haue that performed of God, which he had  
promised concerning the returne of the people from their ba-  
nishment in Babylon, 4 A true consoling, 5 Daniels  
power is leard, 6 Subject the Angel expounded vnto him  
the vision of the fourtie weekes, 7 The meaning of Christ, 8  
The building againe of Ierusalem, 9 The death of Christ.

Z 33. iii. In



a Who was  
also called  
Abages.

b For Cyrus  
set with ambi-  
tion, went a-  
gainst warres in  
other cities,  
and therefore  
Darius had  
the title of the  
kingdome,  
though Cyrus  
was king in  
effect.

c For though  
he was an ex-  
cellent pro-  
phet, yet hee  
diedly increas-  
ed in knowledge  
by reading of  
the Scriptures.

d He speak-  
eth of that or-  
dinarie prayer,  
which he used  
in his house  
chuse a day,  
but of a rare  
and becomen  
prayer, least  
their sinnes  
should cause  
God to delay  
the time of  
their deliuer-  
ance prophes-  
ied by Iere-  
miah.

e That is, hath  
all power in  
thy selfe to  
execute thy  
seuerall iudge-  
ments against  
obstinate sin-  
ners, as thou  
art rich in  
mercie to  
comfort them  
wholy ob-  
y thy word and  
loue thee.

f Ebr. him.  
g He sweareth  
that whensoe-  
uer God puni-  
sheth, he doeth  
it for iust cause:  
and thus the  
goodly neuer  
accuse him of  
rigour as the  
wicked do, but  
acknowledge  
that in them-  
selves there is  
iust cause, why  
he should so  
interact them.

h Ebr. confusion  
of face.  
i He doeth not  
excuse the  
kings because of  
their avaricie, but  
prayer chiefly for  
them as the chief  
occasions of these  
great plagues.

k He sweareth  
that they rebel  
against God, which  
seem him not  
according to his  
commandment and  
woyde.

l As Deut. 27. 15.  
m The curse con-  
firmed by an othe.



In the first yere of Darius  
the sonne of Abasuerosh,  
of the seede of the Medes,  
which was made king ouer  
the realme of the Caldeans,  
2 [Euen in the first yere of his reigne,  
I Daniel vnderstood by bookes the  
number of the yeres, whereof the Lord  
had spoke vnto Jeremiah the Prophet,  
that he would accomplish seventy yeres  
in the desolation of Ierusalem.

3 And I turned my face vnto the Lord  
God, and fought by prayer and suppli-  
cations with fasting and sackcloth and  
ashes.

4 And I prayed vnto the Lord my  
God, and made my confession, saying,  
Oh Lord God, which art great and  
fearfull, and keepest covenant and mer-  
cie towarde them which loue thee, and  
towarde them that keepe thy comman-  
dements,

5 We haue sinned, & haue committed  
iniquitie & haue done wickedly, yea, we  
haue rebelled, and haue departed from  
thy precepts, and from thy iudgements.

6 For we would not obey thy seruants  
the Prophets, which spake in thy name  
to our Kings, to our princes, and to our  
fathers, and to all the people of the land.

7 O Lord, righteousness belongeth  
vnto thee, and vnto vs open shame, as  
[appeareth] this day vnto euery man of  
Iudah, and to the inhabitants of Ieru-  
salem: yea, vnto all Israel, both nere  
and farre off, through all the countreys,  
whither thou hast diuen them, because  
of their offences, that they haue com-  
mitted agaynst thee.

8 O Lord, vnto vs [apperteyneth] o-  
pen shame, to our Kings, to our princes,  
and to our fathers, because we haue sin-  
ned agaynst thee.

9 [But] compassion and forgiveness [is]  
in the Lord our God, albeit we haue re-  
belled against him.

10 For we haue not obeyed the voice  
of the Lord our God, to walke in his  
lawes, which hee had layde before vs  
by the ministration of his seruants the  
Prophets.

11 Yea, all Israel haue transgressed  
thy law, and are turned backe, and haue  
not heard thy voyce: therefore the curse  
is polvred vpon vs, and the othe that is  
written in the law of Moses the seruant

of God, because we haue sinned against  
him.

12 And he hath confirmed his wordes,  
which he spake against vs, and against  
our iudges that iudged vs, by bringing  
vpon vs a great plague: for vnder the  
whole heauen hath not bene the like, as  
hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as  
it is written in the Lawe of Moses: yet  
made we not our prayer before the Lord  
our God, that we might turne from our  
iniquities & vnderstand thy truth.

14 Therefore hath the Lord made  
readie the plague, and brought it vpon  
vs: for the Lord our God is righteous  
in all his workes which he doeth: for we  
would not heare his voyce.

15 \* And now, O Lord our God,  
that hast brought thy people out of the  
lande of Egypt with a mightie hande,  
and hast gotten thee renoume, as ap-  
peareth this day, we haue sinned, wee  
haue done wickedly.

16 O Lord, according to al thy right-  
teousnes, I beseech thee, let thine anger  
and thy wrath bee turned away from  
thy cite Ierusalem thine holy moun-  
taine: for because of our sinnes, and for  
the iniquities of our fathers, Ierusalem  
and thy people [are] a reproch to all that  
are about vs.

17 Now therefore, O our God, heare  
the prayer of thy seruant, and his suppli-  
cations, and cause thy face to shine vpon  
thy Sanctuary, that lieth waste for the  
Lords sake.

18 O my God, encline thine eare and  
heare: open thine eyes, and beholde our  
desolations, and the cite wherupon thy  
Name is called: for wee doe not present  
our supplications before thee for our owne  
righteousnes, but for thy great tender  
mercies.

19 O Lord, heare, O Lord forgive,  
O Lord consider, and do it: deferre not  
for thine owne sake, O my God: for thy  
Name is called vpon thy cite, and vpon  
thy people.

20 And whyles I was speaking  
and praying, and confessing my sinne,  
and the sinne of my people Israel, and  
did present my supplication before the  
Lord my God, for the holy Mountaine  
of my God,

21 Yea, while I was speaking in  
prayer, euen the man Gabriel, whome  
I had scene before in the vision, came  
flying, and touched me about the time of  
the

Or, gouerned  
vs.

Ebr. watched  
vpon the cuill,

Exod. 14. 28.  
bauc. 2. 11.

k That is, ac-  
cording to all  
thy mercifull  
promises and  
the performace  
thereof.

l Behold thy  
selfe faworable,  
m That is, for  
thy Christs  
sake in whome  
thou wilt ac-  
cept all our  
prayers.

n Declaring  
that the goodly  
man vnto  
Gods mercies,  
and renounce  
their owne  
workes when  
they seeke for  
remission of  
their sinnes.

o Thus hee  
could not com-  
ent himselfe  
with any bepe-  
ment of  
woydes: for he  
was so ferued  
to a leuend scale  
considering  
Gods promes,  
made to the  
cite in respect of  
his Church, &  
for the aduer-  
ment of Gods  
glorie.  
Chap. 8. 16.



the evening oblation.

22 And he informed me, and talked with me, & saide, O Daniel, I am now come forth to give thee knowledge & understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understande the matter and consider the vision.

24 Seventie weekes are determined vpon thy people, & vpon thine holy cite, to finish the wickednesse, and to seale by the finnes, and to reconcile the iniquity, & to bring in euermlasting righteousnesse, and to seale by the vision and prophesie, and to anoynt the most holy.

25 Know therefore and understand, that from the going forth of the commandment to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shall be seuen weekes, and threeforse and two weekes, [and] the streete shall be built againe, and the wall euen in a troublous time.

26 And after threeforse and two weekes, shall Messiah be slaine, and shall haue nothing, and the people of the prince that shall come, shall destroy the cite and the Sanctuary, and the ende thereof shall be with a flood: and vnto the ende of the battell it shall be destroyed by desolations.

27 And he shall confirme the couenat with many for one weeke: & in the middes of the weeke he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be poyzed vpon the desolate.

28 And after the building of the Temple vnto the baptism of Christ, which shall be in the time of the first week of the seuentie shall Christ come and preach and suffer death, & he shall seeme to haue no beautie nor to be of any estimation as Mal. 3. 3. & 2. Peter, Titus, Testaments some, who should come and destroy both the Temple and the people without all hope of recovery, a By the preaching of the Gospel he confirmed his promises, first, to the Iewes, and after to the Gentiles, b Christ accomplished this by his death and resurrection, c Speaking that Ierusalem and the Sanctuary should be utterly destroyed, so for their rebellion against God and their idolatry: so as some read, that the plagues shall be so great, that they shall all be attoned at them.

#### CHAP. X.

There appeareth vnto Daniel a man clothed in linen, & which him wherefore he is sent.

In the thirde yeere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Belteshazzar) and the worde [was] true, but the

time appointed [was] long, and he vnderstande the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauensse for threeweekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till threeweekes of dayes were fulfilled.

4 And in the foure & twentieth day of the first moneth, as I was by the side of that great riuer, euen Tigris, & Euphrates,

5 And I lift vp mine eyes, & looked, and beholde, there [was] a man clothed in linen, whose loines were girded with fine golde of Ephraim.

6 His bodie also [was] like Chrysolite, and his face, to looke vpon like the lightening, & his eyes as lampes of fire, & his armes & his feete [were] like in colour to polished brasle, & the voyce of his wordes [was] like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid them selves.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in me: for my strength was turned in me into corruption, and I reteneed no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face: and my face [was] toward the ground.

10 And beholde, an hande touched me, which let me by vpon my knees & vpon the palmes of mine handes,

11 And he saide vnto me, O Daniel, a man greatly beloved, understande the wordes that I speake vnto thee, & stand in thy place: for vnto thee am I now sent. And when he had saide this worde vnto me, I stood trembling.

12 Then sayd he vnto me, Feare not, Daniel: for from the first day that thou diddest let thine heart to understande, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdom of Persia withstoode me one & twentieth dayes: but io, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Nowe I am come to shew thee what shall come to thy people in the latter time.

double power, euen Michael, that is, Christ Iesus the head of Angels.

Z 33. iii. dayes:

p He alludeth to Jeremiahs prophesie, who prophesied that their captiuitie should be soeuerie peres: but now Gods mercie should be seen in iudgement, which should be four hundred and nintie peres, euen to the coming of Christ, and so then it should continue for euer, q Speaking Daniels nation, vnto whom he was careful, & to shew mercie & to put in of remembrance.

r That is, from the time p. Erua gaue them leave to depart, e These weekes make 49. peres, whereof 40. are referred to the time of the building of the Temple, & 9. to the foundation, u Counting from the first peres of Darius who gaue the commandment for the building of the Temple, are 62. weekes, which make 434. peres, which comprise the time from the building of the Temple vnto the baptism of Christ, which shall be in the time of the first week of the seuentie shall Christ come and preach and suffer death, & he shall seeme to haue no beautie nor to be of any estimation as Mal. 3. 3. & 2. Peter, Titus, Testaments some, who should come and destroy both the Temple and the people without all hope of recovery, a By the preaching of the Gospel he confirmed his promises, first, to the Iewes, and after to the Gentiles, b Christ accomplished this by his death and resurrection, c Speaking that Ierusalem and the Sanctuary should be utterly destroyed, so for their rebellion against God and their idolatry: so as some read, that the plagues shall be so great, that they shall all be attoned at them.

a He noteth this thirde yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus some, when the father made warre in Asia minor against the Medesians, which was discouraging to the gooly, and a great feare to Daniel,

b Which is to declare that the gooly should not fasten too much, but patiently to abide the issue of Gods promises.

c Called Tigris, which cometh north part of Sparda and part of Apollis, d Being captiue by the spirit of prophesie to haue the sight of this river Tigris, e This was the Angel of God, which was sent to assure Daniel in this prophesie that he should see the light of this river Tigris.

f The word also is significant, sometimes, of beauty, so that for feare he was like a dead man for desolation.

g Which declares that when we are stricken down with the malice of God, we can not rise, except he also lift vs up with his hande, which is his power.

h Speaking, Cambyses who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther rage, if God had not sent me to resist him, and therefore I haue raised for the profit of the Church, though God could by one Angel destroy all the world, per to assure his children of his love, he sendeth forth

Wise



k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ for the comfort of his Church. l This was the same Angel that spake with him before in the similitude of a man. m I was overcome with sorrow, when I saw the vision. n He declared hereby that God would be mercifull unto the people of Israel. o Which declared that when God smiteth downe his children, he doeth not immediately lift them up at once (so) notice the Angel had touched him thus) but by little and little. p Speaking that he would not onely him selfe bypote the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church under Christ, who is the head thereof.

dayes: for yet the vision [is] for [many] dayes.

15 And when hee spake these wordes vnto me, I let my face toward ground, and helde my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, & spake, and sayde vnto him that stood before me, O my Lord, by the vision my sorowes are returned vpon me, and I haue retayned no strength.

17 For howe can the seruant of this my Lord talke with my Lord [being] such one: for as for mee, straightwaie there remained no strength in mee, neither is there breath left in me.

18 Thee there came againe, & touched me, one like the appearance of a man, & he strengthened me.

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and saide, Let my Lord speake: for thou hast strengthened me.

20 He said he, Knowest thou wherefore I am come vnto thee: but now will I returne to fight with prince of Persia: and when I am gone forth, loe, the prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with mee in these things, but Michay your prince.

a The Angel alsaith that God had giuen him power to performe these things, seeing he appointed him to assist Darius, when he overcame the Caldeans, b Whereof Cambyses that now reigneth, was the first, the second Smerdes, the third, Darius the sonne of Hydaspes, & the fourth Xerxes, which all were enemies to the people of God and stood against them. c For he raised by all the East comites to fight against the Grecians: albeit he had in his armie nine hundred thousand men, yet in foure battels he was overcome and fled away with shame. d That is, Alexander the great. e For when his king was most flourishing, he overcame himselfe with drinke, and so fell into a discafe: so some say, he was poisoned by Callander.

CHAP. XI.  
A Prophecie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

**A**LSO I, in the first yere of Darius of the Medes, [even] I floode to incourage and to strengthen him.

2 And now wil I shew thee truth. Behold, there shall stande by yet three Kings in Persia, and the fourth shall be far richer then they al: & by his strength, [and] by his riches he shall stirre vp all against the realme of Grecia.

3 But a mightie king shall stand by, that shall rule with great dominion, and do according to his pleasure.

4 And when he shall stande by, his

kingdome shall be broken, and shall be deuoted towarde the foure Windes of heauen: and not to his posteritie, nor according to his dominion, which he ruled: for his kingdome shall be plucked by, euen to be for others besides that.

5 And the King of the South shall be mightie, & one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeres they shall be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but she shall not retaine the power of the arme, neither shall he continue, nor his arme: but they shall be deliuered [to death], and they that brought her, and he, that begate her, and he that comforted her in these times.

7 But out of the bud of her rootes shall one stande by in his steade, which shall come with an armie, and shall enter into the fortress of the King of the North, and doe with them [as he list], and shall preuaile.

8 And shall also cary captiues into Egypt their gods with their molten images, [and] with their precious vessels of silver and of golde, and he shall continue mo yeres then the King of the North.

9 So the King of the South shall come into his kingdome, and shall returne into his owne lande.

10 Wherefore his sonnes shall be stirred by, & shall assemble a mightie great armie: and [one] shall come, and ouerflowe, and passe thorough: then shall he returne, & be stirred by at his fortress.

11 And the King of the South shall be angrie, and shall come forth, and fight with him, [even] with the King of the North: for he shall set forth a great multitude, and the multitude shall be giuen into his hande.

12 Then the multitude shall be proud, and their heart shall be lifted by: for he Syria and Egypt should haue a continuall peace together. o That force and strength shall not continue: for looke after Darius & her yong sonne after her husbandes death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake. p Neither Ptolemies nor Antiochus. q Some reade, feede, meaning the childre begotten of Darius. r Some reade, that begate her, and thereby vnderstande her worce, which brought her by: so that all they that were occasion of this marriage were destroyed. s Meaning, that Ptolemies euergetes after the death of his father Philadelphus should succede in the kingdome being of the same stocke that Darius was. t To encourage his sisters death against Antiochus Calinicus King of Syria. u For this Ptolemies reigned sixe and foure yeres. v Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus that make warre against Ptolemies Philopater the sonne of Philadelphus. y For his elder brother Seleucus was, & was slaine whyles the warres were preparing. z That is, Philopater when he shall see Antiochus to take great dominions first in Syria, & also reade to invade Egypt. a For Antiochus had sixe thousand ioynt men and three thousand footmen,

shall



b After the death of Holofernes, who left Antiochus his heir.  
 c For not only Antiochus came against him, but also Philip king of Macedonia, & these two brought great power with them.  
 d For under Antiochus which falsely alleged that place of Isa. 19. 19. certain of the Jews returned with him into Egypt to fulfil this prophetic: also the Angel whereby that all these troubles which are in the Church, are by the providence and counsel of God.  
 e The Egyptians were not able to resist Scopas Antiochus captain: & he sheweth that he shall not only afflict the Egyptians, but also the Jews, and shall enter into their countries, whereof he admonisheth the Jews before that they may knowe that all these things come by Gods providence.  
 f This was the second battle which Antiochus fought against Holofernes Epiphanes.  
 h To wit, a beautiful woman, which was Cleopatra Antiochus daughter.  
 i For he regarded not the life of his daughter in respect of the kingdom of Egypt.  
 k He shall not agree to his wicker counsel, but shall lose her substance, as her due requirer, and not seeke his destruction.  
 l That is, toward Asia, Grecia, and those places which are in the Sea called Spenterrancum: for the Jewes called all countries which were bounden from them by sea.  
 m For where as Antiochus was wont to continue the Romans, and put their ambassadours to shame in all places. Attalus the Consul, & Lucius Scipio put him to flight and caused his shame to turne on his owne head.  
 n By his wicked life and obeying of worldly counsel.  
 o For feare of the Romans he shall flee to his holmes.  
 p For when as under the pretence of power he hath bene robbed the Temple of Jupiter Dodonius, the countreine shew him.  
 q That is, Seleucus shall successe his father Antiochus.  
 r For by foreign enemies, or battell, but by reason.  
 s Which was Antiochus Epiphanes, and who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel and flattering nature, and defrauded his brothers soune of the kingdom, and disturbed the kingdom without the consent of the people.

shall cast downe thousands: but he shall not still preuaile.

13 For the King of the North shall turne, & shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) With a mightie armie, and great riches.

14 And at the same time there shall manie stand by against the King of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast by a mount, and take the strong cite: and y armes of the South shall not resist, neither his chosen people, neither [shall there be] any strength to withstande.

16 But he that shall come, shall do violence to him as he list, & none shall stand against him: & he shall stand in the pleasant land, which by his hand shall be consumed.

17 Again he shall set his face to enter into the power of his whole kingdom, and his confederates with him: thus shall he do, & he shall give him the daughter of women, to destroy her: but he shall not stand on his side, neither be for him.  
 18 After this shall he turne his face unto the yles, and shall take many, but a prince shall cause his shame to light upon him, beside that hee shall cause his owne shame to turne upon him selfe.

19 For he shall turne his face toward the forces of his own lād: but hee shall be overthrown & fall, & be no more found.

20 When shall stand by in his place in the glorie of the kingdom, one that shall raise tares: but after seve dayes hee shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stande by a vile person, to whome they shall not give the honour of the kingdom: but hee shall come in peaceably, and obtaine the kingdom by flatteries.

22 And the armes shall bee overthrown with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, hee shall work deceitfully: for hee shall come by, & overcome a final people.

24 Hee shall enter into the quiet and plentifull province, and hee shall doe that which his fathers have not done, nor his fathers fathers: hee shall decide among the the pray & the spoyle, and the substance, yea, and hee shall forecast his deuises against the strong holdes, euen for a time.

25 Also hee shall stirre by his powder and his courage against the King of the South with a great armie, and the king of the South shall be stirred by to battell with a verie great and mightie armie: but hee shall not stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of his meate, shall destroy him: and his armie shall overflowe: and many shall fall, and be a flame.

27 And both these Kinges hearts [shall] to do mischief, and they shall talke of deceit at one table: but it shall not auaille: for yet the ende [shall be] at the time appointed.

28 Then shall hee returne into his lād with great substance: for his heart shall be against the holy covenant: so shall hee do and returne to his own land.

29 At the time appointed he shall returne and come toward the South: but the last shall not be as the first.

30 For the ships of Chittim shall come against him: therefore hee shall be forie and returne, & feare against the holy covenant: so shall hee do, & he shall euen returne: and haue intelligence with them that forsake the holy covenant.

31 And armes shall stande on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, & they shall set by the

take trece, and banke together, yet in their hearts they shall imagine mischief one against another. s Signifying, that it standeth not in counsel of men to bring things to passe: but in y providence of God who ruleth y kings by a secret wyse, that they can not do what they list themselves. s Which hee shall take of y Jewes in spoiling Ierusalem and the Temple, & this is tolde them before to move the to patience, knowing that all things are done by Gods providence. h That is, the Roman power that come against him: for p. Popilius the ambassadour appointed him to depart in the Romanes name, to which thing hee obeyed, although with griefe, and to revenge his rage he came against the people of God the seconde time. i That the Jewes which shall forsake the covenant of the Law: for first hee was called against the Jewes by Taton the high priest, & this second time by Spentanus. k A great fraction of the wicked Iewes shall holde with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant set up in the temple the image of Iupiter Olympinus, and so began to corrupt the pure service of God.



abominable desolation.

32 And such as wickedly breake the covenant, shall be cause to sinne by flatterie: but the people that do knowe their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoyle many dayes.

34 Nowe when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them: faintly.

35 And some of them of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the King shall do what him list: he shall exalt himselfe, and magnifie himselfe against all, [that is] God, and shall speake maruelous things against the God of gods, & shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of womē, nor care for any God: for he shall magnifie himselfe aboute all.

38 But in his place shall hee honour the god Hauzzim, and the god whom his fathers knele be not, shall hee honour with golde and with silver, and with precious stones, and pleasant things.

39 Thus shall he doe in the holdes of Bazzan with a strange god whom he shall acknowledge: hee shall increase [his] glorie, and shall cause them to rule ouer many, and shall deuide the lande for gaue.

40 And at the ende of time shall the king of the South pish at him, and the king of the North shall come against him like a whirlewinde with charrets, and with horsemen, and with many

shippes, and he shall enter into the countreys, and shall ouerflowe and passe through.

41 He shall enter also into the pleasant lande, and many countreys shall be ouerthrowen: but these shall escape out of his hande. [euen] Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countreys, and the land of Egypt shall not escape.

43 But he that haue power ouer the treasures of gold and of silver, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he shall passe.

44 But the tidings out of the East & the North shall trouble him: therefore he shall go forth with great wrath to destroy and roote out many.

45 And hee shall plant tabernacles of his palace betwene the seas in the glorious, and holy mountaine, yet hee shall come to his ende, and none shall helpe him.

Romanes after this reigned quietly throught all countreys, and from sea to sea, and in Tudca: but at length for their crueltie God shall destroy them.

#### CHAP. XII.

Of the deliuerance of the Church by Christ.

And at that time shall Michael stand by great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, every one that shall be found written in the booke.

2 And many of them that sleepe in the dust of the earth, shall awake, some to euermlasting life, and some to shame & perpetuall contempt.

3 And they that be wise, shall shine as the brightness of the firmament: and they that be turne many to righteousness, [shall shine as] stars, for euer & euer.

4 But thou, O Daniel, shut by the wordes, and seale the booke: till the ende of the time: many shall runne to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and behelde, there stood other two, the one on this side of the brinke of the riuer,

The Angel forwarneth the Jewes that when they should see the Romans invade them, and that the wicked should escape their hands, that they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long ago, and therefore they would still preferre them.

d Hearing that Celsius was flaine and Antiochus discomfited.

e For Augustus overcame the Parthians, and recovered that which Antiochus had lost.

f The Romanes after this reigned quietly throught all countreys, and from sea to sea, and in Tudca: but at length for their crueltie God shall destroy them.

The Angel here noteth two things: first that the Church shall be in great affliction & trouble as Christes coming, and next that God will sende his Angel to deliuer it, whome here he calleth Michael, meaning Christ, which is promised by the Gospel.

g Opening, at that time in the generall resurrection, which thing he here nameth, because the faithful should haue euer their respect to Christ: for in the earth there shall be no rest comfort.

h Celsius haue

kept the true feare of God and his religion. d He chiefe meant the ministers of Gods word, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God. e Though the most part despise thy prophesie, yet keepe thou it sure and esteeme it as a treasure. f Till the time I God hath appointed for the full reuelation of these things: and then many that runne to and fro to search the knowledge of these mysteries which things they obtaine now by the light of the Gospel. g Which was Egipt.

and

in appearing such as bare the name of Jewes, but in deede were nothing less: for they toke their soules, and be trayed their brethren for gaue.

o Therby he reprocheth the goodly to confesse although they should perishe a thousand times, although their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of Isaac: whereas here hee prophesie.

q There is there shall be an after this final tribulation, many hypocrites.

r To wit of them that feare God and will lose their life for the defence of true religion, signifying also that if Church must continual be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time, therefore we must obeye. s Because the Angels purpose is to deuide the whole course of the persecutions of the Jewes vnto the coming of Christ, he now speaketh of the worshipping of the Romanes, which hee noteth by the name of a King, who were worshipped all religion and condemned the true God.

t So long the Romanes shall preuaile as God hath appointed to true his people: but he knoweth that it is but for a time.

u The Romanes shall observe no certain forme of religion as other nations, but shall change their gods at their pleasures, yea, condemn them and preferre the miseries to the gods.

x Signifying, that they should be without all humanity: for the loue of women is taken for singular or great loue, as 2 Sam. 1. 26. y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it.

z Under pretence of worshipping the gods, they shall emble their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as heathens: but this was to increase their same riches: and when they came any countrey, they made others the rulers thereof, that the profite euer came to them.

b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome.



and the other on that side of the brinke of the river.

6 And [one] said vnto the man clothed in linen, which was vpon the waters of the river, when [shalbe] the ende of these wonders:

7 And I hearde the man clothed in linen, which was vpon the waters of the river, when he held by his<sup>b</sup> right hand, and his left hand vnto heauē, and swaue by him that liueth for euer, that [it shall tarrie for] a time, two times & an halfe: and when hee shall haue accomplished<sup>k</sup> to scatter the powder of the holie people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lorde, what shalbe the end of these things:

9 And he said, So thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

<sup>h</sup> Which was as it were a double sepe: did the moie confirme the thing.

<sup>i</sup> Speaking, a long time, a longer time, and at lengthe shoye time: signifying that their troubles should haue an ende.

<sup>k</sup> When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.

10 Hanie shall bee purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the<sup>l</sup> dayly sacrifice shall bee taken away, and the abominable defolation set vp, there<sup>m</sup> [shalbe] a thousande, two hundredeth & ninetie dayes.

12 Blessed [is he] that wayteth and cometh to the thousande, three hundredeth & five and thirtie dayes.

13 But go<sup>n</sup> thou thy way till th<sup>o</sup> ende [be]: for thou shalt rest and stande vp in thy lot, at the ende of the dayes.

though it be deferred. <sup>n</sup> In this number hee addeth a moneth and an halfe to the former number, signifying<sup>p</sup> it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should beare this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

<sup>l</sup> From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Lawe.

<sup>m</sup> Signifying that the time shalbe long of Christs seruing, and yet the children of God ought not to be discouraged.

## Hosea.

### THE ARGUMENT.

**A**fter that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Ishaiah & Micah to them of Iudah) to condemne the of their ingratitude: and where as they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetenes of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promises of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the seconde, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

#### CHAP. I.

<sup>x</sup> The time wherein Hosea prophesied. <sup>2</sup> The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.



He worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes<sup>a</sup> of Uziah, Iotham, Abas, and Iheremia<sup>b</sup> Kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash King of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea,

<sup>a</sup> Called also Oziah, who being a leper was deposed from his kingdom.

<sup>b</sup> So that it may bee gathered by the reignes of these four Kings, that hee preached about threthye yeere.

Go, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke<sup>d</sup> Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name: Jereel: for yet a little, & I will visite the blood of Jereel vpon the house

<sup>c</sup> That is, one that of long time hath accustomed to play & harlot not that the prophet did this thing in effect, but hee sawe this in a vision, or els was comman ded by God to see forth vnder

this parable, or figure the idolatrie of the Synagogue, & of the people hee children. <sup>d</sup> Gomer signifieth a consumption, or corruption, and Diblaim clueth of figges, declaring, that that they were all corrupt like rotten figges. <sup>e</sup> Speaking, that they should be no more called Israelites, of the which name they boasted, because Israel was ynnate with God: but that they were as bastards, and therefore should be called Jereelites, that is, scattered people, alluding to Jereel, which was the chiefe cite of the tenne tribes vnder Abas, where Iehuda had much blood, <sup>f</sup> King, 10, 5, 11.



and the other on that side of the brinke of the river.

6 And [one] said vnto the man clothed in linen, which was vpon the waters of the river, when [shalbe] the ende of these wonders:

7 And I hearde the man clothed in linen, which was vpon the waters of the river, when he held by his<sup>b</sup> right hand, and his left hand vnto heauē, and swaue by him that liueth for euer, that [it shall tarrie for] a time, two times & an halfe: and when hee shall haue accomplished<sup>k</sup> to scatter the powder of the holie people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lorde, what shalbe the end of these things:

9 And he said, So thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

<sup>h</sup> Which was as it were a double sepe: did the more confirme the thing.

<sup>i</sup> Speaking, a long time, a longer time, and at lengthe shoye time: signifying that their troubles should haue an ende.

<sup>k</sup> When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.

10 Hanie shall bee purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the<sup>l</sup> dayly sacrifice shall bee taken away, and the abominable defolation set vp, there<sup>m</sup> [shalbe] a thousande, two hundredeth & ninetie dayes.

12 Blessed [is he] that wayteth and cometh to the thousande, three hundredeth & five and thirtie dayes.

13 But go<sup>n</sup> thou thy way till th<sup>o</sup> ende [be]: for thou shalt rest and stande vp in thy lot, at the ende of the dayes.

though it be deferred. <sup>n</sup> In this number hee addeth a moneth and an halfe to the former number, signifying<sup>p</sup> it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should beare this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

<sup>l</sup> From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Lawe.

<sup>m</sup> Signifying that the time shalbe long of Christs seruing, and yet the children of God ought not to be discouraged.

## Hosea.

### THE ARGUMENT.

**A**fter that the ten tribes had fallen away from God by the wicked and subtle counsell of Ieroboam the sonne of Nebat, and in steade of his true seruile commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Ishaiah & Micah to them of Iudah) to condemne the of their ingratitude: and where as they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetenes of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promises of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the seconde, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

#### CHAP. I.

<sup>x</sup> The time wherein Hosea prophesied. <sup>2</sup> The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.



He worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes<sup>a</sup> of Uziah, Iotham, Abas, and Hezekiah<sup>b</sup> Kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash King of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea,

<sup>a</sup> Called also Oziah, who being a leper was deposed from his kingdom.

<sup>b</sup> So that it may bee gathered by the reignes of these four Kings, that hee preached about threthysore yeeres.

Go, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke<sup>d</sup> Gomer, the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name: Jereel: for yet a little, & I will visite the blood of Jereel vpon the house

<sup>e</sup> That is, one that of long time hath accustomed to play & harlot not that the prophet did this thing in effect, but hee sawe this in a vision, or els was commended by God to see forth vnder

this parable, or figure the idolatrie of the Synagogue, & of the people hee children. <sup>d</sup> Gomer signifieth a consumption, or corruption, and Diblaim clueth of figges, declaring, that that they were all corrupt like rotten figges. <sup>e</sup> Speaking, that they should be no more called Israelites, of the which name they boasted, because Israel was ynnate with God: but that they were as bastards, and therefore should be called Jereelites, that is, scattered people, alluding to Jereel, which was the chiefe cite of the tenne tribes vnder Abas, where Iehuda had much blood, <sup>f</sup> King, 1. 1. 1.



f I will be re-  
newed vpon  
Zebu for the  
blood that he  
shed in Zee-  
l: for albeit God  
stirred him up  
to execute his  
iudgements,  
yet he did them  
by his own au-  
thority, and not  
for the glorye of  
God, as the end  
declared: for he  
built up that i-  
dolatrie, which  
he had destroy-  
ed.

g When the  
measure of  
their iniqui-  
ties is full, and I  
shall take ven-  
geance and de-  
stroy all their  
pollucie force.  
h That is, not  
obscuring mer-  
cifully: whereby he  
signifieth that  
Gods fauour  
was departed  
from them.  
i For the Is-  
raelites neuer  
returned, after  
that they were  
taken captiues  
by 7 Assyrians,  
k For after  
their captiuitie  
he refused the  
miraculously

f of Iehu, & will cause to cease the king-  
dome of the house of Israel.

g And at y<sup>e</sup> day will I also breake y<sup>e</sup>  
bowe of Israel in the balley of Zee-  
el.

h She conceived yet againe, and bare  
a daughter, & God I said vnto him, Call  
her name <sup>h</sup> Lo-ruhamah: for I will no  
more haue pittie vpon y<sup>e</sup> house of  
Israel: but I will utterly take them away.

i Yet I will haue mercie vpon the  
house of Iudah, and will <sup>h</sup> saue them by  
the Lord their God, and will not saue  
them by bowe, nor by sword: nor by bat-  
tel, by hozes, nor by horsemen.

k Now w<sup>h</sup> she had waied Lo-ru-  
hamah, she conceived, and bare a sonne.

l Then saide I God, I Call his name  
Lo-ammi: for yee are not my people:  
therefore will I not be yours.

m Yet the number of the <sup>h</sup> children of  
Israel shalbe as the sande of the sea,  
which can not bee measured nor tolde:  
and in the place where it was said vnto  
them, We are not my people, it shall bee  
said vnto them, [We are] the sonnes of  
the liuing God.

n Then shall the children of Iudah,  
and the children of Israel be gathered  
together, & appointe themselves one  
head, and they shall come by out of the  
land: for great is the day of Zee-  
el.

fornications.

g For their mother hath played the  
harlot: shee that conceived them, hath  
done shamefully: for she said, I will goe  
after my <sup>h</sup> louers that giue me my bread  
and my water, my wooll and my flaxe,  
mine oyle and my drinke.

h Therefore beholde, I will stoppe  
y<sup>e</sup> way to thornes, & make an hedge,  
that she shall not finde her paths.

i Though thee folowe after her lo-  
uers, yet shall thee not come at them:  
though she seeke them, yet shall she not  
finde them: then shall she say, I will  
goe & returne to my first husbände: for at  
that time was I better then now.

k Now he did not knowe, & I gaue  
her corne, and wine, and oyle, and mul-  
tified her siluer and golde, which they  
bestowed vpon Baal.

l Therefore will I returne, and take  
away my corne in the time thereof, and  
my wine in the season thereof, and will  
recoauer my wooll and my flaxe [sent, to  
couer her shame.

m And now will I discouer her <sup>h</sup> lewd-  
nes in the sight of her louers, and no man  
shall deliuer her out of mine hand.

n I will also caule all her murth to  
cease, her feast daies, her newe moones,  
and her Sabbaths, and all her solemne  
feastes.

o And I will destroy her vines and  
her figge trees, whereof shee hath saide,  
These are my rewards that my louers  
haue giuen me: & I will make them as a  
forest, & the wilde beasts shall eate them.

p And I will visite vpon her the  
dayes <sup>h</sup> of Baalim, wherein shee burnt  
incense to them: and she decked her selfe  
with her <sup>h</sup> earrings and her iewels, and  
she folowed her louers, and forgate me,  
saith the Lord.

q Therefore beholde, I will <sup>h</sup> allure  
her, and bring her into the wilderness, &  
speak friendly vnto her.

r And I will giue her her vine-  
yardes from thence, and the balley <sup>h</sup> of  
Achoz for the doore of hope, and she shall  
sing there as in the dayes of her youth,  
and as in the day when she came by out  
of the land of Egypt.

s And at that day, saith the Lord,  
thou shalt call me <sup>h</sup> Ishi, & shalt call me

in that place where she shall thinke her selfe deliuered of all helpe and comfort.

t Which was a plentifull valley, and wherein they had great comfort: when  
they came out of the wilderness, as Josh. 7. 26. and is called the doore of hope, be-  
cause it was a departing from death, and an euerie into life. <sup>h</sup> Where shall thou  
praise God as he did when he was deliuered out of Egypt. <sup>h</sup> That is, mine  
husband, knowing that I am loyned to thee by an immutable couenant.

g Hearing,  
the doles  
which they  
serued and by  
whome they  
thought they  
had wealth and  
abundance.  
h I will punish  
thee that thou  
mayest  
crie where  
thou hast  
done wrong,  
and being there  
into such  
streightnes,  
that thou shalt  
haue no lustre  
play the wanton

i This he meant  
keely of the  
falsity, which  
are truly con-  
sumed, and so  
in which the  
life and peace  
of Gods rooke,  
k This decla-  
reth that she  
latters defraude  
God of his ho-  
nour, when  
they attribute  
his benefices to  
their doles,  
l Signifying  
that God will  
take away his  
benefices when  
man by his in-  
gratitude doth  
abuse them.

m That is, all  
her seruice, ce-  
rimonies and  
inventions,  
whereby shee  
worshipped her  
doles.

n I will punish  
her for her i-  
dolatrie.

o By shewing  
how harlots  
commit them-  
selues to  
please others,  
he declared  
howe the Is-  
raelites let a  
great part of  
their religion  
in decking  
themselves on  
their holy  
dayes.

p By my be-  
nifices in offer-  
ring her gra-  
ce and mercie out

a Seeing that  
I haue promi-  
sed you deliue-  
rance, it remain-  
eth that you  
incourage one  
another to im-  
itate the same,  
considering y<sup>e</sup>  
that my peo-  
ple are on whom  
I will haue  
mercie.

b God sheweth  
that the fault  
was not in him  
but in their  
Synagogue, &  
their idolatries  
that he sought  
them. <sup>h</sup> A. 50. 1  
c Speaking, that their idolatrie was so great,  
that they were not ashamed, but  
boasted of it. <sup>h</sup> Ezek. 16. 25. d For though  
these people were as an harlot for her  
idolatries, yet he had left them with their  
apparel, & house, and certain signes  
of his fauour, but if they continued still, he  
would utterly destroy them. <sup>h</sup> Ezek. 16. 4. f  
That is, battered and begotten in  
adulterie.

by the means of Cyrus. <sup>h</sup> E. 1. 1. 1. That is, not my people, in because they  
thought that God could not hate bene true in his promises except he had piete-  
wed them, he declared, that though they were destroyed, yet the true Israelites,  
which are the sonnes of the promises, should be without number, which stand both  
of the Jewes, and the Gentiles. <sup>h</sup> Rom. 9. 26. n To wit, after the captiuitie of  
Babylon when the Jewes were restored, but chiefly this is referred to the time  
of Christ, who should be y<sup>e</sup> head both of y<sup>e</sup> Jewes & Gentiles. o The calamitie  
and destruction of Zee-<sup>h</sup>el shalbe so great, & to restore them shalbe as a miracle,  
CHAP. II.

i The people is called to repentance, & he sheweth their i-  
dolatrie and thirteenth them except they repent.

h vnto your brethren, Am-  
mi, & to your sisters, Ru-  
mah,

i Plead with your <sup>h</sup> mother:  
plead with her: for she is not my wife,  
neither am I her husband: but let her  
take away her fornications out of her  
sight, & her adulteries <sup>h</sup> from betweene  
her breasts.

k Least I strip her naked, & let her  
as in y<sup>e</sup> day that she was borne, & make  
her as a wilderness, and leave her like  
a drie land, and say her for thirke.

l And I will haue no pittie vpon her  
children: for they bee the <sup>h</sup> children of

c Speaking, that their idolatrie was so great,  
that they were not ashamed, but  
boasted of it. <sup>h</sup> Ezek. 16. 25. d For though  
these people were as an harlot for her  
idolatries, yet he had left them with their  
apparel, & house, and certain signes  
of his fauour, but if they continued still, he  
would utterly destroy them. <sup>h</sup> Ezek. 16. 4. f  
That is, battered and begotten in  
adulterie.



<sup>e</sup> That is, my matter: which name was applied to their idols.

<sup>u</sup> To idolatry that once come into their mouth, but they shall serve me purely according to my worship.

<sup>x</sup> Meaning, that he will so blest, that all creatures shall favour them.

<sup>y</sup> With a covenant that neither shall be broken.

<sup>z</sup> Then shall she be rained for each which shall bring forth for the life of man.

Rom. 9. 25.  
1. pet. 2. 10.

<sup>a</sup> Herein the prophet representeth the person of God, which loved his Church before he called her, and did not satisfy him the same when she gave her life to idols.

<sup>b</sup> That is, gave them selves wholly to pleasures, & could not take up, as shep that are given to drunkenness.

<sup>c</sup> Her I loved her and payed a small portion for her, least the greatness of my love should have abused me and made me love unworthily for false pretences of silver were but the price of a slave, Exod. 21. 3. 2.

no more: Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day will I make a covenant for them, with the wilde beasts, and with the fowles of the heaven, and with that that creepeth upon the earth: and I will break the bow, & the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marie thee unto me for ever: yea, I will marie thee unto me in righteousness, and in iudgement, and in mercy and in compassion.

20 I will even marie thee unto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will [even] heare the heavens, and they shall heare the earth,

22 And the earth shall heare & come, and the wine, and the oyle, and they shall heare I seele.

23 And I will sow her unto me in the earth, and I will have mercy upon her, that was not pried, & I will say to them which were not my people. \* Thou art my people. And they shall say, [Thou art] my God.

#### CHAP. II.

<sup>1</sup> The Jewes shall be called for their idolatry. <sup>5</sup> Afterward they shall returne to the Lord.



hen said I Lord to me, \* Go yet, [and] love a woman beloved of [her] husband, and was an harlot, according to the love of the Lord toward the children of Israel: yet they looked to other gods, and loved the wine bottles.

2 So I bought her to me for silfene [pieces] of silver, & for an homer of barley, and an halfe [homer] of barley.

3 And I said unto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none [other] man, and I will be so unto thee.

4 For the children of Israel shall remaine many dayes without a king, and without a prince, & without an offering, and without an image, & without an Ephod and without Teraphim.

5 Afterward shall the children of Israel convert, and seeke the Lord their

God, and David their King, and shall feare the Lord, and his goodnesse in the latter dayes.

was promised unto David to be eternall, Psalm 72. 17.

#### CHAP. III.

A complaint against the people, and the Priests of Israel.

HERE are the wordes of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there [is] no trueth, nor mercie nor knowledge of God in the land.

2 By swearing, & lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.

3 Therefore shall the lande mourne, and every one that dwelleth therein, shall be cut off, with the beastes of the feld, & with the fowles of the heaven, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people [are] as they that rebuke the Priest.

5 Therefore shalt thou fall in [the] day, and the prophet shall fall with thee in the night, and I will destroy thy mother.

6 By people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: [therefore] will I chaunge their glory into shame.

8 They eate by the finnes of my people, and lift up their mindes in their iniquitie.

9 And there shall bee like people, like priest: for I will visite their wayes by stockes, and reward them their deedes.

10 For they shall eate, and not have y enough: they shall commit adultery, and shall not increase, because they haue left off to take heede to the Lord.

11 Whoredome, and wine, and new wine take away [their] heart.

12 By people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused [them] to erre, & they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the

ple, which were wearie with hearing the word of God. <sup>h</sup> The more I was beneficiall unto them. <sup>i</sup> To wit, the Priests seeke to eat the peoples offerings, and flatter them in their finnes. <sup>k</sup> Signifying, that as they haue sinned together, so shall they be punished together. <sup>l</sup> Shewing, that as their wickednes shall be punished on all sort, so they shall be punished by the multitude of wises to haue many children, yet they shall be deuiant of their hope. <sup>m</sup> In giuing efficacies to pleasures, they become like brute beasts. <sup>n</sup> Thus he speaketh by deuiant in calling them his people, which name for their finnes they were not: for they sought helpe of Rocks and Dickes. <sup>o</sup> They are carried away with a rage.

<sup>p</sup> This is meant of Chittis kings dome, which

<sup>q</sup> Because the people would not obey the admonitions of the Prophet, he citcheth them before the iudgement.

<sup>r</sup> fear of God, against whom they chiefly offend. <sup>s</sup> Jer. 12. 10. <sup>t</sup> Spirit. 6. 1. 2.

<sup>u</sup> In euery place appointed a libertie to most famous wises, for that one followeth in the merke of another.

<sup>v</sup> As though he would say, that it were in vain to rebuke them for no man can abate in yea, they will speak against the Prophets and Priests whose office it is chiefly to rebuke them.

<sup>w</sup> He shall perishe altogether: for the out, because he would not obey, and the other because he would not be admonished.

<sup>x</sup> That is, the Synagogue wherein they would.

<sup>y</sup> That is, the Priests shall eate that for lacke of knowledge, they are not able to execute their charge, and instruct others. <sup>z</sup> Deut. 33. 3. <sup>a</sup> Gal. 2. 7.

<sup>b</sup> Meaning, the whole body of the people.

<sup>c</sup> That is, the whole body of the people.

AAAA. moum.











God : but the calfe of Samaria shall be broken in pieces.

7 For they haue soldne the winde, and they shall reape the whirlwind: it hath no stalk: but the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now he shall be among Gentiles as a besell where in is no pleasure.

9 For they are gone by to Asshur: they are as a wilde asse alone by him selfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now he will gather them, and they shall forsooke a lile, for the burden of the King, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but the Lord accepteth them not: now he will remember their iniquitie, & visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Judah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

## CHAP. IX.

Of the hunger and captiuitie of Israel.

**R**ecoyre not, O Israel for ioye as other people: for thou hast gone a whooring fro thy God: thou hast loued a reward vpon euery come floore.

2 The floore, & the wine presse shall not feede them, and the newe wine shall fayle in her.

3 They will not dwell in Lords land, but Ephraim will returne to Egypt, and they will eat vnicleane things in Asshur.

4 They shall not offer wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shall bring to the Lord as the bread of mourners: all that eate thereof, shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will yee doe then in the solenne day, and in the day of the feast of the Lord?

6 The meate offering which they offer for themselves, & when the Lord shall take away all the occasions of serving him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God,

6 For lo, they are gone from destruction: but Egypt shall gather them by, and Memphis shall bury them: the nettle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of reconpence are come: Israel shall knowe it: the Prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They are deeply set: they are corrupt as in dayes of Sibeah: therefore he will remember their iniquitie, he will visite their sinnes.

10 I found Israel like grapes in the wilderness: I sawe your fathers as the first ripe in figge tree at her first time: but they went to Baal-Peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birth, and from the wombe, and from the conception.

12 Though they bring by their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in Tyus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue the: giue the a baren wombe and drie breasts.

15 All their wickednes is in Gilgal: for there doe I hate the: for the wickednes of their inventions, I wil cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried by: they can bring no fruite: yea, though they bring forth, yet will I flay euen the dearest of their bodie.

17 Hy God will cast them away, because they did not obey him: & they shall wander among the nations.

18 Hy God will cast them away, because they did not obey him: & they shall wander among the nations.

19 Agaynst Israel and his doles, 14 His destruction for the same.

## CHAP. X.

Agaynst Israel and his doles, 14 His destruction for the same.

Israel

f Shewing that their religion hath bin a whore, and in it false is but vanitie.

g They neuer cease but run to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay vpon them: which meanes y<sup>e</sup> Lord wisheth to bring them to repentance.

i Ephraim do later come the waye of God as strange in respect of their owne inventions.

k Saying that they offer it to the Lord, but he accepteth no seruice, which he him selfe hath not appointed.

a For though all other people should escape, yet thou shalt be punished.

b Thou hast committed foolisherie in hope of reward, and to haue thy barnes filled, Iere. 44

c 17, as an harlot that had rather lye by playing the whore then to be entertained of her owne husband.

d These outward things that thou seekst, shall be taken from thee.

e All their doings both ciuill and religion, shall be rejected as things polluted.

f When the Lord shall take away all the occasions of serving him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God,

g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall knowe that they were deluded by y<sup>e</sup> who challenged to themselves to be their prophets and spirituall men.

i The Prophetes doctrine is to bring me to God, and not to be a snare to pull them from God.

k This people is so rancid in their wickednes, that Sibeah, which was like to Sodom, was neuer more corrupt.

l Judg. 19. 32.

m Saying, that he so cleeuen them and delisted in the, m They were as abominable vnto me, as their louers the doles.

n Signifying, that God would destroy their children by these familie sinnes, and so consume them by little and little.

o As they kept reuerence in their houses in Tyus to preterue them from the colde aye of the sea, so was Ephraim at the first int to me, but now I will giue him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim.

q They shall wander among the nations.

r They shall wander among the nations.

s They shall wander among the nations.

t They shall wander among the nations.

u They shall wander among the nations.

v They shall wander among the nations.

w They shall wander among the nations.

x They shall wander among the nations.



a Whereof though the grapes were gathered, yet euer as it gathered newe strength, it increased newe wilchcones, so that the correction which should haue broughte them to obedience, but butteter their stubbornnesse, b As they were rich and had abundance, c To wit from God, d The day shall come that God shall take away their King, and then they shall feede the fruite of their sinnes, and how they cruell in him in baite, 2. King. 1. 7. 6. 7. e In promising to be faithful toward God, f Thus their integritie and fidelitie which they pretended, was nothing but bitterness and griefe, g When the calfe shall be carried away, h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cried with a loude voyce: to which superstition Elisha desired, 1. Kin. 18. 27. reade 2. King. 23. 5. i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. Ihu. 2. 19. Ihu. 23. 30. newe. 6. 16. and 9. 6.

**I**srachel is a emptie vine, yet hath it brought forth fruit but to it selfe, [and] according to the multitude of the fruite thereof he hath increased the altars: according to the goodnesse of their lande they haue made faire images.

2 Their heart is deuēd: now shall they bee founde faultie: hee shall breake downe their altars: hee shall destroy their images.

3 For now be they shal say, we haue no King because we feared not the Lord: and what should a King do to vs?

4 They haue spokē words, swearing falsly in making a covenāt: thus iudgement groweth as yewewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shall be also brought to Ashur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counleil.

7 Of Samaria, the King thereof is destroyed, as the fone vpon the water.

8 The hie places also of Auen shalbe destroyed, [euen] the tūme of Israel: the thorne and the thistle shall growe vpon their altars, and they shall say to the mountains, Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast sinned from the daies of Gibeah: there they sloodo: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, & the people shalbe gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heffer bled to delite in the fleshing: but I will passe by her faire necke: I will make Ephraim to ride: Judah shall plowe, & Iacob shall breake his cloddes.

12 Solue to your selues in righteousness: reape after the measure of merite: breake by your fallow ground: for it is

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not bee good in executing Gods iudgements, seeing thine owne bedes were as wicked as theirs, l To wit, to fight, o The Israelites remained in that stubbornnesse from that time, m The Israelites were not moued by their example to cease from their sinnes, n Because they are so desperate, a I will neglect to destroy them, o That is, when they haue gathered all their strength together, p Wilchcon is pleasure, as in plowing is labour and payne, q I will lay my yoke vpon her far necke, r Reade Ier. 4. 4.

time to seeke the Lord, till hee come and rayne righteously vpon you.

13 But you haue plowbed wickednes: ye haue reaped iniquitie: you haue eat the fruite of lies: because thou didest trust in thine owne wayes, [and] in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people and all thy munitions shalbe destroyed, as Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieres.

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the King of Israel be destroyed.

## CHAP. XI.

1 The benedictions of the Lord toward Israel, 5 Their ingratitude against him.

**W**hen Israel was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, [but] they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 Ied Ephraim also, as one should beare the in his armes: but they knewe not that I healed them.

4 I led them with cordes of a man, [euen] with bands of loue, and I was to them, as hee that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He shall no more returre into land of Egypt: but Ashur shall be his king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counleils.

7 And my people are bent to rebellion against mee: though they called them to the most hie, [yet] none at all would exalt him.

8 How shall I give thee by, Ephraim: howe shall I deliuer thee, Israel: howe shall I make thee, as Admah: [howe] shall I set thee, as Zedon: mine heart is turned within me: my repetitions are rolled together.

9 I will not execute the fiercenesse of my wrath: I will not returre to destroy Ephraim: for I am God, and not man, the holy one in the muddes of thee, & I will not enter into the cite.

toward his shall ouercome his iniquities, as he declared in the next verse, i To consume thee, but will cause thee to peeble and so reuue thee to mercy, and this is ment of the small number who shall walke after the Lord,

That is, Shalmanazar in the destruction of that cite should neither kinde nor age.

a Whiles the Israelites were in Egypt and did nothing to wake my wrath by their malice and ingratitude, b They rebelled and went a contrary way when the prophets called them to repentance.

c That is, friendly and not as deadly as flours, d Seeing they consume all this kindness, they shall be captiue into Assyria, e To wit, the prophets, f God confidereth with himselfe, and that with a certaine grief, how to punish them, g Which were two of the cities that were destroyed with Sodom, Dur.

19. 23. h Speaking, that his loue wherewith he first loued thee, made him be merciefull and assurance what to doe: and herein appeared his fatherly affection, that his mercy



10 They shal walke after the Lord: he shal roare like a lion: whē he shal roare, then the children of the west shall feare.

11 They shal feare as a sparrow out of Egypt, and as a dove out of the lande of Asshur, and I wil place them in their houses, sayth the Lord.

12 Ephraim coualeth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithfull with the Saints.

CHAP. XII.

He admonisheth by Iakobs example to trust in God, and not in man.

**E**phraim is fedde<sup>a</sup> with the wind, and soloweth after the East wind: he encreaseth daily lies and destruction, & they do make a covenant with Asshur, and boyle is caried into Egypt.

2 The Lord hath also a controuersie with Judah, and will visite Iakob, according to his wayes: according to his workes will he recompence him.

3 He tooke his brother by the heele in the wombe, and by his strength he had powder with God.

4 And had powder ouer the Angel, & preailed: he wept and prayed vnto him: he found him in Beth-el, and there hee spake with vs.

5 Hea the Lorde God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is Canaan: & ballaces of deceit [are] in his hand: he loueth to oppresse.

8 And Ephraim said, Fortwithstanding I am rich, I haue found me out riches in al my labours: they shal find none iniquitie in me, that were wickednes.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by & Prophets, & I haue multiplied visions, & used similitudes by the ministration of the Prophets.

11 Is there iniquitie in Gilead: surely they are banite: they sacrifice bullocks in Gilgal, & their altars [are] as heapes in the furrowes of the field.

12 And Iakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.]

13 And by a<sup>m</sup> Prophet & Lord brought Israel out of Egypt, and by a Prophet was he rescued.

14 [But] Ephraim prouoked him in his places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

CHAP. XIII.

The abomination of Israel, & And cause of their destruction.

**W**hen Ephraim spake, there was<sup>a</sup> trebling: he<sup>b</sup> exalted himself in Israel, but he hath sinned in Baal, and is dead.

2 And now they sume more & more, & haue made them molten images of their silver, & idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a<sup>d</sup> man, Let them kisse the calves.

3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there [is] no Sauer beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a very lyon, [and] as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelpes, and I will breake the hallow of their heart, and there wil I deuoure them like a lyon: the wilde beaste shall teare them.

9 O Israel, one hath destroyed thee, but in me [is] thine helpe.

10 I am I: where is thy King, that should helpe thee in all thy cities: and thy iudges, of whom thou saiest, Give me a King, and princes:

11 I gaue thee a king in mine anger, & I tooke him away in my wrath.

12 The iniquitie of Ephraim [is] bounde vp: his sinne [is] hid.

13 The forbes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at & time, [euen] at the breaking forth of the children.

<sup>m</sup> Speaking, offoles, wherby appereth, & what cause they haue, it cometh of Gods free goodnes.

<sup>a</sup> He sheweth the excellencie, and auarice that this rite had aboue all the rest.

<sup>b</sup> He made a king of his tribe.

<sup>c</sup> The Ephraimites are not farr from destruction and haue left their auaricie.

<sup>d</sup> The false prophets persecuted the docters to offer their children after the example of Abrahā, and he sheweth how they would exhort one another to the same, and to kisse and worship these calves which were their idoles.

<sup>e</sup> By calling them to repentance and to purgation their ingratitude.

<sup>f</sup> Thy destruction is certain, and my benefices towards thee declare it.

<sup>g</sup> It cometh not of me: therefore thou dost make idolatrie & vaine confidence in men much needes be the cause thereof.

<sup>h</sup> I am all one James. 1. 17.

<sup>i</sup> It is surely said by the prophet, as Jerem. 17. 1.

<sup>j</sup> But wouldst thou come out of the wombe, that is, out of this danger wherem he is, and not tarp to be stifled.

<sup>k</sup> The Egyptians & Assyrians shall be as a sparrow out of the land, and the Lord manereth his people.

<sup>l</sup> Souerely their date according to Gods word, and doth not degenerate.

<sup>a</sup> That is, flattereth himselfe with vaine confidence.

<sup>b</sup> Speaking, presents to get friendship.

<sup>c</sup> Which in these points was like to Ephraim, but not in idolatries, d Seeing that God did thus preferre Iakob their father, Iudahs ingratitude was the more to be abhorred, e Rem Gen. 3. 3. 1.

<sup>f</sup> God found Iakob as he lay sleeping in Beth-el, Gen. 28. 1. 2, and so spake with him there, that the fruit of that speech apperment to the whole body of & people, wher of we are.

<sup>g</sup> As for Ephraim by is more like the wicked Canaanites, then God by Abrahā of Iakob, h Thus & wicked men are Gods fauour by outward prosperitie, & like hypocrites cannot abide that any should reprove their doings.

<sup>i</sup> Seeing thou wilt not acknowledge my benefices, I will bring thee againe to dwell in tents as in the tent of the Canaanites, which thou dost now reuerence.

<sup>k</sup> The people thought that no man durst haue spoken against Gilead, that holy place, & yet the Prophet saith, that at their religion was but vanity. l I spoued of your riches & nobilitie, & seeme to reproch your father who was a poore fugitive and seruant.



14 I wil redeeme them from the power of the graue : I will deliuer them from death : O<sup>k</sup> death, I will bee thy death : O graue, I will be thy destruction : <sup>l</sup>repentance is hid from mine eyes.

deliuer his deat  
den in butt  
den he will be giue  
them life.  
1 Because they  
will not turne  
to me, I will  
not change  
my purpose.

4. Affhur shall not fane vs, neyther wil we ride vpon hofes, neither wil we lay any more to the worke of our hands. **We are** our gods: foꝛ in thee the father: leffe findeth mercie.

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loue them freely: for mine anger is tur-  
ned away from him.

6 I will be as the delue vnto Israel:  
he shall growe as the lillie and fasten his  
rootes, as [the trees] of Lebanon.

7 His branches shall spreade, and his  
beautie shall be as the olive tree, and his  
smell as Lebanon.

8 They ſhall dwell vnder his ſhadowe,  
ſhall returne: they ſhall reuiue [as] the  
corne, & flouriſh as the vine: the ſent there-  
of [ſhalbe] as the wine of Lebanon.

9 Ephraim [shall say,] what haue I  
to doe any more with idoles : I haue  
heard him, and looked vpon him : I am  
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fruite found.

10. who is his wife, and he shall understand these things: [and] prudent, and he shall knowe them: for the wayes of the Lorde [are] righteous, and the iust shall walke in them: but the wicked shall fall therein.

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dence and  
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e He declares  
howe readie  
God is to re-  
ceiue them  
that doe re-  
pent.

f. **T**hose neuer  
toyne them  
selues to this  
people, shalbe  
blessed.

g. God sheweth how proud he is to hear his, when they repent, and to offer himselfe, as a protectio, and sauegarde

h Signifying  
that the true  
wisdom and  
knowledge  
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a He exhorteth  
them to re-  
pentance, so a-  
mong all these  
plagues, wil-  
ling them to  
declare by  
works their  
obedience and  
repentance,  
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them howe  
they ought to  
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## CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Israel to  
turne to God, who requireth prayer and thanks.

**S**Amaria shall be desolate: for she hath rebelled against her God: they shall fall by the sworde: their infants shall be dashed in pieces, and their women with chade shall be ript.

2 O Israel, <sup>a</sup> returne vnto the Lord  
thy God: for thou hast fallen by thine  
iniquitie.

3 Take vnto you wordes, and turne  
to the Lorde, and say vnto him, <sup>b</sup>Take  
away all iniquitie, and receiue [hs] gra-  
tiously: so will we render the values of  
our liues.

er, even thanks and mayse, Heb. 13, 15.

Loel.

THE ARGUMENT.

**T**He Prophet Joel first rebuketh the of Iudah, that being now punished with a great plague of famine, remaine still obdurate. Secondly he threatneth greater plagues, because they grew deadly to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grievously offended God. And to doing, he promifeth that God will be mercifull, and not forget his covenant that he made with their fathers: but will fende his Christ who shall gather the scattered sheepe, and restore them to life, and liberie, though they seemed to be dead.

## CHAP. I.

1 A prophetic against the Jewes. 2 He exhorteth the people  
to prayer, and fasting for the miserie that was at hand.

**T**he worde of the Lorde  
that came to Joel the  
sonne of Pethuel.

**H** 2 heare ye this, O  
Elders, and hearken  
ye all inhabitants of the  
lande, whether <sup>b</sup> such a  
thing hath bene in your dayes, or yet in  
the dayes of your fathers,

3 Tell you your children of it, and let your children [shewe] to their children, and their children to another generatiō.

4 That which is left of the palmer  
worme, hath the grasshopper eaten, and  
the residue of the grasshopper hath the

tanker Worme eaten, & the residue of the  
tanker Worme hath caterpillar eaten.

and howle all ye drinkers of wine, be-  
cause of the newe wine: for it shall be  
pulled from your mouth.

6 Bea, a<sup>d</sup> nation commeth vpon my  
land, mighty, & without number, whose  
teeth [are like] the teeth of a lyon, and he  
hath the talwes of a great lyon.

7 He maketh my vine waste, and pil-  
leth of the barke of my figge tree: he ma-  
keth it bare, and casteth it downe: the  
branches thereof are made white.

8 Iourne like a virgine girded with  
sackerloth for the husbande of her  
youth.

9 The meate offering, and the drinke  
Aaaa. iii. offering

c Meaning,  
that the occa-  
sion of their  
excesse & Drun-  
kennesse was  
taken away.

aken away.  
d This was  
another  
plague where-  
with God had  
punished them,  
when he stir-  
red by the  
Assyrians a-  
gainst them.  
e Ourne  
travell as a

a Signifying,  
the Princes,  
the Priests,  
and the gouer-  
nours.  
b He collecth  
the Iewes to  
the considera-  
tion of Gods  
iudgements,  
who had nowe  
plagued the  
fruits of the  
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spare of foure  
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leauē off all  
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e He declares  
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that doe re-  
pent.

f. **T**hose neuer  
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g. God shew  
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er, euen thanks and prayse, Heb. 13. 15.

a He exhorteſh  
them to re-  
pentance, to a-  
waye all theſe  
plagues, wil-  
ling them to  
declare by  
woordes their  
obedience and  
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them howe  
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Loel.

THE ARGUMENT.

**T**He Prophet Joel first rebuketh the of Iudah, that being now punished with a great plague of famine, remaine still obdurate. Secondly he threatneth greater plagues, because they grew deadly to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grievously offended God. And to doing, he promifeth that God will be mercifull, and not forget his covenant that he made with their fathers: but will fende his Christ who shall gather the scattered sheepe, and restore them to life, and liberie, though they seemed to be dead.

CHAP. I.

1 A prophetic against the Jewes. 2 He exhorteth the people  
to prayer and fasting for the miserie that was at hand.

**T**he Worde of the Lorde  
that came to Joel the  
sonne of Pethuel.

**H** 2 heare ye this, O  
Elders, and hearken  
ye all inhabitants of the  
lande, whether <sup>b</sup> such a  
thing hath bene in your dayes, or yet in  
the dayes of your fathers,

3 Tell you your children of it, and let your children [shewe] to their children, and their children to another generatiō.

4 That which is left of the palmer  
worme, hath the grasshopper eaten, and  
the residue of the grasshopper hath the

tanker Worme eaten, & the residue of the  
tanker Worme hath caterpillar eaten.

5 Alwaie ye drinke it, and weepe,  
and howle all ye drinkers of wine, be-  
cause of the newe wine: for it shall be  
pulled from your mouth.

6 Bea, a<sup>d</sup> nation commeth vpon my  
land, mighty, & without number, whose  
teeth [are like] the teeth of a lyon, and he  
hath the talwes of a great lyon.

7 He maketh my vine waste, and pil-  
leth of the barke of my figge tree: he ma-  
keth it bare, and casteth it downe: the  
branches thereof are made white.

8 Iourne like a virgine girded with  
sackerloth for the husbande of her  
youth.

9 The meate offering, and the drinke  
Aaaa. iii. offering

c Meaning,  
that the occa-  
sion of their  
excesse & Drun-  
kennesse was  
taken away.

aken away.  
d This was  
another  
plague where-  
with God had  
punished them,  
when he stir-  
red by the  
Assyrians a-  
gainst them.  
e Ourne  
travell as a

a Signifying,  
the Princes,  
the Priests,  
and the gouer-  
nours.  
b He collecth  
the Iewes to  
the considera-  
tion of Gods  
iudgements,  
who had nowe  
plagued the  
fruits of the  
ground for the  
spare of foure  
yeere, which  
was for their  
sinnes, and to  
call them to  
repentance.



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he be] to their children,  
en to another generatiō.

which is left of the palmer  
the grasshopper eaten, and  
the grasshopper hath the



f The tokens  
of Gods wrath  
did appeare in  
his Temple,  
in so much as  
Gods seruice  
was left off.  
g All comfort  
and substance  
for mourning  
is taken away.

offring is cut off from the house of the Lord: the priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried up, [and] the oyle is decayed.

11 Be ye all amazed, O husbandmen: hold ye, O ye vine dressers for wheat, and for the barley, because the harvest of the field is perished.

12 The vine is dried up, and the fig tree is decayed: the pomegranate tree and the palm tree, and the apple tree, [even] all the trees of the field are withered: surely the joy is withered away from the sonnes of men.

13 Circle your selues and lament, ye priests: hold ye ministers of the altar: come, [and] lie all night in sackcloth, ye ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemn assemble: gather the Elders, [and] all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord.

15 Alas: for the day, for the day of the Lord is at hande, and it cometh as a destruction from the Almighty.

16 Is not the meat cut off before our eyes: [and] joy, and gladness from the house of our God?

17 The seed is rotten vnder their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Holie did the beasts mourne: the herdes of cattel pine away, because they haue no pasture, & the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cryed also vnto thee: for riuers of waters are dried vp, & the fire hath deuoured the pastures of the wilderness.

#### CHAP. II.

See prophesie of the coming and crueltie of their enemies.  
17 An exhortation to moue them to conuert. 18 The loue of God toward his people.

**B**lowe the trumpet in Zion, & shout in mine holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkenes, and of blacke-

nesse, a day of cloudes, and obscuritie, as the morning shewde vpon the mountaines, [so is] there a great people, and a mightie: there was none like it fro the beginning, neither shall be any more after it, vnto the peeres of many generations.

3 A fire deuoureth before him, and be- hind him a flame burneth by: the land [is] as the garden of Eden before him, and behinde him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him [is] like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyle of charrets in the tops of the mountaines shall they leape, like the noyle of a flame of fire that deuoureth the stubble, [and] as a mightie people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blackenesse.

7 They shall runne like strong men, and go by to the wall like men of warre, and euery man shall go forwarde in his wayes, and they shall not stay in their paths.

8 Neither shall one thrust another, [but] euery one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the citie: they shall run vpon the wall: they shall climbe by vpon the houses, [and] enter in at the windows like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall darke, and the starres shall withdrawe their shining.

11 And the Lord shall utter his voyce before his hoste: for his hoste is very great: for [he is] strong & doeth his word: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and mercifull, slowe to anger, and of great kinde- nesse, and repenteth him of the euill.

14 Who knoweth, [if] he will re- turne and repent and leaue a blessing be- hind him, [eu]n a meate offering, & a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, sanc- tifie a fast, call a solemn assemble.

16 Gather the people: sanctifie the congre-

c Speaking,  
the Assyrians.

d The enemy  
destroied our  
plentiful coun-  
trie, where so-  
euer he com-  
meth.

e They shall  
be pale and  
blacke for  
fear, as  
Isaiah 2. 10.

f For none  
shall able to  
resist them.

g Reade here  
Isa. 2. 31, 32. 33.  
12. 10. 11. 12.  
32. 7. chap.  
32. 15. mar.  
24. 29.  
h The Lord  
shall strike vp  
the Assyrians  
to create his  
iudgements,  
Isaiah. 30. 7.  
amos 5. 18.  
zechar. 1. 15.

i Hostile  
your affections  
and leaue God  
with pureness  
of heart and  
not with cere-  
monies.

k He speaketh  
thus to stir vp  
their sinfull-  
ness, & not  
that he doubteth  
of Gods mer-  
cies, if they  
will repent.  
Iohne 6. 37.  
repenteth, re-  
Isaiah. 18. 8.

h The sheweth  
that the onely  
means to a-  
waye Gods  
wrath, and to  
haue all things  
redoyed is ven-  
tedness of repen-  
tance.

i We see by  
these great  
plagues that  
better detestment  
on is at hand.

k That is,  
drought.

a He sheweth  
f great iudge-  
ments of God  
which are at  
hand, except  
they repent.

b Of affliction  
and trouble.



1 That as all  
have sinned, so  
all map the we  
foorth signes  
of their repen  
tance, that men  
seeing the chil  
dren, which  
are not free  
from Gods  
wrath, might  
be the more  
liuely touched  
with the consi  
deration of  
their owne  
finnes.

Psal. 79. 10.  
m. If they re  
pent, he shew  
eth that God  
will preserve  
and defende  
them with a  
most ardent  
affection.

n That is, the  
Assyrians  
your enemies.  
o Called the  
salt sea, or  
Persian sea  
meaning, that  
though his  
army were lo  
great, that it  
filled all from  
this sea to the  
sea called He  
diterannum,  
yet he woulde  
scatter them.

p That is, such  
as should come  
by iudic me  
sure, and as  
was wont to  
be sent when  
God was re  
conciled with  
them.  
I. iudic. 26. 4.  
deut. 11. 14.

congregation gather the elders: assem  
ble the children, and those that sucke the  
breastes: let the bridegrome goe forth  
of his chamber, and the bride out of her  
bride chamber.

17 Let the priestes, the ministers of  
the Lorde weepe betwene the porche  
and the altar, and let them say, Spare  
thy people, O Lorde, and gaue not thine  
heritage into reproche that the heathen  
shoulde rule ouer them. \* Wherefore  
shoulde they lay among the people,  
where is their God?

18 Then will the Lorde be zealous  
ouer his lande and spare his people.

19 Hea, the Lorde will answere and  
say vnto his people, Beholde, I will  
sende you corne, and wine, and oyle, and  
you shall be satisfied therewith: and I  
will no more make you a reproch among  
the heathen.

20 But I will remoue farre off from  
you the Northren [armie,] and I will  
drile him into a lande, barren and deso  
late with his face toward the East sea,  
and his ende to the vtmost sea, and his  
sinke shall come by, and his corruption  
shall ascende, because he hath exalted  
himselfe to doe [this].

21 Feare not, O lande, [but] be glad,  
and reioyce: for the Lorde wil doe great  
things.

22 Be not afraid, ye beasts of the fielde:  
for the pastures of the wilderness are  
greene: for the tree beareth her fruit: the  
fig tree and the vine doe giue their foixe.

23 Be glad then, ye children of Zion,  
and reioyce in the Lorde your God: for  
he hath giuen you the raine of righte  
ousnesse, & he will cawle to come do vne  
for you the raine, [even] the first raine,  
and the latter raine in the first moneth.

24 And the barnes shall be full of  
wheate, and the presses shall abounde  
with wine and oyle.

25 And I will render you the yeeres  
that the grasshopper hath eaten, the can  
ker worme and the caterpillar and the  
palmer worme, my great hoste which I  
sent among you.

26 So you shall eate and be satisfied &  
praise the Name of the Lord your God,  
that hath delt maruiculously with you:  
and my people shall neuer be ashamed.

27 We shall also knowe, that I am  
in the middes of Israel, and that I am  
the Lorde your God and none other,  
and my people shall neuer be ashamed.

28 And afterwarde will I polyre

out my Spirit vpon all flesh: and your  
sonnes & your daughters shall prophesie:  
your old men shall dreame dreames,  
[and] your yong men shall see visions,

29 And also vpon the seruantes, and  
vpon the maides in those dayes will I  
polyre my Spirit.

30 And I will shewe wonders in  
the heauens and in the earth: blood and  
fire, and pillars of smoke.

31 The sunne shall be turned into  
darkenesse, and the moone into blood,  
before the great and terrible day of the  
Lorde come.

32 But whosoener shall call on the  
Name of the Lord, shall be saued: for in  
mount Zion, and in Ierusalem shall be  
deliuerance, as the Lorde hath said, & in  
the remnant, whom the Lord shall call.

What terrible things shoulde come, to the intent that they shoulde not looke for  
continual quietnes in this worlde, and yet in all these troubles he would pre  
ferre them. The order of nature shall seeme to be changed for the horrible  
afflictions that shall be in the worlde, Isa. 23. 10. Jer. 23. 27. chap. 3. 15. mat.  
24. 29. Gods iudgements are for the destruction of the unfeithfull, and to  
moue the goodly to call vpon the name of God, who will giue them saluation,  
x. Hearing hereby the Gentiles, Rom. 10. 13.

C H A P. I I I.

Of the iudgement of God against the enemies of his people,

**H**E beholde, in those dayes  
and in that time, when I shall  
bring againe the captiuitie of  
Iudah and Ierusalem,

2 I will also gather all nations, and  
will bring the downe into the balley of  
Jehoshaphat, and will pleade with the  
there for my people, and for mine heri  
tage Israel, whom they haue scattered  
among the nations, & parted my lande.

3 And they haue cast lottes for my  
people, and haue giuen the child: for the  
harlot, and solde the girle for wine, that  
they might drinke.

4 Hea, and what haue you to doe  
with me, O Tyus and Zidon and all  
the coastes of Palestina: will ye render  
me a recompence: and if ye recompence  
me, swiftly [and] speedily will I render  
your recompence vpon your head:

5 For ye haue take my silver and my  
golde, and haue caried into your tem  
ples my goodly [and] pleasant things.

6 The children also of Iudah and  
the children of Ierusalem haue you sold  
vnto the Grecians, that ye might sende  
them farre from their border.

7 Beholde, I will raise them out  
of the place where ye haue solde them,  
and will render you rewarde vpon your  
owne head.

8 And I will sell your sonnes and

9 That is, in  
greater abun  
dant: a more  
generally then  
in time past:  
and this was  
fulfilled vnder  
Christ, when  
as Gods gra  
ces, and his  
spirit vnder  
the Gospell  
was abun  
dantly giuen  
to the Church,  
Act. 44. 3.  
Act. 2. 17.  
Ioh. 7. 38. 39.  
r As they had  
visions, and  
dreames in  
due time, so  
that they might  
haue clearer  
revelations,  
De warneth  
the faithfull

3 When I  
shall deliuer  
my Church,  
which standeth  
of the Iewes,  
and of the  
Gentiles,  
It appea  
reth that he  
alloweth to  
that great vie  
torie of Je  
hoshaphat,  
when as God  
without man  
s help destroy  
ed the ene  
mies, 2. Chron.  
20. 26. also  
he hath respect  
to this worde  
Jehoshaphat,  
which signifi  
eth pleading,  
or iudgement,  
because God  
would iudge  
the enemies  
of his Church  
as he did there,  
c That which  
ye enemye gate  
for sale of my  
people, he ha  
thow will he  
they drinke,  
d He rebuketh  
the cause of  
his Church in  
humble argu  
ment against the ene  
my, as though  
the minie  
were done  
to him selfe, c Thus I done you wrong, that ye will render me the like:  
your



f For afterwarde God solde them by Zebuchan, and Alexander the great, for the loue he bare to his people, & thereby they were comforted as though the price had bene theirs.  
g Calen I shall create my iudgements against mine enemies, I will cause euerp one to be ready, and to prepare their weapons to destroy one another, for my Church sake.  
h Thus he shall encourage the enemies when their wickednesse is full ripe to destroy one another, which he calleth y<sup>e</sup> valley of Gods iudgement.

your daughters into the hande of the children of Iudah, and they shall sell them to the Sabaeans, to a people farre off: for the Lorde hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake by the mightie men: let all the men of warre dwelle nere, and come vp.

10 Breake your plowshares into swordes, and your sheeths into speares: let the weake say, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together rounde about: there shall the Lorde cast downe thy mightie men.

12 Let the heathen be wakened, and come by to the valley of Jehoshaphat: for there will I sit to iudge all the heathen rounde about.

13 Put in your sheeths, for the haruest is ripe: come, get you downe, for the winepresse is full: yea, the winepresses run ouer, for their wickednesse is great.

14 O multitude, O multitude, [come] into the valley of threshing: for the day of the Lorde [is] nere in the valley of threshing.

15 The sunne and moone shall be darkened, and the starres shall wither

their light.

16 The Lorde also shall roare out of Zion, and utter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lorde will be the hope of his people, and the strength of the children of Israel.

17 So shall ye knowe that I am the Lorde your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe through her any more.

18 And in that day shall the mountaines droppe downe newe wine, and the hills shall flowe with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the house of the Lorde, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the murdres of y<sup>e</sup> children of Iudah, because they haue shed innocent blood in their lande.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I haue not cleansed, and the Lorde will dwell in Zion.

i God assureth his against all troubles, that when he destroyeth his enemies, his children shall be delivered.  
k The strangers shall no more destroy his Church, which if they do, it is they people which by their sinnes make y<sup>e</sup> breach for the enemy, the promise is to his Church abundance of graces, reade 2 Pet. 4.7.  
l Which shoulde warre & comfort the most barren places, Amos. 9.13.  
m The malicious enemies shall haue no part of this grace.  
n He had suffered his Church to lye in their wickednesse, but now he promise to cleanse them and to make them pure due to him.

## Amos.

### THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednesse and idolatry, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lorde by vnfeined repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whome they should haue perfite deliuerance and saluation.

#### CHAP. I.

1 The time of the prophete of Amos. 2 The voyce of the Lorde against Damascus, 6 The Idolaters, Tyus, Iouma and Ammon.

a Which was a towne five miles from Ierusalem in Iudea, but he prophesied in Israel.  
b In his dayes the kingdome of Israel did most flourish.  
c Josephus writeth, was when Oziah would haue purged the highes office, and therefore was smitten w<sup>th</sup> the Leprosie.



he wordes of Amos, who was among the herdmen at Tera, which he saue vpon Israel, in the dayes of Oziah King of Iudah, and in the dayes of Jeroboam the sonne of Ioash king of Israel, two yere before the earthquake.

2 And he sayde, The Lorde shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherdes shall perish, and

the toppes of Carmel shall wither.

3 Thus saith the Lorde, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Silead with threshing instruments of yzon.

4 Therefore will I sende a fire into the house of hazael, and it shall deuoure the palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bithath-auen: a him that holdeth the scepter out of Beth-edon, and the people

d Which towne is fruitful and pleasant in Israel shall shortly perish.  
e He sheweth first that all the people rounde about shoulde be destroyed for their manifold sinnes, which are ment by three and foure which make seuen, because the Israelites shoulde the more deeply comfort Gods iudgements towards them.  
f If the Syrians shall not be spared for committing this crueltie against one cite, it is not possible that Israel shoulde escape punishment which hath committed so many and grievous sinnes against God and man.  
g The antiquitie of their buildings shall not auoide my iudgements, reade 2 Pet. 3.7.



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b In his dayes the kingdome of Israel did most flourish.  
c Josephus writeth, was when Oziah would haue changed the Iudics office, and therefore was smitten w<sup>th</sup> the Leprosie.



he wordes of Amos, who was among the herdmen at Tera, which he saue vpon Israel, in the dayes of Oziah King of Iudah, and in the dayes of Jeroboam the sonne of Ioash king of Israel, two yere before the earthquake.

2 And he sayde, The Lorde shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherdes shall perish, and

the toppes of Carmel shall wither.

3 Thus saith the Lorde, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Silead with threshing instruments of yzon.

4 Therefore will I sende a fire into the house of hazael, and it shall deuoure the palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bithath-auen: a him that holdeth the scepter out of Beth-edon, and the people

d Which towne is fruitful and pleasant in Israel shall shortly perish.  
e He sheweth first that all the people rounde about shoulde be destroyed for their manifold sinnes, which are ment by three and foure which make seven, because the Israelites shoulde the more deeply comfort Gods iudgements towards them.  
f If the Syrians shall not be spared for committing this crueltie against one cite, it is not possible that Israel shoulde escape punishment which hath committed so many and grievous sinnes against God and man.  
g The antiquitie of their buildings shall not auoid my iudgements, reade 2 Pet. 3.7.



h Egiptish  
keter ten the  
Egyptians cap-  
tivity, & brought  
them to E-  
rene, which he  
called there  
Kir.

i They toyned  
them felous  
with the Edo-  
mites their e-  
nemies, which  
carped them  
away cap-  
tivity,

k For Elau  
(of whose  
name the Edo-  
mites) and  
Isaak were  
brethren: there-  
fore they ought  
to have admo-  
nished them  
of their ho-  
sperly friend-  
ship, and not to  
have provoked  
them to hatred.  
l Ebe, corrupt  
his compasi-  
ons.  
m He was a  
continual ene-  
mie unto him.

n He noteth  
the great cru-  
elty of the  
Ammonites  
that spared  
not the wom-  
en, but most ty-  
rannously tor-  
mented them,  
and yet the  
Ammonites  
came of Lot  
who was of  
the household  
of Abraham,

a For the  
Edomites  
were so cruel  
against the  
king of Edom  
that they burnt  
his bones al-  
ter that he  
was dead:  
which decla-  
red their bar-  
barous rage,  
seeing they  
would revenge  
them felous  
of the dead.

of Aram shall goe into captiuitie vnto  
Kir, saith the Lord.

6 Thus sayeth the Lord, For three  
transgressions of Azzah, and for foure,  
I will not turne to it, because they cari-  
ed away prisoners the whole captiuitie  
to shut them vp in Edom.

7 Therefore will I send a fire vpon  
the walles of Azzah, and it shall deu-  
nour the palaces thereof.

8 And I will cut off the inhabitant  
from Ahdod, and him that holdeth the  
shepter from Alshelon, and turne mine  
hand to Ekron, & the remnant of the Phi-  
listims shall perish, saith the Lord God.

9 Thus saith the Lord, For three  
transgressions of Tyrys, & for foure, I  
will not turne to it, because they shut the  
whole captiuitie in Edom, and haue not  
remembered the brotherly couenant.

10 Therefore will I send a fire vpon  
the walles of Tyrys, & it shall deu-  
nour the palaces thereof.

11 Thus saith the Lord, For three  
transgressions of Edom, and for foure,  
I will not turne to it, because he did pur-  
sue his brother with the sword, and did  
cast off all pite, and his anger spoiled  
him enermore, and his wrath watched  
him allway.

12 Therefore will I send a fire vpon  
Teman, and it shall deu-  
nour the palaces thereof.

13 Thus saith the Lord, For three  
transgressions of the children of Am-  
mon, and for foure, I will not turne to  
it, because they haue ript vp the wo-  
men with child of Gilead, that they  
might enlarge their border.

14 Therefore will I kindle a fire in  
the wall of Rabbah, and it shall deu-  
nour the palaces thereof, with shouting in the  
day of battell, [and] with a tempest in  
the day of the whirlewinde.

15 And their King shall goe into cap-  
tivity, he and his princes together, saith  
the Lord.

#### CHAP. II.

Against Moab, Iuda, and Israel.

Thus saith the Lord, For three  
transgressions of Moab, and  
for foure, I will not turne to  
it, because it burnt the bones  
of the King of Edom into lime.

2 Therefore will I send a fire vpon  
Moab, and it shall deu-  
nour the palaces of Kerioth, and Moab shall die  
with tumult, with shouting, [and] with the  
sounding of a trumpet.

3 And I will cut off the iudge out of  
the middes thereof, and will slay all the  
princes thereof with him, saith the Lord.

4 Thus saith the Lord, For three  
transgressions of Iudah, and for foure,  
I will not turne to it, because they haue  
cast away the Lawe of the Lord, and  
haue not kept his commandments, and  
their lies caused them to erre after the  
which their fathers haue walked.

5 Therefore will I send a fire vpon  
Iudah, and it shall deu-  
nour the palaces  
of Ierusalem.

6 Thus sayeth the Lord, For  
three transgressions of Israel, and for  
foure, I will not turne to it, because they  
solde the righteous for siluer, and the  
poore for shoes.

7 They gape ouer the head of the  
poore, in the dust of the earth, and per-  
uert the wayes of the meete: and a man  
and his father will goe in to a mayde to  
dishonour mine holy Name.

8 And they lie downe vpon clothes  
lade to pledge: by euery altar: and they  
drinke the wine of the condemned in the  
house of their God.

9 Yet destroyed I the Anozite be-  
fore them, whose height was like the  
height of the cedars, and he was strong  
as the oaks: notwithstanding I de-  
stroyed his fruite from aboue, and his  
roote from beneath.

10 Also I brought you vp from the  
lande of Egypt, and ledde you fourne  
yeeres through the wilderness, to pos-  
sess the lande of the Anozite.

11 And I raised vp of your sonnes for  
prophets, and of your yong men for  
Sazarites. Is it not euen thus, O ye  
children of Israel, saith the Lord:

12 But ye gaue the Sazarites wine  
to drinke, and commanded the Prophets,  
saying, Prophetic not.

13 Beholde, I am pressed vnder  
you as a cart is pressed that is full of  
sheaves.

14 Therefore the slight shall perish  
from the swift, and the strong shall not  
strengthen his force, neither shall the  
mighty saue his life.

15 For he that handleth the bowe,  
shall stand, and he that is swift of foote,  
shall not escape, neither shall he that re-  
deth the horse, saue his life.

16 And he that is of mighty courage  
among the strong men, shall see alway  
naked in that day, saith the Lord.

CHAP.

b Seeing the  
Gentiles that  
had not so far  
knowledge  
were thus pu-  
nished, Iuda  
which was so  
fully instruc-  
ed of the Lord  
will, might not  
thinke to  
escape.

c If he spare  
not Iuda, how  
to whom his  
promises were  
made, much  
more he will  
not spare this  
degenerate  
kingdome.

d They ete  
med most vile  
bribes more  
than mens liues,  
e When they  
haue spoiled  
him & shewen  
him to the  
groomes, they  
gaue for his  
life.

f Thinking by  
their ceremo-  
nies, that is,  
by sacrificing,  
g being neere  
mine altar, they  
may excuse all  
their other  
wickednes.

h They spoiled  
others, and of-  
fer thereof vnto  
God, think-  
ing they would  
displease with  
them, when he  
is made pa-  
ker of their  
iniquitie.

i The destruc-  
tion of their  
enemies and  
his mercie  
towards them  
should haue  
caused their  
hearts to melt  
for loue to-  
ward him.

j He conten-  
ded my bene-  
fits, and ab-  
sented my grace,  
and craftily  
went about  
to slay the  
moules of  
my prophets.

k You haue  
warped me,  
with your  
flinnes, &c.  
l I alone shall  
be deliuered  
by any  
means,



CHAP. III.

He reproved the house of Israel of ingratitude. 11 For the which God will punish them.

**H**Eare this worde that the Lorde pronounceth against you. O children of Israel, [e]uen against the whole familie which I brought by from the land of Egypt, saying,

2 You onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be agreed?

4 And a lyon roare in the forest, whē he hath no pray: or will a Lyons whelp crye out of his denne, if he haue taken nothing?

5 Can a birde fall in a snare bypon the earth, where no fouler is: or wil he take by the snare from the earth, and haue taken nothing at all?

6 Will I haile a trumpet be blowen in the cite, and the people be not afrayde: or shall there be euill in a cite, and the Lorde hath not done it?

7 Surely the Lorde God will do nothing, but he<sup>b</sup> reuileth his secreete vnto his seruants the Prophets.

8 The Lyon hath roared: who will not be afrayde? the Lorde God hath spoken: who can but prophete?

9 Proclaime in the palaces at<sup>k</sup> Ath-dod, and in the palaces in the land of Egypt, and say, Assemble your selues bypon y<sup>e</sup> mountaines of Samaria: so behold the great tumultes in the mids thereof, and the oppressed in the muddes thereof.

10 For they knowe not to doe right, saith the Lorde: they stoge by violence, and robbérie<sup>i</sup> in their palaces.

11 Therefore thus sayeth the Lorde God, An aduersarie [shall come] euen round about the cōtrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lorde, As the shep-herd taketh<sup>m</sup> out of the mouth of the lion two legs, or a peece of an eare: so shal the children of Israel be taken out that dwel in Samaria in the corner of a bed, and in<sup>n</sup> Damascus, [as in] a couch.

13 Heare, & testifie in the house of Jaakob, saith y<sup>e</sup> Lorde God, y<sup>e</sup> God of hostes.

k He calleth the strangers, as the Philistines and Egyptians to be witnesses of Gods iudgements against the Israelites for their crueltye and oppression. l The fruite of their crueltye and their apparer by their great riches, which they haue in their houses. m When the Lyon hath faciate his hunger, the shepheard smeth a legge or a tippie of an eare to the use that the shepe hath bene woied. n Where they thought to haue had a sure holdcann, to haue bene in safetie.

a I haue on-ly chosen you to be mine among all o-ther people, and yet you haue forsaken me.

b I hereby the Prophet signi-fyeth that he speaketh not of him selfe, but as God guideth and moueth him, which is called the agreement betwene God and his Pro-phetes. c Will God threaten by his Prophets, except there be some great occasion?

d Can any thing come without Gods prouidence? e Shall his threatenings be in vain? f Shall the Prophets threaten Gods iudgements and the people not be afrayde?

g Doth any aduersitie come without Gods ap-ointment? h As 45.7.

i God dea-leth not with the Israelites as he doeth with other people: for he careth earnestly for the safety of his plagues by his Pro-phetes.

j Because the people cure murmured against the Prophets, he sheweth that Gods Spirit moued them so to speake as they did. k He calleth the strangers, as the Philistines and Egyptians to be witnesses of Gods iudgements against the Israelites for their crueltye and oppression. l The fruite of their crueltye and their apparer by their great riches, which they haue in their houses. m When the Lyon hath faciate his hunger, the shepheard smeth a legge or a tippie of an eare to the use that the shepe hath bene woied. n Where they thought to haue had a sure holdcann, to haue bene in safetie.

14 Surely in the day that I shall visite the transgressions of Israel bypon him, I will also visite y<sup>e</sup> altars of Beth-el, and the homes of the altar shall be broken off, and fall to the ground.

15 And I will finite the winter house with the sommer house, and the houses of yuozie shall perish, and the great houses shall be consumed, saith the Lorde.

CHAP. IIII.

Against the gouernours of Samaria.

**H**Eare this worde, ye<sup>e</sup> kine of Bashan that are in the moste staine of Samaria, which oppresseth the poore, [and] destroy the needie, and they lay to their masters, Bring, and let vs drinke.

2 The Lorde God hath sworne by his holinesse, that loe, the dayes shall come bypon you, that he will take you away with thornes, and your posteritie with fish hookes.

3 And ye shall goe out at the breaches euery holw<sup>e</sup> forward: & ye shall cast your selues out of the palace, saith the Lorde.

4 Come to Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in y<sup>e</sup> morning, [and] your tithes after three yeeres.

5 And offer a thanksgiving<sup>e</sup> oflea-uen, publish [and] proclaime the free of-ferings: for this liketh you, O ye chil-dren of Israel, saith the Lorde God.

6 And therefore haue I giuen you cleamelle of teeth in al your cities, and scarcenelle of bread in all your places, yet haue ye not returned vnto me, saith the Lorde.

7 And also I haue withholden the raine from you, when there [were] yet three moneths to y<sup>e</sup> haruest, & I caused it to raine bypon one cite, & haue not rained it to raine bypon an other cite: one pierce was rained bypon, and the pierce whereupon it rained not, withered.

8 So two [or] three cities Wandred vnto one cite to drinke water, but they were<sup>k</sup> not satisfied: yet haue ye not returned vnto me, saith the Lorde.

9 I haue smitten you with blasting and milbeve: your great gardens and your vineyardes, and your figge trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lorde.

10 Pestilence haue I sent among you, after the maner of Egypt: your young

a Thus he calleth the ymages and gouernours, which being ouerwhelmed with the great abundance of Gods benefi-ces, forgate God, and there-fore be called them by the name of beasts and not of men.

b They encour- rage such as haue aucto-ritie ouer the people, to pōtise them, so that they may haue pōtise by it.

c He allueth to fishers which catch fish by hookes and thornes.

d He spea-kerh this in contempt of them which reioyce to these places, thinking that their great de- uotion & good

intention had bene suffi- cient to haue bound God vnto them.

e Reade Deu. 14.28. f As Leuit. 7.13.

g You onely deliuite in these outwarde ceremonies and haue none other respect.

h That is, lacke of bread and meate.

i I stayed the raine till the frutes of the earth were de- stroyed with thought, & yet you would not con- sider it to

returne to me by repentance. k They could not find water enough, where they had heard say it had rained. l As I plagued the Egyptians, Exodus 9.10.



men haue I laine with the sword, and haue taken away your horses: and I haue made the stinke of your tentes to come by euén into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthroweth Sodom and Gomorrah: and ye were as a fire brand plucked out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to meete thy God, O Israel.

13 For loe, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes [is] his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

**E**are ye this worde, which I lift vp vpon you, [euén] a lamentation of the house of Israel.

2 The virgin Israel is fallen, [and] shall no more rise: she is left vpon her land, [and] there is none to raise her vp.

3 For thus saith the Lord God, The cite which went out by a thousand, shall leaue an hundredeth: and that which went forth by an hundredeth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, least he breake out like fire in the house of Ioseph and denouce it, and there [be] none to quench it in Beth-el.

7 They turne iudgement to wrath, wood, and leaue off righteousness in the earth.

8 He maketh Bleiades, and Orion, and he turneth the shadow of death into the morning, & he maketh the day darke as night: he calleth the waters of the sea, & pouerth them out vpon the open earth: the Lord [is] his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortreffe.

10 They haue hated him, that reburied in the gate: and they abhorred him that speaketh brightly.

11 Forasmuch then as you treading [is] vpon the poore, and ye take from him burdens of wheate, ye haue built houses of heben stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewarde, and they oppresse the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore Lord God of hostes, the Lord saith thus, Mourning shall be in all streetes: and they shall lay in all the hie wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines [shall be] lamentation: for I wil passe through thee, saith the Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to doe with it: the day of the Lord [is] darknes and not light.

19 As if a man did flee from a Lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenes, and not light: euén darkenes, and no light in it?

21 I hate [and] abhorre your feast dayes, and I will not smell in your solemn assemblies.

22 Though ye offer mee burnt offrings and meate offrings, I will not accept them: neither wil I regard the peace offrings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I wil not heare the melodie of thy vioules)

24 And let iudgement runne downe as waters, and righteousness as a mightie riuer.

25 Haue ye offered vnto me sacrifices

<sup>f</sup> They hate the Prophets, which reprove the in the open assemblies.

<sup>g</sup> Ye take both his money and also his food, wherewith he should liue.

<sup>h</sup> God will to plague them, that they shall not suffer the goodly once to open their mouths to ad moueth the of their faults.

<sup>i</sup> So that all degrees shall haue matter of lamentation for the great plagues.

<sup>k</sup> Thus hee speaketh because the wicked and hypocrites lapoe they were content to abide Gods iudgements, where as the goodly tremble and feare. Jer. 30. 7. Joel. 2. 11. 2eph. 1. 15.

<sup>l</sup> Because ye haue corrupte my true seruice and remaine obstinate in your vices, Isa. 1. 11. Jer. 6. 10. m Doe your deuote to God and to your neighbour, and so ye shall feelee his great plenty. If you seeke your abundance according to accordyng to Gods word.

<sup>m</sup> You were almost all consumed, & a few of you wonderfully preserved. 2. King. 24. 26. n Turne to him by repentance.

<sup>a</sup> He so calleth them because they so boast of their felicity, or because they were given to mourning & daintieesse. b Speaking, what the tenth part should scarcely be seen.

<sup>c</sup> In these places they worshipped newe deities, which afore time serued for the true honor of God: therefore he saith that these shall not laue them. d In stead of iudgement and equitie they execute crueltie and oppression. e He desireth the power of God, Job. 39.



and offerings in the wilderness fourtie yeeres, **H**ouſe of Iſrael:

26 But you haue borne <sup>n</sup> ſurety your King, & Chinn your images, [and] the ſtarre of your gods, which ye made to your ſelues.

27 Therefore will I cauſe you to go into captiuitie beyond Damafcus, ſaith the Lord, whole Name [is] the God of hoſtes.

## CHAP. VI.

Against the Princes of Iſrael living in pleaſures,

**W** O to them that are at eaſe in Zion & truſt in the mountaine of Samaria, <sup>b</sup> Which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 So you vnto Calnech, and ſee: and from thence go you to Hamath <sup>p</sup> great: then goe downe to Gaſh of the Philiftins: be they better then theſe kingdomes: or the border of their land greater then your border,

3 Be that put farre away the euill day, and approch to the ſeate of iniquitie:

4 They lye vpon beddes of yuorie, and ſtretch themſelues vpon their beddes, and eate the lambs of the ſocke, and the calves out of the ſtall.

5 They ſing to the ſound of the viole: they inuent to them ſelues inſtruments of muſike like Dauid.

6 They drinke wine in bowles, and anoint themſelues with the cheefe oymments, but no man is <sup>i</sup> fory for the affliction of Ioseph.

7 Therefore now ſhall they go captiue with the fiſt that goe captiue, and the ſozow of them that ſtretched themſelues, is at hand.

8 <sup>h</sup> The Lord God hath ſworne by him ſelfe, ſaith the Lord God of hoſtes, I abhorre the excellencie of Iaaqob, and hate his palaces: therefore wil I deuſtuer by the cite with all that is therein.

9 And if there remaine ten men in one houſe, they ſhall dye.

10 And his vncle ſhall take him by & burne him to carie out the bones out of the houſe, and ſhall ſay vnto him, that is by the ſides of the houle, Is there yet any with thee? And he ſhall ſay, None.

And he ſhall ſay, None. <sup>a</sup> As he cauſed diuerſe kindes of inſtruments to be made to ſerue Gods glorie, ſo theſe did conſent to inuent as many to ſerue their wanton affections and luſtes. <sup>f</sup> They pitie not their welthen, whereof now they were ſlaine and caried away captiue. <sup>g</sup> Some reade, the hope of them that ſtretch their ſelues, ſhall depart. <sup>h</sup> Reade Iere. 51. 14. <sup>i</sup> Charis, the riches and pompe. <sup>k</sup> The deſtruction ſhall be ſo great that none ſhall almoſt be left to burie the dead: and therefore they ſhall burne them at home, to carie out the burnt bodies with more eaſe. <sup>l</sup> That is, to ſome neighbours, that dwelleth round about.

Then ſhall he ſay, <sup>m</sup> holde thy tongue: for we may not remember the Name of the Lord.

11 For beholde, the Lord commaundeth, and he wil ſmite the great houſe with breaches, and the little houſe with cleſtes.

12 Shall hoſtes <sup>n</sup> runne vpon the rocke: or wil one plow [there] with oren: for ye haue turned iudgement into gall, and the fruit of righteouſnes into wormelwood.

13 Be reioyce in a thing of nought: ye ſay, haue not we gotten vs <sup>p</sup> hoſmes by our owne ſtrength:

14 But beholde, I wil raiſe by againſt you a nation, **H**ouſe of Iſrael, ſaith the Lord God of hoſtes: and they ſhall afflict you, from the entring in of Hamath vnto the riuier of the wilderness.

o Reade Chap. 5. 7. p That is, power and glorie. q From one countrey of the countrey to another.

## CHAP. VII.

God ſheweth certaine viſions, where by he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accusation of Amos. 12 His craſtie counſell.

**I** Vſus hath the Lord God ſhewed vnto me, and behold, he formed <sup>a</sup> graſshoppers in the beginning of the ſhooting vp of the latter growth: and lo, [it was] in the latter growth <sup>b</sup> after the Kings mowing.

2 And when they had made an ende of eating the graſſe of the land, then I ſayde, O Lord God, ſpare, I beſeech thee: who ſhall raiſe by Iaaqob: for he is ſmall.

3 [So] the Lord <sup>c</sup> repented for this. It ſhall not be, ſaith the Lord.

4 **U** Thus alſo hath the Lord God ſhewed vnto me, and beholde, the Lord God called to iudgement by fire, <sup>d</sup> and it deuoured the great deepe, and did eate by a part.

5 Then ſayd I, O Lord God, ceaſe, I beſeech thee: who ſhall raiſe by Iaaqob: for he is ſmall.

6 [So] the Lord repented for this. This alſo ſhall not be, ſaith <sup>e</sup> the Lord God.

7 **U** Thus againe hee ſhewed me, and beholde, the Lord ſtood vpon a wall made by line: with a line in his hand.

8 And the Lord ſaid vnto me, Amos, what ſeeſt thou? And I ſayde, A line. Then ſaid the Lord, Beholde, I wil ſet a line in the mids of my people Iſrael, and wil paſſe by them no more.

9 And the ſie places of Iſhak ſhal be deſolate,

10 They ſhall be ſo afflicted at this deſtruction, that they ſhall haſte no more of the name of God, and that they are his people: but they ſhall be ſumme when they heare Gods name, and abhorre it, as they that are deſperate of reprobation. 11 He compares them to barren rockes whereupon it is in vaine to beſtow labour: ſhowing that Gods benefits can haue no place among them. 12 From one countrey to another.

a To deuoure the land, and hee ſhall be the inuading of the enemies. b After the publicke commandement for mowing was giuen: as ſome reade, where the kings ſhepe were ſhorne. c That is, after this plague at my people.

d Spanning, that Gods indignation was inflamed againſt the ſuborners of this people.

e Signifying that this ſhould be the laſt meaſure, ſtirring of the people, ſo that hee would deſtroy them no more.



defolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sword.

**¶** Then Amaziah the Priest of Beth-el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

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**¶** For by his plagues and iudgements against them, which were malicious enemies, here, 28. 1. 2. and 29. 21. 25. as this day he doeth against them that persecute the ministers of his Gospel.

#### CHAP. VIII.

**¶** Against the rulers of Israel. 7 The Lord sweareth, 1. The famine of the worde of God.

**¶** Thus hath the Lord God shewed vnto me, and behold, a basket of somner fruite.

**¶** And he sayd Amos, What seekest thou? And I sayd, A basket of somner fruite. Then sayd the Lord vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

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**¶** 5 Saying, when will the newe moeth be gone, that we may let come, and the Sabbath, that we may let forth wheate, and make the Ephah small, and the shekel great, and falsifie the weightes by deceit:

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**¶** 12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the word of the Lord, and shall not finde it.

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**¶** 14 They that sweare by the name of Samaria, and that say, Thy God, O Dan, lieth, and the manner of Beer-sheba lieth, euen they shall fall, and neuer rise by againe.

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**¶** Thus saith the Lord standing vpon the altar, and he sayd, Smite theintel of y door, that the postes may shake, and cut them in peeces, euen the heads

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f That is, when Amos had propheticke ed that the King should be destroyed: for this wicked Priest more for hatred be bare to the Prophet then for loue towards the King, thought this accusation sufficient to condemne him, where as home other could take place.

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of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be delivered.

2 Though they digge into the hell, thence shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide them selues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will let mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

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7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord: haue not I brought vp Israel out of the land of Egypt: and the Philistines from Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the sinfull kingdome, & I will

destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iacob, saith the Lord.

9 For so, I will commaund and I will sitte the house of Israel among all nations, like as I come is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall dye by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Beholde, the dayes come, saith the Lorde, that the plowman shall touch the moile, and the treader of grapes him that soweth seede: and the mountaines shall drop sweete wine, and all the hilles shall melt.

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## Obadiah.

### THE ARGVMENT.

THE Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iacob, and therefore did not only vex them continually with sundrie kindes of cruelty, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so fore vex them, and to sende them such as should deliuer them, and set vp the kingdome of Messiah, which hee had promised.



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5 Came thieves to thee o: robbers by night: holbe wast thou brought to silence: would they not haue spoiled, till they had ynough: if the grape gatherers came to thee, would they not leaue [some] grapes:

6 How are the things of Elau sought vp, [and] his treasures searched:

7 All the men of thy confederacie haue druen thee to the borders: the men that were at peace with thee, haue deceiued thee, [and] preuailed against thee: [they] that eat thy bread, haue layed a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Elau:

9 And thy strong men, O Teman, shalbe afraide, because euery one of the moult of Elau shalbe cut off by slaughter.

10 For thy crueltie against thy brother Jaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodst <sup>h</sup> on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholde the day of thy brother, in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of

their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layed handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stand in the crosse wayes to cut off them, that shoulde escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day <sup>k</sup> of the Lord [is] neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy rewarde shall returne vpon thine head.

16 For as ye haue <sup>l</sup> drunke vpon mine holy Mountaine, [so] shall all the heathen drinke continually: yea, they shall drinke and swallobw vp, and they shall be <sup>m</sup> as though they had not bene.

17 But vpon mount Zion shalbe deliverance, and it shall be holy, and the house of Jaakob shall possesse their possessions,

18 And the house of Jaakob shall be <sup>n</sup> a fire, and the house of Ioseph a flame, and the house of Elau [as] stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Elau: for the Lord hath spoken it.

19 And they shall possesse the South side of the <sup>o</sup> mount of Elau, & plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin [shall haue] Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the <sup>p</sup> Canaanites, [shall possesse] vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they <sup>q</sup> that shall laue, shall come vp to Mount Zion to iudge the mount of Elau, and the kingdome shall be the Lords.

for the defence of the same, and destruction of his enemies vnder the Prophet calleth here the Lord and head of this kingdome,

<sup>k</sup> When he will summon all the heathen, and send them to destroy thee.

<sup>l</sup> That is, reioyced and triumphed.

<sup>m</sup> The Sodomites shalbe destroyed, and yet in despite of all the enemies I will reuerse my Church and restore it.

<sup>n</sup> God attributeth this power, or consumeth his enemies, to his Church: which power is onely proper to himselfe, as Isa.

10.17. Deut. 4.24. Psal. 12.29.

<sup>o</sup> He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ.

<sup>p</sup> When as the faithful are made heres and lords of all things by him which is their head.

<sup>q</sup> By the Canaanites the Jewes meane the Dutchmen, and by Zarephath, Zaccare, and by Sepharad Spaine.

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## Jonah.

### THE ARGUMENT.

When Jonah had long prophesied in Israel and had little profited, God gaue him expresse charge to go and denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his worde, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Iona, and Ieroboam, as 2. King. 14.25.



[is] he, that saith in his heart, who shall bring me downe to the ground:

4 Though thou exalt thy selfe as the eagle, & make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 Came thieves to thee o: robbers by night: holbe wast thou brought to silence: would they not haue spoiled, till they had ynough: if the grape gatherers came to thee, would they not leaue [some] grapes:

6 How are the things of Elau sought vp, [and] his treasures searched:

7 All the men of thy confederacie haue druen thee to the borders: the men that were at peace with thee, haue deceiued thee, [and] preuailed against thee: [they] that eat thy bread, haue layed a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lorde, euen destroy the wise men out of Edom, and vnderstanding from the mount of Elau:

9 And thy strong men, O Teman, shalbe afraide, because euery one of the moult of Elau shalbe cut off by slaughter.

10 For thy crueltie against thy brother Jaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodst <sup>h</sup> on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of

their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layed handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stand in the crosse wayes to cut off them, that shoulde escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day <sup>k</sup> of the Lord [is] neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy rewarde shall returne vpon thine head.

16 For as ye haue <sup>l</sup> drunke vpon mine holy Mountaine, [so] shall all the heathen drinke continually: yea, they shall drinke and swallob vp, and they shall be <sup>m</sup> as though they had not bene.

17 But vpon mount Zion shalbe deliverance, and it shall be holy, and the house of Jaakob shall possesse their possessions,

18 And the house of Jaakob shall be <sup>n</sup> a fire, and the house of Ioseph a flame, and the house of Elau [as] stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Elau: for the Lorde hath spoken it.

19 And they shall possesse the South side of the <sup>o</sup> mount of Elau, & plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin [shall haue] Gilead.

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4.24. Deut. 12.

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## CHAP. I.

3 Jonah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.



**T**he Worde of the Lorde  
came also into Iona  
the sonne of Amittai,  
saying,  
2 Arise, [and] goe to  
b Nineueh, that great  
citie, & cry against it: for  
their Wickednesse is come vp before me.

3 But Jonah rose vp to <sup>d</sup> flee into  
Tarshish from the presence of the Lord  
and went downe to <sup>e</sup> Japho: and hee  
founde a shippe going to Tarshish: so he  
payed the fare thereof, and went downe  
into it, that hee might goe with them  
vnto Tarshish, from the <sup>f</sup> presence of the  
Lord.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afraide,  
and cryed every man vnto his god, and  
cast the wares that were in the shippe,  
into the sea to lighten it of them: but Jo-  
nah was gone dole vne into the sides of  
the shippe, and he lay dole vne, and was  
fast a sleepe.

6 So the shipmaster came to him, and  
saide vnto him, what meanest thou, O  
sleeper: Arise, call vpon thy<sup>h</sup> God, if so  
be that God will thinke vpon vs, that  
we perish not.

7 And they saide euery one to his fel-  
lowe, Come, and let vs cast lottes, that  
we may know, for whose cause this euill  
[is] vpon vs. So they cast lottes, and the  
lot fell vpon Jonah.

8 Then saide they vnto him, Tell vs  
for whose cause this euill [is] vpon vs:  
what is thine occupation: and Whence  
commiest thou: Which is thy countrey:  
and of what people art thou:

9 And hee answered them, I am an  
Ebrew, and I feare the Lorde God of  
heauen, which hath made the sea, and  
the drie land.

10 Then were the men exceedingly afraide, and said vnto him, why hast thou done this: (for the men knewe, that he fled from the presence of the Lorde, because he had tolde them)

reunited God had called him, and wherein hee would haue assisted  
one that would haue caſt off this care, and ſolitude by ſeeking  
reſt. h As theſe had called on their iwoles, which declared that  
no ſtay no certaintie, but in their troubles ſeake, they cannot tell  
Which declared that the matter was in great extremitie, and  
being was Gods motion in them, ſo the trial of the cauſe; and this  
but in matters of great importance,

11 Then saide they vnto him, what shall we doe vnto thee, that the sea may be calme vnto vs: (for the sea wrought and was troublous)

12 And he saide vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheſſe, the men rolled to  
bring it to the lande, but they could not:  
for the ſea wrought, and was troublous  
againſt them.

14. wherefore they cried vnto <sup>s</sup> Lord,  
and said, <sup>k</sup> we beseech thee, O Lord, we  
beseeche thee, let vs not perish for this  
mans life, and lay not vpon vs innocent  
blood: for thou, O Lord, hast done, as it  
pleased thee.

15 So they tooke by Jonah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men<sup>1</sup> feared the Lorde exceedingly, and offered a sacrifice unto the Lord, and made bolwies.

17 Nowe the Lorde had prepared a  
great fish to swallow by Jonah : and  
Jonah was in the <sup>m</sup> bellie of y<sup>e</sup> fish three  
dayes, and three nightes.

and began to worship the true God, by whome they sawe themselves fully deliuered: but this was done for feare, and not of a pure conuiction, neither according to Gods worde. In Thus the Lord was manifested with a most terrible spectacle of death, and hereby all of his sauiour and support in this his charge which was entrued

## CHAP. II.

1 *Jonah is in the fishes bellie.* 2 *His prayer.* 10 *He is delivered.*

**W**hen Jonah prayed vnto the  
Lorde his God <sup>a</sup> out of the  
fishes bellie.

2 And said, I cryed in mine  
affliction vnto the Lorde, and hee heard  
mee: out of the bellie<sup>b</sup> of hell cryed I,  
[and] thou heardest my voyce.

3 For thou haddest cast mee into the  
bottom in the middes of the sea, and the  
floods compassed me about: all thy sur-  
ges, and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about  
vnto þ soul: the depth closed me round  
about, and the Weedes Were Wrapt a-  
bout mine head.

6 I Went downe to the bottome of  
the mountaines : the earth with her  
barres was about mee for euer, yet hast  
thou brought vp my <sup>d</sup> life from the pit,  
O Lord my God.

same: but yet in the end saith gate the victorie, d Thou hast del  
the bellie of the fish, & all these dangers, as it were rayling me fr

k This declar-  
 eth that the  
 very wicked  
 in their neces-  
 sities flee unto  
 God for suc-  
 cour, and also  
 that they are  
 touched with  
 a certain  
 feare to shed  
 mans blood,  
 whereas they  
 knowe no ma-  
 nifest signe of  
 wickednes.  
 l They were  
 touched with  
 a certaine re-  
 pentance of

a Being now  
swallowed vp  
of death, and  
seeing no re-  
medie to es-  
cape, his faith  
brought him vnto  
the Lorde,  
knowing that  
out of the very  
hell he was  
able to deliuer  
him.  
b For he was  
nowe in the  
fishes bellie as  
in a graue or  
place of darke-  
nesse.

c This declar-  
ed what his  
prayer was,  
and how he  
laboured be-  
tweene hope  
and despaire,  
considering the  
neglect of his  
vocation and  
Gods iudge-  
ments for the  
ruer of me from  
in death to life.



7 When my soule saynted within mee, I remembered the Lorde: and my prayer came vnto thee, into thine holy Temple.

e They that depende vpon any thing saue on God alone, f They refuse their owne felicitie, and thinke goodnes which they should receiue of God.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fische, and it cast out Jonah vpo the drie land.

## CHAP. III.

1 Jonah is sent againe to Nineueh. 5 The repentance of the King of Ninueh.

**A**ND the worde of the Lorde came vnto <sup>a</sup>Jonah the second time, saying,  
2 Arise, go vnto Nineueh that great cite, and preach vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the word of the Lorde: now Nineueh was a great and excellent cite of thre dayes iourney.

4 And Jonah began to enter into the cite a dayes iourney, and he cryed, and saide, Pet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh beleued God and proclaimed a fast, and put on sackcloth from the greatest of them enen to the least of them.

6 For worde came vnto the King of Nineueh, and hee rose from his throne, and hee layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And hee proclaimed & said through Nineueh, (by the counsell of the King and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth, and crie mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their hands.

9 Who can tell [if] God will turne, and repent and turne away from his fierce wrath, that hee perish not?

10 And God saw their woorkes that they turned from their euill wayes: and God repented of the euill that hee had

saide that he would doe vnto them, and he did it not.

## CHAP. III.

The great goodnesse of God toward his creatures,

**H**erefore it displeased <sup>a</sup>Jonah exceedingly, and hee was angrie.

2 And hee prayed vnto the Lorde, and saide, I pray thee, O Lord, was not this my saying, when I was yet in my countrey: therefore I preuented it to flee vnto <sup>b</sup>Earthly: for I knewe that thou art a gracious God, and mercifull, slowe to anger, and of great kindenesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseeche thee, my life from me: for it is better for me to die then to liue.

4 Then saide the Lorde, Doest thou well to be angrie?

5 So Jonah went out of the cite and sate on the East side of the cite, and there made him a boote, and sate vnder it in the shadowe: till hee might see what should be done in the cite.

6 And the Lorde God prepared a gourd, and made it to come by ouer Jonah, that it might be a shadowe vnder his head, and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next daye, and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Jonah, that hee fainted, and wished in his heart to die, and said, it is better for me to die, then to liue.

9 And God saide vnto Jonah, Doest thou well to be angrie for the gourd? And hee said, I do well to be angrie vnto the death.

10 Then saide the Lorde, Thou hast had pittie on the gourd for the which thou hast not laboured, neither made it growe, which came vp in a night, and perished in a night,

11 And shouldst not I spare Nineueh that great cite, wherein are fire score thousand persons, that cannot discern betweene their right hand, and their left hand, and [also] much cattell?

12 Thus God mercifullly repented him, which would haue destroyed Nineueh, and hee spared it.

a Because hereby he should be taken as a false Prophet, and in the name of God, which he preached, he should be blasphemed. b Read Chap. 1. 3.

c Thus hee is grieved of griefe hearing that Gods name by this forgiveness might be blasphemed as though hee sent his Prophets forth to denounce his iudgements in vaine. d While thou be iudge when I doe things for my glorie, and when I do not?

e For hee would as yet whether God would destroy them mercie or no: and therefore after fourtie dayes hee departed out of the cite, looking what still God would sende.

f Which then a further means, to conuer him from the heat of the sunne, as hee remained in his boote.

g This declarerth the great inconueniencyes wherinto God would not suffer them to fall when they giue place to their owne offences, and do not in all things willingly submit themselves to God. h Thus God mercifullly repented him, which would haue destroyed Nineueh, and hee spared it. i Meaning that they were children, infants,



## Micah.

## THE ARGUMENT.

**M**icah the Prophet of the tribe of Judah served in the worke of the Lord, concerning Judah and Israel, at the least thirteene yeeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly for their idolatrie. And to this ende he noteth the wickednes of the people, the crueltie of the princes, and gouernours, and the permission of the false Prophets, and the deliting in them. Then he setteth forth the coming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King. 22. 8. but another of the same name.

## CHAP. I.

1 The destruction of Iudah & Israel because of their idolatrie.

**T**he word of the Lord, that came vnto Micah the Morazhite in the dayes of Iotham, Ahas, & Hsekiah kings of Iudah, which hee had concerning Samaria & Ierusalem.

2 Heare, all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lord from his holy Temple.

3 For beholde, the Lord commeth out of his place, and will come downe, and treade vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the baileys cleaue) as ware before the fire, and as the waters that are powdered doth inward.

5 For the wickednes of Iacob [is] all this, and for the finnes of the house of Israel: what is the wickednes of Iacob: He is not Samaria: and which are his cities: places of Iudah: He is not Ierusalem:

6 Therefore I will make Samaria as an heape of the fildes, [and] for the planting of a vineyard, and I wil cause the stones thereof to tumble downe into the balley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the giftes thereof shall be burnt with the fire, and all the idoles thereof will I destroy: for the gathered it of the hye of an harlot, & they shal returne to the wages of an harlot.

8 Therefore I wil mourne & howle: I will go without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are greiuous: for it is come into Iudah: the enemye is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at Gath, neither weepe ye: for the house of Aphyah roule thy selfe in the dust.

11 Thou that dwellest at Shaphir, go together naked with shame: the that dwelleth at Zaanan, shall not come forth in the mourning of Beth-el: [the enemye] shall receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the gate of Ierusalem.

13 Thou inhabitant of Lachish, binde the charret to the beasts of price: the is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Horzeth: Gath the houses of Achizib shall be as a lie to kings of Israel.

15 Yet will I bring an here vnto thee. O inhabitant of Beth-el, he shall come vnto Aduilan, & glorie of Israel.

16 Make thee bald: and shaueth thee for thy delicate children: enlarge thy baldrick as the eagle, for they are gone into captiuitie from thee.

## CHAP. II.

1 Thearnings against the manton and delicate people. 6 They would reach the prophets to please.

**V**nto them, that imagine iniquitie, & worke wickednes vpon their beds: When the morning is light they practise it because their hand hath power.

2 And they couer fieldes, & take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord, Behold, against this familie haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe [so] proudly

h Left the Christians our enemies to hope at our destruction.

i Which was a cite neere to Ierusalem, Josh. 18. 23.

k There called Ophrah, and signified dust: therefore hee willed them to mourne, and roule themselves in the dust for their dutie cite.

l These were cities wherupon the enemy should passe as he came to Iudah.

m He shall not depart before he hath overcome you, so you that pay for his carrying.

n For Rab-bah was a citie by Ierusalem, that they could not send to succour them.

o To see away: for Saneherib layd siege first to that cite, and remained therein when he sent his captiues, and armie against Ierusalem.

p Thou shalt hibe the idolatrie of Jeroboam, and so didst infect Ierusalem.

q Hee prophesied against his owne cite, and because it signified an heritage, he saith that God would send an here to possesse it.

r For so they thought themselves for the strength of their cite.

s They would reach the prophets to please.

t Affone as they rise, they execute their wicked deuil of the night, and according to their power hurt others.

u Ebr. is in power.

a Boyne in Sparhabah a cite of Iudah, b Because of the malice, and viltuace of the people

whome hee had so oft exhorted to repentance, hee humbly entreated them to Gods iudgements

taking all creatures, and God himselfe to witness, that the preaching of his prophet, which they haue abused, shalbe reuenged.

c Speaking hereby that God will come to iudgement against the strong cities and holdes.

d Samaria, which should haue bene an example to all Israel of true religion and iustice, was the people and tribes of all idolatrie and corruption, and howe themselves of their father Iacob.

e That is the idolatrie and infection.

f Which they gathered by euill practices, and thought that their idoles had enriched them therewith for their seruice vnto them.

g The gaines that came by their idoles, shalbe consumed as a thing of nought: for as the wages of riches of harlots are wickedly gotten, so are they wisely and speedily spent.



b Thus the  
fewer lament  
and say that  
there is no  
hope of res-  
toration, seeing  
their posses-  
sions are deu-  
ided among  
the enemies.  
c He that hath  
no more lands  
to deuide, as  
you had in  
times past, and  
as you bid to  
measures them  
in the Table.  
d Thus the  
people warne  
the Prophets  
they speake to  
them no  
more: for they  
cannot adde  
their chas-  
tings.  
e God sayeth,  
that they shall  
not prophesie,  
nor receive no  
more of their  
rebukes nor  
saues.  
f Are these  
your workes  
according to  
his Lawe?  
g Do not the  
gould find my  
workes con-  
futable?  
h That is,  
asferme.  
i The people  
can haue no  
communion  
by them, but  
they people  
them, as  
though they  
were enemies.  
k That is,  
their substance  
and liuing,  
which is gods  
blessing, and  
as it were, part  
of his glorie.  
l Jerusalem  
shall not be  
your safegour:  
but the cause  
of your de-  
struction.  
m That is,  
thence himselfe  
to be a Prophet.  
n He sheweth what  
Prophets they be-  
lieue in: that is, in flate-  
rers, which tell them  
pleasant tales, and  
speake of their com-  
modities. o To de-  
stroy them. p The  
enemie shall breake  
their gates, and walles,  
and leade them  
into Caldey. q To  
drive them forward,  
and to helpe their  
enemies.

providy, for this time is euill.

4 In that day shall they take by a parable against you, and lament with a dolefull lamentation, and say, <sup>b</sup> we be bitterly waisted: he hath changed the portion of my people: holwe hath he taken it away to restore it vnto me: hee hath deuided our fields.

5 Therefore thou shalt haue none that shall cast a toyde by lot in the Congregation of the Lord.

6 They that prophesied, Prophecie ye not. They shall not prophesie to them, neyther shall they take shame.

7 O thou that art named the house of Iacob, is <sup>c</sup> Spirit of the Lord thorned: are these his workes: are not my wordes good vnto him: that walke in brightness?

8 But he that was <sup>d</sup> yesterday my people, is risen vp on the other side, [as] against an enemy: they spoyle the beautifull garment from them: that passe by peaceably; as though they returned from the warre.

9 The Women of my people haue ye cast out from their pleasant houses, [e] from their children haue ye taken away my glory continually.

10 Arise & depart, for this is not [your] rest: because it is polluted, it shall destroy [you], euen with a force destruction.

11 If a man walke in the Spirit, and would lie falsely, [saying], I will prophesie vnto thee of wine, and of strong drinke, he shall euen be the Prophet of this people.

12 I will surely gather <sup>e</sup> thee wholly, O Iacob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Borsah, [euen] as the flocke in the muddes of their fold: [the cities] shall be full of buz of the men.

13 The <sup>f</sup> breaker by shall come by before them: they shall breake out, & passe by the gate, and go out by it, and their king shall go before them, and the Lord [shall be] <sup>g</sup> vpon their heads.

14 He sheweth what Prophets they be-  
lieue in: that is, in flate-  
rers, which tell them  
pleasant tales, and  
speake of their com-  
modities. o To de-  
stroy them. p The  
enemie shall breake  
their gates, and walles,  
and leade them  
into Caldey. q To  
drive them forward,  
and to helpe their  
enemies.

CHAP. IIL

Against the tyrannie of princes and false prophets.



And I sayde, Heare, I pray you, O heads of Iacob, & ye princes of the house of Israel: should not ye knowe

indgement:

2 [But] they hate the good, and loue the euil: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the <sup>b</sup> flesh of my people, and slaye off their skime from them, and they breake their bones, and chop them in piertes, as for the pot, and as flesh within the caldron.

4 Then shall they cry vnto <sup>c</sup> the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus sayeth the Lord, Concerning the prophets that deceiue my people, & bite them with their teeth, & crye peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore night shall be vnto you for a vision, and darkenes [shall be] vnto you for a diminution, and the sunne shall go downe ouer the Prophets, and <sup>d</sup> day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the footlayers confounded: yea, they shall all couer their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iacob his transgression, and to [Israel] his sinne.

9 Heare this, I pray you, ye heades of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build by Zion with <sup>e</sup> blood, and Jerusalem with iniquitie.

11 The heads thereof iudge for re-  
wards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they <sup>f</sup> leane vpon the Lord, and say, Is not the Lord among vs: no euill can come vpon vs.

12 Therefore shall Zion for your sake be <sup>g</sup> ploued [as] a field, and Jerusalem shall be an heape, and the mountaine of the house, as the hie places of <sup>h</sup> forest.

g The Prophet being assured of his vocation by <sup>i</sup> spirit of God, setteth himselfe alone against al <sup>j</sup> wicked, shewing how God both gaue him gifts, habi-  
tude, and knowledge to discern betweene good & euill, and also constantie to re-  
volute the sinnes of the people, and not to flatter them. h They builde their  
houses by hire, which he calleth blood and iniquitie. i They will say, that  
they are the people of God, and abuse his Name as a pretence to cloke their hy-  
pocrisie. k Reade Ierem. 23, 18.

CHAP. IIII.

Of the kingdom of Chitt, and felicitie of his Church.

Ut in the <sup>a</sup> last dayes it shall come to passe, that the mountaine of the house of <sup>b</sup> the Lord shall be prepared in the top of the

b The Pro-  
phet condemn-  
eth the wic-  
ked gouernours  
not only of Co-  
uentionnelle,  
these and mur-  
der, but com-  
pareth them to  
wolves, li-  
ons, and most  
cruell beasts.  
c That is, wher  
g shall write  
their wicked-  
nes: so; though  
I heare the  
gould before  
they crye, Iia.  
56. 22. yet I  
will not heare  
these chong  
they crye, Iia.  
1. 15. cyph. 8.  
18. iam. 1. 12.  
1. pet. 3. 11. 12

d They de-  
uoure all their  
substance, and  
then flatter  
them, promi-  
sing that all  
shall go well  
but if one re-  
straine from  
their bellies,  
then they in-  
uent all waies  
to mischeffe.  
e As you haue  
loued to walke  
in darkness, &  
and to prophesie  
lies, so God  
shall reuenge  
you in growe  
bitternesse, and  
ignorance, so  
that when all  
others shall  
see the bright  
beames of  
Gods graces,  
ye shall as blind  
men grope as  
in the night.  
f When God  
shall discouer  
them to the  
world, they  
shall stand  
to speake: for  
all shall know  
that they were  
but false pro-  
phets, and did  
belie <sup>g</sup> word of  
God.

g The Prophet being assured of his vocation by <sup>i</sup> spirit of God, setteth  
himselfe alone against al <sup>j</sup> wicked, shewing how God both gaue him gifts, habi-  
tude, and knowledge to discern betweene good & euill, and also constantie to re-  
volute the sinnes of the people, and not to flatter them. h They builde their  
houses by hire, which he calleth blood and iniquitie. i They will say, that  
they are the people of God, and abuse his Name as a pretence to cloke their hy-  
pocrisie. k Reade Ierem. 23, 18.

l The Chitt  
shall come, and  
the Temple  
shall be de-  
stroyed.  
the

a That thing  
which is last  
of labors, both to  
gouerne my  
people aright,  
and also to dis-  
charge your  
owne conscience:



b Reade Iſai  
2.2.

the mountaines, and it ſhall be exalted  
about the <sup>b</sup>hilles, and people ſhall flow  
vnto it.

c He ſheweth  
that there is  
no true church  
but where as  
the people are  
taught by  
Gods pure  
word.

2 Bea, many nations ſhall come and  
ſay, Come, and let vs go vp to the moun-  
taine of the Lord, and to the houſe of  
the God of Iſaakob, and he wil teach  
vs his wayes, and we wil walke in his  
pathes: for the Law ſhall go forth of Zi-  
on, and the worde of the Lord from Je-  
ruſalem.

d By his cor-  
rections and  
threatnings  
he wil bring  
the people into  
ſubjection  
which are in  
the vtmoſt  
corners of the  
world.

3 And hee ſhall iudge among many  
people, and <sup>d</sup> rebuke mightie nations a  
farre off, & they ſhall breake their ſwordes  
into mattocks, and their ſpeares into  
ſieches: nation ſhall not liſt vp a ſword  
againſt nation, neither ſhall they learne  
to fight any more.

e They ſhall  
abſtaine from  
all euill doing,  
and ceſſe  
themſelues  
in goodlines  
and in well  
doing to o-  
thers.

4 But they ſhall ſit euery man vnder  
his vine, and vnder his fig tree, and none  
ſhall make them afraid: for the mouth  
of the Lord of hoſtes hath ſpoken it.

f Reade Iſai  
2.4.

5 For all people wil walke & euery  
one in the name of his god, and wee  
wil walke in the Name of the Lord our  
God, for euer and euer.

g He ſheweth  
that the peo-  
ple of God  
ought to re-  
maine conſtā-  
t in their reli-  
on, albeit all  
the world  
ſhould ſee  
themſelues  
to their ſuperſti-  
tion & idolatry,  
h I will cauſe  
that Iſrael  
which is no-  
me as one lame  
and halting,  
and ſo almoſt  
deſtroyed, ſhall  
ſtand againe  
and growe  
into a great  
people.

6 At the ſame day, ſayth the Lord,  
wil I gather her that hath ſcattered, and I  
wil gather her that is caſt out, and her  
that I haue afflicted.

7 And I will make her that halted,  
a remnant, and her that was caſt farre  
off, a mightie nation: and the Lord ſhal  
reigne ouer them in mount Zion, from  
hence forth euen for euer.

i ſpeaking of  
Jeruſalem,  
where Iſraels  
ſtroke was ga-  
thered.

8 And thou, O towre of the ſtocke,  
the ſtrong holde of the daughter Zion,  
vnto thee ſhal it come, euen <sup>i</sup> the firſt do-  
minion, [and] kingdome ſhall come to  
the daughter Jeruſalem.

k The ſpo-  
ſing ſtate of  
the kingdome,  
as it was vnder  
David &  
Salomon,  
which thing  
was accom-  
pliſhed by the  
comming of  
Chriſt.

9 Now why doeſt thou crye out with  
lamentation: [is] there no king in thee:  
is thy counſeller periſhed: for ſozowe  
hath taken thee, as a woman in trauaile.

10 Sorrowe and mourne, O daughter  
Zion, like a woman in trauaile: for now  
halt thou go forth of the citie, and diuell  
in the field, & ſhalt go into Babel, [but]  
there ſhalt thou be deliuered: there the  
Lord ſhall redeeme thee from the hand  
of thine enemies.

l In p meane  
ſeaſon he ſhew-  
eth that they  
ſhould endure  
great troubles  
and tentations  
when they ſaw  
themſelues  
neither to haue  
king nor coun-  
ſell. m He  
ſheweth that  
the faithful  
ought not to  
refuſe Gods  
tribuntes by the  
batteres &  
threatnings of  
the wicked,  
but thereby  
are admoniſhed  
to liſt by their  
hearts to God  
to call for  
vnturnance.

11 Now alſo many nations are gather-  
ed againſt thee, ſaying, Zion ſhal be  
condemned and our eye ſhall looke vpon  
Zion.

12 But they know not the thoughts

of the Lord: they vnderſtand not his  
counſell, for he ſhall gather them as the  
ſheaves in the barn.

13 Arise, and theſe, O daughter Zi-  
on: for I will make thine hoime prou-  
er, and I will make thine houes baſe,  
and thou ſhalt breake in pieces many  
people: and I will conſecrate their ri-  
ches vnto the Lord, and their ſubſtance  
vnto the ruler of the whole world.

# CHAP. V.

1 The deſtruction of Jeruſalem. 2 The excellencie of Beth-  
leem.

**N**ow aſſemble thy garriſons,  
O daughter of garriſons: he  
hath layed ſiege againſt vs:  
they ſhall ſmite the iudge of  
Iſrael with a rod vpon the cheek.

2 And thou Beth-leem Ephrathah  
art little to be among the thouſands of  
Judah, yet out of thee ſhall hee come  
forth vnto me, that ſhal be the ruler in  
Iſrael: whoſe goings forth haue bin  
from the beginning [and] from euer-  
laſting.

3 Therefore wil he giue them vp, vntil  
the time that <sup>d</sup> the which ſhall beare,  
ſhall trauaile: then the remnant of their  
brethren ſhall retorne vnto the children  
of Iſrael.

4 And he ſhall ſtand, and ſeede in  
the ſtrength of the Lord, [and] in the  
maieſtie of the Name of the Lord his  
God, and they ſhall diuell ſkil: for now  
ſhall he be magnified vnto the endes of  
the world.

5 And he ſhal be <sup>e</sup> ſhal be [our] peace when  
Aſſhur ſhall come into our land: when  
he ſhall treade in our palaces, then ſhall  
we rayle againſt him ſeuē ſhepherds,  
and eight princepsall men.

6 And they ſhall deſtroy & Aſſhur  
with the ſword, and y land of Nimrod  
with their ſwordes: thus ſhal be <sup>f</sup> deli-  
uer [vs] from Aſſhur, who be cometh  
into our land, and when he ſhall treade  
within our borders.

7 And the remnant of Iſaakob ſhall  
be among many people, as a delue from  
the Lord, [and] as the hollyes vpon  
the graſſe, that waiteth not for man, nor

n God giueth  
his Church  
this victorie ſo  
oft as hee over-  
cometh their  
enemies: but  
the accompliſh-  
ment hereof  
ſhal be at the  
laſt comming  
of Chriſt.

a He ſheweth  
that theſe are  
the dangers  
that ſhall come,  
before they en-  
ter the com-  
forts, ſhewing  
that ſo ſo ſo  
as Jeruſalem  
was accuſed  
with her  
garriſons to  
trouble others,  
the Lord would  
now cauſe o-  
ther garriſons  
to be ſerued,  
and that her  
rules ſhould be  
limited on the  
face of the  
earth.

b ſo ſo the  
Iewes deſired  
their country,  
that for euery  
thousand there  
was a chiefe  
captaine: and  
becauſe Beth-  
leem was not  
able to make a  
thouſand, hee  
calleth it little,  
but yet God  
will raiſe vp  
his captaine  
and gouernour  
therin: and  
thus it is not  
the leaſt  
reaſon of this  
benefit, as  
ſoth.

c He ſheweth  
that the com-  
ming of Chriſt  
and all his  
wayes were  
appointed of  
God from all  
euer.

d He com-  
pareth y Iewes  
to women which  
ſeeke for a  
time ſhould  
haue great  
ſozowes, but  
at length  
they ſhould  
haue comfortable  
deliuerance, Iohn  
1.5.21. e That  
is, Chriſt  
kingdome ſhall  
ſtand ſtable  
and euertlaſting,  
and his people,  
allwell the  
Centuries as  
the Iewes  
ſhall dwell in  
ſaferie. f This  
ſpoken ſhal be  
a ſufficient  
guarantee  
for vs, and  
though the  
enemie invade  
vs ſo for a  
time, yet ſhall  
God ſtill be  
with vs, which  
ſhall be able  
to deliuer vs.  
g That whom  
God ſhall raiſe  
up for the  
vnturnance  
of his Church,  
he ſhall deſtroy  
all enemies  
thereof, which  
are ment here  
by the Aſſyrians  
& Babylonians  
which were  
y chiefe at y  
time. h By  
theſe go-  
uernours  
will God  
deliuer be  
when the  
enemie cometh  
into our land.  
i This  
remnant of  
our Church  
which God  
ſhall deliuer,  
ſhall onely  
depend on  
Gods power  
and defence,  
as doth the  
graſſe of the  
field, and not  
on the hope  
of man.



hopeth in the sonnes of Adam.

8 And the remnant of Yaakob shall be among the Gentiles in the middes of many people, as the Iyon among the beastes of the forest, [and] as the Iyons whelp among the flockes of sheepe, who when he goeth thowow, treadeth downe and teareth in pecies, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, sayth the Lord, that I will cut off thine<sup>k</sup> horses out of the middes of thee, and I will destroy thy charetes.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke by thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in [my] wrath and indignation vpon the heathen, which they haue not heard.

#### CHAP. VI.

An exhortation to the diuine creatures to heare the iudgement against a Irael being unkinde. 6 What manner of sacrifices do please God.

**H**earken ye now he what the Lord sayth, Arise thou, [and] contend [before] the mountaynes, let the hilles heare thy voyce.

2 Heare ye, O mountaynes, I Lords quarell, and ye mightie foundations of the earth: for the Lord hath a quarell against his people, and hee will pleade with Irael.

3 O my people, what haue I done vnto thee: or wherein haue I grieved thee: relesie against me.

4 Surely I<sup>b</sup> brought thee by out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, till I brought you into the land promised.

gal, that ye may know the<sup>d</sup> righteousness of the Lord.

6 Whereby<sup>e</sup> shall I come before the Lord, and bolde my selfe before the hie God: Shal I come before him with burnt offerings, [and] with calves of a yeere olde:

7 Will I Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle: Shall I giue my<sup>f</sup> first borne for my transgression, [euén] the fruite of my body, for the sinne of my soule:

8 Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to do iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the<sup>h</sup> citie, and the man of wisdom shall see thy name: heare the roe, and who hath appointed it.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is adominable:

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights:

12 For the rich men thereof are full of crueltie, and I inhabitants thereof haue spoken lies, and their tongue [is] deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, [and] in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and thy tasting downe [shalbe] in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt solue, but not reape: thou shalt treade the olives, but thou shalt not anoynt thee with oyle, and [make] sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reprocche of my people.

that the cite should go about to saue her men, as they that lay hold on that which they would preferre. m You haue receiued all the corruption and idolatrie, where with the ten tribes were infected vnder Omri and Ahab his sonne: and to exalte your doings, you alledge the kings authoritie by his statutes, and also wisdom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly. k Luke 12.47.

#### CHAP. VII.

1 A complaint for the small number of the righteous. 2 The wickednes of those times. 3 The propheticall of I Church.

k I will destroy all things wherein thou puttest thy confidence, as thy iaine confidence, and idolatrie, and so will helpe thee,

l I shall be so terrible that the like hath not heard of,

a He taketh the he mountaynes and hard rocks to witness a gainst the obstinacie of his people,

b I haue not hurt thee, but bestowed infinite benefites vpon thee,

c That is, remember my benefites from the beginning, how I deliuered you from Balams curse, and also spare you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the crueltie of his promises and his manifest benefites toward you. e Thus the people by hypocritie alledge the house to please God, and are content to offer sacrifices but will not change their liues. f There is nothing to deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to asuue his anger: but they will neuer be brought to mortifie their vaine affections and to giue themselves willingly to serue God as hee commandeth. g The prophet in fewe words collecteth the observation of the second table to know if they will obey God as right or no, saying that God hath prescribed them to do this, h speaking, that when God speaketh to any cite or nation, the gospell if they will acknowledge his maiestie, and consider not the mortall man that bringeth the threatening, but God that sendeth it. i That is, of Jerusalem. k Thou shalt be consumed with inward griefe & guilt. l speaking,



a The Prophet taketh vp on him the person of the earth, which complainer that all her fruites are gone, so that none is left: that is, that there is no good man remaining: for all are given to crueltie and deceit, so that none speaketh his owne bignesse.

b He sheweth that the prince, the iudge and the rich man are linked together, all to do euill and to rike the wrongs one of another.

c That is, the rich man that is able to give money, abstarreth from no wickedness nor entrie.

d These men are found among themselves & confpire with one consent to do euill.

e They that are of most estimation and are counted most honest among them, are but thoyms and byters to prycke.

f Spanning, of the Prophets.

g Generous.

h The Prophet sheweth that the onely remeedy for the greedy in desperate euill is to flee vnto God for succour.

i This is spoken in the person of the Church, which calleth the malignant Church her enemy.

**V** is me, for I am as the sommer gatherings, [and] as the grapes of the vintage: there [is] no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, [and] there [is] none righteous among men: <sup>b</sup> they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the iudge [iudgeth] for a rewarde: therefore the great man he speaketh out the corruption of his soule: so <sup>c</sup> they wrap it vp.

4 The best of them [is] as <sup>d</sup> a byper, and the most righteous of them [is] harper: then a thorne hedge: the day of thy watchmen [and] thy visitation cometh: then shalbe their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For <sup>e</sup> some remembereth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, [and] a mans enemies [are] the men of his owne house.

7 Therefore <sup>f</sup> I will looke vnto the Lord: I will wayte for God my Sauer: my God will heare me.

8 Receiue not against me, <sup>h</sup> mine enemy: though I fail, I shal arise: where I shal sit in darkenes, the Lord [shalbe] a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, but til he pleade my cause, and execute iudgement for me: [then] will he bring me forth to the light, [and] I shall see his righteousnes.

10 Then the that is mine enemy, shal looke vpon it, and shame shal couer her, which said vnto me, where is the Lord thy God: mine eyes shall beholde her: now shall she be troden downe as the

myre of the streetes.

11 [This is] the day, that thy walles shalbe built: this day shall thine farre as way <sup>k</sup> the decree.

12 In this day also they shall come vnto thee from <sup>l</sup> Asshur, and [from] the strong cities, and from <sup>m</sup> strong holdes: even vnto the river, and from sea to sea, and [from] mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwelt therein, [and] for the fruites of <sup>n</sup> their inuentions.

14 <sup>o</sup> Feede thy people with thy rod, the flocke of thine heritage (which dwelt solitarie in the wood) [as] in the mides of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 According to the dayes of thy coming out of the land of Egypt, will I shewe vnto him marvellous things.

16 The nations shall see, and be confounded for all their powber: they shall laye their hand vpon their mouth: <sup>p</sup> their eares shalbe deafe.

17 They shall like the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and <sup>q</sup> passeth by the transgression of the remnant of his heritage: he reterneyeth not his wrath for euer, because mercie pleaseh him.

19 He will turne againe, [and] haue compassion vpon vs: he will subdue our iniquities, and cast all their <sup>r</sup> sinnes into the bottome of the sea.

20 Thou wilt performe [thy] <sup>s</sup> truethe to Iakob, [and] mercie to Abraham, as thou hast sborne vnto our fathers in olde time.

as yet, <sup>t</sup> they shalbe as dumme men, & were hng no more. <sup>u</sup> They shalbe astonished, & afraid to heare men speake, lest they shoulde heare of theire destruction. <sup>v</sup> They shall fall flat on the ground for feare. <sup>w</sup> As though he would not see it, but wink at it. <sup>x</sup> Spanning, of his elect. <sup>y</sup> The Church is assured, that God will beare in reuerence of his mercifull promises, which he had made of olde to Abraham, and to al that shoulde appende the promises by faith.

i To wit, who God shal becom himselfe a deuourer of his Church, and a destroyer of his enemies.

k Spanning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the world vnto her, so that men shal be bold, where, as now mountaines shal be able to let them.

m Afoze this grace appeares, here sheweth howe grievously the hypocrites themselves shalbe punished, seeing that the earth is selfe, which cannot sinne, shalbe made waste because of their wickednes.

n The Prophet prophesie to God to be mercifull vnto his Church, when they shal be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

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### THE ARGUMENT.

**A**s they of Nineueh shewed themselves prompt and readie to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and provoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and



a The Prophet taketh vp on him the person of the earth, which complainer that all her fruites are gone, so that none is left: that is, that there is no good man remaining: for all are given to crueltie and deceit, so that none speaketh his owne bignesse.

b He sheweth that the prince, the iudge and the rich man are linked together, all to doe euill and to rike the wrongs one of another.

c That is, the rich man that is able to giue money, abstarreth from no wickednes nor enuie.

d These men are found among themselves & conspire with one consent to do euill.

e They that are of most estimation and are counted most honest among them, are but thoyms and byers to prycke.

f Spanning, of the Prophets.

g Generous.

h The Prophet sheweth that the onely remeedy for the greedy in desperate euill is to flee vnto God for succour.

i This is spoken in the person of the Church, which calleth the malignant Church her enemy.

**V** is me, for I am as the sommer gatherings, [and] as the grapes of the vintage: there [is] no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, [and] there [is] none righteous among men: <sup>b</sup> they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the iudge [iudgeth] for a rewarde: therefore the great man he speaketh out the corruption of his soule: so <sup>c</sup> they wrap it vp.

4 The best of them [is] as <sup>d</sup> a byer, and the most righteous of them [is] harper: then a thorne hedge: the day of <sup>e</sup> thy watchmen [and] thy visitation cometh: then shalbe their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For <sup>f</sup> some remembereth the father: the daughter riseth vp against her mother: the daughter in law against her mother in lawe, [and] a mans enemies [are] the men of his owne house.

7 Therefore <sup>g</sup> I will looke vnto the Lord: I will wayte for God my Sauer: my God will heare me.

8 Receiue not against me, <sup>h</sup> O mine enemy: though I fail, I shal arise: where I shal sit in darkenes, the Lord [shalbe] a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, but til he pleade my cause, and execute iudgement for me: [then] will he bring me forth to the light, [and] I shal see his righteousnes.

10 Then the that is mine enemy, shal looke vpon it, and shame shal couer her, which said vnto me, where is the Lord thy God: mine eyes shal beholde her: now shall she be troden downe as the

myre of the streetes.

11 [This is] the day, that thy walles shalbe built: this day shal thyne farre as way <sup>k</sup> the decree.

12 In this day also they shal come vnto thee from <sup>l</sup> Asshur, and [from] the strong cities, and from <sup>m</sup> strong holdes: even vnto the river, and from sea to sea, and [from] mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, [and] for the fruites of <sup>n</sup> their inuentions.

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and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he sheweth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

## C H A P. I.

Of the destruction of the Assyrians, and of the deliuerance of Irael.

a. Read Isa. 33. 1.

b. The vision or reuelation, wherby Gods commandment is shewed concerning the Assyrians.

c. That is, born in a poore village in the tribe of Simeon.

d. Speaking, of his glory.

e. With his be is but anger for a time, but his anger neuer alwayeth toward the reprobate, though for a time he defer it.

f. Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet wisely conform to confesse his force and iudice.

g. If all creatures be at Gods commandment and none is able to resist his wrath, shall man flatter himselfe and thinke by any meane to escape when he provoked his God to anger?

h. Least the faint heart should be discouraged by hearing the power of Gods, he sheweth them that his mercies are as peraine unto them, and that he hath care over them.

i. Signifying, that God will suddenly destroy Nimuech, and the Assyrians, in such sort as they shall lie in perpetual barmen, and neuer recover their strength againe.

k. The Iewes that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them as once, that hee should not neede to returne the second time.

l. Though the Assyrians thinke themselves like chynes that pike on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.

m. Which may be understood either of Saneherib, or of the whole booy of the people of Nimuech.



he burden of Nimuech. The booke of the vision of Iahum the Cethite.

2 God is jealous, and the Lord reuengeth: the Lord reuengeth: even the Lord of anger, the Lord will take vengeance on his aduersaries, & he reuerueth wrath for his enemies.

3 The Lord is slowe to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his seete.

4 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bathan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 Who can stand before his wrath: or who can abide in the fiercenes of his wrath: his wrath is kindled out like fire, and the rockes are broken by him.

7 The Lord is good: he is as a strong holde in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer as with a flood, he will utterly destroy the place thereof, and darkenes shall pursue his enemies.

9 What doe ye imagine against the Lord: he will make an better destruction: affliction that not rise by the second time.

10 For hee shall come as vnto thornes folden one in another, and as vnto dunghards in their dunkenness: they shall be deuoured as stubble fully dried.

11 There cometh one out of thee that imagineth euill against the Lord, [even] a wicked counseller.

12 Thus saith the Lord, Though

they be quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be sowne: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15 Sholde vpon the mountaines the seete of him that declareth, and publisheth peace: O Iudah, keepe thy solemn feastes, performe thy vowes: for the wicked shall no more passe through thee: he is utterly cut off.

a. King. 19. 36, 37. Isa. 52. 7. man. 10. 15. p. Which peace the Iewes should enjoy by the death of Saneherib.

## C H A P. II.

He describeth the victories of the Caldeans against the Assyrians.

He destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

2 For the Lord hath turned away the glorie of Iacob, as the glorie of Irael: for the emptiers haue emptied them out, and marred their vine branches.

3 The shield of his mightie men is made red: the valiant men are in scarlet: the charrets shall be as in the fire, and shames in the day of his preparation, and the fire trees shall tremble.

4 The charrets shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 He shall remember his strong men: they shall stumble as they go: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And Buzab the Queene shall be led away captiue, and her maydes shall leade her as with the booye of dones, smiting vpon their breasts.

8 But Nimuech is of old like a poole meane to gather their power, but all things shall faile them, g. The Assyrians will slauer themselves, I say, that Nimuech is so ancient that it can neuer perill, p. as a fishpoole, whose water is they that walke on the banks cannot catch, but they shall be scattered, and shall not looke backe though men would call them.

n. Though they thinke themselves in most safety, and of greatest strength, yet when God shall passe by, he will destroy them notwithstanding he cometh by his Church, and promises to make an ende of punishing them by the Assyrians.

o. Speaking of Saneherib, who should haue no more children, but hee shall be in the house of his gods.

p. Which peace the Iewes should enjoy by the death of Saneherib.

q. That is, Nebuchad-nezzar is in a readines to destroy the Assyrians and the Prophet deniereth the enterprises of the Assyrians which he prepared to resist him.

r. Seeing Gods wrath punished his owne people Iudah and Irael, he will not punish the enemies by whom he scourged them.

s. Signifying that the Iraelites were utterly destroyed.

t. To say to feare the enemy, and also that they their felices should not so soone stop blood one of another to discourage them.

u. Speaking, that the Iraelites should be crushed together.

v. When the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

g. The Assyrians will slauer themselves, I say, that Nimuech is so ancient that it can neuer perill, p. as a fishpoole, whose water is they that walke on the banks cannot catch, but they shall be scattered, and shall not looke backe though men would call them.

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of water : yet they shall flee away.

Stand, stand, shall they crye: but none shall looke backe.

9 <sup>h</sup> Spoyle ye the silver, spoyle the golde: for there is none end of the store, [and] glorie of all the pleasant bestels.

10 <sup>i</sup> She is emptye and boyde & waske, and the heart melteth, and the knees smite together, & sorrowe is in all loynes, and the faces <sup>k</sup> of them all gather blacknesse.

11 Where is the dwelling of the lions, and the pasture of the lions whelpes: Where the lion, [and] the lionesse walked, [and] the lions whelpes, and none made them afraide.

12 The lion did reare in pieces ynough for his whelpes, & worried for his lionesse, and filled his holes with pray, and his dennes with spoyles.

13 Beholde, I come vnto thee, sayth the Lorde of hostes, and I will burne her charetes in the smoke, & the sword shall deuoure thy yong lions, and I wil cut off thy people from the earth, and the voyce of thy messengers shall no more be heard.

<sup>h</sup> God commaunded the enemies to spoyle Nineveh, and to spoyle it in finite riches & treasures.  
<sup>i</sup> That is, Nineveh, and the men thereof shall after this sort.  
<sup>k</sup> Read Joel 2. 6.  
<sup>l</sup> Speaking of Nineveh, whose inhabitants were cruel like the lions, and given to all oppression, and shewed no violence of repaunce for their sinnes, and children.  
<sup>m</sup> That is, as soon as my wrath beginneth to kinde.  
<sup>n</sup> Signifying the heauies, which were accustomed to proclaim warre. Some reade of thy gumme teeth wherewith Nineveh was wont to buye the bones of the poore.

## CHAP. III.

1 Of the fall of Nineveh, 3 No power can escape the hand of God.



Bloodie citie, it is all full of lies, & robbery: the pray departeth not:

2 The noyse of a whip, and the noyse of the mooing of the wheeles, and the beating of the hoxles, and the leaping of the charetes.

3 The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none ende of their corpes: they stumble vpon their corpes,

4 Because of the multitude of the fornications of the harlot that is beautifull, and is a mistress of witchcraft, and selleth the people through her whozedom, & the nations through her witchcraftes.

5 Beholde, I come vpon thee, sayth the Lorde of hostes, and wil discover thy skirts vpon thy face, and wil shewe the nations thy filthines, & the kingdomes thy shame.

6 And I wil cast filth vpon thee, and make thee vile, and wil set thee as a ga-

<sup>a</sup> He neuer ceaseth to spoyle and robbe.  
<sup>b</sup> He sheweth how p Caldeans shall haue, and howe courageous their hopes shall be in beating the ground when they come against the Assyrians.  
<sup>c</sup> He compareth Nineveh to an harlot, which by her beautie and subtiltie misleth young men, and bringeth them to destruction.

ling stocke.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineveh is destroyed, who wil haue pittie vpon her: Where shall I seeke comforters for thee?

8 Art thou better then No, [which] was full of people: that lay in the riuers, and had the waters round about it: whose ditch was the sea, [and] her wall was from the sea:

9 Ethiopia and Egypt were her strength, and there was none end: But and Lubim were her helpers.

10 Yet was she caried away, [and] went into captiuitie: her yong children also were dashed in pieces at the head of all the streets: and they cast lottes for her noble men, and all her mightie men were bound in chaines.

11 Altho thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemy.

12 All thy strong citis [shall be like] figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee [are] women: the gates of thy land shall be opened vnto thine enemies, [and] the fire shall deuoure thy barres.

14 Drawe thee waters for the sieger: fortifie thy strong holdes: goe into the clay, & temper the morter: make strong buike.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, [though] thou be multiplied like the locusts, [and] multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the sharres of heauen: the locust spoyleth and flyeth away.

17 Thy princes [are] as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the bedges in the colde day: [but] when the sunne ariseth, they flee away and their place is not knowne where they are.

18 Thy shepherds doe sleepe, King of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually:

<sup>d</sup> Speaking of Assyria, which was in league with so many nations, and yet was now destroyed.  
<sup>e</sup> Or, thine.

<sup>e</sup> Signifying, that Gods iudgements should subdure the Assyrians, as these vermin are with raine, or change of weather.

<sup>f</sup> Thy princes and counsellors.

<sup>g</sup> Speaking, that there was no people to whom the Assyrians had not done hurt.

Habakkuk.



## Habakkuk.

## THE ARGUMENT.

**T**He Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure all kinde of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbornnes and rebellion against the Lorde. And least the godly should despair, seeing this horrible confusion, he comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shall be at prayer: wherefore he exhorteth the faithfull to patience by his owne example, & sheweth them a forme of prayer, wherewith they should comfort themselves.

## CHAP. I.

2 A complaint against the wicked that persecute the iust.

1 The Prophet complaineth vnto God and bewaileth that among the Iewes is left no brotherly love: but in stead hereof reigneth crueltye, theft, contention and strife.



he burden, which Habakkuk the Prophete did see.

2 O Lord, how long shall I crye, & thou wilt not heare! [euen] crye out vnto thee: for violence, and thou wilt not hepe!

3 Why dost thou shewe me iniquitie, and cause me to beholde for oyle: for spoyleing & violence are before me: and there are that raise vp strife and contention.

4 Therefore the Lawe is dissolved, and iudgement doeth neuer go forth: for the wicked doeth compassie about the righteous: therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder. [in] maruaile: for I will worke a worke in your dayes: ye will not beleue it though it be tolde you.

6 For lo, I raise vp the Caldeans, that bitter and furious nation, which shal go vpon the breadth of the land to possesse dwelling places, that are not theirs.

7 They are terrible and fearefull: their iudgement and their dignitie shal preceede of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the volues in the evening: and their horsemen are many: and their horsemen shal come from farre: they shal slue as the eagle hasting to meate.

9 They come all to spoyle: before their faces shal be as Eastwinde, and they shal gather the captiuitie, as the land.

10 And they shal mocke Kings, and the princes shal be as a fowle vnto them: they shal deride every strong holde: for they shal gather dust, and take it.

11 Then shall they take a courage, and transgresse & doe wickedly, [imputing] this their powder vnto their god.

12 Act not thou of olde, O Lorde my God, mine holy one: we shall not die: O Lorde, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 [Thou art] of pure eyes, and canst not see euill: thou canst not beholde wickednes: wherefore dost thou looke vpon the transgressours, [and] holdest thy tongue when the wicked deuoureth the man, that is more righteous then he:

14 And makest men as the fishes of the sea, [and] as the creeping thinges, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, & burne incense vnto their yarne, because by them their portion is fat and their meate plentious.

17 Shall they therefore stretch out their nette and not spare continually to slay the nations:

## CHAP. II.

2 A vision, 5 Against pride, courtousnes, drunkennes and idolatrie.

**I** will stand vpon my watch, and set me vpon the towre, and will looke and see what he would say vnto me, and what I shal answer to him that rebuketh me.

2 And the Lord answered me, & said, Write the vision, & make it plaine vpon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lye: though it tarie, waite: for it shal surely come, [and] shal not stay.

4 Beholde, he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Bea in deede the proude man [is as]

1 He assured the gospell of Gods protection, shewing that the enemy can doe no more then God hath appointed, and also that their times required such a sharpe rod.

2 So that the great deuourer the small and the Caldeans destroy all the wayes.

3 Meaning, that the enemies flatter themselves, and gloie in their owne force, power, and wit.

4 Meaning, that they should not,

5 I will re-nounce mine iudgement and once I depende on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all tentations.

6 He that is in great letters, that he that runneth, may reade it.

7 Which contained the description of the enemy, and the comfort of

the Church: which thing though God execute not according to mans humane affections, yet the stile of both is certaine at his time appointed.

8 He that is in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith.

Rom. i. 17. heb. 10. 38.

Eccl. ii.

ye



e He compar-  
eth the pious  
and courteous  
man to a drunken  
hardy that is  
without reason  
and sense,  
whome God  
will punish and  
make him a  
laughing stock  
to all þe world;  
and this hee  
speakes for  
the comfort  
of the godly,  
and against  
the Caldeans.  
f Signifying,  
that all the  
world shall  
with the de-  
struction of the  
Chaldeans, and  
that by their oppres-  
sion, and con-  
fusions, they  
shall be as  
much as  
laughing  
stocks to  
all the world.

e he that transgresseth by wine: there-  
fore shall he not endure, because he hath  
enlarged his desire as the hell, and is as  
dreaded, and can not be satisfied, but ga-  
thereth vnto him all nations, and hea-  
peth vnto him all people.

6 Shall not all these take by a parable  
against him, and a taunting prayer be a-  
gainst him, & say, Ho, he that increaseth  
[that which is] not his: how long, and  
he that laboureth himselfe with thicke clay:

7 Shall & they not rise vp suddenly,  
that shall bite thee: and awake, that shall  
smite thee: and thou shalt be their pray:

8 Because thou hast spoiled many na-  
tions, all the remnant of the people shall  
spoyle thee, because of mens blood, & for  
the wrong done in the land, in the cite,  
and vnto all that dwell therein.

9 Ho, he that couereth an euill coun-  
sell vnto his house, that he may let  
his nest on hye, to escape from the powder  
of euill.

10 Thou hast consulted shame to  
thyne owne house, by destroying many  
people, and hast sinned against thyne  
owne soule.

11 For the stone shall cry out of the  
wall, and the beame out of the timber  
shall answer it.

12 Wo vnto him that buildeth a towne  
with blood, & erecteth a cite by iniquitie.  
13 Beholde, is it not of the Lord  
of hostes that the people shall labour in the  
very fire: the people shall euen wearie  
themselves for very banitie.

14 For the earth shall be filled with  
the knowledge of the glorie of the Lord,  
as the waters couer the sea.

15 Wo vnto him that giueth his neigh-  
bour drink: thou toynest thine heare,  
and makest [him] drunken also, that  
thou mayest see their priuities.

16 Thou art filled with shame for  
glorie: drinke thou also, and be made na-  
ked: the cup of the Lordes right hand  
shall be turned vnto thee, and shamefull  
spuing shall be for thy glorie.

17 For the crueltye of Lebanon shall  
couer thee: so shall the spoyle of the  
beastes, which made them afraide, be-  
cause of mens blood, and for the wrong  
done in the land, in the cite, and vnto

all that dwell therein.

18 What profiteth the image: for the  
maker thereof hath made it an image,  
and a teacher of lyes, though hee that  
made it, trust therein, when he maketh  
dumme idoles.

19 Wo vnto him that saith to the  
wood, Awake, [&] to the dumme stone,  
Rise vp, it shall teach thee: beholde, it  
is laide ouer with golde and siluer, and  
there is no breath in it.

20 But the Lord is in his holy Tem-  
ple: let all the earth keepe silence before  
him.

# CHAP. III.

a A prayer for the sayefull,

Prayer of Habakkuk þe  
prophet for the ignorances.

2 O Lord, I haue heard  
thy voyce, and was afraide:  
O Lord, reuie thy worke in þe mids  
of the people, in þe mids of the yeres make  
it knowne: in thy remembrance mercie.

3 God cometh from Teman,  
and the holy one from mount Paran,  
Selah. His glorie couereth the heauens,  
and the earth is full of his payle.

4 And his brightnes was as the  
light: he had hornes comming out of  
his hands, and there was the hiding of  
his powder.

5 Before him went the pestilence, and  
burning coles went forth before his feet.

6 He stood and measured the earth:  
he beheld and dissolued the nations and  
the euermlasting mountaines were bry-  
ken, [and] the ancient hilles did bowe:  
his wayes are euermlasting.

7 For his [said] I saw the tents  
of Cushan, [and] the curtaynes of the  
land of Midian did tremble.

8 Was the Lord angry against the  
rivers: or was thine anger against the  
floods: or was thy wrath against the sea,  
that thou diddest rise vpon thine hostes:  
thy charers brought saluation.

9 Thy worde was manifestly reue-  
led, [and] the othes of the tribes were:  
a sure worde. Selah. thou diddest cleaue  
the earth with rivers.

10 The mountaines saw thee, and  
they trembled: the streame of the water

shouted to his people, Psal. 31. 16. f Signifying that God hath wonderfull  
meanes, and reue his maruelous power when he would deliuer his Church.  
g The iniquitie of this king of Assyria in bring the people was made manifest  
by the iudgement, to þe comfort of the Church, Iudg. 3. 10. and also of the Spiritu-  
alities, which destroyed themselves, Iudg. 7. 22. h Praising that God was not  
angry in the waters, but that by this means he would destroy his enemies & de-  
liver his Church. i And so doth beat all þe elements as instruments for the de-  
struction of thine enemies. k That is, the power. l For he had not only made  
a covenant with Abraham, but renewed it with his posteritie. m Read Job 30. 1, 2, 3.

e He telleth  
that the Baby-  
lonians gods  
could nothing  
uaile them  
for they were  
but blocks of  
stones, read  
Ier. 10. 8.

f If thou wilt  
consider what  
it is, and howe  
that it hath  
neither breath  
nor life, but is  
a dead thing.

a The Pro-  
phet aduer-  
teth his pro-  
ple to pray vnto  
God not  
only for their  
great sinnes,  
but also for  
such as they  
had committed  
of ignorance.  
b This the  
people were  
afraide when  
they heard  
Gods threat-  
nings, and  
prayed.

c That is, the  
state of thy  
Church which  
is now ready  
to perish, be-  
fore it come to  
calise a perfect  
age, which  
should be vnder  
Christ.  
d Teman and  
Paran were  
neere Sinai  
where the  
Lawe was gi-  
uen: whereþ  
is signified  
that his deli-  
uerance was  
as present  
nowe as it  
was then.

e Although it  
meant a power  
that was in-  
creased with his  
brightnes, which  
was vnto the  
crest of the worde,  
but was reue-  
led in mount



n He allueth  
to the red sea  
and Tyden,  
which gave  
passage to  
Goss people,  
and shew  
signes of their  
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it were by lift-  
ing up of their  
hames.

o As appea-  
reth, Josh. 10.  
12.

p According  
to thy com-  
mandement  
the sunne was  
directed by the  
weapons of  
thy people,  
that fought in  
thy cause, as  
though it hurt  
not go for-  
ward.

q Signifying  
that there is no  
saluation, but by Christ.

r From the toppe to the toe thou hast destroyed the  
enemies.

s God thought his enemies both great and small with their arme  
weapons, though they were neuer to pierce against his Church.

passed by: the deepe made a noyse, and  
lift vp his hand on hie.

11 The sunne and moone stood still  
in [their] habitation: at þ light of thine  
arrows they went, [and] at the bright  
shining of thy speares.

12 Thou trodest downe the lande in  
anger, [and] didest thezeth the heathen in  
displeasure.

13 Thou wentest forth for the salua-  
tion of thy people, [euen] for saluation  
with thine Anointed: thou hast wound-  
ed the head of the house of the wicked,  
and discoveredst the foundations vnto  
the necke, Selah.

14 Thou didest strike thozowe with  
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denounce the poore secretly.

15 Thou didest walke in the sea with  
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waters.

16 When I heard, my bellie trem-  
bled: my lippes shooke at the voyce: rot-  
tennes entred into my bones, & I trem-  
bled in my selfe, that I might rest in the  
day of trouble: for when he cometh by  
vnto the people, he shall destroy them.

17 For the figtree shall not flourish,  
neither shall fruite [be] in the vines: the  
labour of the olive shall faile, and the  
fieldes shall yeelde no meate: the sheepe  
shalbe cut off from the folde, and there  
shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I  
will ioy in the God of my saluation.

19 The Lord God [is] my strength:  
he wil make my feete like hundes [feete],  
and hee will make me to walke vpon  
mine hie places. To the thiefe finger on  
Begemothai.

wherein standeth the comfort and ioye of the faithfull, though they see neuer to  
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to that which  
he spake in the  
second verse,  
and sheweth  
how he was a-  
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iudgements.

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Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denoun-  
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#### CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their  
idolatry.

**T**he worde of the Lord,  
which came vnto Ze-  
phaniah the sonne of Cu-  
shiah, the sonne of Gedal-  
iah, the sonne of Anan-  
riah, the sonne of Hiz-  
kiah, in the dayes of Iosiah, the sonne  
of Amon king of Iudah.

2 I wil surely destroy all things from  
off the land, saith the Lord.

3 I wil destroy man and beast: I  
wil destroy the foules of the heauen,  
and the fishes of the sea, & runnes [shalbe]  
to the wicked, and I wil cut off man  
from off the land, saith the Lord.

4 I wil also stretch out mine hand  
vpon Iudah, and vpon all the inha-  
bitants of Ierusalem, and I wil cut off  
the remnant of Baal from this place,  
[and] the name of the Chemarims  
with the Priestes.

5 And them that worship the hoste of  
heauen vpon the house toppes, and them  
that worship and sweare by the Lord,  
and sweare by Baalham,

6 And them that are turned backe  
from the Lord, and those that haue not  
sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord  
God: for the day of the Lord is at hand:  
for the Lord hath prepared a sacrifice,  
[and] hath sanctified his gheskes.

8 And it shalbe in þ day of the Lords  
sacrifice, that I wil visite the princes and  
the kings children, and all such as are  
clothed with strange apparell.

9 In the same day also wil I visite  
all those that dance vpon the thesholde  
so proudly, which fill their masters hou-  
ses by crueltie and deceit.

10 And in that day, saith þ Lord, there  
ate the strange apparell of other nations to winne their fauour thereby, and to  
appeare glorious in the eyes of all other, reade Ezech. 23. 14. e He meaneth  
the seruants of the rulers which invade other mens houses, and reioyce and leape  
for ioy when they can get any praye to please their master withall.

c He allueth  
to their idle  
spolech, which  
was forbidden,  
Leuit. 20. 2. yet  
they called him  
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Ezech. 20. 29.  
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f Signifying  
that all the cop-  
iers of the ci-  
tie of Ierusa-  
lem should be  
full of trouble.  
g This is  
ment of the  
streets of the  
merchants,  
which was  
lower then the  
rest of the place  
about it.  
h So that no-  
thing shall es-  
cape me.  
i By their pro-  
phetie they  
are hardened in  
their wis-  
domes.  
Deut. 28. 30.  
amos 5. 11.

[shalbe] a noyse, [and] crye from the fifth gate, & an howling from the second gate, and a great destruction from the hills.

11 Hoyle ye inhabitants of the lowe place: for the companie of the marchants is destroyed: all they that beare siluer, are cut off.

12 And at that time wil I search Ierusalem with lights, and visite the men that are frozen<sup>h</sup> in their dregges, and say in their heartes, The Lord wil neither do good nor do euill.

13 Therefore their goods shalbe spoyled, & their houses waste: they shall also builde houles, but not inhabit them, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord [is] neere: it [is] neere, and hasteth greatly, [euen] the boye of the day of the Lord: the strong man shall crye there bitterly.

15 That day [is] a day of wrath, a day of trouble and heaumes, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes and blackenes,

16 A day of the trumpet and alarme against the strong cities, and against the hie towres.

17 And I will bring distresse vpon men, that they shall walke like blinde me, because they haue sinned against the Lord, & their blood shalbe polvyed out as dust, and their flesh as the dongue.

18 Neither their siluer nor their gold shall be able to deliuer them in the day of the Lords wrath, but the whole lande shall be deuoured by the fire of his ielousie: for he shall make euen a speedie riddance of all them that dwell in the land.

## CHAPTER II.

He moueth to returne to God, & prophesying destruction against the Philistines, Moabites and others.

**A**fter your selues, euen gather you, O nation not wor-  
thy to be loued,

2 Before the decree come forth, [and] ye be [as] chaffe that passeth in a day, [and] before the fierre wrath of the Lord come vpon you, & before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the mecke of the earth, which haue wrought his iudgement: seeke righteousness, seeke lowlines, if so be that ye may be hid in the day of the Lords wrath.

4 For Assyria shalbe forsaken, and

Ashkelon desolate: they shall drine out Ashdod at the noone day, and Ekron shalbe rooted vp.

5 Also vnto the inhabitants of the sea coast: the nation of the Cherethims, the worde of the Lord [is] against you, O Canaan, the lande of the Philistines. I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellinges [and] cottages for shepheards & shepe-  
folds.

7 And [that] coast shalbe for the remnant of house of Iudah, to feede there-  
upon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne a way their captiuitie.

8 I haue heard the reprocche of Moab, and the rebukes of the children of Ammon, whereby they byzayded my people, and magnified themselves against their borders.

9 Therefore, as I liue, saith the Lord of hostes, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, [euen] the breeding of nettles and salt pittes, and a perpetual desolation: the residue of my folke shall spoyle them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselves against the Lord of hostes people.

11 The Lord [will be] terrible vnto them: for he will consume all the gods of the earth, and euery man shall wor-  
ship him from his place, [euen] all the yles of the heathen.

12 We Moabians also shalbe slaine by my sword with them.

13 And he will stretche out his hande against the North, and destroy Ashur, and will make Nineueh desolate, [and] waste like a wilderness.

14 And flockes shall lie in the muddes of her, and all the beastes of the nations, and the pellicane, and the owle shall abide in the vpper postes of it: the boye [of birdes] shall sing in the windowes, [and] desolations shalbe vpon postes: for the ceders are incouered.

15 This is the reioycing citie that dwelt carelesse, that said in her heart, I am, and there [is] none besides me: hold is the made waste, and the lodging of the beastes: euery one that passeth by her, shall hiss and wagge his hand.

d That is, Ca-  
naan: by these  
nations hee  
meaneth the  
people that  
dwelt neere to  
the Iewes and  
in steade of  
friendship were  
their enemies:  
therefore he  
collecteth them  
Canaanites  
whome the  
Lord appoy-  
nted to be slaine.  
e He sheweth  
how God  
would destroy  
their enemies,  
because their  
country might  
be a resting  
place for his  
Church.  
f These na-  
tions pre-  
sumed to  
take from  
the Iewes that  
country which  
the Lord had  
giuen them.

g When he  
shall deliuer  
his people and  
destroy their  
enemies and  
idoles, his glo-  
rie shall shine  
throughout all  
the world.

h Reade Isa.  
14. 11.  
Or, hedge-  
hog.

i Speaking,  
Nineueh,  
which reioy-  
cing so much  
of her strength  
and prosperi-  
tie, should be  
thus made  
waste & Gods  
people deli-  
uered.

k They that  
truelied in their  
owne strength  
and contemned  
the prophesies  
of God.  
Iere. 30. 7.  
iuel. 2. 11.  
amos 5. 11.

Ezek. 7. 19.

Chap. 3. 8.

a He exhorteth  
them to repen-  
tance, and wil-  
lety them to  
defence into  
themselves and  
gather them-  
selves toge-  
ther, least they  
be scattered  
like chaffe.

b That is,  
which haue  
liued vngodly  
and godly ac-  
cording as he  
preacheth by  
his word.

c He comforteth the faithful in that, that God would change his punishments from them into the Philistines their enemies and other nations,



## CHAP. IIL

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

a That is, Ierusalem.  
Eze. 2. 2. 3. 17.  
Micha. 3. 11.  
Habak. 1. 8.

b They are so greedy that they eate up bones and all.

c The wicked thus boasted that God was euer among them, but the Whopper answered that that cannot excuse their wickedness: for God will not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he refused nothing.

d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.

e They were most earnest and ready to do wickedly. f Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

g I cast any thought thinken that Gods iudgement should haue perswaded them: but they were destroyed, he sheweth that he will publish his grace through all the world.

h That is, the punishment for thy sinne.

i As the Assyrians, Caldeans, Egyptians, and other nations.

m To defende thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Eze. 3. 2. 25.

n Signifying, that God deliuereth to them his loue and great affection towards his Church.

o That is, them that were bad in hatred and resulted for the Church and because of their religion. I will deliuer the Church which now is afflicted, as Epich. 4. 6.

p As among the Assyrians and Caldeans which did mocke them and put them to shame.

**V**o to her that is filthy and polluted, to þ robbing citie. 2 She heard not the voyce: she receiued not correction: she trusted not in the Lorde: she dwelle not neere to her God.

3 Her princes within her [are] as roaring lions: her iudges [are] as wolues in the evening, [which] leave not the bones till the morrow.

4 Her prophets are light, [and] wicked persons: her priests haue polluted the Sanctuarie: they haue wrested the Lawe.

5 The iust Lorde [is] in the middes thereof: he will do none iniquitie: euery mooring doth he day his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man [and] without inhabitant.

7 I sayde, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed howsoever I visited them, but they rose earely [and] corrupted all their workes.

8 Therefore waite ye vpon me, saith the Lord, vntill the day that I rile vp to the praye: for I am determined to gather the nations, and that I will assemble the kingdomes to poltre vpon them mine indignation, [eu]n all my fierce wrath: for all the earth shall deuoured with the fire of my ielousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to serue him with one consent.

10 From beyond þ ruins of Ethiopia,

his grace through all the world. + Ebr. with one shoulder, as Hose. 6. 9.

the daughter of my disperfed, praying into me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proude of mine holy Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fed, & lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull. O Israel: be glad & reioyce with all [thyne] heart, O daughter Ierusalem.

15 The Lorde hath taken away thy iudgements: he hath cast out thine enemy: the king of Israel [eu]n the Lord [is] in the middes of thee: thou shalt see no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion: let not thine handes be faint.

17 The Lord thy God in the middes of thee [is] mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in his loue: he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, [and] them that bare the reproche for it.

19 Beholde, at that time I will bruite all that afflict thee, and I will saue her that halteth, and gather her that was cast out: and I will get them praise and fame in all the landes of their shame.

20 At þ time will I bring you againe, and then will I gather you: for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

h That is, the punishment for thy sinne.

i As the Assyrians, Caldeans, Egyptians, and other nations.

m To defende thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Eze. 3. 2. 25.

n Signifying, that God deliuereth to them his loue and great affection towards his Church.

o That is, them that were bad in hatred and resulted for the Church and because of their religion. I will deliuer the Church which now is afflicted, as Epich. 4. 6.

p As among the Assyrians and Caldeans which did mocke them and put them to shame.

## Haggai.

## THE ARGUMENT.

**W**hen the time of the seuentie yeeres captiuitie prophesied by Ieremiah, was expired, God rayed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declared that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promises of greater felicitie, forasmuch as the Lorde will finish the worke that hee hath begonne, and sende Christ whome hee had promised, and by whome they should attaine to perfect ioy and glorie.



## CHAP. III.

4 Against the governors of Jerusalem, 8 Of the calling of all the Gentiles, 13 A comfort to the residue of Israel.

a That is, Jerusalem.  
Eze. 2. 2. 3. 7.  
Micha. 3. 11.  
Habak. 1. 8.

b They are so greedy that they eat up bones and all.

c The wicked thus boasted that God was ever among them, but the prophet answered that that cannot excuse their wickedness: for God will not beare with their sinnes: yet that he did patiently abide and sent his messengers continually to call them to repentance, but he refused nothing.

d By the destruction of other nations he sheweth that the Jews should have learned to feare God.

e They were most earnest and ready to do wickedly.

f Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

g I cast any thought think upon that Gods justice should have punished them: but God was destroyed, he sheweth that he will punish his grace through all the world.

h That is, the Jews shall come as well as the Gentiles: which is to be understood under the time of the Gospel.

i For they shall have full remission of their sinnes: and the hypocrites which boasted of the temple, which was also in time past, shall be taken from them.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defende thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Eze. 3. 2. 25.

n Signifying, that God deliveth to his love and great affection towards his Church.

o That is, them that were bad in hatred and resulted for the Church and because of their religion.

p I will deliver the Church which now is afflicted, as Epich. 4. 6.

q As among the Assyrians and Caldeans which did mocke them and put them to shame.

**V**o her that is filthy and polluted, to <sup>h</sup>robbing citie. 2 She heard not the voyce: she received not correction: she trusted not in the Lorde: she dwelleth not neere to her God.

3 Her princes within her [are] as roaring lions: her iudges [are] as wolves in the evening, [which] leave not the bones till the morrow.

4 Her prophets are light, [and] wicked persons: her priests have polluted the Sanctuary: they have wrested the Lawe.

5 The iust Lorde [is] in the middes thereof: he will do none iniquitie: every mooring doth he day his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I have cut off the nations: their towres are desolate: I have made their streetes waste, that none shall passe by: their cities are destroyed without man [and] without inhabitant.

7 I sayde, Surely thou wilt feare mee: thou wilt receive instruction: so their dwelling should not be destroyed howsoever I visited them, but they rose early [and] corrupted all their workes.

8 Therefore waite ye upon me, saith the Lord, until the day that I rise up to the praye: for I am determined to gather the nations, and that I will assemble the kingdoms to poyse vpon them mine indignation, [even] all my fierce wrath: for all the earth shall be devoured with the fire of my ielousie.

9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to serue him with one consent.

10 From beyond rivers of Ethiopia,

his grace through all the world. <sup>†</sup> Ebr. with one shoulder, as Hose. 6. 9.

the daughter of my dispersed, praying into me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proude of mine holy Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fed, & lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull. O Israel: be glad & reioyce with all [thyne] heart, O daughter Jerusalem.

15 The Lorde hath taken away thy iudgements: he hath cast out thine enemy: the king of Israel [even] the Lord [is] in the middes of thee: thou shalt see no more euill.

16 In that day it shall be said to Jerusalem, Feare thou not, O Zion: let not thine handes be faint.

17 The Lord thy God in the middes of thee [is] mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in his loue: he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, [and] them that bare the reproche for it.

19 Beholde, at that time I will bruite all that afflict thee, and I will saue her that halteth, and gather her that was cast out: and I will get them praise and fame in all the landes of their shame.

20 At þat time will I bring you againe, and then will I gather you: for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

## Haggai.

## THE ARGUMENT.

**W**hen the time of the seuentie yeeres captiuitie prophesied by Ieremiah, was expired, God rayed up Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declared that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promises of greater felicitie, forasmuch as the Lorde will finish the worke that hee hath begonne, and sende Christ whome hee had promised, and by whome they should attaine to perfect ioy and glorie.



## CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to builde the Temple againe.

a **W**ho was the sonne of Dabshalus, and the third king of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discontented by their enemies: and if these two notable men had neede to be stirred up and admonished of their duties, what shall we thinke of other goduerous, whose doings are either against God, or very colde in his cause?

c Not that they contemned the building thereof, but they preferred policies, and priuie practices to religion, being content with small beginnings.

d Shewing that they thought not on their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policies to his religion, and because ye seeke not him first of all.

f Meaning, that they should leave off their vniuiccommodities, and go forward in the building of Gods Temple, and in the seeking forth of his religion.

g That is, I will heare your prayers according to my promises, 1 King. 8.27.29.

h That is, my glorie shall be set forth by you. i And so bring it to nothing. k This declared that God was the author of the doctrine, and that he was but the minister, as Eze. 1.3. 1.4. 1.7. 1.10. 1.11. 1.12.

**I**n the seconde yeere of king Darius, in the first moneth, first day of the moneth, came the word of the Lord (by the ministratione of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Jehoshua the sonne of Jehozadak the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, that the Lords house should be builded.

3 Then came the word of the Lord by the ministratione of the Prophet Haggai, saying,

4 Is it time for you selues to dwell in your siced houses, and this house lie waste?

5 Now therefore thus saith the Lord of hostes, Consider your owne wayes in your heartes.

6 We haue sowed much, and bring in little: ye cate, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne wayes in your heartes.

8 Go vpon to the mountaine, and bring wood, and build this house, and I will be fauourable in it, and I will be glorified, saith the Lord.

9 We looked for much, and lo, it came to little: and when ye brought it home, I did blowe vpon it. And why, saith the Lord of hostes: Because of mine house that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, & vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon catte, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, & Jehoshua the sonne of Jehozadak the hie Priest with all the remnant of the people, heard the voyce of

the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred by the spirit of Zerubbabel, the sonne of Shealtiel, a prince of Iudah, and the spirit of Jehoshua the sonne of Jehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

## CHAP. II.

He sheweth that the glorie of the seconde Temple shall exceede the first.

**I**n the foure and twentieth day of the first moneth, in the second yeere of king Darius,

2 In the seventh moneth, [in the one and twentieth day] of the moneth, came the word of the Lord by the ministratione of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Jehoshua the sonne of Jehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saue this house in her first glorie, and holde do you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Jehoshua sonne of Jehozadak the hie Priest: and be strong, all ye people of the land, saith the Lord, and do it: for I am with you, saith the Lord of hostes,

6 [According] to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, Yet a little while, and I will shake the heauens and the earth, and the sea, and the drie land:

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glorie, saith the Lord of hostes.

9 The silver [is] mine, and the golde [is] mine, saith the Lord of hostes.

10 The glorie of this last house shall be able to make all the treasures of the world to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things, neither can be built,

l Which be cleareth that men are vnape and dull to serue the Lord, neither can they obey his word: of his messengers be fore God, some their heartes and giue them new spirits, John 6.44.

a For the people, according to Ier. 2.1.1. and Eze. 4.1.1. had prophesied, though this Temple should haue bene more excellent then Salomons temple, which was destroyed by the Babylonians, but the Prophets ment the spiritual Temple the Church of Christ.

b That is, go forward in building the Temple.

c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom all things should be renewed.

d Meaning, Christ by whom all ought to look for and desire: as by desire, he may signifie all precious things, as riches and such like.

e Therefore when his time cometh, he can make all the treasures of the world to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things, neither can be built.

great



greater then the first sayth the Lorde of hostes : and in this place will I giue peace, sayth the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the worde of the Lorde vnto the Prophet Haggai, saying,

12 Thus sayth the Lorde of hostes, Alke nolbe the Priests [concerning] the Law, and say,

13 If one beare holy flesh in the skirt of his garment, and with his skirt doe touche the bread, or the portage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered and saide, No.

14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane: And the Priests answered, and said, It shalbe vncleane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, sayth the Lorde: and so [are] all the workes of their hands, and that which they offer here, is vncleane.

16 And nolbe, I pray you, consider in your mindes: from this day, and afoze, [euen] afoze a stone was laide vpon a stone in the Temple of the Lorde:

17 Before these things were, when one came to an heape of twentie [measures], there were but ten: when one came to the wine presse for to drave out fiftie [vessels] out of the presse, there were but twentie.

18 I smote you with blasting, and with misdebe, and with haile, in all the labours of your hands: yet you [turned] not to me, sayth the Lorde.

19 Consider, I pray you, in your mindes, from this day, and afoze from the foure and twentieth day of the ninth moneth, euen from the day that the fundation of the Lords Temple was layde: consider it in your mindes.

20 Is the seed yet in the barme: as yet the vine, and the figtree, and pomegranate, and the olive tree hath not brought forth: from this day will I blesse [you].

21 And againe the word of the Lorde came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will ouerthrowe the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.

24 In that day, sayth the Lorde of hostes, I will take thee, O Zerubbabel my seruant, the sonne of Shealtiel, sayth the Lorde, and will make thee as a signet: for I haue chosen thee, sayth the Lorde of hostes.

k From the time they began to builde the Temple, he promised that Gods word blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they shoulde haue plenty.

l He exhorteth them to patience and to abide till the harvest came, and then they shoulde see Gods blessings.

m I will make exchange and renew althings in Christ, of whom Zerubbabel here is a figure.

n Whereby he sheweth that there shalbe no let or hindrance when

God will make this wonderfull retribution of his Church.

o Signifying that his signet shoulde be most excellent, which thing was accomplished in Christ.

## Zechariah.

### THE ARGUMENT.

TWO moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so fore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue from death and sinne by Christ. But because they still remained in their wickednes, and coldnes to set forth Gods glorie, and were not yet made better by their long banishment, hee rebuketh them most sharpeley: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whom all shoulde be sanctified to the Lorde.

#### CHAP. I.

a He exhorteth the people to returne to the Lorde, and to eschue the wickednes of their fathers. b He signifieth the reedification of Ierusalem and the Temple.



A the eight moneth of the second yeere of Darius, came the worde of the Lorde vnto Zechariah the sonne of Berechiah, the sonne of Ido,

do, the Prophet, saying,

2 The Lord hath bene sore displeased with your fathers.

3 Therefore saye thou vnto them, Thus saith the Lord of hostes, Turne vnto me, sayth the Lorde of hostes, and I will turne vnto you, sayth the Lorde of hostes.

d Let your fruites declare, that you are Gods people, & that he hath brought in you by his spirit & comforted you: for els man hath no power to returne to God, but God must conuert him, as Recc. 3.1. & 1. Sam. 5.21. Isa. 21.8. & 3.1. & 45.1.

e He speaketh this to reace them with Gods iudgements that they shoulde not synne like as their fathers had done, whom he so grievously punished.

a Who was the sonne of Berechiah.

b This was not that Zechariah, whereof is mention, 2. Chron. 24.20, but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Zoiada of Berechiah and Ido,



greater then the first sayth the Lorde of hostes : and in this place will I giue peace, sayth the Lorde of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the worde of the Lorde vnto the Prophet Haggai, saying,

12 Thus sayth the Lorde of hostes, Alke nolbe the Priests [concerning] the Law, and say,

13 If one beare holy flesh in the skirt of his garment, and with his skirt doe touche the bread, or the portage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered and saide, No.

14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane: And the Priests answered, and said, It shalbe vncleane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, sayth the Lorde: and so [are] all the workes of their hands, and that which they offer here, is vncleane.

16 And nolbe, I pray you, consider in your mindes: from this day, and afoze, [euen] afoze a stone was laide vpon a stone in the Temple of the Lorde:

17 Before these things were, when one came to an heape of twentie [measures], there were but ten: when one came to the wine presse for to drave out fiftie [vessels] out of the presse, there were but twentie.

18 I smote you with blasting, and with misdebe, and with haile, in all the labours of your hands: yet you [turned] not to me, sayth the Lorde.

19 Consider, I pray you, in your mindes, from this day, and afoze from the foure and twentieth day of the ninth moneth, euen from the day that the fundation of the Lords Temple was layde: consider it in your mindes.

20 Is the seed yet in the barme: as yet the vine, and the figtree, and pomegranate, and the olive tree hath not brought forth: from this day will I blesse [you].

21 And againe the word of the Lorde came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth,

23 And I will overthrow the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will overthrowe the charrets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.

24 In that day, sayth the Lorde of hostes, I will take thee, O Zerubbabel my seruant, the sonne of Shealtiel, sayth the Lorde, and will make thee as a signet: for I haue chosen thee, sayth the Lorde of hostes.

k From the time they began to builde the Temple, he promised that Gods word blesse them: and albeit as yet the fruit was not come forth, yet in the gathering they shoulde haue plenty.

l He exhorteth them to patience and to abide till the harvest came, and then they shoulde see Gods blessings.

m I will make exchange and renew althings in Christ, of whom Zerubbabel here is a figure.

n Whereby he sheweth that there shalbe no let or hindrance when

God will make this wonderfull retribution of his Church.

o Signifying that his signet shoulde be most excellent, which thing was accomplished in Christ.

## Zechariah.

### THE ARGUMENT.

TWO moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so fore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue from death and sinne by Christ. But because they still remained in their wickednes, and coldnes to set forth Gods glorie, and were not yet made better by their long banishment, hee rebuketh them most sharply: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whom all shoulde be sanctified to the Lorde.

#### CHAP. I.

a He exhorteth the people to returne to the Lorde, and to eschue the wickednes of their fathers. b He signifieth the restitution of Ierusalem and the Temple.



In the eight moneth of the second yeere of Darius, came the worde of the Lorde vnto Zechariah the sonne of Berechiah, the sonne of Ido,

do, the Prophet, saying,

2 The Lord hath bene sore displeased with your fathers.

3 Therefore saye thou vnto them, Thus saith the Lord of hostes, Turne vnto me, sayth the Lorde of hostes, and I will turne vnto you, sayth the Lorde of hostes.

d Let your fruites declare, that you are Gods people, & that he hath brought in you by his spirit & comforted you: for els man hath no power to returne to God, but God must conuert him, as Recc. 3. 1. & 1. Sam. 5. 2. 1. Sa. 2. 1. & 2. 1. & 4. 1. & 1. 2.

e He speaketh this to reace them with Gods iudgements that they shoulde not synne like as their fathers had done, whom he so grievously punished.

a Who was the sonne of Berechiah.

b This was not that Zechariah, whereof is mention, 2. Chro. 24. 20, but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Zoiada of Berechiah and Ido,



Jerem. 3. 12.  
ezech. 1. 30.  
hof. 14. 2.  
iocl. 3. 12.

e Though your fathers be dead, yet God's judgments in punishing them ought still to be before your eyes: & though the Prophets be dead, yet their doctrine remaineth forever. 2. 10.

f Seeing ye sawe the force of my doctrine in punishing your fathers, why doe not ye feare the threatenings conceived in the same and declare by my Prophets?

g As men are punished with my judgments, and not that they were coupled with true repentance. h Which cometh part of January and part of February.

i This vision signifieth the restoration of the Church, but as yet it shoulde not appeare to mans eyes,

which is here ment by the night, by the darkness, and by the myrrer trees, which are blacke and give a darke shadow: yet he compareth God to a king, who hath his robes and messengers aboute, by whom he still knoweth his purpose and bringeth his matters to passe.

k Who was the chief among the rest of the housemen. l These signified the diuers offices of Gods Angels by whome God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sort. m That is, Christ the mediator praye for the salvation of his Church, which was now troubled when all the countries about them were at rest.

4. Be ye not as your fathers, vnto whom the former Prophets haue cryed, saying, thus sayth the Lorde of hostes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, sayth the Lorde.

5 Your fathers, where are they: and do the Prophets liue for euer:

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophets, take holde of your fathers: and they returned, and said, As the Lorde of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Upon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the second yeece of Darius, came the worde of the Lorde vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I sawe by night, and beholde a man riding vpon a red horse, and hee stoode among the myrrer trees, that were in a botrome, and behinde him were there red horses speckled and white.

9 Then saide I, O my Lorde, what are these: And the Angel that talked with me, saide vnto me, I will shewe thee what these be.

10 And the man that stoode among the myrrer trees, answered & said, These are they whom the Lorde hath sent to go thorow the world.

11 And they answered the Angel of the Lorde, that stood among the myrrer trees, and saide, We haue gone thorow the worlde: and beholde, all the worlde sitteth still, and is at rest.

12 Then the Angel of the Lorde, answered and said, O Lorde of hostes, how long wilt thou be vnnuerisall to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threethore and ten yeeres:

13 And the Lorde answered the Angel that talked with me, With good wordes [and] comfortable wordes.

14 So the Angel that communed with me, saide vnto me, Crie thou, and speake, Thus sayth the Lorde of hostes,

I am ielous ouer Ierusalem and Zidon With a great seale,

15 And am greatly angrie against the careless heathen: for I was angrie but a litle, and they helped forward the affliction.

16 Therefore thus sayth the Lorde, I will returne vnto Ierusalem with tender mercie: mine house shalbe builded in it, sayth the Lorde of hostes, and a line shalbe stretched vpon Ierusalem.

17 Crie ye, and speake, Thus sayth the Lorde of hostes, By cities shall yet be broken with plentie: the Lorde shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I by mine eyes and saw, and beholde, foure hornes.

19 And I said vnto the Angel that talked with me, What be these: And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lorde shewed me foure carpenters.

21 Then saide I, What come these to do: and he answered, and saide, These are y hornes, which haue scattered Iudah, so that a man durst not lift by his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift by their home ouer the land of Iudah, to scatter it.

r Which signified all the enemies of the Church, East, West, North, South. s These carpenters or finishers are Gods instruments, which with their mallets and hammers bryake these hard and strong hornes, which would overthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to bryake it in pieces.

## CHAP. II.

The restoring of Ierusalem and Iudah.

**L**ift by mine eyes againe and looked, and beholde, a man with a measuring line in his hand.

2 Then saide I, Whither goest thou: And he saide vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, Went forth: and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this young man, and say, Ierusalem shalbe inhabited without walles, for multitude of men & cattell therein.

5 For I sayth the Lorde, Will be vnto her a wall of fire round about, and will should neede no materiall walles, nor trust in any worldly strength, but should be safelye preserved, and dwell in peace among all their enemies. d To defende my Church, to seare the enemies, and to destroy them if they appoche neere.

n Though for a time God deferre his helpe and comfort from his Church, yet this declaration that he lowlyeth them still most dearly, as a most mercifull father his children, of an husbands wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobaue I shew my selfe but a litle angrie towards my Church, but the enemies would haue destroyed them also, and considered not the end of my chastisement. p To measure out the buildings.

q The abundance shalbe so great that the places of those shall not be able to containe these blessings that God will send, but shall euen bryake for fulnes.

r Which signified all the enemies of the Church, East, West, North, South. s These carpenters or finishers are Gods instruments, which with their mallets and hammers bryake these hard and strong hornes, which would overthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to bryake it in pieces.

a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God and so called.

b Speaking himselfe Zechariah. c Signifying the spiritual Ierusalem and Church vnder Christ, which shoulde be guarded by the Gospell though all the world, and the world in peace among all their enemies. d To defende my Church, to seare the enemies, and to destroy them if they appoche neere.

bc



e In me they shall have their full felicity and glorie. f He calleth to them, which partly for feare and partly for their owne ease, remained still in captiuitie, and so persecuted their owne private commodities to the benefices of Gods promised in his Church. g As it was said that scattered you, so haue I power to restore you. h By stirring from Babylon and coming to the Church. i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same still toward you, as yet therefore I send me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home. k He is to drave into God, that he can no more suffer you to be hurt you, then a man can abide to be thrust in the eye. Psalm. 17. 8. l Upon the heathen your enemies. m They shall be your seruants as you haue bene theirs. n This must necessarily be vnderstand of Christ, who being God equal with his Father, was first as hee was seruant to dwell in his Church, and to gouerne them.

e be the glorie in the middes of her. 6 Ho, ho, come forth, and see from the land of the North, sayth the Lorde: for I haue scattered you into the foure windes of the heauen, sayth the Lorde. 7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel. 8 For thus sayth the Lorde of hostes, After [this] glorie hath he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye. 9 For beholde, I will lift vp mine hand: vpon them: and they shall be a spoyle to those that serued them, and ye shall knowe, that I Lord of hostes hath sent me.

10 Reioyce, and be glad, O daughter Zion: for lo, I come, and will dwell in the middes of thee, sayth the Lorde. 11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt know that I Lorde of hostes hath sent me vnto thee. 12 And the Lord shall inherite Iudah his portion in the holy land; and shall chuse Jerusalem againe. 13 Let al flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdome,

**A**D hee shewed mee Jehoshua by the Priest, standing before the Angel of the Lorde, and Satan stood at his right hand to resist him.

2 And the Lorde laide vnto Satan, The Lorde reprove thee, O Satan: euen the Lord that hath chosen Jerusalem, reprove thee. Is not this a brand taken out of the fire?

3 Now Jehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him.

a Prepared to Christ the Mediator for the state of the Church. b Which declared that the faithfull haue not onely waere with flesh and blood, but with Satan himselfe and spiritual wickednesses. c That is, Christ speaketh to God as the speaker of his Church that he woulde rebuke Satan: and here he sheweth himselfe to be the continual persecutor of his Church. d Speaking, that Jehoshua was wonderfully persecuted in the captiuitie, and now Satan sought to afflict and trouble him when hee was doing his office. e In respect of the glorious garments, and precious stones that the Priests did wear before the captiuitie; and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

And vnto him he said, Beholde, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I laide, Let them set a sayre diademe vpon his head. So they set a sayre diademe vpon his head, and clothed him with garments, & the Angel of the Lorde stood by.

6 And the Angel of the Lorde testified vnto Jehoshua, saying,

7 Thus sayth the Lorde of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also iudge mine house, and shalt also keepe my courtes, and I will giue thee place among these that stand by.

8 Heare noise, O Jehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but beholde, I will bring forth the Branch my seruant.

9 For loe the stone that I haue layde before Jehoshua: vpon one stone shall be seven eyes: beholde, I will cut out the graining thereof, sayth the Lorde of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, sayth the Lorde of hostes, shall ye call every man his neighbour vnder the vine, and vnder the figge tree.

h That is, haue rule and gouernment in my Church as thy predecessors haue had. i Whereby he meane to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him. l Because they follow me my wayes, they are continued in the world, and esteemed as monsters. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned. n As, 11. i. iere. 23. 5. and 33. 14. 15. o He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, & that all ought to seeke light at him. Chap. 4. 10. p That is, I will make it perfect in all points, as a thing wrought by the hand of God. q Though I haue punished this land for a time, yet I will euen now be pacified, and will offer them no more. r He shall then lue in peace and quietnes, that is, in the kingdome of Christ. m. 2. i. ier. 4. 4. hag. 2. 10.

CHAP. III.

The vision of the golden candlesticke, and exposition thereof.

**A**D the Angel that talked with me, came againe & waiked me, as a man that is raised out of his sleepe.

2 And laide vnto me, what seest thou? And I sayd, I haue looked, and beholde, a candlesticke all of golde with a bosome vpon the top of it, and his seven lampes therein, and seven pipes to the lampes, which were vpon the top thereof.

from the trees into the lampes, so that the light neuer faileth: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

f He sheweth of what apparrell he speaketh, which is when our filthy finnes are taken away, and we are clad with gods merities, which is meant of the spiritual restitution. g The Prophet prayeth that besides the rayment, the Priest might also haue eye for his head accordingly, that is, the dignitie of the priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are contented that can content themselves with any meane reformation in religion, seeing by the Prophet desired the perfection, and obtineth it.

a Which was euer in the middes of the Temple, signifying that the graces of gods spirit should thine there in most abundance, and in all perfection. b Which conuayed the oyle that was vpon the trees into the lampes, so that the light neuer faileth: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.



c *Which was*

a figure of

Chrift,

and therefore this

doctrine was

directed to all

the Church

who are his

body and

members.

d *He sheweth*

that Gods

power onely

is sufficient to

preferre his

Church, though

hee bee not

many helpe

thereunto.

e *He compar-*

eth the power

of the ad-

versaries to

that of a great

mountaine,

who thought

the Jewes no-

thing in res-

pect of them,

and would

have hindered

Zerubbabel,

who represent

Chrift, whom

the enemies

daily labour

to see in the

building of

his spirituall

Temple, but

all in vain,

f *Though*

the enemies

thinke to stop

this building,

yet Zerub-

babel shall lay

the highest stone

thereof, and

bring it to per-

fection, so that

all the godly

shall reioyce,

and pray unto

God that hee

would conti-

nue his grace

and fauour

towards the

Temple,

g *Opening,*

that I am

Chrift sent of my father for the building, and preservation of my spirituall Temple.

h *Signifying*

that all were discouraged at the small and poore be-

ginnings of the Temple.

i *Which he*

signifieth the plummet and line, that is,

that Zerubbabel which represented Chrift, should go forward with his building

to the top and comfort of the godly, though the world be against him, and though his

work be white be discouraged, because they see not things pleasant to the eye.

k *That is,*

God hath seven eyes: meaning, a continual providence, so that nei-

ther Satan nor any power in the world, can go about to bring any thing to passe

to hinder his worke, Chap. 3. 9.

l *Which were*

ever greene and full of oyle, so

3 And two olive trees over it, one by-  
on the right side of the bolvie, and the  
other byon the left side thereof.

4 So I answered, and spake to the  
Angel: I talked with me, saying, what  
are these, my Lord?

5 Then the Angel that talked with  
me, answered and said unto me, Know-  
est thou not what these be? And I said,  
No, my Lord.

6 Then he answered and spake unto  
me, saying, This is the worde of <sup>h</sup> Lord  
unto Zerubbabel, saying, Neither by  
an armie nor strength, but by my Spi-  
rit, sayth the Lord of hostes.

7 Who art thou, O great moun-  
taine, before Zerubbabel? [thou shalt  
be] a plaine, and <sup>i</sup> he shall bring forth the  
head stone thereof, with shoutings, cry-  
ing, Grace, grace unto it.

8 Moreover, the worde of the Lord  
came unto me, saying,

9 The hands of Zerubbabel have  
layde the fundation of this house: his  
hands shall also finish it, and thou shalt  
know that the Lord of hostes hath sent  
me unto you.

10 For who hath despised the day of  
the <sup>j</sup> small things: but they shall reioyce,  
and shall see the stone of <sup>k</sup> tinne in the  
hand of Zerubbabel: <sup>l</sup> these seven are  
the eyes of the Lord, which go thoro-  
we the whole world.

11 Then answered I, and saide unto  
him, what are these two olive trees by-  
on the right & byon the left side thereof?

12 And I spake moreover, and saide  
unto him, what be these two olive bran-  
ches, which thoro-ve the two golden  
pipes empye themselves into the golde?

13 And he answered me, and saide,  
Knowest thou not what these be? And  
I said, No, my Lord.

14 Then said he, These are the two  
olive branches, that stand with the ru-  
ler of the whole earth.

Chrift sent of my father for the building, and preservation of my spirituall Temple.  
h Signifying that all were discouraged at the small and poore be-  
ginnings of the Temple. i Which he signifieth the plummet and line, that is,  
that Zerubbabel which represented Chrift, should go forward with his building  
to the top and comfort of the godly, though the world be against him, and though his  
work be white be discouraged, because they see not things pleasant to the eye.  
k That is, God hath seven eyes: meaning, a continual providence, so that nei-  
ther Satan nor any power in the world, can go about to bring any thing to passe  
to hinder his worke, Chap. 3. 9. l Which were ever greene and full of oyle, so  
that till they poured forth oyle into the lampes: signifying, that God wil con-  
tinually maintaine and preferre his Church, and indue it still with abundance  
and perfection of graces.

#### CHAP. V.

1 The vision of the flying booke, signifying <sup>a</sup> curse of thieves,  
and such as abuse the Name of God. 2 By the vision of the  
measure is signified the bringing of Iudahs afflictions into  
Babylon.



hen I turned me, and lifted  
up mine eyes & looked, and  
beholde, a flying booke.

2 And hee saide unto me,  
what seest thou? And I answered, I  
see a flying <sup>b</sup> booke: the length thereof  
[is] twentie cubites, and the breadth  
thereof ten cubites.

3 Then said he unto me, This is the  
curse that goeth forth over the whole  
earth: for every one that <sup>c</sup> stealeth, shall  
be cut off [alwell] on this side: as on  
that: and every one that <sup>d</sup> sweareth, shall  
be cut off alwell on this side, as on that.

4 I wil bring it forth, sayth the Lord  
of hostes, and it shall enter into the house  
of the thief, and into the house of him,  
that falsely sweareth by my Name: and  
it shall remaine in <sup>e</sup> middes of his house,  
and shall consume it, with the timber  
thereof, and stones thereof.

5 Then the Angel that talked with  
me, went forth, and said unto me, Lift  
up nowe thine eyes, and see what is this  
that goeth forth.

6 And I said, what is it? And he said,  
This is an Ephah that goeth forth. He  
said moreover, This is the <sup>f</sup> light of the  
through all the earth.

7 And beholde, there was lift up a  
talent of lead: and this is a <sup>g</sup> woman  
that sitteth in the middes of the Ephah.

8 And he said, This is <sup>h</sup> wickednes,  
and he cast it into the middes of the E-  
phah, and he cast the weight of lead by-  
on the mouth thereof.

9 Then lift I up mine eyes, and look-  
ed: & behold, there came out two <sup>i</sup> wo-  
men, and the wind [was] in their wings  
(for they had wings like the wings of a  
fowle), and they lift by the Ephah be-  
tweene the earth and the heaven.

10 Then said I to the Angel that talk-  
ed with me, whither do these beare the  
Ephah?

11 And he said unto me, To builde it  
an house in the land of Shinar, & it shall  
be established and set there byon her  
olive plaine.

hee had in mine pay, but that God woulde sent by iniquite in a measure as in a  
piston. k Which declareth that God woulde execute his iudgements by the  
meanes of weak and infirme meanes. l So remoue the iniquitie and affliction  
one that came for the same from Iudah, to place it for ever in Babylon.

#### CHAP. VI.

By the four charets be described the four monarchies.



Again, I turned, and lift up  
mine eyes, and looked: and  
beholde, there came four

charets out from betweene  
me above, he meaneth the swift messengers of God to execute & declare his will,

a Because the

Jewes had

prouoked

Gods plagues

by contem-

ning his word,

and casting off

all iudgement

and equitie, he

sheweth that

Gods curses

written in this

booke had full

ly light both

on them, and

their fathers:

but nowe if

they would

repent, God

would send

the same as

among the Cal-

deans their for-

mer enemies.

o That is, to

scely any inini-

quie towards his

neighbour.

p Opening,

wherefoever

he be in the

world.

q He exam-

ined the

first table, and

serueth not

God aright,

but abuleth

Gods Name,

r Which was

a measure in

oyle things

containing

about tenne

hertels.

s That is, all

the wickednes

of the ingro-

ss is in Gods

light, which he

keepeth in a

measure, and

can shut it up

when it at his

pleasure.

t So ouer

the measure,

h Which re-

presently in-

quie, as in

the next verse.

u Signifying

that Satan

would not

haue such pow-

er against the

Jewes to clye

them, as

by charets

here, as by boy-

l two



b By the ha-  
ben molitions  
he meant the  
eternall coun-  
sell and pres-  
cience of God,  
wherby he hath  
before all eter-  
nities decreed  
what shall come  
to passe, and  
that which  
neither Satan  
nor all the  
worlds can  
alter.

c Which sig-  
nified a great  
crucible and  
persecutions  
that the Church  
had endured  
under diuers  
enemies,  
d Signifying  
that they had  
endured great  
afflictions un-  
der the Baby-  
lonians.

e These repre-  
sented their  
state under the  
Persians  
which restored  
them to li-  
bertie.

f Which sig-  
nified that God  
would some-  
time giue his  
Church rest,  
and purge his  
plagues vpon  
their enemies,  
as he did in de-  
stroying Nine-  
ueh & Babylon,  
and other their  
enemies.

g Speaking, all  
the actions and  
motions of  
Gods Spirit,  
which accord-  
ing to his incheu-  
erable counsell he  
causeth to ap-  
peare through  
all the world.

h That is, to-  
wards Egypt,  
and other coun-  
treys about.

i That is,  
they of diuers  
colours, which  
at the leaue, to  
signifie that such  
hath no power to  
hurt or afflict all  
God giue it me, Job. 1. 12.  
k By punishing the Caldeans mine  
anger ceased, and you were deli-  
uered. l To  
reueile of him and the other egypt, money to make the two crownes: which were  
men of great authority among the Jewes, and doubters of the restitution of the  
kingdome and of the priesthood, and hurt others by their example. n Because  
his counte no bee attributed to any one according to the Lawe, therefore it fo-  
loweth that Jehoshua must represent the Spirit, who was both Priest & King.

o Speaking Christ, of whom Jehoshua was the figure: for in Scripture they were  
both called Jesus. p That is, himselfe, without the help of man. q Which  
declared that none could build the Temple, wherof Dauid speaks, but one-  
ly Christ: and therefore it was spiritual, & not materiall. pag. 1. 10. q Where-  
of Jehoshua had but a shadowe.

two mountaines, and the mountaines  
were mountaines of brasle.

2 In the first charer were red hoxes,  
and in the second charer blacke hoxes,  
3 And in the third charer white hox-  
es, and in the fourth charer, hoxes of  
diuers colours, and reddish.

4 Then I answered, and saide vnto  
the Angel that talked with mee, what  
are these, my Lord:

5 And the Angell answered, and sayd  
vnto me, These are the foure spirits of  
the heauen, which goe forth from stand-  
ing with the Lord of all the earth.

6 That with the blacke hoxe went  
forth into the land of the North, and the  
white went out after them, and they of  
diuers colours went forth towarde the  
South country.

7 And the reddish went out, and re-  
quired to goe, and passe through the  
world, and he saide, Go passe through  
the world. So they went thowoe out  
the world.

8 Then cried he vpon me, and spake  
vnto me, saying, Beholde, these that go  
to ward the North country, haue pac-  
tified my Spirit in the North country.

9 And the word of the Lord came vnto  
me, saying,

10 Take of them of the captiuitie, [e-  
uen] of helai, and of Tobiah, and Je-  
daiah, which are come from Babel, and  
come thou the same day, and go vnto the  
house of Josiah, the sonne of Zeph-  
aniah.

11 Take euen silver and gold, & make  
crownes, and set [them] vpon the head  
of Jehoshua, the sonne of Jehozadak  
the hie Priest.

12 And he spake vnto him, saying,  
Thus speaketh the Lord of hostes, and  
saith, Beholde the man whose name is  
the Branch, and he shall growe vp out  
of his place, and he shall build the Tem-  
ple of the Lord.

13 Euen he shall build the Temple of  
the Lord, and he shall beare the glorie,  
and shall sit and rule vpon his throne,  
and he shall be a Priest vpon his throne.

And the counsell of peace shall be between  
them both.

14 And the crownes shall be to Helai,  
and to Tobiah, and to Jedaiiah, and to  
Hen the sonne of Zephaniah, for a me-  
moriall in the Temple of the Lord.

15 And they that are farre off, shall  
come & build in the Temple of the Lord,  
and ye shall knowe, that the Lord of  
hostes hath sent me vnto you. And this  
shall come to passe, if ye will obey the  
voyle of the Lord your God.

ledge their infirmite, which looked that all things should haue bene restor-  
ed incontinently: and of this their infirmite these two crownes shall remem-  
ber as tokens. Act. 1. 6. q That is, the Gentiles by the preaching of the Gospell  
shall helpe to build the building of this spiritual Temple. y After this, desiring  
and remaine in the obedience of lawe,

CHAP. VII.  
1 The rebellion of the people is the cause  
of their affliction.

And in the fourth yere of king  
Darius, the word of the Lord  
came vnto Zechariah in the  
fourth day of the ninth mo-  
neth, euen in Chislen.

2 For they had sent vnto the  
house of God Shazzer, and Bege-  
melech and their men to pray before the  
Lorde.

3 [And] to speake vnto the Priests  
which were in the house of the Lord of  
hostes, and to the Prophets, saying,  
Should I weepe in the fifth moneth, &  
separate my selfe as I haue done these  
so many yeeres?

4 Then came the word of the Lord  
of hostes vnto me, saying,

5 Speake vnto all the people of the  
lande, and to the Priests, and say,  
When ye fasted, and mourned in the fifth  
and seuenth moneth, euen these seuentie  
yeeres, did ye fast vnto me: do I ap-  
proue it?

6 And when ye did eate, and when ye  
did drinke, did ye not eat for your selues,  
and drinke for your selues?

7 Should ye not heare the wordes  
which the Lord hath cried by the mini-  
strie of the former Prophets when Je-  
rusalem was inhabited, & in prosperitie,  
& the cities thereof round about her, when  
the South & the plaine was inhabited?

8 And the word of the Lord came vnto  
Zechariah, saying,

And when ye did eate, and when ye  
did drinke, did ye not eat for your selues,  
and drinke for your selues?

And when ye did eate, and when ye  
did drinke, did ye not eat for your selues,  
and drinke for your selues?

The two offices  
of the king-  
dome, and  
priesthood that  
he so ioyned  
together, that  
they shall be no  
more disun-  
ited: q Which was  
also called  
helai,  
r He also was  
called Tobiah,  
s That they  
may acknow-  
ledge their infirmite,  
which looked that all things should haue bene restor-  
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rusalem was inhabited, & in prosperitie,  
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8 And the word of the Lord came vnto  
Zechariah, saying,

And when ye did eate, and when ye  
did drinke, did ye not eat for your selues,  
and drinke for your selues?



9 Thus speaketh the Lord of hostes, saying, <sup>k</sup> Execute true iudgement, and shew mercy and compassion, every man to his brother.

10 And oppresse not the widow, nor the fatherles, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, & pulled away the shoulder, and stopped their eares, that they should not heare.

12 Pea, they made their hearts as an adamant stone, lest they should heare the law and the wordes which the Lord of hostes sent in his spirit by the ministration of the former p<sup>r</sup>ophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cryed, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land to waste.

15 Which declared, that they rebelled not only against the p<sup>r</sup>ophets, but against the spirit of God that spake in them.

16 That is, after they were carried captive. 17 By their sinnes whereby they provoked Gods anger.

#### CHAP. VIII.

1 Of the returne of the people unto Ierusalem, and of the mercie of God toward them. 19 Good wexhes. 20 The calling of the Gentiles.

**A** Gaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was i<sup>e</sup>lous for Zion with great i<sup>e</sup>lousie, and I was i<sup>e</sup>lous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zion, and will dwel in the muddes of Ierusalem: and Ierusalem shall be called a cite of truth, and the Mountaine of the Lord of hostes, the holie Mountaine.

4 Thus saith the Lord of hostes, There shall yet olde men and olde women dwell in the streetes of Ierusalem, and every man with his staffe in his hand for verie age.

5 And the streetes of the cite shall bee full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be vnp<sup>o</sup>ssible in the eyes of remnant of this people in these dayes, should it therefore bee vnp<sup>o</sup>ssible in my sight, saith the Lord of hostes:

that is, to believe that God can performe that which he hath promised though it seeme neuer so vnp<sup>o</sup>ssible to man, Rom. 4. 20. Gen. 18. 14.

7 Thus saith the Lord of hostes, Beholde, I wil deliuer my people from the East countrey, and and from the west countrey.

8 And I will bring them, and they shall dwell in the muddes of Ierusalem, and they shall be my people, and I will bee their God in truth and in righteousness.

9 Thus saith the Lord of hostes, Let your handes be strong, ye that heare in these dayes these wordes by the mouth of the p<sup>r</sup>ophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I wil not intreat the residue of this people as afore time, sayeth the Lord of hostes.

12 For the seed [shalbe] prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, I house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, [but] let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers prouoked me vnto wrath, sayeth the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do. Speake ye every man the truth vnto his neighbour: execute iudgement truly and brightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth [moneth], and the fast of the fifth, and the fast of the tenth, and the fast of the tenth, shalbe to the house of Iudah ioy and gladnesse, and prospere

that the residue shall be in Ierusalem, for God will accomplish his promise, and their p<sup>r</sup>phets shall be true and able, & let neither residue of your ymages, nor commodities, neither counsel of others, nor feare of enemies discourage you in going forth with the building of the Temple, but be constant and obey the p<sup>r</sup>ophets, which encourage you therein. g. For God curd your woyle, so that neither man nor beast had profit of their labours.

Read Ezek. 18. 20. which declared, that man cannot turne to God till he change mans heart by his spirit, and so begin to do well, which is to pardon his sinnes, and to giue him his graces, which fast was appointed when the cite was besieged, & was the first fast of these foure, and here the p<sup>r</sup>phet sheweth, that if the Iewes will repent, & turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heaviness: for God will send them ioy and gladnes.

rous

k. He sheweth, that they did not fast with a sincere heart, but for an hypocriticall, and that it was not done of a pure religion, because that they lacked the offices of charity, which should haue declared that they were goodly. Psal. 21. 27. 1. And would not carie the Lawes burden, which was sweeter & easie, but would beare their owne, which was heauie and grievous to the flesh, thinking to merite thereby: which similitude is taken of oren, which smokes at the poke. Psal. 9. 29. m. Which declared, that they rebelled not only against the p<sup>r</sup>ophets, but against the spirit of God that spake in them. n. That is, after they were carried captive. o. By their sinnes whereby they provoked Gods anger.

a. I loved my cite with a singular loue, so that I could not abide that any should do her any iniurie. b. Because the shall faithfully and loyally toward me: her husband. c. Though her enemies doo greatly molest & trouble her, yet God will come down vnto her, and will save her. d. He sheweth wherein our faith standeth, that is, to believe that God can performe that which he hath promised though it seeme neuer so vnp<sup>o</sup>ssible to man, Rom. 4. 20. Gen. 18. 14.



rous his feasts: therefore loue the truth and peace.

20 Thus saith <sup>h</sup> Lord of hostes, That there shall yet come <sup>i</sup> people, and the inhabitants of great cities.

21 And they that dwell in one [cittie,] shall go to another, saying, \* Up, let vs go and pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hostes in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take hold out of all languages of the nations, [euen] take holde of the skirt of him that is a Jewe, and say, Wee will goe with you: for wee haue heard, that God is with you.

## CHAP. IX.

1 The meaning of the Gentiles. 2 The coming of Christ.

**T**he burden of the word of the Lord in <sup>h</sup> land of <sup>i</sup> Hadrach: and <sup>i</sup> Damascus [shall be] his rest: When the eyes of man, [euen] of all the tribes of Israel [shall be] toward the Lord.

2 And Hamath also shall border therby: <sup>i</sup> Tyus [also] and Zidon, though [they be] <sup>i</sup> verie wise.

3 For Tyus did buyde her selfe a strong holde, and heaped by siluer as the dust, and golde as the myze of the streetes.

4 Behold, the Lord will spoile her, & he will smite her <sup>i</sup> power in the Sea, and she shall be denoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very feowfull, and Ekron: for her countenance shall bee ashamed, and the King shall perish from Azzah, and Ashkelon shall not bee inhabited.

6 And the <sup>i</sup> stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from betwene his <sup>i</sup> teeth: but he that remaineth, euen he shall be for our God, & he shall be as a prince in Judah, but Ekron [shall be] as a Jebusite.

8 And I will campe about <sup>i</sup> mine Gath, that all should be destroyed save a very few, that should remaine as strangers. <sup>i</sup> He promised to deliuer the Jewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. <sup>i</sup> As the Jebusites had bene destroyed, so should Ekron and all the Philistines. <sup>i</sup> He saith that Gods power only shall bee sufficient to defend his Church against all adversaries, bee they neuer so cruell, or assemble their power neuer so often.

house agaynst the armie, agaynst him that passeth by, and agaynst him that returneth, and no oppressour shall come vpon them any more: for now <sup>i</sup> haue I scene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Jerusalem: behold, thy King cometh vnto thee: <sup>i</sup> he is iust and saued himselfe, poore and riding vpon an <sup>i</sup> asse, and vpon a colt the sole of an asse.

10 And I will cut off the <sup>i</sup> charres from Ephraim, and the horse from Jerusalem: the bolde of the battell shall be broken, and hee shall speake peace vnto the heathen, and his dominion [shall be] from <sup>i</sup> sea vnto sea, and from the River to the end of the land.

11 Thou also [that be saued] through the blood of the covenant, I haue loved thy <sup>i</sup> prisoners out of the pit wherein is no water.

12 Turne you to the <sup>i</sup> strong holde, ye <sup>i</sup> prisoners of hope: euen to day do I declare, that I will render the double vnto thee.

13 For Judah haue I <sup>i</sup> bent as a bow for me: Ephraims hand haue I filled, & I haue raised by the sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall be scene over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirle winds of the South.

15 The Lord of hostes shall defend them, and they shall denoure them, and they shall subdue them with sling stones, and they shall drinke [a] make a noyle as thorsow wine, and they shall be filled like bowles, [and] as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall be as [the] stones of the crovne lifted by vpon his land.

figure, and is here called the covenant of the Church, because God made it with his Church, & left it with them for the love that he bare vnto them. <sup>i</sup> God saith that he will deliuer his Church out of all dangers, seeme they neuer so great. <sup>i</sup> That is, into the holy land where the citie and the Temple are, where God will defend you. <sup>i</sup> Speaking the faithful, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. <sup>i</sup> That is, double benefices, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. <sup>i</sup> I will make Judah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. <sup>i</sup> He promised that the Jewes shall destroy their enemies and haue abundance, and exerce of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperance, but to sobriety, and a thankfull remembrance of Gods great liberaltie. <sup>i</sup> The faithful shall be preserved, and rewarded of all, that the verie enemies that be compelled to esteeme them, for Gods glorie shall shine in them, as Iosephus declared of Alexander the great, when hee met Zabi the big pyrit.

1 That is, God hath now scene the great iniuries & afflictions wherewith they haue bene afflicted by their enemies. <sup>i</sup> That is, he hath righteoussnes and saluation in himselfe for the vice and comortie of his Church. <sup>i</sup> Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his and this is meant of Christ, as Math. 21.5. <sup>i</sup> Of power of man or creature shall be able to let this kingdom of Christ, and he shall peaceably gouerne them by his word. <sup>i</sup> That is, first the red sea, to the sea called Syriacum: by these places which the Jewes knewe, he meant an infinite space and compass vnto the whole world. <sup>i</sup> That is, from Cypriates. <sup>i</sup> Speaking Jerusalem, the Church, which is saued by the blood of Christ whereof the blood of the faithful was a

a Whereby he meaneth Syria. b Gods anger shall abide vpon their chiefe citie, and noe spare so much as that. c When the Jewes shall come, and repent, then God will destroy their enemies. d That is, by Damascus: meaning that Hamath of Antiochia should be vnder the same xpo & plague. e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft & subtiltie, which they cloaked with this name of wisdom. f Though they of Tyus think them selfes invulnerable by reason of the sea, that compasseth about, yet they shall not escape Gods indignation. g Speaking, that all should be destroyed save a very few, that should remaine as strangers. h He promised to deliuer the Jewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Jebusites had bene destroyed, so should Ekron and all the Philistines. k He saith that Gods power only shall bee sufficient to defend his Church against all adversaries, bee they neuer so cruell, or assemble their power neuer so often.



17 For how great is his goodnes! and howe great is his beautie! come shall make the yong men chearefull, and new wine the maydes.

CHAP. X.

a The vanitie of idolatrie. 3 The Lorde promisseth to visite and comfort the house of Iudah.

a The Prophets reproueth the Iewes because by their vaine imagination they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyde this plague he willetch them to turne to God, and to pray in faith to him, and so he will giue them abundance.

**A** Ske yon of the Lord raine in the time of the latter raine: so shall the Lorde make white cloudes, and giue you showres of raine, [7] to euery one grasse in the field.

2 Surely<sup>b</sup> the doles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 By wrath was kindled against the shepheards, and I did visite the<sup>d</sup> goates: but the Lorde of hostes will visite his flocke the house of Iudah, and will make them as his beautiful horse in the battell.

4 Out<sup>f</sup> of him shall the corner come forth: out of him the naile, out of him the bowe of battell, [and] out of him euery<sup>g</sup> appoynter of tribute also.

5 And they shalbe as the mightie men, which treade downe [their enemies] in the myre of the streetes in the battell, and they shal fight, because the Lorde [is] with them, and the riders on horses shal be confounded.

6 And I will strengthen the house of Iudah, & I will preserue the house<sup>b</sup> of Ioseph, and I will bring them againe, for I pitty them: & they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shalbe as a gyant, and their heart shall reioyce as thozow wine: yea, their children shal see it, and be glad: [and] their heart shal reioyce in the Lord.

8 I will<sup>c</sup> visite for them, and gather them: for I haue redeemed them: and they shal increase, as they haue created.

9 And I will<sup>k</sup> solue them among the people, and they shall remember  
 a As a nagle to fasten it together. g Out their enemies. h That is, the tenne tribes, which shoulde bee gathered vnder Christ to the rest of the Church. i Thereby he declarthe the power of God who neuerthyn great preparation when he will deliuer his: for with a becke or hiffe hee can call them from all places suddenly. k Though they shall yet be scattered and seme to be lost, yet it shall be profitable vnto them: for there they shal come to the knowledge of my name, which was accomplished vnder the Gospell, among whom it was first preached.

mee in farre countreys: and they shall liue with their children and<sup>l</sup> turne againe.

10 I will bring them againe also out of the land of Egypt, & gather them out of Assyrie: and I will bring them into the land of Silead, and Lebanon, and [place] shall not be found for them.

11 And he<sup>m</sup> shall go into the sea with affliction, and shall hunte the waues in the sea, and al the depthes of the riuer shall drie vp: and the pride of Assyrie shalbe cast downe, and the scepter of Egypt shal depart away.

12 And I will strengthen them in the Lord, and they shal walke in his name, sayth the Lord.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful is committed to Christ. 7 A grievous vision against Ierusalem and Iudah.

**O**pen thy doozes, O Lebanon, & the fire shall denoure thy cedars.

2 Houle, b fyre trees: for the cedar is fallen, because all the mightie are destroyed: houle yee, O oaks of Bashan, for the defended forest is cut downe.

3 There [is] the boyce of the howling of the shepheards: for their<sup>d</sup> glorie is destroyed: the boyce of the roaring of Lyons whelpes: for the pride of Iordan is destroyed.

4 Thus sayeth the Lorde my God, Feede the sheepe of the slaughter.

5 They that possesse them, slay them<sup>c</sup> and kille not: and they that sell them, say, & blessed [be] the Lorde: for I am rich, and their olue shepheardes spare them not.

6 Surely I will no more spare those that dwell in the land, sayth the Lorde: but lo, I will deliuer the men euery one into his neighbours hand, and into the hand of his King: and they shall hunte the land, [and] out of their hands I will not deliuer [them].

7 For I fed the sheepe of slaughter, euen the<sup>k</sup> pooze of the flock, and I tooke vnto me<sup>l</sup> two stauies: the one I called

mouth, f Their gouernours destroy them without any remorse, or yet thinking that they doe euill. g He noteth the hypocrites, which misse the name of God in their mowthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which cometh of the spoyle of their bretheren. h I will cause one to betray another. i Their gouernours shall execute crueltie vnto them. k That is, the small remnant, whome he thought worthe to there merce vnto. l God sheweth his great belittles towarde his people to conuince them of greater ingratitude, which would neither be ruled by his most beautiful order of gouernment, neither continue in the bandes of brotherly unitie, and therefore hee breaketh both the one and the other. Some reade, for Bandes, Destroyers, but in the 14. verse the first reeding is confirmed.

l Not that they shoulde returne into their countrey, but hee gathered am together in one faith by the doctrine of the Gospell.

m He alludeth to the belittles of the people out of Egypt, where as the Angel smote the floods and riuers,

a Because the Iewes thought themselves so strong, by reason of this mountain, that no enemy could come to hurt them, the Prophet sheweth that when God smeth the enemies, it shall be as if they were as feeble ready to reuerse them. b Shewing that the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, & here,

her places could not thinke to holde out.

d That is, the remnant of Iudah & Israel shoulde perill.

e Which being no better mate to bee

flame, were deuoured as out of the Lyons

of confidence, which misse the name of God in their mowthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which cometh of the spoyle of their bretheren.



m Whereby  
he sheweth his  
care and dili-  
gence that he  
would suffer  
them to have  
an euill rulers,  
because they  
should con-  
fide in his great  
loue.

n Speaking  
the people, be-  
cause they  
would not ac-  
knowledge  
these great be-  
nefites of God.

o He sheweth  
that the least  
part euer wor-  
ship by Gods  
iudgements.

p Besides their  
ingratitude  
God accusethe  
them of malice  
and wickednes,  
which did not  
onely forget  
his benefites,  
but esteemed  
them as things  
of naught.

q Shewing  
that it was too  
little to pay his  
wages, which  
could scarce  
suffice to make  
a few tyles for  
to couer the  
Temple.

r Signifying  
that they shoul-  
d have a certaine  
kind of regi-  
ment, and out-  
ward shewe of  
gouernment:  
but in effect it  
should be no-  
thing: for they  
shoulde bee  
doubles, and de-  
uouring heales  
in steade of  
shepherdes.

f And is in  
heath and  
sound.

e By the arme  
he signifieth strength, as he doth wisdoms iudgement by the eye: that is, the  
plagues of God shall take away both the strength and iudgement.

Beautie, and the other I called Bands,  
and I fed the sheepe.

8 Three shepherds also I cut off in  
one moneth, and my soule loathed them,  
and their soule abhorred me.

9 Then sayd I, I will not feede you:  
that that dieth, let it die: & that that peri-  
sheth, let it perish: and let the remnant  
eat, euery one the flesh of his neighbour.  
10 And I tooke my staffe, [eu] Beautie,  
and brake it, that I might disanull  
my covenant, which I had made with  
all people.

11 And it was broken in that day: and  
so the poore of the sheepe that wayted  
vpon me, knewe that it was the worde  
of the Lord.

12 And I said vnto them, If ye thinke  
it good, giue [me] my wages: and if no,  
leauē of: so they weighed for my wages  
thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it  
vnto the potter: a goodly price, that I  
was valued at of them. And I tooke the  
thirtie [pieces] of siluer, and cast them to  
the potter in the house of the Lord.

14 Then brake I mine other staffe,  
[eu] the Bands, that I might dissolve  
the brotherhoode betweene Judah and  
Israel.

15 And the Lord said vnto me, Take  
to thee yet the instruments of a foolish  
shepherde.

16 For lo, I will raise vp a shepherde  
in the lande, which shal not looke for the  
thing, that is lost, nor seeke the tender  
lambs, nor heale that that is hurt, nor  
feede that that standeth by: but he shal  
eate the flesh of the fat, and teare their  
clawes in pieces.

17 O idle shepherd that leaueth the  
flocke: the sword shal be vpon his arme,  
and vpon his right eie. His arme shal be  
cleane dried vp, and his right eye shal be  
bitterly darkened.

By the arme  
he signifieth strength, as he doth wisdoms iudgement by the eye: that is, the  
plagues of God shall take away both the strength and iudgement.

#### CHAP. XII. Of the destruction and building againe of Ierusalem.

**T**he burden of the word of the  
Lord vpon Israel, saith the  
Lord, which spied the hea-  
uens, and laid the foundation  
of the earth, and formed the  
spirit of man within him.

2 Behold, I will make Ierusalem a  
cup of poison vnto all the people round  
about: and also with Judah will he be,  
in the siege against Ierusalem.

3 And in that day will I make Je-  
rusalem an heauie stone for all people: at  
that list it vp, shalbe to me, though at the  
people of the earth be gathered together  
against it.

4 In that day, saith the Lord, I will  
finite euery horse with stomishment, and  
his rider with madnesse, and I wil ope-  
n mine eyes vpon the house of Judah, &  
will finite euery horse of the people with  
blindnesse.

5 And the princes of Judah shall lay  
in their heartes, The inhabitants of  
Jerusalem shalbe [my] strength in the  
Lord of hostes their God.

6 In that day will I make the prin-  
ces of Judah like coales of fire among  
the wood, and like a firebrand in the  
sheafe, and they shall deuoure all the  
people round about on the right hande,  
and on the left: and Ierusalem shalbe  
inhabited againe in her owne place,  
[eu] in Ierusalem.

7 The Lord also shall preserve the  
tents of Judah, [as] afore time: there-  
fore the glorie of the house of Dauid shal  
not boast, nor the glorie of the inhabitants  
of Ierusalem against Judah.

8 In that day shall the Lord defend  
the inhabitants of Ierusalem, and hee  
that is feeble among them, in that day  
shalbe as Dauid: and the house of Da-  
uid shalbe as Gods house, and as the  
Angell of the Lord before them.

9 And in that day will I seeke to de-  
stroy all the nations that come against  
Jerusalem.

10 And I will powre vpon the house  
of Dauid, and vpon the inhabitants of  
Jerusalem the Spirit of grace and  
of compassion, and they shal looke vpon  
me, whom they haue peared, and they  
shal lament for him, as one mourneth  
for his only sonne, and be sorry for him  
as one is sorry for his first borne.

11 In that day shall there be a great  
mourning in Ierusalem, as the moun-  
ting of Hadadrimmon in the valley of  
Megiddon.

12 And the land shall be made euery  
familie apart, the family of the house of  
Dauid apart, & their viues apart: the

c Euery capi-  
taine, that had  
many vnder  
him afore, shall  
now thinke the  
small power  
of Ierusalem  
shalle suffice  
to defend them  
against all ene-  
mies, because  
the Lord is as  
among them.

d The people  
which are now  
as it were dis-  
perfed by the  
fiendes, and he  
open to their  
enemies, shalbe  
no lesse preser-  
ued by my  
power, then if  
they were vnder  
their kinges  
which is ment  
by the house of  
Dauid, or in  
their defences  
cities.

e They shal  
haue feeling  
of my grace by  
faith, & knowe  
that I haue com-  
passion on the  
poore, & is  
whome they  
haue contin-  
ually bredd with  
their obliu-  
ion, and grieued  
my Spirit,  
Job. 19. 37.  
where it is re-  
ferred to  
Christes body,

f Whiche here is  
referred to the  
spirit of God.

g They shal  
turne to God  
by true repen-  
tance, before  
they had  
so grievously  
offended by  
their ingrati-  
tude.

h They shal  
lament and re-  
pente exceeding-  
ly for their of-  
fences against  
God.

i Which was  
the name of a towne and place nere to Megiddo where Josiah was slaine,  
2. Chro. 35. 22. k That is, in all places where the Iewes shall remaine. I Signi-  
fying that this mourning or repentance shoulde not be a vaine ceremony: but  
euery one touched with his owne griefe shal lament. m Under these certaine  
families be conterned all the tribes, and therewith that both the Kings and the  
Priests had by their finnes perced Christ.

¶ Ddd. iii. family



family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, & their wives apart: the family of Simeon apart, and their wives apart:

14 All the families that remaine, euery family apart, and their wives apart.

# CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatry. 3 The scale of the goodly against false prophets.

**I**N that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannes.

2 And in that day, saith the Lord of hostes, I will cut off the names of the idoles out of the land: and they shall no more bee remembred: and I will cause the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet propheticke, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when he propheticth.

4 And in that day shall the Prophets be ashamed euery one of his vision, whē he hath propheticd: neither shall they weare a rough garment to deceyue.

5 But he shall say, I am no prophet: I am an husband man: for my man taught me to be an heardman fro my youth vp.

6 And one shall say vnto him, What are these wounds in thine hands? The he shall answer, Thus was I wounded in the house of my friends.

7 A Crie, O word, vpon my they heard, & vpo the mā, that is my fellow, saith the Lord of hostes: I smite the shepheard, & the sheepe shalbe scattered: and I will turne mine hand vpo the little ones.

8 And in all the land, saith the Lord, two partes therein shalbe cut off, [and] die: but the third shalbe left therein.

9 And I will bring that thirde part thozow the fire, and will fine them as the siluer is fined, and will trie them as

golde is tried: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

# CHAP. XIII.

8 Of the doctrine that shall proceede out of the Church, and of the reformation thereof.

**B**Eholde, the day of the Lord cometh, & thy people shall be deuened in the nuddes of ether.

2 For I will gather all nations against Ierusalem to battell, and the citie shalbe takē, and the houses spoiled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off fro the citie.

3 Then shall the Lord goe forth, and fight against those nations, as when he fought in the day of battell.

4 And his sette shal stand in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the mids thereof: toward the East and toward the west there shalbe a very great valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.

5 And ye shall see vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Asal: yea, ye shall see like as ye fled from y<sup>e</sup> earthquake in the dayes of Uziah King of Iudah: and the Lord & my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shalbe a day (it is knownen to the Lord) neither day nor night, but about the euening time it shalbe light.

8 And in that day shall there Waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, [and] shalbe, both in sommer and winter.

9 And the Lord shalbe king ouer all the earth: in that day shall there be one Lord, and his Name shalbe one.

10 All the lande shalbe turned as a

n Called also  
Simeon,  
o To wit,  
which were e-  
lect by grace,  
and preferred  
from the com-  
mon destruc-  
tion.

a He sheweth  
what shalbe the  
fruit of their re-  
pentance, to wit,  
remission of  
sinnes by the  
bloud of Christ,  
which shalbe a  
continual run-  
ning fountaine,  
e purge them  
from all vni-  
cleannes,  
b He promitteth  
that God will  
also purge the  
from all super-  
stition and that  
their religion  
shall be pure,  
c Spanning, the  
false prophets  
e teachers, who  
are the corrup-  
tors of all reli-  
gion, whom  
the Prophet  
here calleth vni-  
cleane spirits,  
d That is, whē  
they shall pro-  
pheticke lies, and  
make God,  
who is the au-  
thour of truth,  
a clothe there-  
unto,  
e He sheweth  
what scale the  
goodly shal haue  
vnder y<sup>e</sup> king-  
dome of Christ,  
f Deut. 13, 6, 9,  
g God shal  
cause the  
shame of their  
erors and lies  
e bring them  
to repentance,  
and they shal  
no more weare  
prophets appa-  
rell to make  
their doctrine  
seeme more  
holp.

g They shal confesse  
their former igno-  
rance, e be content  
to labour for their  
liuing, h Hereby  
he sheweth that  
though their pa-  
rents and friends  
deale more  
gently with them,  
and put them not  
to death, yet they  
would so punish  
their children,  
that became false  
prophets, that  
the markes and  
signes should  
remaine for  
euer, i The Pro-  
phet warneth the  
Iewes, that be-  
fore this great  
comfort should  
come vnder Christ,  
there should be  
an horrible vili-  
pation among  
the people: for  
their gouernours  
and pallours  
should be destroyed,  
and the people  
should bee as  
scattered there:  
and the Euan-  
gelists applyeth  
this to Christ,  
because he was  
the head of all  
pallours, Matth.  
23, 1. k The  
greatest part  
shall haue no  
portion of these  
blessings, and  
they that shall  
enter them, shall  
be tried by  
great afflictions,  
so that it shalbe  
known that onely  
Gods power and  
his mercies do  
preserve them.

l Because they  
did not credit  
the Prophets  
woyde, he  
turneth to  
God and  
comforteth  
himself in  
that that he  
knoweth that  
these things  
should come,  
and saith, Thou,  
O God, with  
thy Angels  
wilt come to  
performe this  
great thing,  
m Signifying  
that there  
should be great  
troubles in the  
Church, and  
that the  
time hereof  
is in the Lords  
hannes, yet at  
length (which  
is here ment  
by the euening)  
God would  
sende comfort,  
i That is, the  
spirituall grace  
of God,  
which shoulde  
euer continue  
in most abun-  
dance, k All  
idolatry and  
superstition  
shall be abol-  
ished, and there  
shall be one  
God, one faith,  
one religion, l  
This newe  
Ierusalem  
shalbe seene  
throughout  
all the woyle,  
and shall  
excelle the  
first in  
excellencie,  
beauty and  
greatnes,

a De armeth  
the goodly  
against y<sup>e</sup> great  
tentations, that  
should come,  
before they en-  
tered this most  
perous citie  
promised vnder  
Christ, that  
when their  
dangers shoulde  
come, they  
might knowe  
that they were  
warned of the  
above.

b As your fa-  
thers, and your  
bane had ex-  
perienced both  
at the red sea  
and at all o-  
ther times, c By  
this man-  
ner of speech  
the Prophet  
sheweth Gods  
power, e care  
ouer his church  
and how he wil  
as it were by  
miracle saue it,  
d So that out  
of all the partes  
of the woyle  
they shall see  
Ierusalem,  
which was be-  
fore hid with  
this mistreiner  
and this he-  
maneth of the  
spirituall Ieru-  
salem the Church.

e He speaketh  
of the hypo-  
crites, which  
could not a-  
bide Gods y<sup>e</sup>-  
sence, but  
should flee into  
all places,  
where they  
might hide the  
among the  
mountaines,

f Read Amos  
9, 1, 2, 3, 4, 5,  
g Because they  
did not credit  
the Prophets  
woyde, he  
turneth to  
God and  
comforteth  
himself in  
that that he  
knoweth that  
these things  
should come,  
and saith, Thou,  
O God, with  
thy Angels  
wilt come to  
performe this  
great thing,  
h Signifying  
that there  
should be great  
troubles in the  
Church, and  
that the  
time hereof  
is in the Lords  
hannes, yet at  
length (which  
is here ment  
by the euening)  
God would  
sende comfort,  
i That is, the  
spirituall grace  
of God,  
which shoulde  
euer continue  
in most abun-  
dance, k All  
idolatry and  
superstition  
shall be abol-  
ished, and there  
shall be one  
God, one faith,  
one religion, l  
This newe  
Ierusalem  
shalbe seene  
throughout  
all the woyle,  
and shall  
excelle the  
first in  
excellencie,  
beauty and  
greatnes,



playne from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: fro Benjamin gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananial, vnto the Kings Wine presses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague, where-with the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them, and euery one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with golde and silver, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that bee in these tents as this plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall go from yere to yere to worshippe the King the Lord of hostes, and to keepe the feast of tabernacles.

17 And who so wil not come vp of [all] the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euery one of them shall come no rayne.

18 And if the familie of Egypt goe not vp, and come not, it shall not [raue] vpon them. [This] shall bee the plague wherewith the Lord wil smite all heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there bee [written] vpon the baddes of the horses, The holiness vnto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, euery pot in Ierusalem & Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, & feede therein: and in that day there shall be no more Canaanite in the house of the Lord of hostes.

q By Egyptians, which were great enemies to true religion, he meaneth all the Gentiles, signifying, that to what seruice they were put, whome together to labour, to seruice in warre, they were not bound, because the Lord had sanctified them. As precious the one as the other, because they shall be sanctified. What at shall be pure & cleane, and there shall neither be hypocrite, nor any that shall corrupt, & true seruice of God.

10. God will not onely raise up many enemies, but will smite at home to try them.  
11. To hurt, and oppress him.  
12. The enemies are rich, and therefore shall not come for pay, but to destroy and shed blood.  
13. As the men should be not stopped, ver.  
14.

## Malachi.

### THE ARGUMENT.

THIS Prophet was one of the three, which God raised vp for the comfort of his Church after the captivity, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the coming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the precept of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many wits, murmuring against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promises made vnto their fathers, but would send Christ his messenger, in whome the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

#### CHAP. I.

A complaint against Israel and chiefly the Priests.

Read Isa.

13. 1. to which declareth their great ingratitude that did not acknowledge this loue which was so euident, in that he chose Abraham first out of all the world, and next chose Iacob the younger brother of whom they came, and left Esau the elder,



he burden of the word of the Lord to Israel by the ministry of Malachi.

2 I haue loued you, saith the Lord: yet ye say, wherein hast thou loued vs: was not Esau Iacobes brother, saith the Lord: yet I loued Iacob,

3 And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons.

4 Though Edom say, we are impoverished, but we will returne and build the desolate places, yet saith the Lord of hostes, they shall build, but I will destroy it, and they shall call the, The border of wickednesse, and the people, with

that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his country is wast, and he shall neuer returne to inhabit it, where as vs my people whom the enemy hated more, they are by my grace and loue towards you deliuered, reade Rom. 9. 13.

c For bestness that the signes of mine hatred appeared euen when he was made seruant into his younger brother, being yet in his mothers belly, and also afterwards in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his country is wast, and he shall neuer returne to inhabit it, where as vs my people whom the enemy hated more, they are by my grace and loue towards you deliuered, reade Rom. 9. 13.

Whom



playne from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: fro Benjamin gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel, vnto the Kings Wine presses.

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17 And who so wil not come vp of [all] the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euery one of them shall come no rayne.

18 And if the familie of Egypt goe not vp, and come not, it shall not [raue] vpon them. [This] shall bee the plague wherewith the Lord wil smite all heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there bee [written] vpon the baddles of the horses, The holiness vnto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, euery pot in Ierusalem & Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, & feede therein: and in that day there shall be no more Canaanite in the house of the Lord of hostes.

q By Egyptians, which were great enemies to true religion, he meaneth all the Gentiles, signifying, that to what seruice they were put, whome together to labour, to seruice in warre, they were not bound, because the Lord had sanctified them. As precious the one as the other, because they shall be sanctified. But at that time pure & cleane, and there shall neither be hypocrite, nor any that shall corrupt, & true seruice of God.

10. God will not only raise up many such, but will an at home to try them.  
11. To hurt, and oppress him.  
12. The enemies are rich, and therefore shall not come for pay, but to destroy and shed blood.  
13. As the men should be not stopped, ver. 12.

## Malachi.

### THE ARGUMENT.

THIS Prophet was one of the three, which God raised vp for the comfort of his Church after the captivity, and after him there was no more vntill Iohn Baptiste was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the coming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the precept of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many wits, murmuring against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promises made vnto their fathers, but would send Christ his messenger, in whome the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

#### CHAP. I.

A complaint against Israel and chiefly the Priests.

Read Isa.

13. 1. to which declareth their great ingratitude that did not acknowledge this Ioue which was so euident, in that he chose Abraham first out of all the world, and next chose Iacob the younger brother of whom they came, and left Esau the elder,



he burden of the word of the Lord to Israel by the ministry of Malachi.

2 I haue loued you, sayeth the Lord: yet ye say, wherein hast thou loued vs: was not Esau Iacobes brother, sayth the Lord: yet I loued Iacob,

3 And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, we are impoverished, but we will returne and build the desolate places, yet sayth the Lord of hostes, they shall build, but I will destroy it, and they shall call the, The border of wickednesse, and the people, with

that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his country is wast, and he shall neuer returne to inhabit it, where as vs my people whom the enemy hated more, they are by my grace and loue towards you deliuered, read Rom. 9. 13.

Whom



d Besides the

reil of the people he condemnech the priests chiefly, because they shoulde haue repoynded to their hypocritie, and obstinacie against God, and not haue hardened them by their example to greater euils.

e He noteth their grosse hypocritie, which would not see their faultes, but most impudently couered them, and so were blinde guides.

f He receiue all manner offerings for your owne greiuous, and do not examine wher they be according to my laue o y no.

g And that they said thus, but by their doings they declared no lesse. h You make it no faulte: whereby he condemneth them, & sheweth it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, and so come not to that purueite of religion, which he requirerh, and therefore in reproch he sheweth them that a mortall man would not be contented to be so ferued.

i He denierh the priests who haue the people in hand, that they prayed for them, and sheweth that they were the occasion that these euils came vpon the people. k All shall consider your office a state, seeing you are coouerous o wicked? l Because the Levites who kept the doores did not say whether y sacrifices that came in, were according to the lawe, God witheth y they would rather shut the doores, then to receiue such as were not perfect. m God witheth y their ingratitude & neglect of his true seruice shall be y cause of the calling of the Gentiles: and here y prophet that was vnder the lawe framed his words to the capacite of the people, y by the altar, y sacrifice he meaneth y spiritual seruice of God, which shoulde be vnder the Gospell, wher an ende shoulde be made to al their legal ceremonies by Christs onely sacrifice. n Both the priests & the people were infected in this error: that they passed not what was offered: for they thought y God was as well content with y laue as w the fault: but in y meane season they shewed not that obedience to God which he requirerh, y so committed both impietie, & also shewed their contempt of God & contumelious. o The priests & people were both weary with seruing God, and passed not what manner of sacrifice y seruice they gaue to God, for that which was least profitable, was thought good enough for the Lorde,

Whom the Lord is angry for ever.

5 And your eyes shall see it, & ye shall say, The Lorde will be magnified vpon the border of Israel.

6 A loue honourerh his father, and a seruant his master. If then I be a father, where is mine honour: and if I be a master, where is my feare, sayeth the Lorde of hostes vnto you, O priests, that despise my Name: and ye say, whererein haue we despised thy Name:

7 We offer vncleane bread vpo mine altar, and you say, whererein haue we polluted thee: In that yee lay the table of the Lorde is not: to be regarded.

8 And if yee offer the blinde for sacrifice, it is not euil: and if yee offer the lame and sicke, it is not euil: offer it now be vnto thy prince: will he be content with thee, o accept thy person, sayeth the Lorde of hostes:

9 And now, I pray you, pray before God, that he may haue mercie vpon vs: this hath bene by your meanes: will he regard y your persons, sayeth the Lorde of hostes:

10 Who is there ene among you, that woulde shut y doores, y handle not fire on mine altar in vaine: I haue no pleasure in you, sayeth the Lorde of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto y going downe of the same, my name is great among the Gentiles, and in euery place incense shalbe offered vnto my Name, & a pure offering: for my Name is great among the heathen, sayeth the Lorde of hostes.

12 But ye haue polluted it, in that yee lay, The table of the Lorde is polluted, and the feute thereof, [eu]en his meate is not to be regarded.

13 Ye said also, Behold, [it is] a wea- rines, and ye haue snuffed at it, sayeth the Lorde of hostes, and ye offered that which was tozue, and the lame, and the sicke:

thus ye offered an offering: shoulde I accept this of your hande, sayeth the Lorde:

14 But cursed be the deceiver, which hath in his flocke y a male, and bolueth, and sacrificerh vnto the Lorde a corrupt thing: for I am a great King, sayeth the Lorde of hostes, and my Name is terrible among the heathen.

CHAP. II.

Threatnings against the Priests being seducers of the people.

And now, O ye priests, this comendemet is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glorie vnto my Name, sayeth the Lorde of hostes, I will euen send a curse vpon you, & will curse your blessings: yea, I haue cursed the already, because ye doe not consider it in your heart.

3 Behold, I will corrupt y your seede, and cast dongue vpon your faces, [eu]en the dongue of your solemne feasts, and you shall be like vnto it.

4 And ye shall knowe, that I haue sent this comendemet vnto you, y my couenant, which I made w Levi, might stande, sayeth the Lorde of hostes.

5 My couenant was with him of life and peace, and I gaue him feare, and he feared me, and was afayrde before y my Name.

6 The Lawe of truestie was in his mouth, and there was no iniquitie found in his lippes: he walked with me in peace and equite, and did turne many a way from iniquitie.

7 For the priests lippes shoulde serue knowledge, and they shoulde seeke the Lawe at his mouth: for he is the messenger of the Lorde of hostes.

8 But ye are gone out of the way: ye haue caused many to fall by the Lawe: ye haue broken the couenant of Levi, sayeth the Lorde of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one father: hath not one God made vs: why doe we trasgresse euery one against his brother,

and on our part, that they shoulde faithfully serue him according to his word. h I prescribed Levi a certaine lawe to serue me. i He serued me y fer forth my glorie with all humilitie y submition. k He sheweth y the priest ought to haue knowledge to instruct other in the word of the Lorde. l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to referre it to his selfe. m Shewing, that whoso fouer doeth not declare Gods wills is not his messenger and priest. n The prophet accuseth the ingratitude of the Jewes toward God & man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offende God nor their brethren,

p That is, hath ability to serue the Lorde according to his word, and yet will serue him according to his couerous minde.

a He speaketh vnto them chiefly, but inder them he contenteth the people also.

b To serue me according to my word.

c That is, the abundance of Gods benefits.

d Your seede shoulde come to no profit.

e You boast of your holines, sacrifices, and feastes,

f The priests obserued against the prophet that he

coude not re- puyse them, but he must speake against the priesthood, and the office established of God by promise, but he sheweth that the office is nothing flattered, when these vniuerses and dongue are called by their owne names.

g He sheweth what were the two combes of the couenant made with the tribe of Leuion.

h Gods part, that he woulde giue forme long life and felicitie, and on our part, that they shoulde faithfully serue him according to his word.

i He serued me y fer forth my glorie with all humilitie y submition.

k He sheweth y the priest ought to haue knowledge to instruct other in the word of the Lorde.

l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to referre it to his selfe.

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and breake the couenāt of our fathers.

11 Judah hath transgressed, and an abomination is committed in Israel & in Jerusalem: for Judah hath defiled the holines of the Lord, which he loued, and hath married the daughter of a strange god.

12 The Lord wil cut off the man that doeth this: both the master & the seru-  
uant out of the Tabernacle of Jaakob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet ye say, wherein? Because the Lord hath bene witnesse betwene thee & wife of thy youth, against whome thou hast transgressed: yet is the thy companion, and the wife of thy covenant.

15 And did not he make one: yet had he abundance of spirit: and wherefore one: because hee sought a godly seede: therefore keepe your selues in your spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue wearied the Lord with your wordes: yet ye say, wherein haue we wearied him? when ye say, every one that doth euill, is good in the sight of the Lord, and he deliuereth them. Where is the God of iudgement?

18 I will send my messenger, & hee shall prepare the way before mee: and the Lord whom ye seeke, shall speedily come to his Temple: euen the messenger of the couenāt whom ye desire: behold, hee shall come, saith the Lord of hostes.

19 And all nations shall call you blessed: for ye shalbe a pleasant lande, saith the Lord of hostes.  
20 Your wordes haue bene stoute against mee, saith the Lord: yet ye say, what haue we spoken against thee?  
21 Ye haue saide, It is in vaine to serue God: and what profite is it that

2 But who may abide the day of his coming: and who shall endure when he appeareth: for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie & fine the siluer: he shall euen fine the soimes of Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousness.

4 Then shall the offerings of Judah and Jerusalem bee acceptable vnto the Lord, as in olde time and in the yeres afore.

5 And I will come neere to you to iudgement, and I wil be a swift witnes against the footslayers, and against the adulterers, and against false swearers, and against those that wrofully keepe backe the hirelings wages, and bere the widow, and the fatherles, and oppresse the stranger, and feare not mee, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye soimes of Jaakob are not consumed.

7 From the dayes of your fathers, ye are gone away fro my ordinance, and haue not kept them: I returne vnto me, and I wil returne vnto you, saith the Lord of hostes: but ye said, wherein shall we returne?

8 Will a man spoyle his gods: yet haue ye spoyled me: but ye say, wherein haue we spoyled thee? In tithes, and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring ye all tithes into the storehouse that there may bee meate in mine house, and proue mee nowe herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and poure you out a blessing without measure.

11 And I will rebuke the denourer of your lakes, and he shall not destroy the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shalbe a pleasant lande, saith the Lord of hostes.

13 Your wordes haue bene stoute against mee, saith the Lord: yet ye say, what haue we spoken against thee?

14 Ye haue saide, It is in vaine to serue God: and what profite is it that

2 He sheweth that the hypocrites which with so much for the Lords coming, will not abide when hee shall come: for he will consume them, & purge his and make them cleane, & he beginneth at the Pharisees that they might be lightes and shine vnto others.

3 They murmured against God, because they sawe not his helpe cure present to deliver them: and therefore he accuseth them of ingratitude, & sheweth that in that they are not daily consumed, it is a token, that he doth still be-  
lieue them: and so his mercie toward them neuer chageth.

g Read Zechariah. 1. 3. h There are none of the deuchen to be-  
lieue, that will forsake their gods of their leuours, & deale deceitfully with the seruice of God, should haue bene mainte-  
ned, & the Phari-  
sees, & the poore reli-  
gion, & not ha-  
ving respect howe much ye neede, but I will giue you in abun-  
dant: so that ye shall lacke place to put my blessings in.

l Spawning, the caterpillar, and whatsoeuer destroyeth come and fruites.

m The Prophet condemneth them of double blaspheming against God: first in that they said

that God had no respect to them that serued him, and next that the wicked were more in his fauour than the goodly.



n They are  
not onely pre-  
ferred to ho-  
nour, but also  
delivered from  
dangers.

o After these  
admonitions  
of the Prophet  
some were lin-  
ly touched, &  
encouraged o-  
thers to feare  
God.

p Both because  
the thing was  
strange, that  
some turned to  
God in that

great and uni-  
uersall corrup-  
tion, and also  
that this might  
be an example  
of Gods mer-  
cies to al peni-  
tent sinners.

q When I  
shall restore my  
Church accord-  
ing to my prom-  
ises, they shall  
be as mine owne  
proper goods. r That is, for-  
geue their finnes, and gouerne them with my Spirit.

we haue kept his commandement, and  
that we walked humbly before  $\gamma$  Lord  
of hostes:

15 Therefore wee count the proude  
blessed: euen they that worke wicked-  
nesse, are let by, & they that tempt God,  
yea, they are  $\alpha$  delivered.

16  $\beta$  Then spake they that feared the  
Lord, euery one to his neighbour, and  
the Lord hearkened and heard it, and a  
booke of remembrance was written be-  
fore him for them that feared the Lord,  
and that thought vpon his Name.

17 And they shall be to me, saith the  
Lord of hostes, in that day: that I shal  
do [this,] for a flocke, and I will spare  
them, as a man spareth his owne sonne  
that serueth him.

18 Then shall you returne, and dis-  
cerne betweene the righteous and wic-  
ked, betweene him that serueth God, &  
him that serueth him not.

That is, for-  
geue their finnes, and gouerne them with my Spirit.

## CHAP. III.

The day of the Lord, before the which Eliash should come.

**B**ehold, the day cometh  
that shall burne as an ouen,  
and all that the proude, yea, and  
all that do wickedly, shall be  
stubble, and the day that cometh, shall  
burne them by, saith  $\gamma$  Lord of hostes,

a He proph-  
etizeth of Gods  
iudgements  
against the  
wicked, who  
would not re-  
uerie Christ,  
wher as God should  
send him for the  
restoration of his  
Church.

and shall leaue them neither roote nor  
branch.

2 But vnto you  $\gamma$  feare my Name,  
shall the sunne of righteounes arise, &  
health shall be vnder his wings, and ye  
shall go forth, & grow vp as fat calves.

3 And ye shall treade downe the wic-  
ked: for they shall be dust vnder the soles  
of your feete in the day that I shall doe  
[this,] saith the Lord of hostes.

4 Remember the Lawe of Moses  
my seruant, which I commanded vnto  
him in Horeb for all Israel with the sta-  
tutes and iudgements.

5 Beholde, I will sende you: Eliash  
the Prophet before the coming of the  
great and fearefull day of the Lord.

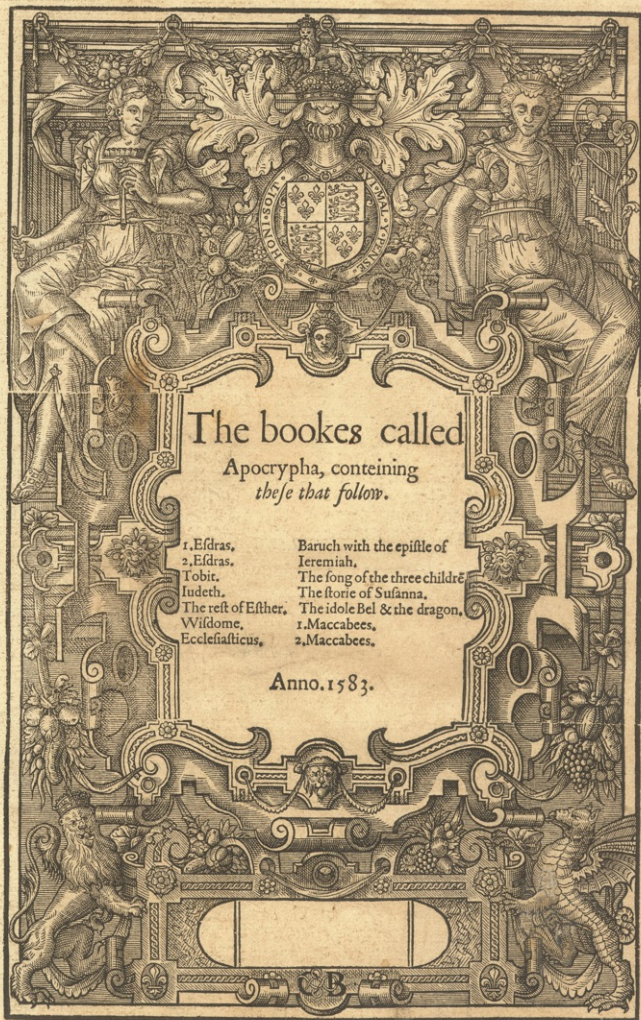
6 And he shall turne the heart of the  
fathers to the children, and the heart of  
the children to their fathers, lest I come  
and smite the earth with cursing.

and increase in the ioye of the Spirit, 2. Corin. 3. 17. d Because the time  
was come  $\gamma$  the Jewes should be destitute of Prophets until the time of Christ,  
because they should with more feruor minis before his coming, the Prophet  
exhorteth them to exercise themselves diligently in studying the Lawe of Mo-  
ses in the meane season, whereby they might continue in the true religion and  
also be armed against all tentations. e This Christ representeth of John Bap-  
tist, Math. 11. 13. 14. who both for his zeale, and restoring of religion is apply-  
compared to Eliash. f Which as it is true for the wicked, so doth it wa-  
the goode and call them to repentance. g De the which wherein Johns office should  
stand in the turning of men to God and torying the father and children in one  
vntie of faith: so that the father shall turne to the religion of his sonne which is  
conuerued to Christ, and the sonne shall embrace the faith of the true fathers, A-  
braham, Isaac and Iacob. h The second point of his office was to denounce  
Gods iudgements against them that would not receiue Christ.

## THE ENDE OF THE PROPHETS.







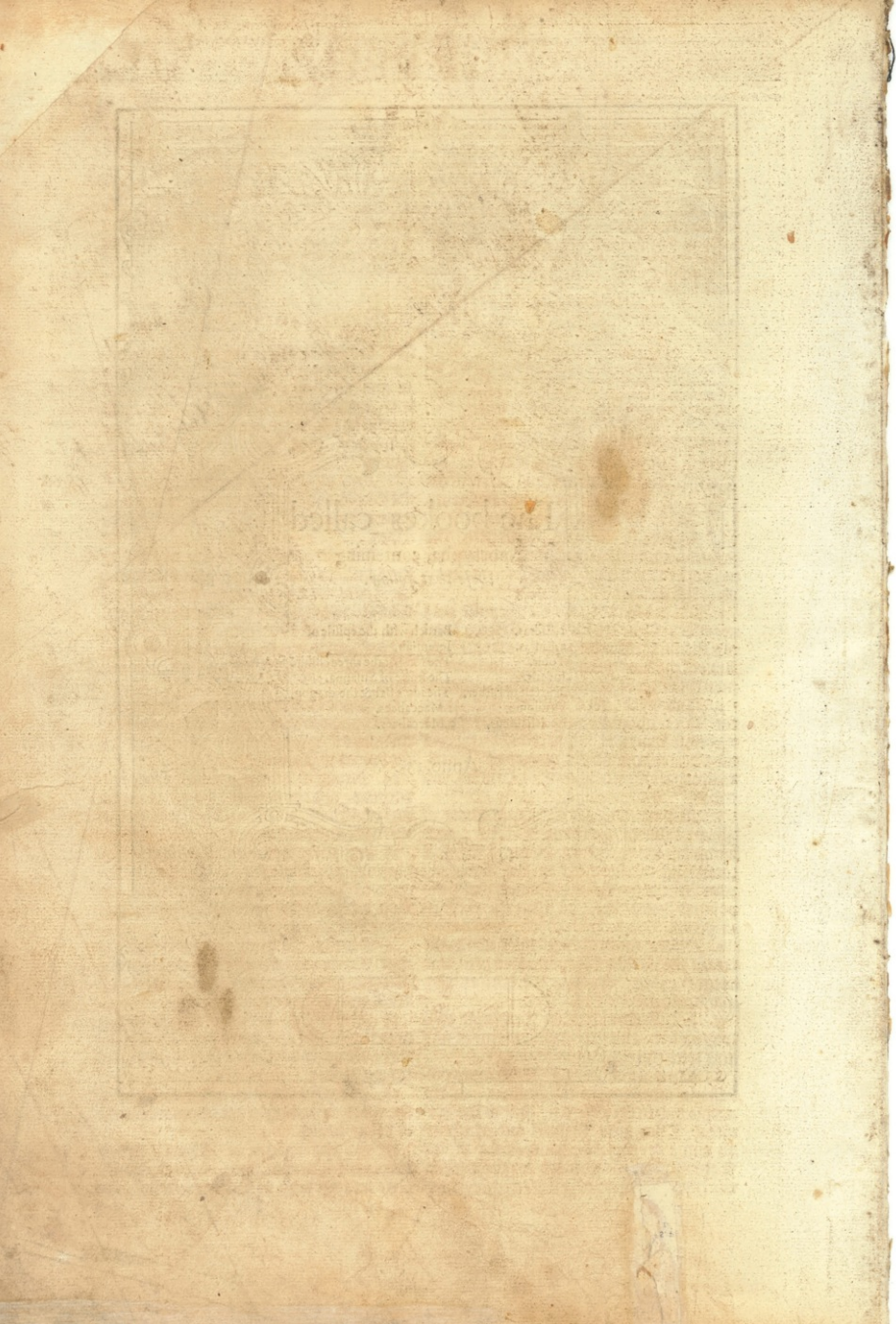
The bookes called  
Apocrypha, containing  
*these that follow.*

1. Esdras,  
2. Esdras,  
Tobit.  
Iudeth.  
The rest of Esther.  
Wisdome,  
Ecclesiasticus,

Baruch with the epistle of  
Jeremiah,  
The song of the three childre  
The storie of Susanna.  
The idole Bel & the dragon,  
1. Maccabees,  
2. Maccabees,

Anno. 1583.







## THE ARGUMENT.

**T**Hese bookes that follow in order after the Prophets vnto the Newe testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to bee read and expounded publicly in the Church, neither yet serued to proue any poynt of Christian religion, save in asmuch as they had the consent of the other Scriptures called Canonically to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especial care of his Church, and lest them not vnto the destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witness that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the trial of his children.

## i. Esdras.

### CHAP. I.

1 Josias appointeth Priests, and keepeth the passeouer. 7 Offerings for the Priests and the people. 11 The order of the Levites. 23 The dignitie life of Josias. 25 His death and the occasion thereof, and the lamentation for him. 34 Joachaz appointed King. 35 The destruction of Jerusalem.

a. King. 23.  
31. 32.



**A**ND Josias kept the Passover to his Lord in Jerusalem, and offered the Passover in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the temple of the Lord.

3 And hee spake to the Levites the holy ministers of Israel, that they shoulde sanctifie themselves to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of King David had built,

4 And sayde, Bee shall no more beare the Arke vpon your shoulvers: now be therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes.

5 After the writing of David King of Israel, and according to the Maiesie of Salomon his sonne, and stande in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel.

6 Offer in order the passeouer, and make readie the sacrifices for your brethren, and keepe the Passouer after the Lordes commandement given to Moyses.

7 And Josias gaue to the people that was present, thirtie thousande lambs and kids with thre thousand calues.

8 These were given of the Kinges possessions according to the promes, to the people, and to the Priests, and to the Levites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Passouer two thousand five hundred theepe, and

three hundred calues.

9 Furthermore, Jechonias and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Joiam captaines gaue to the Levites for the Passouer five thousande theepe, and seven hundred calues.

10 And when these things were done, the Priests and the Levites stood in order, hauing vbleauened bread according to the tribes.

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they roasted the Passouer with fire as apperteyned, and they sodde their offerings with perfumes in caldrons and pottes,

13 And set it before all them that were of the people, and after ward they prepared for themselves, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Levites did make readie for themselves, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of David, [to wit,] Asaph, and Azarias, & Eddimus, which was of the Kings appointment.

16 And the porters were at euery gate, [so that] it was not lawfull, that any shoulde passe his ordinarie watch: for their brethren the Levites made readie for them.

17 And in that day those things which apperteyned to the sacrifice of the Lord, were accomplished, that they might offer the Passouer.

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Josias.

19 So the children of Israel, which were present at that tyme, kept the Passouer and the feast of vbleauened bread se-

¶ E e e . ii .

uen

Or, Hap.  
23.  
Or, Hap.  
23.  
Or, Hap.  
23.

Exod. 11.

Or, Iain.  
11.



uen dayes.

20 And there was not such a Passeeouer kept in Israel since the time of Samuël the Prophet.

21 And all the Kings of Israel did not offer such a Passeeouer, as did Josias, and the Priests, and the Leuites, & the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Josias was this Passeeouer kept.

23 The Workes of Josias were vpright before his Lorde with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, [to wit,] of those that sinned and did wickedly against the Lord, aboue every nation and kingdome, and grieved him with sensible things, so that the wordes of the Lord stood by against Israel.

25 ¶ Nowe after all these actes of Josias, it came to passe that whē Pharaos king of Egypt came to moue warre at Carchanis vpon Euphrates, Josias went out against him.

26 But the King of Egypt sent to him, saying, what haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth mee forthward: depart from mee, and be not against the Lord.

28 But Josias woulde not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the words of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray against him in the field of Megiddo, and the Princes came downe to King Josias.

30 And the King saide to his seruants; Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate by on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Josias bewailed, yea, Ieremias the Prophet did lament for Josias, and the gouernours and their wiues did lament him vnto this day: and this was orderyed in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the histories of the Kings of Iudea, and every one of the acts that Josias did,

and his glorie, and his knowledge in the Lawe of the Lorde, and the things which he did before, and the things now reherfed are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke <sup>a. King. 23. joa. chas. 36.1.</sup> Joachas the sonne of Josias, & made him King in steade of his father Josias, when he was thre and twente yeere olde.

35 And hee reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt depoled him from reigning in Ierusalem.

36 Hee taxed also the people of an hundred talents of siluer, and one talent of golde.

37 And the King of Egypt made Joacim his brother King of Iudea and Ierusalem.

38 And hee bound Joachas and his gouernours: but when he had taken Zarates his brother, he led him away into Egypt.

39 Twentie and five yeere olde was Joacim, when hee reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lorde.

40 Wherefore against him came by Nabuchodonosor king of Babylon, who when hee had bound him with a chaine of brasle, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, & set them in his temple at Babylon.

42 But all his actes, and his prophana-tion, and his reproch are writte in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when he was made king, hee was eightene yeere olde.

44 And hee reigned thre moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedectias King of Iudea and Ierusalem, when hee was one and twente yeere olde, and hee reigned eleuen yeeres.

47 And hee did euill in the sight of the Lorde, neither did he feare the wordes spoken \* by Ieremias the Prophet from the mouth of the Lord. <sup>Jer. 38.1.</sup>

48 For after that he was sworne to king Nabuchodonosor, hee forswore himselfe by the Name of the Lorde and fell away, and hardened his necke and his heart, and transgressed the Lawes of the Lorde God of Israel.



49 Also the gouernours of the people, and the priests committed many things agaynst the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lorde, which was sanctified in Ierusalem.

50 Neuerthelesse the God of their fathers sent his messengers to cal them backe, because hee spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets,

52 So that hee, being moued to anger agaynst his people for their great wickednes, commanded the Kings of the Chaldeans to invade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor maiden, neither old man, nor child among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, & brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things therof, and brought them to naught, and those that were left by the sword, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of

Jeremias,  
58 And that the lande might inioy her Sabbaths all the time, that it was desolate, all seuentie yeres were accomplished.

#### CHAP. II.

1 Cyrus gaue leave to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returne. 16 Their aduersaries did let their building, and the Kings letters for the same.

**I**n the first yeece of the reigne of Cyrus King of the Persians, to fulfill the worde of the Lorde by the mouth of Jeremias,

2 The Lord raised by the spirit of Cyrus king of the Persians, and hee made proclamation throughout all his kingdome, euen by eppistle letters,

3 Saying, Thus sayeth Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made mee King ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his

people, let the Lord, euen his Lord be with him, & let him go vp to Ierusalem, which is in Iudea, and builde the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, [I say,] that are in his place, let them helpe him with gold & siluer,

7 with gifts, with horses and cattell, & other things, which shalbe brought according to the voices, into the Temple of the Lord, which is in Ierusalem.

8 Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and the Priests and Leuites, and all whose minde the Lord had moued to goe by, and buyde an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers voices of many whose mindes were stirred by.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, hee deliuered them to Hithydates his treasurer,

12 By whom they were giuen to Abas-  
far the gouernour of Iudea.

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices, nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were five thousand, foure hundred, three score and nine.

15 They were bought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 But in the time of Artaxerxes king of the Persians, Zelemus, and Hithydates, and Tabellius, and Rathumus, and Beelthumus, and Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following agaynst them, that dwelt in Iudea and Ierusalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants Rathumus the writer of things that come to passe, & Semellius the secretarie, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

18 We it nowbe therefore knowen to our  
Cccc. lll. lozd

Ieray. li.  
29. 10.

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191r, 192r, 193r, 194r, 195r, 196r, 197r, 198r, 199r, 200r, 201r, 202r, 203r, 204r, 205r, 206r, 207r, 208r, 209r, 210r, 211r, 212r, 213r, 214r, 215r, 216r, 217r, 218r, 219r, 220r, 221r, 222r, 223r, 224r, 225r, 226r, 227r, 228r, 229r, 230r, 231r, 232r, 233r, 234r, 235r, 236r, 237r, 238r, 239r, 240r, 241r, 242r, 243r, 244r, 245r, 246r, 247r, 248r, 249r, 250r, 251r, 252r, 253r, 254r, 255r, 256r, 257r, 258r, 259r, 260r, 261r, 262r, 263r, 264r, 265r, 266r, 267r, 268r, 269r, 270r, 271r, 272r, 273r, 274r, 275r, 276r, 277r, 278r, 279r, 280r, 281r, 282r, 283r, 284r, 285r, 286r, 287r, 288r, 289r, 290r, 291r, 292r, 293r, 294r, 295r, 296r, 297r, 298r, 299r, 300r, 301r, 302r, 303r, 304r, 305r, 306r, 307r, 308r, 309r, 310r, 311r, 312r, 313r, 314r, 315r, 316r, 317r, 318r, 319r, 320r, 321r, 322r, 323r, 324r, 325r, 326r, 327r, 328r, 329r, 330r, 331r, 332r, 333r, 334r, 335r, 336r, 337r, 338r, 339r, 340r, 341r, 342r, 343r, 344r, 345r, 346r, 347r, 348r, 349r, 350r, 351r, 352r, 353r, 354r, 355r, 356r, 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## CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

lord the King, that the Iewes which came by from you, are come to vs into Ierusalem, that rebellious and wicked cite, and buyd the market places, and make by the walles thereof, and lay the foundations of the Temple.

19 Therefore if this cite be built, and the walles bee finished, they will not onely not indure to pay tribute, but will also resist Kings.

20 And because the things, pertaining to the Temple, go forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the King, that if it be thy pleasure, it may bee sought out in the booke of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this cite did alwaies rebel, and did trouble both Kings and cities,

23 And that þ Iewes are rebellious, rayning alwayes warres therein: for the which cause also this cite was made desolate.

24 Now therefore, O lord the King, we declare it, that if this cite bee built and the walles thereof repaired, you shall haue no more passage into Coelofryia, nor Phenice.

25 ¶ Then the king wrote againe to Balthumus, that wrote the things that came to passe, and to Seetherminus, and to Samellius the secretarie, and to the rest of those that were ioined with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

26 I haue read the epistle, which ye sent to mee: therefore I commaunded, that it shoulde bee sought out, and it was founde, that this cite hath alwaies practised against kings,

27 And that the men thereof were given to rebellion and warres, and howe that mightie Kinges and fierce haue reigned in Ierusalem, which tooke tribute of Coelofryia, and Phenice.

28 Now therefore I haue commanded to forbid these men to build by the city, & that it be taken heede that no more be done,

29 And that those wicked things, which should molest the King, go not forward.

30 Then when Balthumus, and Semellius the secretarie and the rest, which were ioined with them, had read the things, which King Artaxerxes had written, they moued their tents with speede to Ierusalem with hozes and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius King of the Persians.

**N**OW when Darius reigned, hee made a great feast to all his subiectes and to all those of his owne house, and to all the princes of

Media and Persia,

2 And to all the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundredth and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and King Darius went into his chaniber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the garde, keepers of the kings body, said one to another,

5 Let every one of vs speake a sentence, [and] he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of gold, & head tyre of fine linen, and a chaine about his necke.

7 And he shall sit next to Darius for his wisdom, and shalbe called Darius cousin.

8 Then every man wrote his sentence & sealed it, and put it vnder þ pillowe of King Darius,

9 And saide, When the King rose, they would giue him the writing, and whose sentence the King & the three Princes of Persia shoud iudge to be wisest, to him shoud þ victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but trueth ouercometh all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, & the gouernours and the captaines, and lieutenants, and the consuls,

15 And saide him doo vne in the counsell, & the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare by vs the writings. So the first began, which had spoken of the strength of wine,

18 And saide on this maner, O ye men, howe strong is Wyne! it deceiveth all men that



that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into toy and gladnes, so that one remembreth no manner of sorowe, nor det.

21 It maketh euery heart riche, so that one remembreth neither King nor gouernour, and causeth to speake all thinges by talents.

22 When men haue drunke, they haue no minde to loue either friendes or brethren, and a litle after they dialbe out words.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such thinges: and hee helde his peace when hee had thus spoken.

#### CHAP. IIIL

Of the strength of a King. 12 Of the strength of women. 14 Of the strength of treach, which sentence is appoynded. 47 And his portion graunted.



hen the second which had spoke of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by lande & by sea, and ouer all thinges which are in them:

3 But the King is yet greater: for hee ruleth all thinges, and is Lord of them, so that they doe all thinges which he commaundeth them.

4 If hee bid them make warre one against another, they doe it: if he sende them out against the enemies, they go and breake downe mountaines and walles & towres.

5 They kill and are killed, and doe not passe the commaundement of the King: if they overcome, they bring all to the King, as well the peoples as all other thinges.

6 And those also which goe not to warre and battel, but til the earth: [for] when they haue sowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is [but] one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 [If] he bid, Smite, they smite: [if] he bid them, Make desolate, they make desolate: [if] he bid, Buryde, they buryde.

9 [If] he bid, Cut off, they cut off: [if] he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in y meane while he sitteth downe, he eateth, and drinketh & sleepeth.

11 For these keepe him rounde about: nei-

ther can any one goe and doe his owne busines, neither are they disobedient vnto him.

12 O yee men, holde thoud not the King be strongest, seeing he is thus obeyed! So he helde his tongue.

13 Then the third which had spoken of women and of the treach (this was Zoro-babel) began to speake,

14 O yee men, neither the mightie King, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer them: are they not women?

15 Women haue borne the King and all the people which beare rule by sea and by land.

16 Euen of them were they borne, & they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honorable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman:

19 Do they not leaue all those things and giue them selues wholy vnto her, and gape, and gaze vpon her, and all men desire her more then golde, or siluer, or any precious thinge:

20 A man leaueh his owne father which hath nourished him, & his owne countrey, and is toynd with his wife.

21 And for the woman he teopardeth his life, & neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe yee not labour and traueil, and giue and bring all to the women:

23 Yea, a man taketh his sword and goeth footth to kill and to scale, and to sayle vpon the sea, and vpon riuers,

24 And hee seeth a lion & goeth in darkness, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne madde for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore do you not beleue me: is not the King great in his power: doe not all regions feare to touch him:

29 [Yet] I sawe him and Apame, the Kinges concubine, the daughter of the famous Bactarus, sitting on the right hand of the King.

30 And she tooke the crowne off the kings

See e. iiii. head,



head, and put it vpon her owne, and strooke the king with her left hand,

31 Yet in the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: if she were angrie with him, he did flatter her that he might bee reconciled with her.

32 Now then, O ye men, are not women more strong, seeing they doe thus:

33 The king and the princes looked one vpon another, & he began to speake of the trueth.

34 O ye men, are not women stronger: great is the earth, and the heauē is hie, and the sunne is swift in his course: for hee turneth round about heauen in one daye, and runneth againe into his owne place.

35 Is not hee great that maketh these things: therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, & the heauen blesseth it: and all things are shaken and tremble: neither is there any vniust thing with it.

37 The wine [is] wicked, the king [is] wicked, women [are] wicked, & all the children of men are wicked, and all their wicked woorkes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and lieth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doth the things which are iust, and absteineth from vniust [and] wicked things, and all men fauour her woorkes.

40 Neither is there any vniust thing in her iudgement, and she is the strength & the kingdome and the powe, and maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, and the all the people cryed and saide, Trueth is great and strongest.

42 Then the king sayd vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art founde the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 Then the king sayd to the king, Remember the bolue that thou hast bolued to build Jerusalem, in the day that thou tookest the kingdome,

44 And to send againe all the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a bolue to cut of Babylon, and bolued to send them thither.

45 Thou also hast bolued to buyde the

Temple, which the Idumeans burnt whē Judea was destroyed by the Chaldeans.

46 And now, O lord the King, this is that which I desire and require of thee; and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the bolue which thou hast bolued with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewardes and lieutenants, and capitaines, and gouernours, that they shoulde bring on the way [both] him, and all that were with him, which went vp to builde Jerusalem.

48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, and to the that were in Libanus, that they shoulde bring cedar wood from Libanus to Jerusalem, and builde the citie with him.

49 And he wrote for all the Iewes, which went vp out of his kingdome vnto Judea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward shoulde enter into their doores,

50 And that all the region which they kept, shoulde pay no tribute, and that the Idumeans shoulde let goe the villages of the Iewes which they helde,

51 And that euery yeere there shoulde be giuen for the building of the Temple twentie talents untill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuentene) other ten talents euery yeere.

53 And that all they which went from Babylon to builde the citie, shoulde haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges and the Priestes garment, wherein they shoulde minister.

55 And he wrote that they shoulde giue the Levites their charges untill the house were finished, and Jerusalem built.

56 Also he wrote that they shoulde giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and what so euer Cyrus had commanded to do, he also commanded to doe it, and to send to Jerusalem.

58 And when the young man was gone forth, he lift vp his face to heauen towards Jerusalem, and gaue thanks to the King of heauen,

59 Saying, Of thee is the victorie, and

for Jeru-  
salem.



of thee is wisdom, and of thee is glory, &  
I am thy servant.

60 Blessed be thou which hast given me  
wisdom: for vnto thee I acknowledge it,  
O Lord of our fathers.

61 **C** So hee tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because he had given them freedom and libertie

63 To go by and to build Ierusalem, & the Temple, where his Name is renowmed, and they reioyced With instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their  
bowes and sacrifices. 54 The Temple is begun to be buile. 66  
Their enemies would craftily ioyne with them.

Ezra 2.1.

**A**fter\* these things, the chiefe of  
the houses of their fathers were  
chosen after their tribes, and  
their viues, and their sonnes,  
and their daughters, and their seruantes,  
and their maides, and their cattell.

2 And Darius sent With the a thousand  
horsemen, till they were restored to Jerusa-  
lem in safetie, and With muscicall instru-  
ments, With tabrets and flutes.

3 And all their brethren played : thus  
hee caused them to goe by together with  
them.

4 And these are the names of the men that went by after their families, by their tribes, [and] after the order of their dignitie.

5 The Priests. The sonnes of Phinees,  
the sonne of Aaron, Iesus [sonne] of Iose-  
dec, [sonne] of Saraias, and Iacimi the  
[sonne] of Zorobabel, the [sonne] of Sala-  
thiel of the house of Dauid, of the kindred of  
Phares, of the tribe of Iuda.

Hor, Zero-  
babel.

6 || who Iake Wife Words to Darius the  
king of the Persians in the second yeere of  
his reigne, in the moneth Nisan, which is  
the first moneth.

7 And these are they of Judea, which came out of the captiuitie, where they dwelt, Whome Nabuchodonosor King of Babylon had caried away into Babylon.

Ver. Service

8 And returned vnto Ierusalem and to the rest of Iudea, every one into his owne citie: which came with Ozorabel, and Iesus, Schemias, Zacharias, Reeias, Euenius, Harthobus, Reclarus, Alpharalus, Reclius, Rotinus[and] Baana their kinsdes.

9 The number of them of the nation and their gouernours : the sonnes of Phares two thousand an hundredeth seuentie & two, the sonnes of Saphat foure hundredeth, seuentie and two.

10 The sonnes of Ares seven hundredeth, <sup>or, trib.</sup>  
fiftie and six.

II The sonnes of Phaath Hoab, two thousand, eight hundredeth and twelue.

12 The tonnes of Elam, a thousand, two hundredeth, fiftie and foure: the tonnes of Zathui nine hundredeth fourtie and five: the tonnes of Gozbe seven hundredeth and five: the tonnes of Bani six hundredeth, fourtie and eight.

13 The sonnes of || Bibe six hundredeth, <sup>xxvi.</sup>  
twentie and three : the sonnes of || Sadas <sup>xxvii.</sup>  
three thousande, two hundredeth, twentie  
and two.

14 The sonnes of Adonikan, six hundred, threescore and seven: the sonnes of Bagor, two thousand, threescore and six: the sonnes of Adinu, foure hundred, threescore and foure.

15 The sonnes of Aterisias, ninetie and  
two: the sonnes of Ceilan and Azotus, sixtie  
and seven: the sonnes of Azucan four hun-  
dredeth, thirtie and two.

16 ¶ The sonnes of Ananias, an hundred  
and one : the sonnes of Arom, and the  
sonnes of Bassa, three hundred, twentie &  
three : the sonnes of Arisphurith, an hun-  
dred and two.

17 The sonnes of Peterus, three thousand and five: the sonnes of || Bethlomon, an hundredeth, twentie and three.

18 They of || Petrophas, fiftie and five:  
They of || Anaboth, an hundreth, fiftie & eight:  
They of || Bethsamos, fourtie and two.

19 They of Cariathiarus, twentie and <sup>[for, Kerith-  
ath-iaerim]</sup>  
ue: they of Caphiras and Beroth, seuen  
hundzeth, fourtie and thre: they of Piras, <sup>[for, Pirah-  
ath-iaerim]</sup>  
euen hundzeth.

20 They of Chadias and Amindioi, five  
hundredeth, twentie and two: they of Ek-  
rama and Gabdes, six hundredeth, twentie  
and one.

21 They of Macalon, an hundreth twē<sup>for, Mac-</sup>  
te and two: they of Betolius, fiftie & two: <sup>mal,</sup>  
the sonnes of Nephis, an hundreth, fiftie <sup>for, Betol-</sup>  
and six. <sup>for, Nephi-</sup>

22 The tonnes of Calamotulus and D  
ius seven hundreth, twentie and five: the  
tonnes of Jerechus, three hundreth, fourtie  
and five.

23 The somies of || Annaas, thzee thouz || *or, Samas*  
and, thzee hundzeth and thirtie.

24. The Priests, the sommes of Jeddu, the sonne of Iesus, [which are counted] among þe sommes of Sanassib, nine hundredeth, seuentie



seuente and two: the sonnes of Peruth, a thousand fiftie and two.

25 The sonnes of | Phassaron, a thousand, fourtie & seuen: the sonnes of | Carme, a thousand, and seuenteene.

26 The Leuites. The sonnes of | Iel-sue, Cadmiel, Bannu and Sami, seuente & foure.

27 The sonnes which were | holy singers. The sonnes of | Asaph, an hundred, fourtie and eight.

28 The porters. The sonnes of | Salum, the sonnes of | Jatal, & sonnes of | Tolman, the sonnes of | Dacobi, the sonnes of | Teta, the sonnes of | Sami: all were an hundred, thirtie and nine.

29 The ministers of the Temple. The sonnes of | Elau, the sonnes of | Alipha, the sonnes of | Labaoth, the sonnes of | Ceras, the sonnes of | Sud, the sonnes of | Phaleu, the sonnes of | Labana, the sonnes of | Agaba.

30 The sonnes of | Aerus, the sonnes of | Duta, the sonnes of | Cetab, the sonnes of | Agaba, the sonnes of | Subai, the sonnes of | Anan, the sonnes of | Cathua, the sonnes of | Seddur.

31 The sonnes of | Airus, the sonnes of | Dailan, the sonnes of | Roeba, the sonnes of | Chaleba, the sonnes of | Gazera, the sonnes of | Aias, the sonnes of | Phimez, the sonnes of | Alara, the sonnes of | Bal-thai, the sonnes of | Alana, the sonnes of | Meani, the sonnes of | Raphai, the sonnes of | Arub, the sonnes of | Acipha, & sonnes of | Alur, the sonnes of | Pharacim, & sonnes of | Basaloth.

32 The sonnes of | Deeda, the sonnes of | Coutha, the sonnes of | Corea, the sonnes of | Charcus, the sonnes of | Aterar, the sonnes of | Thomoi, the sonnes of | Alisith, the sonnes of | Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of | Alaphon, the sonnes of | Pharira, the sonnes of | Jeeli, the sonnes of | Lozon, the sonnes of | Ibael, the sonnes of | Sapheth.

34 The sonnes of | Agia, the sonnes of | Phachitheth, the sonnes of | Sabie, the sonnes of | Sarothie, the sonnes of | Phalias, the sonnes of | Gar, the sonnes of | Abduz, the sonnes of | Subas, the sonnes of | Aphera, the sonnes of | Sarodis, the sonnes of | Sabat, the sonnes of | Allon.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundred, seuente and two.

36 These came by from | Thermelety

and | Thelerfas : Caraathalat and | Aalar leading them.

37 Neither could they shew their families nor their stocke howe they were of | Israel, the sonnes of | Adan & sonne of | Ban, the sonnes of | Acrodan, six hundred fiftie and two.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of | Dbdia, the sonnes of | Acos, the sonnes of | Abduz, which had taken for wife | Augia, one of the daughters of | Berzelauz.

39 And was called after his name: and when the description of the kindred of these men had bene sought in the register, and could not be founde, they were set apart fro the office of Priests.

40 For | Reemias and | Atharias saide to them, that they should not be partakers of the holy things, till there arose an high Priest clothed with doctrine and truth.

41 So all they of | Israel from them of twelue yeere olde and litle children, were fourtie thousand besides men seruants and women seruants, two thousand, three hundred and fiftie.

42 Their seruantes and handmaidens were | seuen thousand, three hundred, fourtie and seuen: the singing men and Women, two hundred, fourtie and fise:

43 Camels, foure hundred, thirtie and fise: and hoxses, seuen hundred, thirtie and fise: mules, two hundred, fourtie and fise: beastes that bare the yoke, foure thousand, fise hundred, twentie and fise.

44 And there were of the gouernours after their families, which while they were come to the Temple in | Ierusalem, boiued to builde the house in his owne place according to their powber,

45 And to giue to the treasure of the workes, a thousand pound in golde, & fise thousand pound in siluer, and an hundred priestly garments.

46 And the Priests and the Leuites and the people dwelt in | Ierusalem and in the country, and the holy singers and the porters and all | Israel in their villages.

47 But when the seuenth moneth was nere, and when the children of | Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then | Iesus the sonne of | Joseder and his brethren the Priests, with | Zorobabel the sonne of | Salathiel and his brethren, rising by, made ready the altar of the

Or, Phas-  
saron

Or, Tolman

Or, Ceras

Or, Sud

Or, Phaleu

Or, Aerus

Or, Duta

Or, Agaba

Or, Subai

Or, Cathua

Or, Seddur

Or, Airus

Or, Dailan

Or, Roeba

Or, Chaleba

Or, Gazera

Or, Aias

Or, Phimez

Or, Alara

Or, Bal-thai

Or, Alana

Or, Meani

Or, Raphai

Or, Arub

Or, Acipha

Or, Alur

Or, Pharacim

Or, Basaloth

Or, Deeda

Or, Coutha

Or, Corea

Or, Charcus

Or, Aterar

Or, Thomoi

Or, Alisith

Or, Atipha

Or, Alaphon

Or, Pharira

Or, Jeeli

Or, Lozon

Or, Ibael

Or, Sapheth

Or, Agia

Or, Phachitheth

Or, Sabie

Or, Sarothie

Or, Phalias

Or, Gar

Or, Abduz

Or, Subas

Or, Aphera

Or, Sarodis

Or, Sabat

Or, Allon

Or, Dailan  
Or, Tolia  
Or, Acrodan

Or, Dbdia  
Or, Acos  
Or, Abduz  
Or, Augia  
Or, Berzelauz

Or, Reemias  
Or, Atharias

Or, seuen  
Or, two thousand  
Or, four hundred  
Or, fiftie

Or, fiftie

Or, of golde  
Or, of siluer  
Or, of fiftie  
Or, of fiftie

Or, seuen  
Or, of fiftie  
Or, of fiftie

Or, Thel-  
meret  
Or, Thel-  
meret  
Or, Thel-  
meret



the God of Israel.

49 To offer burnt offerings vpon it according as it is written in the booke of Moyſes the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land: were their enemies and bered them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and evening.

51 They kept also the feast of tabernacles, as it is\* ordeined in the Lawe, and of

fered sacrifices euery day, as was requisite,  
52 And afterwarde, the continuall obla-  
tions and offerings of the Sabbath and of  
the new moneths and of all holy feasts.

53 And all\* they which had made any  
holbe to God, beganne to offer sacrifice un-  
to God in the first day of the seuenth mo-  
neth, although the Temple of God was  
not yet built.

54 They gaue also money to the masons  
and to the workemen, and meate and drinke  
with gladnes.

55 And charrets to the Sidonians and to those of Tyrus to bring Cedar wood out of Libanus, which should be brought by flots to the haven of Joppe according to the commandment giuen vnto them by Cyrus king of Persia.

56 And in the seconde yeere and seconde moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Ioseph, and their brethren, and the Priests and Levites, and all they that came out of captiuitie into Ierusalem.

Ecclus. 49.  
11.

57 And \*laid the foundation of þ<sup>r</sup> house  
of God in the first day of the second moneth  
of the second yeere after their returne into  
Iudea and Ierusalem.

58 And they appointed the Levites from  
thentie yeere olde ouer the woordes of the  
Lord, and Ielus and his sonne, and his bre-  
thren, and his brother Cadmiel, and the  
sonnes of Badiabon with the sonnes of  
Joda, the sonne of Yehiadun, with their  
sonnes, and brethren, euén all the Levites  
with one accord did follow after the worke,  
calling vpon the worke in the house of God:  
thus the workemen built the Temple of  
the Lord.

59 And the Priests stood clothed with their long garments with muscally [instruments] and trumpets, and the Levites the sonnes of Asaph with cymbales.

60 Singing and blessing the Lorde,

according to the ordinance of David King  
of Israel.

61 And they sung with loud voyce songs  
to the praise of the Lord, because his mercie  
and glorie [is] for euer in all Israel.

62 Then all the people blew trumpets,  
and cryed with loude voyce, praying the  
Lorde for the raising vp of the house of the  
Lord.

63 Also some of the Priests and Levites,  
and chiefe me, [to wit,] the Ancients which  
had seene the former house.

54. Came [to see] the building of this  
with weeping and great crying, and many  
with trumpets and ioy [cried] with loude  
voyce.

65 So that the people coulde not heare  
the trumpets, because of the weeping of the  
people : yet there was a great multitude  
that blew trumpets , so that they were  
heard farre of.

66 Wherefore when the enemies of the tribes of Juda and Benjamin heard it, they came to knowe what noyle of trumpets it was.

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 wherefore they comming to Zoro-  
babel, and Jesus, and the chiefe of the fami-  
lies, said vnto the, Let vs build also to you.

69 For we obey your Lorde, as you doe,  
and sacrifice vnto him since the dayes of **As-**  
**basareth** king of **Assyriās**, which brought  
vs hither.

70 Then Zorobabel, and Iesus, and  
chiefe of the families of Israel said to them,  
It doth not appertaine to vs, and to you to  
bulde an house to the Lord our God.

71 For we alone will build it to y<sup>e</sup> Lord  
God of Israel, as it becometh vs, [and] as  
\* Cyrus the king of the Persians bade vs.

72. Howbeit the people of the land made them sluggish that were in Judea, & letted them to build the worke, & by their ambushments and seditions and conspiracies hindered the finishing of the building.

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

## CHAP. VI

1 Of Aggeus and Zacharias. 2 The building of the Temple.  
3 Sinnes would let them. 7 His Epistle to Darius. 23 The  
king's answer to the contrarie.

**B**ut in the seconde yeere of the  
reigne of Darius, Aggeus and  
Zacharias the sonne of Addo  
the Prophetes propheticied to  
the Iewes, euē vnto them that  
were in Iudea & Ierusalem, in the name  
of the



of the Lord God of Israel, which they [cal-  
led] <sup>† Gre. upon them.</sup> vpon.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vpon, and began to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria, and Phenice, and Sathrabouzaus with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, & enterprise all these other things: and who are the builders that enterprise such things:

5 But the Ancients of the Iewes had grace of the Lord after that hee had visited the captiuitie,

6 That they were not letted to builde, vntill it was signified vnto Darius of these matters, and an answer was received.

7 ¶ The copie of the Epistle, which hee did write and sende to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzaus, and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudea, and entred into the cite of Jerusalem, we founde in the cite of Jerusalem the Ancients of the Iewes that were of the captiuitie,

9 Building an house of the Lord, great and new, of heben stones, & of great price, and the timber all ready layde vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it wil be finished with all gloire and diligence.

11 Then we asked their Ancients, saying, By whose commandement build you this house, and lay the foundation of these workes:

12 We asked them these things to the intent to nottifie them to thee, and to write to thee the men that governed it: therefore we demanded the names of the gouernours in writing.

13 But they answered, saying, wee are the seruants of the Lord, which hath created the heauen and the earth.

14 And <sup>1. King. 6.2.</sup> this house was built by many yerres ago by a king of Israel great & strong, and was finished.

15 But when our fathers, prouoking [God] to wrath, sinned against the Lord of

Israel, [which is] in heauen, <sup>1. King. 24.1.</sup> hee deliuered them into the handes of Nabuchodonosor king of Babylon of the Chaldeans,

16 [who] brake downe the house [and] burnt it, and caried the people captiue to Babylon.

17 But in the first yeece of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house shoulde be built vpon.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had caried out of the house at Jerusalem, and had dedicated them in his owne temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to Sanabassar ruler.

19 And a commandement was giuen vnto him, that he shoulde cary away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord shoulde be built in this place.

20 Then the same Sanabassar, being come hither, layed the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, [and] is not finished.

21 Nowe therefore if it please the King, let it be sought by in the kings libraries concerning Cyrus.

22 And if it be founde that the building of the house of the Lord at Jerusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our King, let him make vs answer concerning these things.

23 Then King Darius commanded to searche in the kings libraries, that were in Babylon, & there was founde in Ecbatane, which is a towne in the region of Media, a place where such things were layed by for memorie.

24 In the first yeece of the reigne of Cyrus, King Cyrus commanded the house of the Lord at Jerusalem to bee builded, where they did sacrifice with the continuall fyre.

25 Of the which the height [shoulde be] of threelcore cubites, & breadth of threelcore cubites with thre roldes of heben stones, and one rolde of newe wood of that countrie, and that the costes shoulde be payed out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, aswell those of golde as of siluer, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, shoulde bee restored to the house, which is in Jerusalem, and set in the place where



Where they were [afoze.]

27 Also hee commanded that Sisimnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to re- strayne from that place, and to suffer Zorobabel the seruant of the Lorde, and gouernour of Iudea, and the Elders of the Iewes to builde that house of the Lorde in that place.

28 And I also haue commanded to builde it cleane by agayne, and that they bee diligent to helpe them of the captiuitie of the Iewes, till the house of the Lorde bee finished,

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yere without fayle, as the Priests, which are in Ierusalem shal testifie to be spent euery day,

31 That offerings may be made to þ high God for the king, and his children, and that they may pray for their liues.

32 Furthermoze hee commaunded that whosoever should transgresse any thing afoze spoken of writte, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should be the Kinges.

33 And therefore let þ Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hande to hinder or doe euill to that house of the Lord which is in Ierusalem.

34 \* I Darius the King haue ordeyned that it should be dee diligently executed according to these things.

#### CHAP. VII.

1 Sisimnes and his companions followe the kings commaundement, and helpe the Iewes to builde the Temple, 5 The time that it was built, 10 They keepe the Passouer.

27 Then Sisimnes the \* gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions, obeying king Darius commaundements,

2 Assisted diligently the holy woorkes, working with the Ancientes & gouernours of the Sanctuarie.

3 And the holy woorkes prospered by Aggeus and Zacharias the Prophetes which propheted.

4 So they finished all thinges by the commaundement of the Lorde God of Israel, and with the consent of Cyrus and

Darius, and Artaxerxes Kinges of the Persians.

5 Thus the holie house was finished in the three and twentieth daye of the moneth Adar in the first yere of Darius King of the Persians.

6 And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the thinges [written] in the booke of Moyles.

7 And they offered for the dedication of the Temple of the Lorde, an hundred bulles, two hundred rammes, foure hundred lambs,

8 And twelve goates for the sinne of all Israel, according to the number of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stood according to their kindreds clothed with long robes in the woorkes of the Lord God of Israel, according to the booke of Moyles, and also the porters in euery gate.

10 And the children of Israel offered the Passouer together with them of the captiuitie, in the fourteenth [day] of the first moneth, after that the Priests & Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passouer for all the childre of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eat, [euen] all they that had separated them selues from the abominations of the people of the lande, and sought the Lord.

14 And they kept the feast of bulleauened bread seuen dayes, reioycing befoze the Lorde.

15 Because he had turned the counsell of the King of the Assyrians towarde them to strengthen their hands in the woorkes of the Lord God of Israel.

#### CHAP. VIII.

1 Elhas cometh from Babylon to Ierusalem, 10 The copie of the commission, giuen by Artaxerxes, 29 Elhas giueth thanks to the Lord, 32 The number of the heads of the people that came with him, 36 His prayer and confession.

And after these thinges when Artaxerxes King of the Persians reigned, Elhas [the sonne] of Saraias, [the sonne] of Ezerias, [the sonne] of Helcias, [the sonne] of Salum,

2 [The sonne] of Sadoc, [the sonne] of Achitob, [the sonne] of Amarias, [the sonne] of Elzas, [the sonne] of Emmeroth, [the sonne] of

Or, Aze-  
vian.

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[Or, 3. 1. 6.  
[Or, 3. 1. 6.]

sonne [of] Zaraias, [the sonne] of Sautas, [the sonne] of Boccas, [the sonne] of Abi-  
tum, [the sonne] of Phinees, [the sonne] of  
Elezar, [the sonne] of Aaron was the high  
Priest.

3 This Eldras went out of Babylon and  
was a scribe well taught in the law of Moys-  
es, given by the Lord God of Israel.

4 Also þ king gaue him [great] honour,  
[and] he found grace in his sight in all his re-  
questes.

5 With him also there departed some of  
the children of Israel, and of the Priests  
and Leuites, and of the holy fingers, and of  
the porters, & of the ministers of the Tem-  
ple vnto Jerusalem,

6 In the seuenth yeere of the reigne of  
Artaxerres, and in the fifth moneth: this  
was the seuenth yeere of the king (for they  
went out of Babylon in the first day of the  
first moneth),

7 And came to Jerusalem according as  
the Lord gaue them speed in their iourney)

8 For Eldras had gotten great knowl-  
edge, so that hee woulde let nothing passe  
that was in the Lawe of the Lord, and in  
the commandements, and he taught all Is-  
rael all the ordinances and iudgements.

9 So the commission written by King  
Artaxerres was giue Eldras the Priest and  
reader of the Lawe of the Lord: the copie  
therof folloiweth.

10 King Artaxerres to Eldras the Priest,  
and reader of the Lawe of the Lord, Salu-  
tation.

11 Forasmuch as I consider things with  
pittie, I haue commanded that they that  
will and desire of the nation of the Iewes,  
and of the Priests and Leuites, which are  
in our kingdome, shoulde goe with thee vn-  
to Israel.

12 Therefore as many as bee willing, let  
them depart together, as it hath seemed  
good to me and my seuen friends the coun-  
tellers,

13 That they may visite the thinges that  
are in Iudea and Jerusalem diligently, as  
it is contained in the Lawe of the Lord.

14 And carie the giftes to the Lord of  
Israel in Jerusalem, which I and my  
friends haue bolbed: also all the golde and  
siluer, which shall be found in the countrey  
of Babylon [appertayning] to the Lord in  
Jerusalem,

15 With that which is giuen of the people  
to the Temple of the Lord their God, that  
it might be brought to Jerusalem, as sil-  
uer as golde, for bulles, and rammes, and  
lamdes, and thinges thereunto pertaining,

16 That they may offer sacrifices to the  
Lord vpon the altar of the Lord their God,  
which is in Jerusalem.

17 And whatsoeuer thou and thy brethren  
will do with the gold or siluer, accomplish it  
according to the will of thy God.

18 And þ holy vessels of the Lord, which  
are giuen thee for the vse of the Temple of  
thy God, which is in Jerusalem, thou shalt  
let before thy God in Jerusalem.

19 And what other thinges soeuer thou  
shalt remeber for the vse of the Temple of  
thy God, thou shalt giue it out of the Kings  
treasure.

20 And I also King Artaxerres haue  
commanded the treasurers of Syria & phe-  
nice, that whatsoeuer Eldras, the Priest and  
reader of the Lawe of the hiest God, shall  
sende for, they shoulde giue it him with all  
speede, euen to [the summe of] an hundredth  
talents of siluer,

21 And likewise vnto an hundredth cores  
of corne, and an hundredth pieces of wine and  
other things in abundance.

22 Let al thinges be done to the hiest God  
according to þ Lawe of God with diligence,  
that wrath come not vpon the kingdome of  
the king and of his sonnes.

23 Also to you it is commanded, þ of none  
of the Priests or Leuites, or holy fingers, or  
porters or ministers of the Temple, or of the  
workemen of this Temple, no tribute nor  
taxe be taken, nor that any haue powber to  
take them in any thing.

24 Thou also, Eldras, according to the  
wisedome of God, ordeyne iudges and go-  
uernours, that they may iudge in all Syria  
and Phenice al those which are wel instrue-  
ted in the Law of thy God, and teach those,  
which are not instructed.

25 And let al those which shal transgresse  
the Law of God and the King, be diligent-  
ly punished, either with death, or other pu-  
nishment, either with penaltie of money, or  
banishment.

26 ¶ Then Eldras the scribe laide, Bles-  
sed bee the onely Lord God of my fathers,  
which hath put this in the heart of the king  
to glorifie his house which is in Jerusalem,

27 And hath honoured me before þ king,  
and the counsellors, and all his friends, and  
gouernours.

28 ¶ Therefore I was incouraged by Ezra. 3. 1.  
the helpe of the Lord my God, and gathe-  
red men of Israel to go by with me.

29 These are the guides after their fa-  
milies and order of dignities, which came  
by with me out of Babylon in the reigne of  
Artaxerres the King.



30 Of the sonnes of Phinees, Serfom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, Lettus.

31 Of the sonnes of Sechemias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of Salomon, Abeliaenias, the sonne of Zacharias, & with him two hundredth men.

33 Of the sonnes of Zachoe, Sechemias the sonne of Jezelus, and with him three hundredth men: of the sonnes of Adin, Debeth sonne of Jonathas, and with him two hundredth and fiftie men.

34 Of the sonnes of Elam, Jesias sonne of Gopholias, and with him leuente men.

35 Of the sonnes of Saphatias, Zartas sonne of Pachael, and with him leuente men.

36 Of the sonnes of Joab, Badias sonne of Jezelus, and with him two hundredth and twelue men.

37 Of the sonnes of Band, Assalimoth sonne of Josaphias, & with him an hundredth and threescore men.

38 Of the sonnes of Sobi, Zacharias sonne of Zebai, and with him twentie and eight men.

39 Of the sonnes of Asath, Johannes sonne of Acatan, and with him an hundredth and tenne.

40 Of the sonnes of Adoniram the last: and these are the names of them, Elphal, Jeuel and Batas, and with them leuente men: of the sonnes of Bagouthi sonne of Isaacourus, and with him leuente men.

41 And I gathered them together to the flood called Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Priefts nor Levites,

43 I sent to Eleazar, and beholde, there came Daafman, and Almathan, and Samarian, and Joixobon, and Nathan, Emmatan, Zacharian, and Holiolamon the chief, and best learned.

44 And I bade them to goe to Daddeus the captaine, which was in the place of the treasure,

45 with charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie bande of our Lorde learned men of the sonnes of Holi, the sonne of Leui,

the sonne of Israel, [to wit,] Elebezbai and his sonnes, and his brethren being eighteene.

47 And Asebia, and Annon, and Asaian his brethren of the sonnes of Cananims with their sonnes, twentie persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the woodke of the Leuites, [to wit,] ministers of the Temple, two hundredth and twentie, of whome all the names were registred.

49 And there I proclaimed a fast for the young men before the Lorde to aske of him a good iourney both for vs, and for the that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the king footemen, or horsemen, or conduct for safe garde against our enemies,

51 Because wee had layde to the King, that the power of our Lord should be with them that sought him, to direct them in all things.

52 Wherefore wee prayed our Lorde againe, according to these things, whome we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priefts, twelue men, [to wit,] Elezbias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lord, which the King and his counsellors, and his Pynces, and all Israel had giuen.

55 And I weighed them, sixe hundredth and fiftie talents of siluer, and siluer vessels of an hundredth talents, and an hundredth talents of golde,

56 And twentie golden basins, & twelue vessels of brasle, of fine brasle thing like golde.

57 And I saide to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a bow to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heads of the families of the Priefts, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priefts and Leuites tooke the siluer and the golde, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And wee departed fro the flood Theras, in the twelfth day of the first moneth, and came to Ierusalem, according to the

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mightie powder of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

[Or, Mar-  
tius the  
sonne of  
Iouri,

61 And three dayes being past there, in the fourth day the siluer þ was weighed, & the golde was deliuered in the house of our Lord to I Harmoth the Priest, the sonne of Iouri.

[Or, Nodis  
sonne  
of Baran,

62 And with him to Eleazar the [sonne] of Phinees: and there were with them, Josabab [the sonne] of Iesus, and Joeth [sonne] of Sabbanus. Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, [even] twelue bulles for all Israel, rams foure score and sixtene,

65 Lambes three score & twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria & Phenice who honoured the people, & the Temple of God.

Exra. 9.  
1.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Priues and the Priestes, and the Leuites haue not separated [from the] the strange people of the land,

68 For the pollutions of the Gentiles, [to wit.] of the Cananites, & Chetites, and Phereites, and Jebusites, and Moabites, and Egyptians, and Ioumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the lande, and the gouernours and rulers haue bene partakers of this wickednes fro the beginning of the thing.

70 And alsoone as I had heard these thinges, I rent my clothes, & the holy garment, and I pulled the beare of mine head, and of my beard, and sate me downe for owll full, and very sadde.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to me whyles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, & the holy garment, & bowed my knees and stretcht forth [mine] hands to the Lord.

Exra. 9.

73 And said, ¶ O Lord, I am ashamed, and confounded before thy face.

74 For our finnes are increased aboue

our heads, and our ignorances are lifted vp to heauen.

75 ¶ Pea, eue from the time of our fathers we are in great sinne vnto this day.

76 For our finnes therfore, and our fathers we with our brethzen, with our kings and Priestes haue bene giuen vp to the kings of the earth, to the sword & to captiuitie, and for a pray with all shame vnto this day.

77 And now holde great hath thy mercie bene, O Lorde, that [there] shoulde bee left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in þ house of the Lorde our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they shoulde giue vs meate.

80 And that they shoulde honour þ Temple of our Lorde, and raise vp Sion that is desolate, & giue vs assurance in Iudea and Ierusalem.

81 And now, O Lorde, what shall wee say, hauing these things: for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruantes the Prophets, saying,

82 ¶ Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the lande, which haue filled it with their filchinesse,

83 Therefore now be ye shall not toyne [their] daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that ye may bee made strong, and eate the good thinges of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked woorkes, and for our great finnes: yet, Lorde, thou hast forborne our finnes,

86 And hast giuen vs such a roote: [but] we againe haue turned backe to transgresse thy lawe, [and] to mixe [vs] with the uncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote nor seede nor name:

88 [But,] O Lorde of Israel, thou art true: for there is a roote left, [even] vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we indure before thee for these thinges.

90 ¶ And as Esdras prayed and confessed

Deut. 7. 1.

Exra. 10. 1.



sed and wept, and lay vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude.

For, xxiij.

91 Then Iechonias the sonne of Ieiel of the sonnes of Israel, crying out sayde, O Eldas, wee haue sinned against the Lorde God: wee haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, & to all them that obey the law of the Lord, rise vp [and] put it in execution.

94 For to thee doeth it apperteyne, and we are with thee to make thee strong.

95 Then Eldas arose, and made al the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would do thus: and they dware.

#### CHAP. IX.

7 After Eldas had read the lawe for the strange wiues, 10 They promise to put them away.

Esa. 10.6.

**T**hen Eldas rose from the court of the Temple, and went to the chamber of Ioannan the sonne of Eliafib,

2 And being lodged there, he did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea & Ierusalem, to all them that were of the captiuitie, that they should bee gathered to Ierusalem.

4 And that all they which shoulde not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, shoulde haue their cattell confiscated to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda & Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth [day] of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Eldas arose and saide to them, We haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his Will, and separate your

selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out and said with a loude voyce, Wee will doe so as thou hast said.

11 But because the multitude [is] great, & the time is winter, so that we can not stande without, & the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, & all they which haue strange wiues of our families, tarië:

13 And let the priests and Judges come out of all places at y day appointed, till they haue appeared the wiath of the Lorde against vs for this matter.

14 Then Ionathas Aiafis sonne, and Ezerias sonne of Iheran were appointed concerning these things, and Hosolam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Eldas the Priest also chose him certaine me, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priests, which had married strange wiues,

19 Of the sonnes of Ielus, the sonne of Ioseder, and of [his] brethren, Hathelas, and Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out their wiues, and offered a ram for [their] reconciliation in their purgation.

21 And of the sonnes of Emmer, Ananias, and Zabbens, and Canes, and Samens, and Hiereel, and Azarias.

22 And of the sonnes of Phaisu, Elienas, Dailias, Elnaelus, and Nathanael, & Dridelus, and Talfas.

23 And of the Leuites, Iorabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Doubas, and Ionas.

24 Of the holy singers, Eliasurus, Barthurus.

25 Of the porters, Sallunus, and Tolbanes.

26 Of them of Israel, of the sonnes of Phozus, Hiermas, and Eddias, and Helchias, and Baclus, and Eleazar, and Abias, and Banaias.

27 Of the sonnes of Ela, Matthanias, Zacharias, and Hiereclias, & Hieremoth, and Aedias.



<sup>[i.e., Zathar, Elidus, i.e., Sabad, & Sardas, i.e., Rebe.]</sup>  
28 And of the sonnes of ¶ Zarnoth, Elias, Elidmus, Othontas, Yarnoth, and Sabatus, and Sardeus.

<sup>[i.e., Isobad, and Emah, i.e., Sami, Osim, Melch, Isada, Isak, i.e., Addin, Zagan, Laccus, Rameat, i.e., Berchel, Rameat, Alansit.]</sup>  
29 Of the sonnes of ¶ Sebai, Ioannes, & Ananias, and ¶ Josabad, and Ematheas.

30 Of the sonnes of ¶ Dani, Damius, Parnuchus, Jebaias, Jafubus, Jafael, and Jeremuth.

31 And of the sonnes of ¶ Addi, Raathus, Moofias, Laccimus, and Raodus, and Pathanias, and ¶ Sefchel, and Salimus, and Manasseas.

32 And of the sonnes of ¶ Annas, Elionas, and Afeas, and Helchias, & Sabbcus, and Simon a Cholanite.

<sup>[i.e., Hofan.]</sup>  
33 And of the sonnes of ¶ Afom, Altaneus, and ¶ Hattias, and Samaias, Elphalat, and Manasseas, and Semei.

<sup>[i.e., Marham, Laccus, i.e., Sami, i.e., Rameat, i.e., Berchel, Rameat, Alansit.]</sup>  
34 And of the sonnes of ¶ Baani, Jeremias, Homidis, Omatus, Inel, Hamai, and Padias, and Anos, Carabation and Eualibus, & Pammimatanatus, Eltiakas, Uamus, Eliati, Samis, Selemias, Pathanias, and of the sonnes of ¶ Oziyas, Sefis, Efrin, Azailus, Samatas, Sambis, Josphus.

35 And of the sonnes of ¶ Ethna, Pazitias, Zabadias, Ethes, Inel, Samaias.

36 All these married strange wives, & put them away with their children.

37 And the priests and the Levites dwelt in Jerusalem, and in the country, the first day of the seventh moneth, and the children of Israel in their owne houses.

<sup>[Nehem. 8.]</sup>  
38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East.

39 And spake to Esdras the Priest, and reader, that hee should bring the Lawe of Moyses, which had bene given by the Lord God of Israel.

40 He brought Esdras the chiefe Priest the law to all the multitude, both man and woman, and to all the priestes, that they might heare the lawe the first day of the seventh moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the wo-

men, and all the multitude hearkened to the Lawe.

42 So Esdras the Priest and reader of ¶ Lawe, stood vpon a pulpit of wood that was prepared.

43 And there stood by him ¶ Batgathias, <sup>[i.e., Marthias.]</sup> Samimus, Ananias, Azarias, Durias, & zecias, Balalamus at his right hand.

44 And at his left hande ¶ Phaladatus, <sup>[i.e., Pedasus.]</sup> and Sani, Helchias, Nothalapfus, Nabarias.

45 Then Esdras tooke the booke of the Lawe before the multitude (for hee late honourably before them all)

46 And they all stood bryght when he expounded the Lawe, and Esdras blessed the Lord the most hye God, the most mightie God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Iesus and ¶ Anus, and Sarabias, <sup>[i.e., Rameat.]</sup> and Adimus, and Jacobus, Sabataias, Autanias, Pamaianas and Calitas, Azarias, & Joazabbus, and Ananias, [and] Biatas the Levites lift by their hands, and fell downe on the ground, and worshipped the Lord.

49 And taught the Lawe of the Lord, & stood also earnestly vpon the reading.

50 Then said ¶ Aththarates to Esdras <sup>[i.e., Zathar, i.e., Sabad, & Sardas, i.e., Rebe.]</sup> the chiefe Priest and reader, and to the Levites, that taught ¶ multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe.

51 So therefore and eate the fat meates, and drinke the sweete drinkes, and send presents to them that haue not.

52 For this day is holy to the Lord, and bee not lozie: for the Lord God will glorifie you.

53 So the Levites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue presents to them that had not, and to make good chere.

55 For they were yet filled with ¶ words wherewith they were instructed, wher they were assembled together.



## ij. Efdras.

## CHAP. I.

8 The people is repoured for their unfaithfulness. 30 God will haue another people, if these will not be reformed.

Ecd. 7. 1.



he seconde booke of the Prophet \*Efdras, the sonne of Sarias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sador, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Alie, the sonne of Harimoth, the sonne of Arua, the sonne of Ozbias, the sonne of Worth, the sonne of Abidei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Levi) which [Efdras] was prisoner in the land of Medes, in the reigne of Artaxerxes King of Persia.

Ecd. 2. 1.

4 \* And the worde of the Lord came vnto me, saying,

5 Goe, and helpe my people their finnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children,

6 For the finnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage: but they haue prouoked mee vnto wrath, & despised my counsels.

8 Pull thou off then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbear them, vnto whom I haue done so much good:

Exo. 14. 18.

10 \* Many Kings haue I destroyed for their lakes: Pharaon with his seruantes and all his armie haue I smitten downe.

Nomb. 31. 24. 30. 31.

11 All the nations haue I destroyed before them: \* I haue destroyed the East, the people of the two countries Tyzus and Sodon, and haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

Exod. 14. 27. 28. 29.

13 \* I haue led you through the sea, and haue giuen you a sure way, since the beginning: \* I gaue you Moyses for a guide, and Aaron for a Priest.

Exod. 13. 21. 22.

14 \* I gaue you light in a pillar of fyre, and great wonders haue I done among

you: yet haue yee forgotten mee, sayth the Lord.

15 Thus sayth the almightie Lord, The quales \* were a token vnto you: I gaue you tentes for safegarde, wherein yee murmured:

Exod. 16. 13. 14. 15.

16 And yee triumphed not in my Name for the destruction of your enemies, but yee yet murmur still.

17 Where are the benefites, that I haue done for you: when yee were hungry in the wilderness, \* did ye not cry vnto me:

Numb. 14. 3.

18 Saying, why hast thou brought vs into this wilderness to kill vs: It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pittie vpon your mournings, & gaue you Manna to eate: \* to ye did eate Angels foode.

Wisd. 16. 20.

20 \* When yee were thirskie, did not I cleaue the stone, and waters did flow out to satiffie you: from the heare I couered you with the leaues of the trees,

Nomb. 20. 11. 12. 13. 14.

21 And I gaue you fat countries: I cast out the Cananites, the Phereites, & Philistines before you: \* what shall I doe more for you, saith the Lord:

Is. 54.

22 Thus saith the almightie Lord, \* when ye were in the wilderness at the bitter waters, being a thirst, and blaspheming my Name,

Exod. 17. 13.

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the river sweete.

24 What shall I doe vnto thee, O Iacob: thou \* Iuda wouldst not obey: I will turne me to other nations, & vnto those will I giue my Name, that they may keepe my Lawes.

Exod. 32. 8.

25 Seeing yee haue forsaken mee, I will also forsake you: when ye aske mercie of me, I will not haue pittie vpon you.

26 \* When yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murthre,

Is. 1. 15.

27 Although ye haue not forsaken mee, but your owne leues, saith the Lord.

28 Thus saith the almightie Lord, haue I not prayed you, as a father his sonnes, & as a mother her daughters, and as a nurse her yong babes,

29 That ye woulde be my people, as I am your God, and that yee woulde bee my children, as I am your Father:

30 \* I gathered you together as an

Mic. 3. 7.

A f f f. iiii.

heme



<sup>[ir, Zacha-  
rie, Elia-  
da,]</sup> 28 And of the sonnes of ¶ Zarnoth, Elia-  
das, Elidmus, Othontas, Zarnoth, and  
¶ Sabatus, and Sardeus.

<sup>[ir, Sabad,  
Sardus,  
Sede,]</sup> 29 Of the sonnes of ¶ Sebai, Ioannes, &  
Ananias, and ¶ Josabad, and Enatheas.

<sup>[ir, Josaba,  
and Ena-  
thas,]</sup> 30 Of the sonnes of ¶ Dani, Olanus, Pa-  
muchus, Jedaias, Jafubus, Jafael, and  
Jeremoth.

<sup>[ir, Addin,  
Nathan,  
Laccus,  
Remeus,  
Sede,]</sup> 31 And of the sonnes of ¶ Addi, Raathus,  
Ooofias, Laccinus, and Raodus, and Pa-  
thamias, and ¶ Sefchei, and Salminus, and  
¶ Manasseas.

32 And of the sonnes of Amas, Elionas,  
and Afeas, and Delchias, & Sabeus, and  
Simon a Cholanite.

<sup>[ir, Hefan,  
Nathan,  
Ma-  
radus,  
Sede,]</sup> 33 And of the sonnes of ¶ Afom, Altaneus,  
and ¶ Pathias, and Samaias, Elphalat,  
and Manasse, and Semei.

<sup>[ir, Hefan,  
Nathan,  
Ma-  
radus,  
Sede,]</sup> 34 And of the sonnes of ¶ Paani, Jere-  
mias, Homidis, Omatus, Inel, Hamai,  
and Pacias, and Anos, Carabation and  
Eualibus, & Hannimatanaius, Elstias,  
¶ Uamus, Eliali, Samus, Selemias, Patha-  
mias, and of the sonnes of Ozoias, Sefis,  
Eiri, Azaius, Samatas, Sambis, Josi-  
phus.

35 And of the sonnes of Ethna, Pazitias,  
Zabadias, Ethes, Inel, Sanaias.

36 All these married strange wives, & put  
them away with their children.

37 And the Priests and the Levites dwelt  
in Jerusalem, and in the countrey, the first  
day of the seventh month, and the children  
of Israel in their owne houses.

<sup>[ir, Hefan,  
Nathan,  
Ma-  
radus,  
Sede,]</sup> 38 ¶ Then all the multitude assembled  
together with one consent into the broad  
place before the gate of the Temple toward  
the East.

39 And spake to Esdras the Priest, and  
reader, that hee should bring the Lawe of  
Moses, which had bene given by the Lord  
God of Israel.

40 He brought Esdras the chiefe Priest  
the law to all the multitude, both man and  
woman, and to all the Priestesses, that they  
might heare the lawe the first day of the se-  
venth month.

41 And he read in the first broad place  
of the gate of the Temple, from morning  
to midday, before the men and the wo-

men, and all the multitude hearkened to the  
Lawe.

42 So Esdras the Priest and reader of ¶  
Lawe, stood vpon a pulpet of wood that  
was prepared.

43 And there stood by him ¶ Patgathias, <sup>[ir, Mar-  
thias,]</sup>  
Samimus, Ananias, Azarias, Durias, &  
Zerias, Balafamus at his right hand.

44 And at his left hande ¶ Phaladus, <sup>[ir, Peda-  
lus,]</sup>  
and Sall, Delchias, Nothalaphus, Nabas-  
rias.

45 Then Esdras tooke the booke of the  
Lawe before the multitude (for hee late ho-  
nourably before them all)

46 And they all stood vpright when he  
expounded the Lawe, and Esdras blessed  
the Lord the most hie God, the most migh-  
tie God of hostes.

47 And the whole multitude cryed,  
Amen.

48 Then Iesus and ¶ Amus, and Sara-  
bias, and Adimus, and Jacobus, Saba-  
taias, Autanias, Paianias and Calitas, A-  
zarias, & Joasabbus, and Ananias, [and]  
¶ Biatas the Levites lift by their hands, and  
fell downe on the ground, and worshipped  
the Lord.

49 And taught the Lawe of the Lord, &  
stood also earnestly vpon the reading.

50 Then said ¶ Aththarates to Esdras <sup>[ir, Zaba-  
bius,]</sup>  
the chiefe Priest and reader, and to the Le-  
uites, that taught ¶ multitude in all things,  
This day is holy vnto the Lord, & all haue  
wept in hearing of the Lawe.

51 So therefore and eate the fat meates,  
and drinke the sweete drinkes, and send pre-  
sents to them that haue not.

52 For this day is holy to the Lord, and  
bee not loze: for the Lord God will glorifie  
you.

53 So the Levites commanded all these  
things to the people, saying, This day is ho-  
ly to the Lord: be not sad.

54 Then they departed all to eate, and  
drinke, and to reioyce, and to giue presents  
to them that had not, and to make good  
there.

55 For they were yet filled with ¶ words  
where with they were instructed, whē they  
were assembled together.



## ij. Efdras.

## CHAP. I.

8 The people is repoured for their unfaithfulness. 30 God will haue another people, if theſe will not be reformed.

Ezra. 7. 1.



he ſeconde booke of the

Prophet \*Eſdras, the ſonne of Saraiaſ, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadaniaſ, the ſonne of Sador, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amarias, the ſonne of Alie, the ſonne of Parimoth, the ſonne of Arua, the ſonne of Ozias, the ſonne of Worth, the ſonne of Abieſi, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which [Eſdras] was priſoner in the land of Babel, in the reigne of Artaxerxes King of Perſia.

Ezra. 7. 1.

4 \*And the worde of the Lord came vnto me ſaying,

5 Goe, and ſheyl my people their finnes, and their children their wickedneſſe, which they haue committed againſt me, that they may tell their childrens children,

6 For the finnes of their fathers are increaſed in them, becauſe they haue forgotten mee, and haue offered vnto ſtrange gods,

7 Haue not I brought them out of the lande of Egypt from the houſe of bondage: but they haue prouoked mee vnto wrath, & deſpiled my counſels.

8 Pull thou off then the heare of thine head, and caſt all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long ſhall I forbear them, vnto whom I haue done ſo much good:

Exod. 14. 28.

10 \*Many Kings haue I deſtroyed for their lakes: Pharaon with his ſeruantes and all his armie haue I ſmitten downe.

Nomb. 31. 24. 25. 26.

11 All the nations haue I deſtroyed befor them: \*I haue deſtroyed the Eaſt, the people of the two countries Tyruſ and Sidon, and haue ſlaine all their enemies.

12 Speake thou therfore vnto them, ſaying, Thus ſaith the Lord,

Exod. 14. 29.

13 \*I haue led you through the ſea, and haue giuen you a ſure way, ſince the beginning: \*I gaue you Moyſes for a guide, and Aaron for a Prieſt.

Exod. 3. 10.

Ezra. 7. 1.

Ezra. 7. 1.

Ezra. 7. 1.

14 \*I gaue you light in a pillar of fyre, and great wonders haue I done among

you: yet haue yee forgotten mee, ſayth the Lord.

15 Thus ſayth the almighty Lord, The quailes \*were a token vnto you: I gaue you tentes for ſafegarde, wherein yee murmured:

Exod. 16. 13. 14. 15.

16 And yee triumphed not in my Name for the deſtruction of your enemies, but yee yet murmure ſtill.

17 Where are the benefites, that I haue done for you: when yee were hungry in the wilderneſſe, did ye not cry vnto me:

Numb. 14. 3.

18 Saying, Why haſt thou brought vs into this wildernes to kill vs: It had bene better for vs to haue ſerued the Egyptians, then to die in this wildernes.

19 I had pittie vpon your mournings, & gaue you Quenna to eate: \*to ye did eate Angels foode.

Wile. 16. 9.

20 \*When yee were thirſtie, did not I cleaue the ſtone, and waters did flow out to ſatiffie you: from the heare I couered you with the leaues of the trees,

Nomb. 20. 11. 12. 13.

21 And I gaue you fat countries: I caſt out the Cananites, the Phereſites, & Philiftins before you: \*what ſhall I doe more for you, ſaith the Lord:

Iſa. 54.

22 Thus ſaith the almighty Lord, \*when ye were in the wilderneſſe at the bitter waters, being a thirſt, and blaſpheming my Name,

Exod. 17. 13.

23 I gaue you not fire for the blaſphemies, but caſt a tree into the water, & made the river ſweete.

24 What ſhall I doe vnto thee, O Iſtaob: thou \*Iuda wouldeſt not obey: I will turne me to other nations, & vnto thoſe will I giue my Name, that they may keepe my Lawes.

Exod. 32. 8.

25 Seeing yee haue forſaken mee, I will alſo forſake you: when ye aſke mercie of me, I will not haue pittie vpon you.

26 \*When yee call vpon mee, I will not heare you: for yee haue deſiled your hands with blood, and your feete are ſwift to commit murder,

Iſa. 1. 15.

27 Although ye haue not forſaken mee, but your owne leaues, ſaith the Lord.

28 Thus ſaith the almighty Lord, haue I not prayed you, as a father his ſonnes, & as a mother her daughters, and as a nurce her yong babes,

29 That ye woulde be my people, as I am your God, and that yee woulde bee my children, as I am your Father:

30 \*I gathered you together as an

Mat. 23. 37.

A f f f. iiii.

hence



henne gathereth her chickens vnder her wings: but now what shall I do vnto you: I will cast you out from my sight.

Mal. 1. 3.

31 \* When you bring gifts vnto me, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruantes the Prophets, whom ye haue taken and slayne, and tozned their bodies in pierces, whose blood I will reuenge, saith the Lord.

33 Thus saith the almightie Lord, your house shalbe desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing, that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall belecue mee though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shal they hate their iniquities.

37 I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come fro the East.

39 Vnto whome I will giue for leaders, Abraham, Isaac, Jacob, Moyses, Amos, Micah, Joel, Abdias, Jonas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the \* messenger of the Lord.)

Malach. 3. 1.

## CHAP. II.

The Synagogue sander faulte with her owne children. 18 The Gentiles are called.

**T**hus saith the Lorde, I brought this people out of bondage: I gaue them also my commandments by my seruantes the Prophets, whome they woulde not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widowe and forsaken.

3 I brought you vp with gladnesse, but with sorrowe and heauinesse haue I lost you: for yee haue sinned against the Lorde your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you: I am a widowe and forsaken: goe yee, O my children, and aske mercie of the

Lord.

5 And thee, O Father, I cal for a witnes for: for mother of these children, which would not keepe my covenant.

6 That thou bring them to confusion, and their mother to a people, that their kindred be not continued.

7 Let their names bee scattered among the heathen: let them bee put out of the earth, for they haue despised my covenant.

8 Vnto thee, Assur: for thou hidest the brighteous in thee: O wicked people, remember \* what I did vnto Sodom & Gomorrah, Gen. 19. 4.

9 whose lande is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare mee not, saith the almightie Lord.

10 Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I woulde haue giuen vnto Israel.

11 And I will get mee glory by them, and giue the the everlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of oymnt: they shall neither labour nor be wearie.

13 Go ye, and ye shall receiue it: pray that the time, which is long, may bee shortned: the kingdome is alreadie prepared for you: watche.

14 Take heauen and earth to witnes: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, & bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee: saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruantes Euse and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines, flowing with milke and hony, and seven mightie mountaines, wherupon there growe roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.



21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my clearenesse.

22 Keepe the olde and the yong that are within thy walles.

Tob. i. 17,  
18.

23 \*Wheresoever thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnes shall come.

25 Nourishe thy children, O thou good nurse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 See not weary: for when the day of trouble and heauines commeth, other shall weepe and bee sorrowfull, but thou shalt bee merie and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, sayth the Lord.

29 Mine handes shall couer thee, so that thy children shall not fee hell.

30 See ioyfull, O thou mother, with thy children: for I will deliuer thee, sayth the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shewe mercie vnto them: for I am mercifull, sayth the Lord almighty.

32 Embrace thy children, vntill I come and shewe mercie vnto them: for my foundaimes runne ouer, and my grace shall not faile.

33 I Elzas receiued a charge of  $\text{f Lord}$  vpon the mount Moab, that I shoulde goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, waite for your shepheard, who shal giue you euerlasting rest: for he is nether at hand, that shal come in the end of the world.

35 Bee ready to the rewarde of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this worlde: receiue the top of your glorie: I testifie my fauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heavenly kingdome.

38 Arise, and stande vp, and beholde the number of those that are sealed for the feast of the Lord,

39 which are departed from the shadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: befeeth the power of  $\text{f Lord}$ , that thy people which haue bene called from the beginning, may bee sanctified.

42 \*I Elzas saide vpon mount Seon a great people whome I coulde not number, and they all praised the Lord with songs.

Reuel. 7. 9.

43 And in the middes of them there was a yong man hier in stature then them all, & vpon euery one of their heads he set crowns, & was hier then the others, which I much maruelled at.

44 So I asked the Angel, & saide, who are these, my Lord:

45 who answered, and sayde vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortal, and haue confessed the name of God: now be are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, what yong man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 And hee answered, and sayd vnto mee, It is the Sonne of God, whom they haue confessed in the worlde. Then began I greatly to commend the, that had stande so strongly for the Name of the Lord.

48 Then the Angell said vnto me, Goe thy way, and tell my people, what & holbe great wonders of the Lord God thou hast seene.

#### CHAP. iij.

4 The wonderous workes, which God doo for the people, are recorded. 31 Elzas maruelled that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

**I**n the thirtieth yeeere after I fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughtes came by to mine heart,

2 Because I saw  $\text{f desolation}$  of Sion, & the welth of them that dwelt at Babylon.

3 So my spirite was sore moued, so that I began to speake fearefull wordes to the most high, and sayd,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 \*And a body vnto Adam, without soule,

Gen. 1. 2.



foyle, who was also the workmanship of thine handes, and hast breathed in him the breath of life, so that he liued before thee.

6 And leddest him into Paradise, which thy right hand had planted, or euer  $\frac{1}{2}$  earth brought forth.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people and kindreds out of number.

Gen. 1.1. 8 \* And euery people walked after their owne will, and did wonderfull thinges before thee, and despised thy commandements.

Gen. 7.10 9 \* But at the time appoynted thou broughtest the flood vpon those that dwelt in the world, and destroyedst them.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

1. Pet. 3.10. 11 Yet thou ledest one [euen] \* Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to bee more wickedly then the first.

Gen. 1.1. 13 Noe when they liued wickedly before thee, \* thou diddest choole thee a man from among them, whose name was \* Abraham.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euermlasting couenamt with him, promising him that thou wouldest neuer forsake his seede.

Gen. 21. 2.3. 2.5. Gen. 25. 25.26. Malac. 3. rom. 9.13. 16 \* And vnto him thou gauest Isaac, \* vnto Isaac also thou gauest Jacob and Esau, and diddest choole Jacob, and cast off Esau, and so Jacob became a great multitude.

Exod. 19.1. deut. 10.10. 17 And when thou leddest his seede out of Egypt, \* thou broughtest them vp to mount Sina,

18 And inclinedst the heauens and bowedst downe the earth, and diddest moue the ground, and caule the depths to shake, and diddest astonish the worlde.

19 And thy gloze went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Jacob, & that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy law might bring forth fruite in them.

21 For \* Adam first hauing a wicked heart, was ouertome and vanquished, and al they that are borne of him.

22 Thus remained weakenes ioyned w<sup>th</sup> the lawe in the heartes of the people, with the wickednes of the roote: so that the good departed away, and the euil abode still.

23 So the times passed away, and the yeres were brought to an end, \* til thou diddest raise thee by a seruant called Dauid,

24 \* Whom thou commandedst to builde a cite vnto thy name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy cite ouer into the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they should haue the dominion of Sion:

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I sawe, howe thou sufferedst them that sinned, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserved thine enemies, and thou hast not shewed it.

31 I can not perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion:

32 Or is there any other people I knoweth thee besides Israel: or what generation hath so beleued thy testimonies, as Jacob:

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorow out the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the balance, & theirs also that dwell in the world, and no mention of thee shalbe found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight: or what people hath so kept thy commandements:

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

## CHAP. IIII.

1 The angel rejoyceth Esdras, because hee seemed to enter into the profound iudgements of God.

And



**A**nd the Angell that was sent vnto me, whose name was Uriel answered.

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the highest.

3 Then saide I, Yea, my Lorde. And he answered me, and said, I am sent to shewe thee three wayes, and to let forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shewe thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my Lorde. Then sayde he vnto me, See thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, what mā is borne, that can doe that, which thou requestest me, concerning these things:

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or howe great springs are in the beginning of depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and wind, and of the day, whereby thou hast passed, and from the which thinges thou canst not be separated, and yet canst thou giue me none answer of them.

10 He saide mozeouer vnto me, Thine owne thinges, and such as are growen by with thee, canst thou not knowe:

11 Howe shouldest thou bestell then be able to comprehend the wayes of the highest, and nowe outwardly in the corrupt world, to understande the corruption, that is euident in my sight:

12 Then saide I vnto him, It were better that we were not at all, then that wee shoulde liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And he answered me, and saide, I came to a forest in þe plaine where the trees helde a counsell,

14 And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more wooddes.

15 Likewise the floods of the sea tooke counsell and said, Come, let vs goe by and fight against the trees of the wood, that we

may get an other countrey for vs.

16 But the purpose of the wood was baine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the lande stode by and stopped them.

18 If thou were iudge betweene these two, whome wouldest thou iustifie: or whome wouldest thou condemne?

19 I answered and saide, Verely it is a foolish purpose, that they both haue deuised: for the grounde is appointed for the wood, and the sea hath his place to beate his floods.

20 Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the grounde is appointed for the wood, & the sea for his floods, so they that dwell vpon earth, can vnderstande nothing, but that which is vpon earth: and they that are in the heauens, the thinges that are about the height of the heauens.

22 Then answered I, and sayde, I beseech thee, O Lorde, let vnderstanding bee giuen me.

23 For I did not purpose to inquire of thine high thinges, but of such as we daily meddle withall, [namely] wherefore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is giuen out to wicked nations, and why the laboe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to & fro through the world as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what will he doe to his name, which is called vpon ouer vs: Of these thinges haue I asked the question.

26 Then answered he me, and said, The more thou searchest, the more thou shalt maruaile: for the world hasteth fast to passe away,

27 And can not comprehend the thinges, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned by lide down, and if the place where the euill is sowen, passe not away, then can not þe thing come, that is sowen with good.

30 For the corne of euill feede hath bene sowen in the heart of Adam from the beginning,

Isa. 55. 9, 10.  
Iohn 3. 14.  
1. corinth.  
2. 13, 14.



gunning, and holv much vngodlines hath he brought vp vnto this time: and holve much shall he bring forth vntill the harvest come:

31 Wonder with thy selfe, holve much fruite of wickednesse the corne of euill seede bringeth forth,

32 And when the stalkes shall bee cut downe, which are without number, holve great an harvest must be prepared.

33 Then I answered, and saide, holve, and when shall these things come to passe: wherefore are our yeeres selve and euill:

34 And he answered me, saying, haste not to be aboute the most high: for thou labourst in vaine to be aboute him, though thou indeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, holve long shall I thus hope: and when cometh the fruite of my barne and our wages:

36 And vpon this Jeremiel the Archangel answered, and saide, when the number of the seedes is filled in you: for he hath weighed the worlde in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and sayde, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, she can not. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as the childe is with childe, hasteth to escape the necessitie of the trauaile, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I, and saide, If I haue founde grace in thy sight, and if it bee possible, and if I be meete thereto,

45 Shewe me whether there be more to come then is past, or more things past, the are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he saide vnto me, Stand on the right side, and I will expounde thee this by

example.

48 So I stood, and behold, a hote burning ouen passed before me: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hande.

49 After this there passed before me a watric cloude, and sent downe much raine with a storme: and when the stormie raine was past, the droppes raine after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then dropps, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hande. And the droppes, and the smoke were much.

51 Then I prayed, and said, May I thinke thou vntill that time: or what shall come to passe in those dayes:

52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not knowe it.

#### CHAP. V.

<sup>1</sup> In the latter times truth shall be hid, <sup>10</sup> vngodlinesse and all wickednesse shall reigne in the worlde, <sup>23</sup> Israel is reiecte, and God deliuereth them, <sup>35</sup> God doeth all thing in season.

**N**eitherelſe concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shall be taken in a great number, and the way of truth shall be hid, and the lande shall be barren from faith,

2 And \* iniquitie shall be increased more then thou hast ſcene nowe, or hast heard in time paſt. Mat. 24. 12

3 And it shall come to passe, that one shall set in foote, and thou shalt see the lande desolate, which nowe reigneth.

4 Yea, if God graunt thee to time, thou shalt see after the thirde trumpet, that the sunne shall suddenly shine againe in the night, and the moone three times in a day.

5 Blood shall droppe out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the soules shall change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menſtruous women shall beare monsters.

9 And salt waters shall be founde in the sweete, and all friendes shall fight one against another: then shall wit hide it selfe, and vnderſtanding depart into his ſecret chamber.



chamber.

10 It shalbe sought of many, & yet not be found: then shal brightnes and voluptuousnes haue the byper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone throughe thee: And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterpryses shall not prosper.

13 To helpe thee such tokens I haue leaue, and if thou wilt pray againe & weepe as now, & fast seuen dayes, thou shalt heare yet greater things then these.

14 Then I awaked, and a fearefulness went throughe all my bodie, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, where hast thou bene: and why is thy countenance so heauie:

17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie:

18 Up then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then said I vnto him, So thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning and weeping, as Uriel the Angell had commanded me.

21 And after seuen dayes the thoughts of mine heart were verie grievous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most high againe,

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all lands of the world thou hast chosen thee one pit, & of all the fowles of the ground thou hast chosen thee one lute.

25 And of all the depths of the sea thou hast filled thee one riuier, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appoynted thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a law, that is proued of all,

28 And now, O Lord, why hast thou giuen this one peopleouer vnto many: & vnto one roote thou hast set others, and hast scattered thine onely people among many.

29 They tread them downe, which haue withstood thy promises, and beleue not thy testimonies.

30 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne handes.

31 I holde when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And saide vnto mee, heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord. The said he vnto me, Thou art sore vexed & troubled for Israels sake. Louest thou them better, then he doth that made them:

34 And I said, No, Lord: but of very sorrow haue I spoken: for my reines paine me euerie houre, while I laboer to comprehend the way of the most high, and to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I sayde, wherefore, Lord, wherefore was I borne: or why was not my mothers wombe then my graue: so had I not seene the trouble of Jacob, and the griefe of the flocke of Israel.

36 And he said vnto mee, Number vnto me the things that are not yet come, or gather me the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, & bring me forth the windes, that are shut by therein: shew me the image of a boye, and then will I declare thee the thing, that thou askest and labourest to know.

38 And I saide, O Lord, Lord, who can know these things, but he that hath not his dwelling with men:

39 But I that am ignorant, holde can I speake of these things, whereof thou askest me:

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoke of, so canst thou not find out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or what shal be now, or they that shall come after vs:

42 And he said vnto me, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.



43 Then I answered, and said, Couldst thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest helpe thy indgement the sooner?

44 Then answered he me. The creature, said he, can not preuent the Creator, neither can the world holde them at once, that shall be created therein.

45 And I said, As thou hast taught thy seruant, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, & hast susteyned it, so might it now also containe all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, why must thou haue time before thou bringest forth: require her to bying forth ten at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times whylee it is soluen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and saide, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whome thou hast tolde mee is yong, draweth she nere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, wherefore are not they (whom thou hast now brought forth) like those y<sup>e</sup> were before thee, but lesse of stature?

53 And shee shall answer thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe fayled.

54 Consider now thy selfe, howe that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whom thou dost gouerne thy workmanship:

CHAP. VI.

God hath foretold all things in his secret councill, and is author thereof, and hath created them by his children. 25 The felicity of the are to come.



And he sayde vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against

another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layde:

3 Before the faire flowers did appeare, before the moueable powders were stablished, before the innumerable armies of Angels were gathered:

4 Before the heightes of the aire were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were hote:

5 Before the present yeeres were fought out, and before the affections of them that now be, were turned away, and they that haue layde by the treasure of fayth, were sealed,

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.

7 Then answered I, and sayde, What shall be the diuision of times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he sayd vnto me, From Abraham vnto Isaac, when Jacob and Esau were borne of him, \* Jacobs hande helde first the heele of Esau. Genas. 6

9 For Esau is the ende of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hande. Other thing, Elias, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shew thy seruant thy tokens, wherof thou shewdest me part the last night.

13 So he answered me, and sayd, Stand by vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when hee speaketh, bee not afraid: for of the ende shall be the word, and of the foundation of the earth shall it be vnderstande.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the ende.

17 And when I had heard it, I stood by vpon my feete, and hearkened, and beholde, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it sayde, Behold, the dayes come, that I will come and enquire of them that dwell



dwell vpon the earth,

19 And when I begin to inquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world, that shal banish away, shalbe sealed, then wil I shew these signes: the booke shall be opened before the heauen, and they shall see all it together.

21 And the children of a peece olde shall speake with their boyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall lue that are called bp.

22 Then suddenly shall the sowen places appeare as the vnswollen, and the full store houses shall suddenly be found emptye.

23 And the trumpet shall found, and all they that heare it, shall be suddenly afrayed.

24 At that time shall friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shall stand still, and in three houres they shal not runne.

25 Whosoeuer remayneth from all these things that I haue tolde thee, shall be saved and see my saluation, and the ende of your worlde.

26 And the men that are receyued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

27 For euil shalbe put out, and deceit shal be quenched,

28 But sayth shall flourish: corruption shall be overcome, and the trueth which hath bene so long without fruit, shall come forth,

29 And when he talked with mee, behold, I looked a litle vpo him before whom I stood.

30 And these wordes sayde he vnto mee, I am come to shewe thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I wil tel thee more things, and greater then these, which I haue heard in the day.

32 For thy boyce is heard before the highest: surely the mightie hath seene thy righteous dealing: hee hath seene also thy chastity, which I haue kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not.

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen daies in like maner, that I might fulfill the three weekes, which hee had appointed me.

36 And in the eight night was mine heart bered within me againe, and I beganne to speake before the most high.

37 For my spirit was greatly set on fire, and my soule was in distresse,

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst \* that the heauen and the earth should be made, and the worke followed thy worde.

39 And then was there the spirit, and the darkenesse was on euerie side with silence: there was no mans boyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that, going betweene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should be gathered together in the seuenth part of the earth: five partes didst thou drie, and kept them to the intent that of these there should be that should serue thee, being solben of God and tilled.

43 As soone as thy worde went forth, the worke was incontinently made.

44 For immediately great and innumerable fruite did spring vp, and many diuerse pleasures for the taste, and flowers of vntchangeable colour, and odours of a most wonderfull sinell, and these things were created the third day.

45 \* Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

46 And gauest them a charge, to do \* seruice eue vnto man that was for to be made.

47 And vpon the fifth day thou laidst vnto the seuenth part \* where the waters were gathered, that it should bring forth beastes, [as] foules and fishes: and it was so.

48 For the domme waters, and without life brought forth liuing things at the commandement of God, that the nations might praise thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, & the other thou calledst Leviathan,

50 And didst separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

Gggg.ii.

¶ Unto

Gen. i. 1.

Gen. i. 19.

Gen. i. 14.  
15. dcut. 4.  
19.

Gen. i. 20.

[Or, Ench.]



51 Unto Behemoth thou gauest one part, which was dyed by the third day, that hee should dwell in the same part, wherein are a thousand hilles.

52 But vnto Lewiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Upon the first day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the workes which thou hast created, of him come we al, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared the that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, haue begun to bee lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first bozne, the onely begotten, and thy feruent louer) are giuen into their handes.

59 If the worlde then be created for our sakes, why haue wee not the inheritance thereof in possession: or how long shall wee suffer these things?

#### CHAP. VII.

1 Without tribulation none can come to felicitie, 12 God aduerseth all in time, 28 The comming and death of Christ, 32 The resurrection and last iudgement, 43 After the which all corruption shall cease, 48 All fell in Adam, 59 The true life, 62 The mercies and goodnes of God.

**A**ND when I had made an end of these wordes, there was sent vnto mee an Angell, which had bene sent downe to mee the nights afore.

2 And hee sayde vnto mee, Up, Esdras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then said hee vnto mee, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the rivers,

5 Who could goe into the sea to looke vpon it, and to rule it? If hee went not through the narrow, howe could he come into the broad?

6 There is also another thing: a citie is

builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hande, and a deepe water at the left,

8 And there is but one path betwixt them, euen be twene the fire & the water, so that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went through the perill before it, how could hee receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorow and trauaile: they are but felde and euil, and full of perills, and very painefull.

13 For the entrances of the fore worlde were wide and sure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by these strait & battell things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible: and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, <sup>Deut. 8.2.</sup> seeing thou hast ordeined in thy law, that the righteous should inherite these things, and that the vngodly should perish,

18 Should the righteous suffer straitnes in hoping for large things: yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then hee saide vnto mee, There is no iudge more iust then God, and there is none more wise then the most high.

20 For many perish in this life, because they despise the Larde of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, & what they should obserue, to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things.

23 And deceyued themselves by their wicked deedes, and denied the powrer of the most



most high, and regarded not his wayes.

24 But they despised his laibe, and refused his promises : they haue unfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Eliaz, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forth, and bee seene that now is vnder the earth.

27 And whosoener shal escape these euils, he shal see my wonders.

28 For my sonne Iesus shal appeare with those that bee with him, and they that remaine, shal reioyce within foure hundred yeeres.

29 After these same yerres shal my sonne Christ die, and all men that haue life.

30 And the world shal be turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.

31 But after seuen dayes, the world that is yet asleepe, shalbe raised vp: and that shal die, that is corrupt.

32 Then the earth shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

33 And the most high shal appeare vpon the seate of iudgement, and miseries shal banish away, and long suffering shal haue an ende.

34 Justice only shal continue: the trueth shal remaine, and faith shal be strong.

35 The worke shal followe, and the reward shalbe shewed: the good deedes shal be of force, and vnrightheousnes shal beare no more rule.

36 Then said I, \* Abraham prayed first for the Sodomites, and \* Moyles for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And \* Dauid for the destruction, \* and Salomons for them that came into the Sanctuary.

39 \* And Elias for those that receiued raine, and for the dead that he might liue,

40 And \* Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shal not the same effect follow also now :

42 Then hee answered mee, and saide, This present life is not the ende : oft times honor is retained in it : therefore haue they prayed for the weake.

43 But the day of iudgement shalbe the end of this world, and the beginning of the immortalitie to come, wherein all corruptio shal cease.

44 Intemperancie shal passe away: infidelitie shalbe cut off : righteousnes shal grow vp, and the veritie shal spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and saide, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in deauines, & after death to feare punishment?

48 O Adam, what hast thou done? \* For Rom. 1.8 in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profite is it vnto vs, if there be promised an immortal life, when we doe the workes that bring death?

50 And that an euermolting hope should be promised vs, seeing that wee betide our selues to deadly vanitie?

51 And that there should be appointed vs dwellings of heath and safetie, if wee haue liued wickedly?

52 And that the glozie of the most high should be kept to defend them which haue lead a patient life, if we haue walked in the wicked wayes?

53 And that an eternall paradise should be shewed, whose fruit remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?

54 (For we haue bene conuerlant in vnplesant places)

55 And that the faces of the, which haue abstained, should shine more then starres, if our faces be blacker then darkenes?

56 For while we liued, we did not remember when wee did vnrightheously, that wee should suffer after death.

57 Then answered hee mee, and saide, This is the manner of the battell, which man, that is borne in the earth, shal fight,

58 That if hee be ouercome, hee shoulde suffer as thou hast saide : but if hee get the victorie, he should receiue the thing that I saide.

59 For this is the life, whereof Moyles  
G g g, iii, spake

Gen. 1.3  
Exod. 31.  
3.11.

2 Sam. 14.  
17.  
2 Chron. 6.  
14.

1 King. 17.  
2.1 & 18.  
42 & 45.  
2 King. 19.  
35.



Deut. 32.  
39.

spake vnto the people while he liued, saying, \*Chuse thee life that thou mayst liue.

60 Neuertheles, they beleued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauines should not so be to their destruction, as ioy should come vnto them, to Whom saluation is perswaded.

62 I answered then and said, I knowe, Lord, that the most high is called merciful, in that he hath mercy vpon them, which are not yet come to that world,

63 And that hee hath pitie on those that walke in his Lawe,

Rom. 14.

64 And that \*he is patient: for hee long suffereth those that haue sinned as his creatures,

65 And that he is liberal: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse that they, which haue done euill, might be relieved from their wickednesse, the tenthousand part of men should not remaine aloue.

69 And if hee, being iudge, forgaued not those that be healed with his worde, & tooke away the multitude of finnes,

70 There should peraduenture be verie fewe left in an innumerable multitude.

## CHAP. VIII.

1 The number of the godly is small. 6 The woys of God are exalted. 20 Esdras prayeth for him and for his people. 39 The promises of saluation to the iust. 55 The destruction of the vniuers.

**A**ND hee answered mee, saying, The most high made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras. As when thou alsest the earth, it shall lay vnto thee, that it giueth much earthly matter to make pots, but little dust that golde cometh of, so is it with the worke of this world.

Matth. 16.

3 \*There be many created, but fewe shall be saved.

4 Then answered I, and sayde, Then shal I be by the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreat thee, that thou maiest

giue seed vnto our heart, & prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can let him selfe for man?

7 For thou art alone, and we all are one workmanship of thine handes, as thou hast said.

8 For when the body is fashioned noli in the wombe, and thou hast giuen it members, thy creature is preferred by fire and water, & the worke, created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that containeth, and that which is contained, shall both be preferred, & when time is come, the wombe, being preferred, deliuereth þe things that grow in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it by with thy righteousness, nuturest it in thy Lawe, and reforest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preferred.

15 Nowe therefore, O Lord, I will speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am soze,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whome I am wofull, and for Jacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our fautes that dwell in the land.

18 But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I will speake before thee. The beginning of the wordes of Esdras, before he was taken by:

20 O Lord, that liuest for ever, which beholdest from aboue that which is aboue, and in the ayre,

21 whose throne is inestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 whose keeping is turned in winde & fire, whose worde is true, and sayings steadfast, whose commandement is strong, & gouernement



uerment terrible,

23 Whose looke drieth by the depths, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto thy wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Think not vpo those that haue walked fainedly before thee, but remember the that reuerence thy Will.

29 Let it not be thy Will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Lawe.

30 Take not displeasure with the, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousness and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousness.

33 For the righteous, which haue layde by many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him: or what is this mortall generation, that thou shouldest be so grieved towards it:

35 \* For verily there is no man among the that be borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousness and thy goodnesse shall be prayd, if thou be mercifull vnto them, which haue not the substance of good workes.

37 The answered he me, & said, Some things hast thou spoken aright, and according vnto thy words it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But \* I will reioyce in the wayes of the righteous, and I will remember thy pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seede vpon thy ground, & planteth many trees, & yet alway the thing that is sowed, cometh not by in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saved.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perissheth, if it come not by, & receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perissheth man, which is created with thine handes, & thou art called his father, because hee is created to thine image, for whose sake thou hast made all things, & likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people, and haue mercie vpo thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then answered he me, and sayd, The things present are for the present, and the things to come for such as be to come.

47 For thou art far off, that thou shouldest loue my creature about me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marvellous before the highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them: I shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, & seeke out the glorie for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: & time to come is prepared, plenteousnesse made ready: the citie is builded, and rest is prepared, perfect goodnes and absolute wisdom.

53 The roote of euill is sealed by from you: the weaknes and moeth is destroyed from you, and into hell fieth corruption to be forgotten.

54 Sorowes are banished away, & in the end is shewed the treasure of immortallitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most high: they contemned his Lawe and forsooke his wayes.

57 Whereouer, they haue troden downe his righteous,

58 \* Saying in their heart, that there

Ggg.iii.

Psalm. 110.  
& 134.

1 King. 8.  
45. 1. chro.  
636.

Gen. 44.



was no God, though they knewe that they should die.

59 For as the thing that I haue spoken of, is made readie for you: so is thirt & payne prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and saide,

63 Behold now, O Lord: thou hast shewed mee many wonders, which thou art determined to doe in þ last time, but in what time, thou hast not shewed mee.

CHAP. IX.

5 All things in this worlde haue a beginning and an ende. 10 Commens for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Jewes ingratitude. 36 Therefore they perish. 38 The wisdom of a woman lamenting.

**H**E answered me then, and sayde, Heaure the time with it selfe, and whē thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most high will begin to visite the worlde which he made.

3 Therefore when there shall be seene an earthquake in the worlde, and an vproare of the people,

4 Then shalt thou vnderstande that the most high spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an ende, and the ende is manifest,

6 So þ times also of the most high haue playne beginnings in wonders and signes, and ende in effect and miracles.

7 And every one þ shal escape safe, & shall be deliuered by his workes, and by the faithi wherem ye haue believed,

8 Shall be preferred from the said perils and shall see my saluation in my lande, and within my borders: for I haue kept me holy from the worlde.

9 Then shal they haue pittie of theselues, which now haue abused my wayes: and they that haue cast the out despitefully, shall dwell in paynes.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, and woulde not

vnderstand but despised it,

12 They must be taught it after death by paine.

13 And therefore bee thou no more carefull to know how the vngodly shal be punished, but inquire how the righteous shal be saued, and whose the worlde is, & for whome it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say now and wil speake it hereafter, that there be many mo of them which perish, then of them that shal be saued,

16 As the flood is greater then a droppe.

17 And he answered mee, saying, As the field is, so is also the see: as the flowers be, so are þ colours also: such as the workman is, such is the worke: and as the husbandmā is, so is his husbandrie: for it was the time of the worlde.

18 Surely when I prepared the worlde, which was not yet made for them to dwell in that now time, no man spake against mee.

19 For then every one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual see, and by a Law, whereout they can not rid them selues,

20 So I considered the worlde, & beheld, there was perill, because of the deuiles, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, & haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perishe, which are borne in baine: and let my grape bee kept, & my plant, which I haue dressed with great labour.

23 Neuertheles, if thou wilt reasse thy uen dayes mo (but thou shalt not fast in the,

24 But shalt go into a faire field, where no house is builded, and shalt eate onely of the flowers of the field, and eate no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most high continually: then will I come, and talke with thee.

26 So I went my way, as hee had commanded mee, into the field, which is called Ardath, & there I late among the flowers, and did eate of the herbes of the field, and þ meate of the same satisfied me.

27 And after seuen dayes, as I late by on the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most high, and to say,

29 O Lord, whē thou wouldest shew thy selfe vnto vs, thou declaredst thy selfe vnto our fathers in the wilderness, in a place where

Chap. 9.  
mat. 10. 4.

Mat. 24. 7.

Erod. 19. 9  
14. 3  
dmt. 4. 11.



Where no man dwelleth, in a barren place,  
When they came out of Egypt,

30 And especially spakeſt vnto them, ſaying, heare mee. O Iſrael, and marke my wordes, thou ſeede of Iacob.

31 For behold, I ſolue my Lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for ever.

32 But our fathers, which receiued the Lawe, kept it not, neither obſerued thine ordinances, neither did the fruit of the Lawe appeare, neither could it, for it was thine.

33 \* For they that receiued it, periſhed becauſe they kept not the thing that was ſoluen in them.

34 And ſo, it is a cuſtome when the ground receiueth ſeede, or the ſea a ſhippe, or a beſteſt meate and drinke, if that periſhe wherein a thing is ſoluen, or wherein any thing is put,

35 Likewise the thing that is ſoluen, or is put therein, and the things that are receiued, muſt periſh: ſo the things that are receiued, do not remaine with vs: but in vs it cometh not ſo to paſſe.

36 For we that haue receiued the Lawe, periſh in ſinne, and our heart alſo which receiued it.

37 But the Lawe periſheth not, but remaineth in his force.

38 ¶ And when I ſpake theſe things in mine heart, I looked about mee, and vpon the right ſide I ſaw a woman, which mourned ſore, and lamented with a loud voice, & was grieved in heart, and rent her clothes, and ſhe had a ſhes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And ſaid vnto her, wherefore weepeſt thou: why art thou ſo ſorie in minde?

41 And ſhe ſaid vnto me, Syr, let me alone, that I may bewaile my ſelfe, and increaſe ſorrowe: for I am ſore bereued in my minde, and brought very ſolue.

42 Then I ſaide vnto her, what ayleth thee: tell me.

43 And ſhe ſaid vnto me, I thy ſeruant haue bene barren, and haue had no childe, hauing an huſband thirtie yeeres.

44 And euery houre, & euery day theſe thirtie yeeres I pray to the moſt high day and night.

45 And after thirtie yeeres God heard me thine handmaide, and looked vpon my miſerie, conſidered my trouble, and gaue me a ſonne, and I was glad of him: ſo was mine huſband alſo, and all they of my country, and we gaue great honoz vnto the Almighty.

46 And I nourished him with great travail.

47 So when he grew vp, and came to take a wife, I made a feaſt.

CHAP. X.

¶ And the woman that appeared vnto him, commu-  
nicate together.

**B**ut when my ſonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrew the lightes, & all my neighbours roſe vp to comfort me: ſo I reſted untill the ſecond day at night.

3 And when they had all left off to comfort me, that I ſhould be quiet, then I roſe vp by night, and fled, and am come into this field as thou ſeeſt.

4 And am not purpoſed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne & faſt, untill I die.

5 Then left I my purpoſe wherein I was, and ſpake to her angrily, and ſaid,

6 Thou fooliſh woman aboue all other, ſeeſt thou not our heavines, and what cometh vnto vs?

7 For ſion our mother is al woſfull and is ſore afflicted, and mourneth extremely.

8 Seeing we be all now in heavines, & make our mone: for we be all ſorrowfull, art thou ſorie for one ſonne?

9 Demande the earth, and ſhee ſhall tell thee that it is ſhee which ought to mourne for the fall of ſo many that grow vpon her.

10 For from the beginning all men are borne of her, and other ſhall come, and behold, they walke almoſt al into deſtruction, and the multitude of them ſhall be deſtroyed.

11 Who ſhould then rather mourne, ſhee that hath loſt ſo great a multitude, or thou which art ſorie but for one?

12 But if thou wouldeſt ſay vnto me, My mourning is not like y mourning of y earth (for I haue loſt the fruit of my wombe, which I brought forth with heavines, and bare with ſorrowes,

13 But the earth is according to the manner of the earth, and the preſent multitude returneth into her as it came)

14 Then ſay I vnto thee, As thou haſt borne with travail, ſo the earth alſo from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy ſorrow in thy ſelfe, and beare conſtantly that which cometh vnto thee.

16 For if thou alloweſt Gods purpoſe, & receiueſt his counſell in time, thou ſhalt be commended therein.



17 Go thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not go into þe citie, but here wil I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counseled: for holwe many fallies hath Sion: & of good comfort because of the sorow of Ierusalem.

21 For thou seest that our Sanctuarie is layed waste: our altar is broken down: our Temple is destroyed:

22 Our psalterion fainteth, and the song cealeth, and our mirth is banished away, and the light of our candellsticke is quethed, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonored, & our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our viues rauished, & our righteous men spoiled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake.

23 And, which is the greatest of all, Sion the seale hath lost her worshop: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauines, & put away þe multitude of sorowes, that the Almightie may bee mercifull vnto thee, and that the most high may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, & her countenance was bright, so that I was afraid of her and mused what it might be.

26 And behold, immediatly shee cast out a great voyce, verie fearefull, so that þe earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a cite builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a loude voyce, and said,

Chap. xi.

28 Where is Uriel the Angel \* which came to me at the first: for hee hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, beholde, hee came vnto me, and looked vpon me.

30 And lo, I lay as one dead, and mine vnderstanding was altered, and hee tooke me by the right hand and comforted me, & set me vpon my feete, and said vnto me,

31 What ayleth thee: and why is thine vnderstanding bereed: and the vnderstanding of thine heart: and wherefore art thou soz?

32 And I said, Because thou hast forsaken me, and I haue done \* according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

Chap. xii.

33 Then said he vnto me, Stand by me, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knewe not, & heare that I do not knowe.

36 O is mine vnderstanding deceived, or doeth my minde, being haucie, erre:

37 No: therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, & said, heare me, and I will informe thee, and tell thee wherefore thou art afraied: for the most high hath reueiled many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sore continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while ago.

41 Thou sawest a woman mourning, & thou begankest to comfort her:

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a cite builded.

43 And where as shee tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and where as shee tolde thee (euen thee which thou seest now as a cite builded)

45 And as touching that shee said vnto thee, that she was baren thirtie yeeres, this was concerning that, there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon buylt the cite, and offered offerings: the bare the baren a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But where as she tolde thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one þe mourned for her sonne, thou begankest to comfort



comfort her : of these things which haue chaunced these are to be opened vnto thee.

50 For now the most high seeth, that thou art soze in thy minde, & because thou suffrest with all thine heart for her, he sheweth thee the cleerenes of her glorie, & the fairenes of her beautie.

51 And therefore I bade thee remaine in the feilde where no house was built.

52 For I knew that y<sup>e</sup> most high would shew these things vnto thee.

53 Therefore I commanded thee to go into the feild, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the cite of the most high should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie & greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most high among y<sup>e</sup> few.

58 But to morowe at night thou shalt remaine here.

59 And the most high shall shew thee visions of high things, which the most high will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

#### CHAP. XI.

1 The vision of an eagle comming forth of the sea, and of her feathers.  
37 Of a vision comming out of the forest.

**T**hen saue I a dreame, and behold, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

2 And I saue and behold, she spread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered them selues.

3 And I beheld, and out of her feathers grewe out other contrarie feathers, & they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreover, I saue that the eagle flew with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I saue that all things vnder heauen were subiect vnto her, and no man spake against her, nor not one creature vpon earth.

7 I saue also that the eagle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads bee preferred by the last.

10 Nevertheless, I saue that the boyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrarie feathers, & behold, there were eight of them.

12 And I looked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, & the place thereof appeared no more. So the next stoode by, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a boyce vnto it, & said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & beholde in processe of time the feathers that followed, stood by on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set by, but ruled not.

22 After this I looked and beholde, the twelue feathers appeared no more, nor the two winges.

23 And there was no more vpon the eagles bodie, but two heads that rested, and six winges.

24 Then saue I also that two winges deuided them selues from the six, & remained vnder the head, that was vpo the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder winges thought to set by themselves, and to haue the rule.

26 Then was there one set by, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in them selues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest,



at rest, which was in the middes: for that was greater then the two.

30 And then I sawe, that the two heads were ioyued there with.

31 And beholde, the head was turned with them, that were with it, and did eate by the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, & ouer those that dwelt therein.

35 And I behelde, and lo the head vpon the right side deuoured it that was vpon the left side.

36 Then I heard a voyce which saide vnto me, Look before thee, and consider þing that thou seest.

37 So I sawe, and beholde as it were a lyon that roareth, running hastily out of þ wood: and I sawe that he sent out a mans voyce vnto the eagle, and spake, and said,

38 Heare thou, I will talke with thee, & the most high shall say vnto thee,

39 Art not thou that that of the foure beasts remained, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, and hath powler ouer þ world with great fearfulness, and ouer the whole compasse of the earth with most wicked oppressio, and that dwelleth so long time in all the worlde with deceit:

41 For thou hast not iudged the earth with truth.

42 Seeing thou hast troubled the meek, thou hast hurt the peaceable, and thou hast loued hyars, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp vnto the most high, and thy pryde vnto the Highest.

44 The most high also hath looked vpon the proude times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads,

and thy wicked clawes, nor all thy bayne body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, & that thee may hope for the iudgement and mercie of him that made her.

# CHAP. XII.

The declaration of the former visions.



And when the lyon spake these wordes to the eagle, I sawe,

2 And beholde, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set by them selues to reigne, whole kingdome was small and full of byroares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awakend out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto mee in that thou searchest out the wayes of the most high.

5 Lo, yet am I wearie in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I received this night.

6 Therefore now I will beseech the most high that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue founde grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede bee come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 Then he said vnto mee, This is the interpretation of this vision,

11 The eagle, whom thou sawest come by from the sea, is the kingdome which was scene in the vision of thy brother Daniel.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise by a kingdome vpon the earth, and it shall be feared aboute all kingdomes that were before it.

14 In it shall twelue Kings reigne one after another,

15 whereof the seconde shall beginne to reigne, and shall haue more time then the twelue.

16 And this do the twelue wings signifie which



Which thou salvest.

17 As for the voyce that thou heardest speake, and that thou salvest not go out fro the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shalbe restored againe to his beginning.

19 Concerning the eight vnderwings, which thou salvest hang vnto her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shalbe but small, and their yerres swift, and two of them shall perish.

21 But when the midde time cometh, there shall be foure kept a time, whyles his time beginneth to come, that it may be ended, but two shalbe kept vnto the ende.

22 And where as thou salvest three heads resting, this is the interpretation,

23 In his last dayes shall the most high raise by three kingdomes, and shall call againe many things into them, and they shal haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue al those that were before them: therefore are they called the heads of the eagle.

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And where as thou salvest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with payne.

27 For the two that remaine, the sword be shall deuoure them.

28 For the sword of the one shal deuoure the other: but at the last shall he fall by the sword him selfe.

29 And where as thou salvest two vnderwings, that went off towarde the head, which was on the right side, this is the interpretation,

30 These are they whome the most high hath preferred for their ende, whose kingdome is litle, & full of trouble as thou salvest.

31 And the lion whom thou salvest rising by out of the wood and roaring, and speaking vnto the eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most high hath kept for them, and for their wickednes vnto the end, and he shal reprove them, and cast before them their spoyles.

33 For he shal set them aloue in the iudgement, and shall rebuke them and correct them.

34 For hee will deliuer the residue of my people by affliction, which are preserved vpon my borders, and hee shall make them ioyful, vntill the coming of the day of iudgement, whereof I haue spoken vnto thee fro the beginning.

35 This is the dreame that thou salvest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most high.

37 Therefore write all these things that thou hast seene, in a booke and hide them,

38 And teach them the wise of the people, whose heartes thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes mo, that it may be shewed thee whatsoever it please the most high to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the cite, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee: or what euill haue we done against thee, that thou forsakest vs, and sittest in this place:

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserved from the tempest.

43 Are not the euils which are come vnto vs, sufficient:

44 If thou then forsake vs, holbe much better had it bene for vs, that we had bene burnt also as Sion was burnt:

45 For we are no better then they that died there: and they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Jacob.

47 For the most high hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for mee I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolatio of Sion, that I might seeke mercie for the lowe estate of your Sanctuarie.

49 And now be go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the cite, as I commanded them:

51 But I remained still in the fildes seuen dayes, as hee had commanded mee, and did eate only of the flowers of the fild, and had my meate of the herbes in those dayes.



CHAP. XIII.

The viſion of a winde coming forth of the ſea, 3 Which became a man, 5 His powerie and power againſt his enemies, 21 The declaration of this viſion.

**A**fter the ſeven daies I dreamed a dreame by night.

2 And beholde, there aroſe a winde fro the ſea, and it moved all the waues thereof.

3 And I looked, and behold, there was a nightie man with the thouſandes of heauen: and whē he turned his countenance to looke, all the thinges trembled that were ſcene vnder him.

4 And when the boyce went out of his mouth, all they burned that heard his voice, as the earth ſaileth when it feeleth the fire.

5 After theſe things I ſawe, and behold, there was gathered together a multitude of men out of number, from foure winds of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, & behold, he graued him ſelfe a great mountaine, & ſetle vpon it.

7 But I would haue ſcene the countrey or place wherout the hill was grauen, and I could not.

8 I ſawe after theſe things, and behold, all they which came to fight againſt him, were ſore aſtate, and yet they durſt fight.

9 Neuertheles, when he ſawe the fierceness of the multitude that came, he liſted not by his hand: for he held no ſword nor any inſtrument of warre.

10 But onely, as I ſaw, he ſent out of his mouth, as it had bene a blaſt of fire, & out of his lips the winde of the flame, & out of his tongue he caſt out ſparkes and ſtoynes.

11 And they were all miſt together, [cut] this blaſt of fire, the winde of the flame, and the great ſtoyne, and ſet with violence vpon the multitude, which was prepared to fight, and burnt them by al, ſo that of the innumerable multitude there was nothing ſcene, but onely duſt, and ſmell of ſmoke. When I ſawe this, I was aſtate.

12 Afterwarde ſawe I the ſame man come downe from the mountaine, & calling vnto him another peaceable multitude.

13 And there came many vnto him, ſome with ioyfull countenance, & ſome with ſad: ſome of the were bounde, and ſome brought of them that were offered: and I was ſicke through great feare, and awaked, and ſaide,

14 Thou haſt ſhewed thy ſervant theſe wonders fro the beginning, and haſt counted me worthy to receive my prayer.

15 Shewe mee now therefore the interpretation of this dreame.

16 For thus I conſider in mine vnder-

ſtanding, wo vnto them that ſhall be left in thoſe dayes, and much more wo vnto them that are not left behinde.

17 For they that were not left, were in heauenneſſe.

18 Nowe vnderſtand I the thinges that are layde by in the latter dayes, which ſhall come both vnto them, and to thoſe that are left behinde.

19 Therefore are they come into great perils & many neceſſities, as theſe dreames declare.

20 Yet is it eaſier, that hee that is in danger, ſhoulde fall into theſe, and forſeke the thinges to come hereafter, the to paſſe away as a cloude out of the world.

21 Then answered he mee, and ſayde, The interpretation of the viſion wh I ſhew thee, and I will open to thee the thing that thou haſt required.

22 Where as thou haſt ſpoken of the that are left behinde, this is the interpretation.

23 He that ſhall beare the danger in that time, he ſhall keepe him ſelfe. They that bee fallen into danger, are ſuch as haue workes and faith toward the moſt mightie.

24 Knowe therefore, that they which be left behinde, are more bleſſed then they that be dead.

25 Theſe are the meanings of the viſion; where as thou ſaweſt a man coming by from the middes of the ſea,

26 The ſame is he whom the moſt high hath kept a great ſeaſon, who by his owne ſelfe ſhall deliuer his creature, and hee ſhall order them that are left behinde.

27 And where as thou ſaweſt, that out of his mouth there came as a blaſt with fire and ſtoyne,

28 And that he neither helde ſword nor weapon, but that by his fierceneſſe hee deſtroyed the whole multitude, that came to fight againſt him, this is the interpretation.

29 Behold, the dayes come that the moſt high will begin to deliuer them that are vpon the earth:

30 And he ſhall aſtoniſh the hearts of the that dwell vpon the earth:

31 And one ſhall prepare to fight againſt another, cite againſt cite, and place againſt place, \* and nation againſt nation, & realme <sup>Mit. 47.</sup> againſt realme.

32 When this cometh to paſſe, the ſhall the tokens come, that I ſhewed thee before, and then ſhall my ſonne bee reueiled, whom thou ſaweſt go by as a man.

33 And when al people heare his boyce, every man ſhall in their owne land leaue the battell that they haue one againſt another.

34 And



34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But he shall stande vpon the toppe of mount Sion.

36 And Sion shall come, and shalbe shewed to all, being prepared and buidied, as thou sawest the hill grauen forth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are faile into y<sup>e</sup> tempest.

38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them, euen by plawe, which is compared vnto the fire.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried alway captiues out of their owne land, \* in the time of Oseas the king, whom Salimanasar y<sup>e</sup> King of the Assyrians tooke captiue, and caried them beyonde the river: so were they brought into another land.

41 But they tooke this counsell to them selues, that they would leaue the multitude of the heathen, and goe sooth into a further country, where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrowe passages of the riuier Euphrates.

44 For the most high then shewed them signes, \* and stayed the springes of the flood till they were passed ouer.

45 For thowolue the country there was a great iourney, euen of a yere & a halfe, and the same region is called || Arlareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most high shall holde still the springes of the riuier againe, that they may go thowolue: therefore sawest thou the multitude peaceable.

48 But they that bee left behinde of thy people, are those that bee founde within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend y<sup>e</sup> people that remaine,

50 And then shall hee shewe great wonders vnto them.

51 Then saide I, O Lord, Lord, shewe me this, wherefore haue I seene the man coming vp from the middes of the sea?

52 And he sayde vnto mee, As thou canst neither seeke out, nor knowe these things, that are in the deepe of the sea, so can no man

vpon earth see my Sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of y<sup>e</sup> dreame which thou sawest, and whereby thou only art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and fought it.

55 Thy life hast thou ordred in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewarde with the most high: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I sooth vnto the fieldes, glorifying and praying the most high for the wonders which he did in time,

58 which he gouerneth, and such things as come in their seasons: and there I late three dayes.

#### CHAP. XIII.

3 Holme God appeared to popples in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

**V**pon y<sup>e</sup> thirde day I late vnder an oke, and behold, there came forth a boyce vnto me out of the bush, & said, Eldras, Eldras.

2 And I said, Here am I, Lord, and stoode vp vpon my feete.

3 Then said he vnto me, \* In the bush I reuedied my selfe, and spake vnto Popples, when my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with me a long season,

5 And I tolde him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And now I lay vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken alway from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to waxe olde.

10 For the world is deuinded into twelue parts, and ten partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and  
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reforme thy people, & comfort such of them as be in trouble, and nolwe renounce the corruption.

13 Let go from thee mortall thoughtes: cast away fro thee the burdens of men, and put off nolwe the weake nature.

14 And let aside thy most grienous thoughtes, and haste thee to depart fro these times.

15 For greater evils thet those, which thou hast seene nolwe, shall they commit.

16 For the weaker that the worlde is by reason of age, the more shall the evils be increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies at hand: for nolwe hatheth the vision to come, that thou hast seene.

18 ¶ Then answered I, and saide before thee,

19 Beholde, O Lord, I will goe as thou hast commanded mee, & reforme the people, which are present: but they þ shall be borne afterwarde, who shall admonish them:

20 Thus the worlde is set in darknes, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the thinges that are done of thee, or the workes that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into me, & I will write al that hath bene done in the world since the beginning, which was writen in thy lawe, that men may finde the path, and that they which wil lue in the latter dayes, may lue.

23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,

24 But prepare these many bore tables, and take with thee these five, Sarea, Dabria, Selemia, Eramus, & Aziel, which are ready to write wisely,

25 And come hither, & I will light a candle of vnderstanding in thine heart, which shall not be put out till the thinges be performed which thou shalt begin to write.

26 And then shalt þ declare some things openly vnto the perste men, & some things shalt thou shew secretly vnto þ wise: to morrow this houre shalt thou begin to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and saide,

28 Heare these words, O Israel,

29 Our fathers at the beginning were strangers in Egypt, fro whence they were deliuered,

30 And receiued the Law of life, \* which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the lande of Sion parted among you by lot: but your fathers and ye also haue done vnrighthously, and haue not kept the wayes, which the most high commanded you.

32 And for so much as hee is a righteous Judge, he tooke from you in time the thing that he had giuen you.

33 And nolwe are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, & reforme your heart, ye shall be kept aliuie, and after death shall ye obtaine mercie.

35 For after death shall the iudgement come, when we shall lue againe: & then shall the names of the righteous be manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fourtie dayes.

37 So I tooke the five men, as hee commanded me, and we went into the field, and remained there.

38 The next day beholde, a boyce called me, saying, Eldras, \* open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, he reached me a ful cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it and drank, and when I had drunke it, mine heart had vnderstanding, and wisdom grewe in my breast: for my spirit was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most high gaue vnderstanding vnto þ five men, þ they wrote the hie thinges of the night, which they vnderstoode not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundredeth and four booke.

45 And when the fourtie dayes were fulfilled, the most high spake, saying, The first that thou hast writen, publish openly, that the worthe and unworthe may read it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in the is the beine of vnderstanding, and the fountaine of wisdom, and the riner of knowledge: and I did so.

#### CHAP. XV.

1 The prophesie of Elyas is certaine. 5 The euils that shall come on the world. 9 The Lord will aduenge the innocent blood. 12 Egypt shall lament. 16 Sedition. 20 And punishment vpon the Kings of the earth. 24 Curled are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

Behold,



**B**ehold, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, sayeth the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the unfaithfulness of the speakers trouble thee, that spake against thee.

4 For every unfaithfull shall die in his unfaithfulness.

5 Behold, saith the Lord, I will bring plagues vpon all the worlde, the sword, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, sayeth the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things, that they do wickedly.

Reuel.  
10. & 19.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iusts cry continually.

9 I will surely avenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the worlde, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand by to fight agaynst another with swordes in their handes.

16 For there shall be sedition among men, and one shall invade another: they shall not regarde their King, & the princes shall measure their doings by their power.

17 A man shall desire to go into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall be afraied, men shall feare.

19 A man shall haue no pittie vpon his

neighbour, but shall destroy their houses with the sword, and their goods shall be spoiled for lacke of bread, & because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, & recompense them in their bolome: thus saith the Lord God.

22 My right hande shall not spare sinners, neither shall the sword cease from the, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the strawe, that is kindled.

24 Woe to them that sinne, & keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the powder: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and yee shall remaine in them: for God wil not deliuer you, because ye haue sinned against him.

28 Behold, an horrible vision cometh from the East,

29 where generations of dragons of Arabia shall come out with many charrets, & the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall go forth as the bozes of the forest, & shall come with great powder, and stande against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the upper hand, & remember their nature, and shall turne about, and conspire to consume them with a great powder.

32 Then these shall be troubled, & keepe silence by their powder, and shall flee.

33 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their holse shall feare and dread, and strife among their kings.

34 Behold cloudes from the East, & from the North vnto the South, and they are very horrible to looke vpon, full of wrath and soyme.

35 They shall smite one vpon another:

¶ h h h. iii. and



and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shalbe from the sword vnto the bellie,

36 And the dongue of man vnto the Canels litter.

37 And there shall be great fearefulness and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.

38 And the there shal come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shall open it with the cloude, which hee raised by in wrath, & the star, raised to feare the East and West Wind, shalbe destroyed.

40 And the great and mightie cloudes shall be left by, full of wrath, and the starre, that they may make al the earth afraid, and them that dwell therein, and that they may powre out ouer euerie hye place, and lifted by, an horrible constellation,

41 As fire and haille, and flying swordes, and many waters, that all fieldes may be full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hills, and the trees of the wood, and the grasse of the meadowes, and their come.

43 And they shall goe with a streight course vnto Babylon, and make it afraide.

44 They shall come to her, & besiege her, and shall powre forth the constellation, and all the wrath agaynst her: then shal the dust and smoke go by vnto the heauen, & all they that be about her, shall beuaile her.

45 And they that remaine vnder her, shal doe seruice vnto them, that haue put her in feare.

46 And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Woe vnto thee, O Wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue allway desired to commit whoredome with thee.

48 Thou hast folowed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will sende plagues vpon thee, Widdowhed, pouertie, and famine, & the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dried by, as a flower when the heate riseth,

that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued & beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou haddest not allway slaine my chosen, exalting the stroke of thine handes, and laid ouer their death, when thou wast drunken,

54 Set forth the beaultie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, & will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shalbe broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shal die of hunger, and eate their owne flesh, and drinke their owne blood for wat of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the flame citie, and shall roote out one part of thy lande, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fyre.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beaultie of thy face.

#### CHAP. XVI.

Against Babylon, Asia, and Egypt and Syria. 18, 38 Of the evils that shall come vpon the world, with admonition both to gouerne the felices in afflictions. 54 To acknowledge their sinnes, and to commit them felices to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced.

**W**oe to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Sirde your felices with sack and beared cloth, and mourne your children, and bee sozie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe: a fyre is sent among you, and who will quench it:

4 Plagues are sent vnto you, and who can



can digne them alway:

5 May any man digne away an hungrie Lion in the Wood: or quench the fire in stubble when it hath once begun to burne: may one turne againe the arrowe, that is shot of a strong archer:

6 The mightie Lord sendeth 7 plagues, and who can digne the alway: the fire is gone forth in his wrath, and who can quench it:

7 He shall cast lightnings, and who shall not feare: he shall thunder, and who shall not be afrayed:

8 The Lord shall threaten, and who shall not bitterly bee broken in pieces at his presence: the earth quaketh and the foundation thereof: the sea ariseth by with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his ryght hande, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they beginne to be shot into the endes of the worlde.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mighty archer, returneth not backward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Who is me, who is me: who will deliuer me in those dayes:

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. what shall I doe in these things, when the plagues come:

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be all way myndfull of the scourges.

17 Behold, vitayles shall be so good cheape vpon earth, that they shall thinke the selues to be in good case: but then shall the euils bud forth vpon earth, even the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, & the other that escape the famine, shall by sword destroy.

19 And 7 dead shall be cast out as dongue, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, & to sow it: the trees shall giue fruite, but who shall gather them:

21 The grapes shall be ripe, but who shall treade them: for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one cite there shall be ten left, and two of the field, which shall hide them selues in the thicke woods, and in the cleftes of rockes.

23 As when there remaine three or foure olives in the place where olives growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought through the vineyard:

25 So in those dayes there shall be three or foure left by them that seache their houses with the sword.

26 And the earth shall be left waste, and the fieldes thereof shall waxe olde, and her wayes and all her paths shall growe full of thornes, because no man shall trauaile there-through.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the wartes shall their bridegromes bee destroyed, and their husbandes shall perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleue not the gods of whom the Lord speaketh: beholde the plagues draw neere, and are not slacke.

31 As a traueiling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her bodie, & when the childe cometh to the birth, they tary not a whit:

32 So shall not the plagues bee slacke to come vpon the earth, and the worlde shall mourne, and sorowdes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as hee that fleeth his way: & hee that buyeth, as one that will lose.

35 Who so occupieth marchandise, as hee that winneth not: and hee that buildeth, as hee that shall not dwell therein.

36 Hee that soweth, as one that shall not reape:

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reape : hee that cutteth the vine, as hee that shall not gather the grapes :

37 They that marry, as they that shall get no children : and they that marry not, so as the Widdowes.

38 Therefore they that labour, labour in bayne.

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue : for in captiuitie and famine shall they get their children.

40 And they that occupie their marchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their olivie persons,

41 So much more will I bee angrie against them for their sinnes, saith the Lord.

42 As a whoze enuieeth an honest and vertuous Woman,

43 So shall righteounesse hate iniquitie. When she decketh her selfe, and shall accuse her openly, whē he that come that shall bydle the author of all sinne vpon earth.

44 And therefore be ye not like thereto, nor to the woordes thereof: for ouer it be long, iniquitie shall be taken away out of the earth, and righteounesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coles of fyre shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luk. 16. 16. 46 Beholde, the Lord knoweth all the woordes of men, their imaginations, their thoughts and their hearts.

Gen. 1. 1. 47 For assoone as hee sayde, Let the earth be made, it was made: let the heauen be made, and it was created.

Ps. 147. 4. 48 By his word were the starres established, and he knoweth the number of them.

49 He searcheth the depth, & the treasures thereof: he hath measured the sea, and what it containeth.

50 Hee hath shut the sea in the middes of the waters, & with his worde hath hee hanged the earth vpon the waters.

51 He spredeth out his beaue like a barbe: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to pouer out floods from the highe rockes to water the earth.

53 Hee made man, and put his heart in

the reins of the bodie, and gaue him breath, life and vnderstanding.

54 And the spirit of the almighty God, which made all thinges, and hath searched all the hid thinges in the secretes of the earth,

55 He knoweth your inuentions, & what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lord searched and sought out al your woordes, and wil put you all to shame.

57 And when your sinnes are brought forth before men, ye shalbe confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye do, or how will ye hide your sinnes before God and his angels?

59 Behold, God him selfe is iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from hence forth with them: so shal God lead you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, & shall slay you for meate to the idoles.

61 And they that consent vnto this, shalbe had in derision and in reproche, & troden vnder foote.

62 For in euery place and cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shalbe like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shal waste & spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fyre.

66 Heare, O ye my beloued, saith the Lord: beholde, the dayes of trouble are at hande, but I will deliuer you from them: bee not ye afraide: doubt not, for God is your stay.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.

68 And vnto them that are bounde with their sinnes, & couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, where by no man may trauaile: it is shut vp, & is appointed to be denoued with fyre.

Tobit.



## Tobit.

CHAP. I.

2 Tobias parentage. 3 His godlines. 6 His equite. 8 His charity and piety. 23 He fleeth, and his goods are confiscated. 25 And after, returneth.

Tobias, being captive amongst the Assyrians, did not leave the way of truth.

10. Salomon. 1. King. 17. 3.

Tobias was merciful.

1. King. 13. 30.

He fleeth from Tobias. Exod. 11. 29. 2. Sam. 11. 6.

He merited to have Anna, which heareth heartily to him. Tob. 1. 10. 1. Gen. 41. 31.

**T**he booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Abuel, & sonne of Gabael, of the seede of Ahal, & of the tribe of Nephtholim,

2 Who in þ time of Enemessar King of Assyrians was ledde alway captiue out of Chalde, which is at the right hand of þ citie, which is called properly Nephtholim, in Caldee aboue Aler.

3 I Tobit haue walked al my life long in the way of truth and iustice, and I did many thyngs liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne countie in the land of Israel, being but yong, all the tribe of Nephtholim my father fel from the house of Ierusalem, which was chosen out of al the tribes of Israel, that al þ tribes should sacrifice there, where the Temple of the tabernacle of the most high was consecrated, and built up for all ages.

5 Now al the tribes, which fel fro God, yea, and my father Nephtholim house of Ierusalem, called Baal.

6 But I as it was ordeined to al Israel by an euertlasting decree went alone often to Ierusalem, at the feastes bringing þ first frutes, and the tenth of beastes, with that which was first shorne, & offered them at the altar to the priestes the chidzen of Aaron.

7 The first tenth part I gaue to þ priestes the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I solde, & came & bestowed it euery yere at Ierusalem.

8 The thirde tenth part I gaue vnto them to whome it was meete, as Deboia my fathers mother had commaunded mee: for my father left me as a pupill.

9 Furthermore when I was come to the age of a man, I married Anna of mine owne kinred, and of her I begate Tobias.

10 But when I was ledde captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the bread of the Gentiles.

11 But I kept my selfe from eating, 12 Because I remembred God with all mine heart.

13 Therefore þ most high gaue me grace and fauour before Enemessar, so þ I was his puruoier.

14 And I went into Media, and I deliuered ten talents of siluer to Gabael the brother of Gabrias in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his steade: whose state because it was troubled, I could not go into Media.

16 But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry.

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about þ walles of Nineue, I buried him.

18 And if þ king Sennacherib had slaine any, when he was come and fled from Iudea, I buried them priuily (for in his wrath hee killed many) but the bodies were not founde: when they were sought for of the king.

19 Therefore when a certeyne Nineuite had accused me to the king, because I did bury them, I hid my selfe: and because I knewe that I was sought to bee slaine, I witheld me my selfe for feare.

20 Then al my goods were spoyled, neither was there any thing left mee besides my wife Anna and my sonne Tobias.

21 Neuertheles within fure and fiftie dayes, two of his sonnes killed him, & they fled into the mountaines of Arrarath, and Sarchedonus his sone reigned in his stead, who appointed ouer his fathers accompts and ouer all his domesticall affaires, Achicharus my brother Anaels sonne.

22 And when Achicharus had made a request for mee, I came againe to Nineue: nothe Achicharus was cupbearer & keeper of the signet, and steward, and ouersawe the accompts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

1 Tobias collecteth the faithful to his table. 3 He leaueh the feast to bury the dead. 10 How he became blind. 13 His wife laboureth for her liuing. 14 He repossesseth him liuely.

**N**owe when I was come home againe, and my wife Anna was restored vntome with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seven weekes, there was a great dinner prepared me, in the which I ate doo bene to eate.

2 And whē I saw abundance of meat, I said to my sonne, So, and bring what poore man

He foloweth grace in the sight of God.

10. Salomon. 1. King. 17. 3.

10. Salomon. 1. King. 17. 3.

1. King. 19. 37. 2. Chron. 18. 23. 1. Sam. 7. 41. 1. Macc. 8. 19.

Tobit fleeth from the face of Sennacherib. 1. King. 19. 37. 2. Chron. 18. 23.

Tobit returneth.

Tobit doeth bit to dinner those which were poor man.



man sooner thou shalt finde of our brethren which doth remember God, and loe I will tary for thee.

3 But he came againe, and said, Father, one of our nation is strangled, & is cast out in the market place.

4 Then before I had tasted any meat, I start vp, & brought him into mine house until the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heaviness,

6 Remembryng that prophesie of Amos, which had said, Your solenne feastes shalbe turned into mourning, & your ioyes into wailing.

7 Therefore I wept, & after the going downe of the sunne I went & made a graue and buried him.

8 But my neighbours mocked mee, and said, Dost he not feare, to die for this cause, who fled away, and yet loe, hee burieth the dead againe?

9 The same night also why I returned from the buriell, & slept at the wall of mine house because I was polluted, and hauing my face brouered,

10 And I kneele not that sparrowes were in the wall, & as mine eyes were open, the sparrowes cast downe warme dongue into mine eyes, and a whiteries came in mine eyes, & I went to the Physicians, but they helped me not. Moreover Achitharus did nourish me, until I went into helimais.

11 And my wife Anna did take womens works to do.

12 And when she had sent them home to the owners, they payed the wages, & gaue a kid,

13 which when it was at mine house, & began to beate, I said vnto her, Fro whence is this kid: is it not tolent: render it to y owners: for it is not lawfull to eate any thing that is tolent.

14 But shee saide, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blishe, because of her. Furthermore shee said, Where are thine almes, and thy righteousness: behold, they all now appeare in thee.

#### CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguels daughter, & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

**T**he I, being sorrowfull, did weepe, and in my sorrowe prayed, saying,  
2 O Lord, thou art iust, and all thy works, and all thy wayes are mercie and truth, & thou iudget truely

and iustly for ever.

3 Remember me, and looke on mee, neither punish mee according to my sinnes, or mine ignorances, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandments: wherefore thou hast deliuered vs for a spoyle, and vnto captiuitie, & to death, and for a prouerbe of a reproch to all them among whom we are disperfed, and now thou hast many and iust causes.

5 To do with me according to my sinnes, and my fathers, because wee haue not kept thy commandments, neither haue walked in truth before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and commaunde my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorrowfull: commaunde therefore that I may be dissolued out of this distresse, [and goe] into the euertlasting place: turne not thy face away from mee.

7 It came to passe y same day that in Erbatane a citie of Media, Sarra y daughter of Raguel was also reproched by her fathers maides.

8 Because she had bene married to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lien with her. Dost thou not knowe, saide they, that thou hast strangled thine husbands: thou hast had now seuen husbands, neither wast thou named after any of them.

9 Wherefore dost thou beate vs for this, if they be dead, go thy waies hence to them, that wee may neuer see of thee either sonne or daughter.

10 When she heard these things, she was berie sorrowfull, so that she thought to haue strangled her selfe. And shee saide, I am the onely daughter of my father, and if I doe this, I shall slander him, and that bring his age to the graue with sorrowe.

11 Then she prayed toward the windo, & said, Blessed art thou, O Lord my God, & I thank thee holy and glorious Name be blessed, & that be honorable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I let mine eyes, and my face toward thee,

13 And say, Take mee out of the earth, that I may heare no more any reproche.

14 Thou knowest, O Lord, that I am pure from all sinne with man.

15 And that I haue neuer polluted my name, nor y name of my father in the lande of this.

Tobit, leaving his gettes, raieth by the dead bone into his house to burye it. Amos. 2. 7. 1. 1. 2. 41.

Tobit is rebuked of his neighbours. Chap. 1. 9.

Shee is made blishe, for an example of patience to his posteritie. The mist of Tobit labour rest for her liuing. The innocencie of Tobit. Deut. 24. 1.

Tobit. 2.

Deut. 24. 1. 37.

For thy judgments are made, and true.

Sarra is checked of her fathers maides.

Her prayer for them for their fault may feed.

Sarra prayeth, & thanketh thee for thy Name be blessed, & that be honorable from heaven.

The innocencie of Sarra. For shee of this.



3 Greek  
more  
short.

The  
prayers  
of To-  
bit, and  
Sarra  
are heard  
both at  
time.

of my captiuitie: I am the onely daughter of my father, neither hath hee any man childe to bee his heire, neither any neere kinsman or childe bozne of him, to whom I may keepe my selfe for a wife: my feue husbandes are now dead, and why shoulde I liue? But if it please not thee that I shoulde die, commaund to looke on mee, and to pittie me that I doe no more heare reproche.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenes of Tobits eies, and to giue Sarra a daughter of Raguel for a wife to Tobias a sonne of Tobit, and to bind Ananias the euil spirite, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entered into his house, & Sarra the daughter of Raguel came downe from her chamber.

#### CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

Chap. i. 14

**I**n that day Tobit remembred the siluer, which he had deliuered to Gabael in Rages [a cite] of Meda,

2 And sayd with him selfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonishe him before I die?

3 And when he had called him, he sayde, My sonne, after that I am dead, burie mee, and despile not thy mother, but honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

4 Remember, my sonne, howe many dangers shee sustained when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

6 My sonne, let our Lord God allwayes before thine eyes, and let not thy will bee set to sinne or to transgresse the commaundements of God. Do vprightly all thy life long, a follow not the wayes of vnrighteousnes: for if thou deale truely, thy doings shall prosperously succede to thee, and to all them which liue iustly.

7 Giue almes of thy substance: & when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 Giue almes according to thy substance: if thou haue but a little, be not afraide to giue a little almes.

9 For thou layest by a good store for thy selfe against the day of necessitie,

10 Because that almes doeth deliuer fro

death, & suffereth not to come into darknes. 11 For almes is a good gift before the most high to all them which ble it.

12 Beware of all whoresdome, my sonne, and chiefly take a wife of the seede of thy fathers, and take not a straunge woman to wife which is not of thy fathers stocke: for we are the children of the Prophets, Noe, Abrahah, Isaac & Jacob are our fathers from the beginning. Remember my sonne that they married wiues of their owne kindred, and were blessed in their children and their seede shall inherite the land.

13 Now therefore, my sonne, loue thy brethren, and despile not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenes is scarcety and great pover tie: for fiercenes is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarte with thee, but giue him it out of hande: for if thou serue God, he wil also pay thee: be circumspect my sonne, in all things that thou doest, and bee well instructed in all thy conuersation.

15 Doe that to no man which thou hast drunke: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thyourney.

16 Giue of thy bread to the hungry, and of thy garments to them that are naked, & of all thine aboundance giue almes, and let not thine eye bee enuious, when thou giuest almes.

17 Polye out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell allway of the wife, and despile not any counsell that is profitable.

19 Bless thy Lord God allway, & desire of him thy wayes may bee made streight, and that al thy purposes, and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humblyeth whom he wil, as hee wil: now therefore, my sonne, remember thy commaundements, neither let them at any time bee put out of thy mind.

20 Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Sabrias at Rages in Meda.

21 And feare not, my sonne, for as much as we are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and do that thing which is acceptable vnto him.

#### CHAP. V.

1 Tobias sent to Rages, 4 He mercely with the Angel Raphael, which diu conuert him.

Tobias

Tobits  
exhorta-  
tion to  
his son,  
when he  
thought  
he shoulde  
die.  
The mo-  
ther is  
to be re-  
uerenced  
Eccl. 10.  
12. eccl. 10.  
7. 27.  
God  
must bee  
in our  
hearts.

Almes,  
Proverb.  
3. 9. eccl. 10.  
4. 2. & 14.  
11. Job. 14.  
13.  
Eccl. 10.  
3. 10.

Eccl. 10.  
13.

Admon-  
ition.  
1. Thel. 4. 3

Wife.

For com-  
pensation.  
Wages  
of an hire  
red ser-  
uant.  
Leuit. 19.  
13. deut. 14  
14. 15.

Mat. 23. 23.  
Job. 4. 3.

Leuit. 19.  
The hire  
of the  
wicked.

For he like  
saith to the  
wicked men  
in their  
death.  
Cottell.  
God is  
to be  
blessed.

Chap. i. 14

Honoury  
with the  
fear of  
God.



**T**obias then answered, and said, Which I will doe all thinges whiche thou hast commaunded mee.

2 But how can I receiue the siluer, seeing I know him not?

Tobias sent by his father to Ragas, seeking a companion, and meeteth with Raphael, whom he bringeth to his father.

3 Then he gaue him the hand writing, & saide vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But hee kneelved not, and said vnto him, May I go with thee into y<sup>e</sup> land of Medias, and knowest thou those places well?

6 To whom the Angel saide, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias saide to him, Tarie for mee, till I tell my father.

8 Then he said vnto him, Goe, and tarie not: so he went in and said to his father, Behold, I haue found one, which will go with me. Then he said, Call him vnto me, that I may knowe of what tribe hee is, and whither he be faithfull to go with thee.

9 So he called him, and hee came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and familie thou art.

11 To whom he said, Dost thou seeke a stocke or familie, or an hired man to go with thy sonne? Then Tobit saide vnto him, I would knowe, brother, thy kyndred and thy name.

12 Then he layde, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

For him compassed happily.

13 Then Tobit said, Thou art welcome, brother: bee not nowie angry with mee, because I haue enquired to knowe thy kindred, and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Jonathas, sonnes of that great Samaias: for wee went together to Jerusalem to worship, and offered the first borne, and the tenths of the frutes, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? wilt thou a groate a day and thinges necessarie, as to mine owne sonne?

15 Yea, mozeouer if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods Name. And when his sonne had prepared all thinges for the iour-

ney, his father sayd, So thou with this mā, and God which dwelleth in heauē, prosper your iourney, and the Angel of God keepe you company. So they went forth both and departed, & the dogge of the yong man with them.

17 But Anna his mother wept, & sayd to Tobit, Why hast thou sent away our sonne: is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not layde money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not careful, my sister: hee shall returne in safetie, and thine eyes shall see him.

21 For the good Angell doth keepe him company, and his iourney shal bee prosperous, and he shall returne safe.

22 Then thee made an ende of weeping.

#### CHAP. VI.

1 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conuoceth him toward Sarra.

**A**s they went on their iourney, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him selfe, a fische leaped out of the riuer, and would haue deuoured him.

3 Then the Angell said vnto him, Take the fische. And the yong man tooke the fische, & deliue it to land.

4 To whom the Angel said, Cut the fische, and take the heart, and the liuer, & the gall, and put them by surely.

5 So the yong man did as the Angell commaunded him: & when they had roasted the fische, they ate it: then they both went on their way, till they came to Ecbatane.

6 Then the yong man said to the Angell, Brother Azarias, what auadeth the heart, and the liuer, and the gall of the fische?

7 And hee said vnto him, Touching the heart & the liuer, if a deuill or an euill spirite trouble any, wee must make a perfume of this before the man or the woman, and hee shal be no moze vexed.

8 As for the gall, anoynt a man that hath whitenes in his eyes, and hee shal be healed.

9 And when they were come neere to Ragas,

10 The Angel said to the yong man, Brother, to day wee shall lodge with Raguel, who is thy cousin: hee also hath one only daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

Tobias goeth forth, the Angel keeping him company. His mother weeps. Chap. v.

Tobias, master of a fish, is deliuered by the Angell.



Num. 37. 8.  
and 36. 8.

11 For to thee doth<sup>r</sup> right of her pertaine, seeing y<sup>e</sup> alone art the remnant of her kindred.  
12 And the made is faire and wise: now therefore heare mee, and I will speake to her father, that wee may make the marriage when wee are returned from Bages: for I know that Raguel cannot marrie her to another according to the laibe of Moyses: els hee shoulde deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angell, I haue heard, brother Azarias, that this made hath beene giuen to seuen men, who all died in the marriage chamber:

14 And I am the onely begotten sonne of my father, and I am afrayed, least I goe in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no bodie, but those which come in to her: wherefore I also feare least I die, and bring my fathers and my mothers life because of mee to the graue with sorow: for they haue no other sonne to burie them.

15 When the Angell said vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou shouldest marrie a wife of thine owne kindred: wherefore heare me, O my brother: for she shalbe thy wife, neither be thou carefull of the euill spirit: for this same night shall thee be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liver of the fish,

17 which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise by both of you, and pray to God which is mercifull, who will haue pittie on you, and saue you: feare not, for thee is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall go with thee: moreover I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

## CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael  
& Tobias  
come  
to Ra-  
guel.

**A**N D when they were come to Ecbatane, they came to the house of Raguel: & Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then sayde Raguel to Edna his wife, howe like is this yong man to Tobit my cousin!

3 And Raguel asked, whence are you,

my brethren: To whom they said, that they were of the tribe of Ephthalim, and of the captiues that dwelt at Nineue.

4 Then he said to the, Do ye know Tobit our kinsman? And they sayd, we knowe him. Then sayd he, Is he in good health?

5 And they sayd, he is both aliae, and in good health: Tobias said, he is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and saide vnto him, Thou art the sonne of an honest and goodd man: but when hee had heard that Tobit was blind, he was sorowfull and wept.

8 And likewise Edna his wife, & Sarra his daughter wept. Moreover they receiued them with a readie minde, and after that they had killed a ranime of the flocke, they set much meate on the table. Then sayde Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this busines may be dispatched.

Tobias  
alreth  
Raguels  
daughter  
to wife.

9 So he communicated the matter with Raguel, and Raguel saide to Tobias, Eate, and drinke and make merrie.

10 For it is meete that thou shouldest marrie my daughter: neuertheless, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheless, be thou of a good courage and merrie. But Tobias said, I will eate nothing here, buttill ye bring her hither, and betroth her to me.

12 Raguel said the, Marry her then according to the custome: for thou art her cousin, & she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, Raguel and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the Law of Moyses, and lead her away to thy father: and he blessed them.

Raguel  
giueth  
his daughter  
Sar-  
ra to To-  
bias.  
Num. 36. 8.

14 And called his wife Edna, & he tooke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and saide vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had hidden her, shee brought her thither: then Sarra wept, & her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorow: bee of good comfort my daughter.



## CHAP. VIII.

Tobias prayeth to waite the euill spirit. 4 He cometh to God with his wife. 11 Raguel prepareth a graue for his sonne in law, 16 Raguel blesteth the Loꝝd.

**A**ND when they had supped, they brought Tobias in vnto her.

2 And as he went, he reioyced the wordes of Raphael, & tooke coles for perfumes, & put the heart & liver of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the ystmest partes of Egypt, whom the Angell bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pittie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for ever: let the heauens blesse thee, & all thy creatures.

6 Thou madest Adam, and gauest him Eua his wife for an heire, and say: of them came mankinde: thou hadst saide, It is not good, that a man should bee alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but rightly: therefore graunt me mercie, that we may become aged together.

8 And he said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayde to his wife Edna, Send one of the maides, and let them see whether hee bee aliuie: if not, that I may bury him, and none knowe it.

13 So the maid opened the doore, & went in, and found them both asleepe.

14 And came forth, and told them that he was aliuie.

15 Then Raguel prayled God, and saide, O God, thou art worthy to be prayled with all pure, and holy prayle: therefore let thy saints prayse thee with all thy creatures, and let all thine Angels and thine elect prayse thee for ever.

16 Thou art to be praised, O Lord: for thou hast made me ioyful, & that is not come to me which I suspected: but thou hast dealt with vs according to great mercie.

17 Thou art to bee prayled because thou hast had mercie of vs: that were the onely forgotten children of their fathers: graunt them mercie, O Lord, and finish their life in health with ioye and mercie.

18 Then Raguel bade his seruants to fill

the graue.

19 And hee kept the wedding feast foure teene dayes.

20 For Raguel had sayd vnto him by an othe, that hee should not depart before that the foureteene dayes of the mariage were expired,

21 And then he should take the halfe of his goods & returne in safetie to his father, and should haue the rest, when he and his wife were dead.

## CHAP. IX.

Raguel leaureth Gabael to Tobias mariage.

**T**HEN Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money and bring him to the wedding.

3 For Raguel hath sborne that I shall not depart.

4 But my father counteth the daies: and if I tarie long, he will be verie sozie.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed by, and gaue them to him.

6 And in the morning they went forth, both together, & came to the wedding. And Tobias begate his wife with childe.

## CHAP. X.

Tobit and his wife thinke long for their sonne, 10 Raguel sendeth a man Tobias and Sara.

**N**OWE Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked: or is not Gabael dead, & there is no man to giue him the money?

3 Therefore he was verie sozie.

4 Then his wife saide to him, My sonne is dead, seeing hee tarie: and she began to beraiue him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peate: be not carefull, for he is safe.

7 But she said, Holde thy peate, and become mee not: my sonne is dead: and thee went out euery day by the way, which they went, neither did the eate meate on the day time, and did consume whole nightes in bewailing her sonne Tobias vntill the foureteene dayes of the wedding were expired, which Raguel had sborne, that he should tarie there. Then Tobias sayd to Raguel, Let me go: for my father and my mother

looke

Tobias  
soloweth  
Rapha-  
els coun-  
sell, as  
Esa. 67  
for comfort.

Tobias  
prayeth.

Gen. 1, 28.

Raguel  
thinke  
Tobias  
was dead  
made a  
grauie  
for him.

Raguel  
prayeth  
God for  
Tobias.

Raguel  
giveth  
halfe of  
his goods  
toward  
the mar-  
riage of his  
daughtre  
to To-  
bias,

Tobias  
care for  
his fentre,  
The An-  
gell go-  
eth on  
Tobias  
messager.

The fa-  
ther and  
mother  
are in bea-  
uines for  
Tobias  
tarrying.

Chap. 5, 27.



looke no more to see me.

8 But his father in lawe saide vnto him, Tary with me, & I will leaue to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

10 Then Raguel arose, & gaue him Sarra his wife, and half his goods, as seruants, and cattell, and money.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he saide to his daughter, Honour thy father, and thy mother in lawe which are nowe thy parents, that I may heare good report of thee: and hee kissed them. Edna also sayde to Tobias, The Lorde of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lorde. Beholde now, I commit to thee my daughter, as a pledge: doe not encreate her euill.

#### CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receiued. 10 His father hath his sight restored and praiseth the Lord.

**A**fter these things Tobias went his way, prayling God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, & went on his way till he dwelue neere to Nineue.

2 Then Raphael sayde to Tobias, thou knowest, brother, howe thou diddest leaue thy father.

3 Let vs haste before thy wife, and prepare the house.

4 And take in thine hande the gill of the fish. So they went their way, and the dog followed them.

5 Now Anna late in the way looking for her sonne,

6 whom when she saide conning, shee saide to his father, Beholde, thy sonne cometh and the man that went with him.

7 Then said Raphael, I knowe Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gill, and being pricked therewith, hee shall rub and make the whitenesse to fall away, and shall see thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and sayde vnto him, Seeing I haue seene thee, my sonne, from hence forth I am content to die, and they wept both.

10 Tobit also went forth towarde the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke.

14 And he wept & said, Blessed art thou, Lord, and blessed be thy name for ever, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioicing and playing God to the gate of Nineue: and they which saw him go, marvelled, because he had receiued his sight.

17 But Tobit testified before them al, that God had had pittie on him. And when hee came neere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achijacharus & Rasbas his brothers sonne came.

19 And Tobias mariage was kepte seuen dayes with great ioy.

#### CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him. 5 The which he would recompence. 11 15 Raphael declareth that he is an Angell sent of God.

**T**hen Tobit called his sonne Tobias, & saide vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieve mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, & hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man said, It is due bre to him.

5 So he called the Angell, and said vnto him, Take halfe of all that ye haue brought, and go away in safetie.

6 But he tooke them both apart, & sayd vnto them, Praise God, and confesse him, and giue him the glorie, and prayse him for the things which he hath done vnto you before all them that liue. It is good to prayse God, & to exalt his name, and to shew forth

I iii. ii. his

Raguel  
gave  
Tobias,  
and his  
wife  
leave to  
depart.

Sarra  
is instructed  
by her  
parents.

The An-  
gels cos-  
fell to  
Tobias.



his euident woordes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secretes of a King, but it is honourable to reueile the woordes of God: do that which is good, and no euill shall touch you.

8 Praier is good with fasting, and almes, and righteoufnesse. A litle with righteoufnesse is better then much with vnrigheteoufnesse: it is better to giue almes then to lay by golde.

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteoufnes, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing fro you: neuertheless, I said it was good to keepe close y<sup>e</sup> secret of a King, but that it was honourable to reueile the woordes of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in lawe, I did bring to memorie your praier before the holy one: and when thou didst burie the dead, I was with thee likewise.

13 And when thou wast not grieved to rise by, & leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seue holy Angels, which present y<sup>e</sup> praiers of the Saints, and which go forth before his holy maiestie.

16 Then they were both troubled, and fell bypon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good Will of your God: wherefore prayse him in all ages.

19 \* All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I go by to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they salued him no more.

22 Then they confessed the great & wonderfull woordes of God, and how the Angel of the Lord had appeared to them.

#### CHAP. XIII.

A thankesgiving of Tobit, who rejoyceth all to prayse the Lord.



When Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for ever, and blessed be his kingdom.

2 \* For he doth scourge, and hath pitie: he leadeth to hell, and bringeth by, neither is there any that can auoyd his hand.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what hee will doe with you: therefore confesse him with your whole mouth, & prayse the Lord of righteoufnes, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, & will declare his power, and greatnes to a full nation. O ye sinners, turne and do iustice before him: who can tell if he will recieve you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnes.

8 Let all men speake, and let all praise him for his righteoufnes.

9 O Ierusalem the holy citie, hee will scourge thee for thy childrens woordes, but he will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, & prayse the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the name of the Lord God, with giftes in their hands, euen giftes to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glorie, and shall reioyce for euer.

15 Let my soule blesse God the great King.

Deut. 32.  
10. 1. Sama.  
KwC. 16. 1.

He that  
will be ac-  
ceptable  
to God,  
must be  
proued  
with ten-  
tation.

Gen. 22. 8.  
and 19. 3.  
and 13. 16



16 For Jerusalem shall be built by with sapphires, & emeralds, & thy walles with precious stones, and thy towvers, and thy bulwarkes with pure golde.

*16r, Sapphires*

*16r, praye*

*16r, the Lord*

*16r, is,*

*16r, Jerusalem*

17 And the streetes of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streetes shall say, || Halleluia, and they shall praye him, saying, Blessed bee God which hath extolled it for ever.

#### CHAP. XIII.

4 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Ninive, 5 And the restoring of Jerusalem and the Temple, 13 The death of Tobit, and his wife. 14 Tobias age and death.

**T**obit made an ende of pray-  
sing God.

2 And hee was eight and fiftie yeere olde, when he lost his sight, which was shewed to him after eight yeere, and he gaue almes, and he continued to feare the Lord God, and to praye him.

3 And when he was very aged, he called his sonne, and sire of his sonnes sonnes, and said to him, My sonne, take thy children for behoold, I am aged, and am readie to depart out of this life.

4 Go into Media, my sonne: for I surely beleue those things which Jonas the Prophet spake of Ninive, that it shalbe destroyed, and for a time peace shal rather be in Media, and that our brethren shalbe scattered in the earth from that good lande, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

*16r, 2, and 4, 14*

5 Yet againe God \* will haue pitie on them, and bring them againe into the lande where they shall build a Temple, but not like to the first, untill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build by Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, & feare the

Lord God truly, and shal burie their idoles.

7 So shall all nations praye the Lord, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in truth and iustice, shal reioice, and those also which shew mercie to our brethren.

8 And now, my sonne, depart out of Ninive, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the commandements, and shewe thy selfe mercifull and iust that it may go well with thee.

10 And burie mee honestly, and thy mother with mee: but tarie no longer at Ninive. Remember, my sonne, holbe Anan handled Achacharus that brought him by, how out of light he brought him into darkness, and how he rewarded him againe: yet Achacharus was saved, but the other had his rewarde: for he went downe into darkness. Banasses gaue almes, and escaped the snare of death, which they had set for him, but Anan fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and holbe righteousness doeth deliuer. What he had said these things, he gaue by the ghost in the bedde, being an hundred and eight and fiftie yeere olde, and he buried him honorably.

*16r, 13, found*  
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*in the bed.*

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and childre to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, & he buried his father and mother in law honorably, and he inherited their substance & Tobits his father.

14 And hee died at Ecbatane in Media, being an hundred and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Ninive, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Ninive.

## Iudeth.

#### CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him, 12 He threateth them that would not helpe him.

**I**n the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Ninive the great citie, in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about, of heben stone, three cubites boade, and six cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towvers thereof in f gates of it of an hundred cubites, and the breadth thereof in the foundation threeseore cubites.

4 And made f gates thereof, euen gates that were lifted by on the seuentie cubites, &

*16r, 11, 11, the*



16 For Jerusalem shall be built by with sapphires, & emeralds, & thy walles with precious stones, and thy towvers, and thy bulwarkes with pure golde.

*Jer. xlvij.*

*Jer. xlvij.*

*Jer. xlvij.*

*Jer. xlvij.*

17 And the streetes of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streetes shall say, || Halleluia, and they shall prayse him, saying, Blessed bee God which hath extolled it for ever.

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4 And made f gates thereof, euen gates that were lifted by on the seuentie cubites, &

*I. i. iii. the*



the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the setting in aray of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with king Arpharad in the great fiede, which is the field in the coastes of Ragau.

6 Then came vnto him al they that dwelt in the mountaines, and al that dwelt by Euphrates, and Tygris and Hydaspes, and the cuntry of Arioch the king of the Elyneans, & very many nations assembled themselves to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the west, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, & the great field of Esdrælam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ierusalem, and Betane, and Chellus, and Cades, and the riuier of Egypt, & Taphnes, and Ramesse and all the land of Selem,

10 Vnto one come to Tanis, & Pemphris, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this country, and sware by his throne and kingdome that he would surely bee auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the lande of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his powder agaynst King Arpharad in the seicenteenth yeere, and hee preuailed in his battell: for he ouerthrewe all the powder of Arpharad, and all his horsemen, and all his chariots.

14 And he wanne his cities, and came vnto Eschatane, and tooke the towres, and spoiled the fireetes therof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the moun-

taines of Ragau, and smote him through with his dartes, and destroyed him bitterly that day.

16 So he returned after ward to Nineue, both hee and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, both hee, and his armie an hundredth and twentie dayes.

#### CHAP. II.

7 Nabuchodonosor commanded presumptuously that all people should be brought in subjection, 6 And to destroy those that disobeyed him, 15 The preparation of Olofernes armie, 23 The conquest of his enemies.



And in the eighteenth yeere, the two and twentieth [ day ] of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee should avenge him selfe on all the earth, as hee had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secreete counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, & which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundredth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the west countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the fete of mine armie, and I will giue them as a spoyle vnto them,

8 So that their wounded shall fall their balles, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vniuersall parts of all the earth.

10 Thou therefore shalt depart hence, & take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare the, but put the to death, and



and spoyle them where soeuer thou goest.

12 For as I liue, & the powler of my kingdom, what soeuer I haue spoken, that will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commandementes of thy lawe, but accomplysh them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaynes, and officers of the armie of Assur,

15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundred and twentie thousande, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the manner of setting a great armie in aray.

17 And hee tooke camels & asses for their burdens, a very great number, and sheepe, and oren, and goates without number for their prouision.

18 And bitade for euery man of the army, and very much golde and siluer out of the Kings house.

19 Then he went forth and al his powler, to go before in the viage of King Nabuchodonosor, and to couer al the face of the earth westwarde, with their charrets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sorts came with them like grasshoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Sineue three dayes iourney toward the countrey of Beethleth, and pitched from Beethleth neere the mountaine which is at the left hande of the vpper Cilicia.

22 The he tooke all his armie, his footemen and horsemen, and charrets, and went from thence into the mountaines.

23 And he destroyed Huid and Lud, and spoyled all the children of Rassas, & the children of Simael, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, and went throughe Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one came to the sea.

25 And hee tooke the borders of Cilicia, and destroyed al that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 Hee compassed also all the children of Madian, and burnt by their tabernacles, and spoyled their lodges.

27 Then he went downe into the coun-

trei of Damascus, in the time of wheat harvest, and burnt by al their fieldes, & destroyed their flockes and the herdes: hee robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon al the inhabitantes of the sea coast, which were in Sidon and Tyne, and them that dwelt in Sur and Omana, and al that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

#### CHAP. III.

The people subject to Olofernes, & hee destroyed their gods that Nabuchodonosor might onely be worshipped.

**S**o they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: we lie downe before thee: ble vs as shalbe good in thy sight.

3 Behold, our houses and al our places, and al our fieldes of wheat, and our flockes, and our heards, and all our lodges and tabernacles lie before thy face: ble them as it pleaseeth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 So the men came to Olofernes, and declared vnto them after this manner.

6 Then came he downe toward the sea coast, both he and his armie, and let garibos in the hie cities, and tooke out of them chosen men for the warre.

7 So they and al the countrey round about receiued them, with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inteyned him to destroy al the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues & tribes should call vpon him as God.

9 Also hee came against Esraelion, neere vnto Iudea, ouer against the great strait of Iudea.

10 And he pitched betweene Geba, and a citie of the Semythians, and there hee taried a moneth, that hee might assemble all the baggage of his armie.

#### CHAP. IIII.

The Israelites were afraid & defended their countrey, & Ioachim the priest wryteth to Beethulia, that they should fortifie the felles.

They cryed to the Lord, and humbled them selues before him.

**N**owe the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captayn of Nabuchodonosor king of

Tit. iiii. the



the Assyrians had done to the nations, and holwe he had spoyled all their temples, and brought them to naught.

2 Therefore they feared greatly his presence, & were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivitie, and of late all the people was assembled in Judea, and the bestels and the altar of the house had byn sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Zethoro, and Belmen, and Jericho, and to Choba, and Eloza, and to the valley of Saleni.

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitales for the prouision of warre: for their fieldes were of late reaped.

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Zethulia and Betomestham, which is ouer against Eldraelon towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by the there was an entrie into Judea, and it was easie to let the that woulde come by, because the passage was streit for two men at the most.

8 And the children of Israel did as Joacim the hie Priest had commanded the with the Ancients of al þe people of Israel, which dwelt at Jerusalem.

9 The cried every man of Israel to God with great seruencie, and their soules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and every stranger, and hircling, and their bought seruants put sackcloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and spinkled ashes vpon their heads, and spred out their sackcloth before the face of the Lorde: also they put sackcloth about the altar.

12 And cried to the God of Israel, al with one consent most earnestly, that hee woulde not giue their children for a praye, and their wiues for a spoye, & the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, & looked vpon their affliction: for the people fasted many dayes in all Judea and Ierusalem before the Sanctuarie of the Lord almighty.

14 And Joacim the high Priest, & al the Priests that stood before the Lord, and ministered vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers and the free giftes of the people,

15 And had ashes on their mytres, and cryed vnto the Lorde with all their power for grace, and that he woulde looke vpon all the house of Israel.

#### CHAP. V.

Achioz the Ammonite doeth declare to Olofernes of the manner of the Iherusalem.

**T**hen was it declared to Olofernes the chiefe captaine of þe armie of Assur, þe children of Israel had prepared for warre, and had shut the passages of the mountaines, & had walled all the toppes of the hie hills, and had layde impediments in the champion country.

2 Wherewith hee was verie angrie, and called all the princes of Moab, and the captains of Ammon, and all the gouernours of the sea coast.

3 And he said vnto the, Shew me, O yee fornes of Chanaan, who is this people that dwelleth in the mountaines: and what are the cities that they inhabit: & what is the multitude of their armie: and wherein is their strength & their power: & what King or captaine is raised among them ouer their armie:

4 And why haue they determined not to come to meeke me, more then all the inhabitants of the west:

5 Then said Achioz the captaine of all the fornes of Ammon, Let my Lord heare the word of the mouth of his seruant, and I wil declare vnto thee the truneth concerning this people, that dwel in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they would not followe þe gods of their fathers, which were in the lande of Chaldea.

8 But they went out of the way of their ancestors & worshipped the God of heauen, the God whom they knebe: so they cast the out from the face of their gods, & they fled into Mesopotamia, & sojourned there many dayes.

9 Then they God commanded them to depart from the place where they sojourned, and to goe into the lande of Chanaan, where they dwelt, and were increased with gold

Chap. 11.  
79.

Gen. 11. 31

Gen. 11. 2



gold and silver, and with very much cattel.

10 But when a famine covered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one could not number their linage.

Exod.1.8. 11 \* Therefore the king of Egypt rose up against them, and bled deceit against them, and brought them to lve with labouring in bricke, and made them slaves.

Exod.1.1. 31.13. 12 Then they cried unto their GOD, and he smote all the lande of Egypt with incurable plagues: so the \* Egyptians cast the out of their sight.

Exod.1.4. 21. 13 And \* God dried the red sea in their presence,

Exod.19. 21. 14 And \* brought them into mount Sina and Cades barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Elebon, and passing over Jordan, they inherited all the mountaines.

Isa.1.12. 16 And they \* cast forth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whyles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

Isa.1.11. 8.3. 18 But \* when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sorte, \* and were led captives into a land that was not theirs: \* the Temple of their God was cast to the ground, and their cities were taken by the enemies.

2. King. 25. 1.11. 19 But \* now they are turned to their GOD, and are come by from the scattering wherein they were scattered, and haue possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord & gouvneur, if there be any faulte in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go by, and we shall overcome them.

21 But if there bee none iniquitie in this people, let my lord passe by, least their Lord defend them, \* the God be for them, & wee become a reproch before all the worlde.

22 And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Doab, spake that hee shoulde kill him.

23 For, [say they,] we feare not to meete the children of Israel: for lo, it is a people that haue no strength, nor powder against a mightie armie.

24 Let vs therefore go by, O lord Olofernes, & thei shalbe meat for thy whole armie.

CHAP. VI.  
Olofernes blasphemeth God whom Achior contended, 14 Achior is delivered into the hands of them of Bethulia, 18 The Bethulians crye unto the Lord.



And when the tumult of the me that were about the cotiseil, was ceased, Olofernes, & chiefe captaine of the armie of Assur, said unto Achior, before al the people of the strangers, and before all the children of Doab, & of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast saide that the people of Jerusalem is able to fight, \* because their God wil defend them: and who is god but Nabuchodonosor?

3 he wil lend his powder, and wil destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the powder of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fieldes shalbe filled with their dead bodies, & their footesteppes shall not be able to stand before vs: but they shall bitterly perish.

5 The king Nabuchodonosor, lord of all the earth, hath said, euē he hath said, & none of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shal the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mynde, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.



11 So his seruants tooke him, & brought him out of the campe into the plaine: and they wet out from the middes of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia.

12 And when the men of the cite sawe them from the toppes of the mountaine, they tooke their armour, and went forth of the cite vnto the toppes of the mountaine, euen all the throwers with slings, & kept them from coming by, by casting stones against them.

13 But they went pryncially vnder the hill, & bound Achior, and left him lying at þe foote of the hill, and returned to their lord.

14 Then the Israelites came down fro their cite, and stood about him, and looked him and brought him into Bethulia, & presented him to the gouernours of their cite.

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gethoniel, and Charinus the sonne of Helchiel.

16 And they called together all the Ancientes of the cite, and all their youth ranne together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of þe which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the mids of the princes of Assur, & what soeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, & haue mercie on the balenesse of our people, and behold this day the face of thole that are sanctified vnto thee.

20 Then they comforted Achior, & prayed him greatly.

21 And Ozias tooke him out of þe assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

#### CHAP. VII.

1 Olofernes dooth besiege Bethulia. 8 The counsell of the Iudians means and other against the Israelites. 23 The Bethulians murmur against their gouernours for lacke of water.

**T**he next day, Olofernes commaunded all his armie and all his people, which were come to take his part, that they should remoue their camps against Bethulia, & that they should take all the strettes of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that daye, and the armie of the

men of warre was an hundred thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were afote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroade toward Dothaim vnto Bethaim, and in length from Bethulia vnto Ciannon, which is ouer against Etdaelom.

4 Now the childre of Israel, when they sawe the multitude, were greatly troubled, and said every one to his neighbour. Howe will they shut by al þe whole earth: for neither the hie mountaines nor the bailles, nor the hilles are able to abide their burden.

5 Then every one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second daye, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia.

7 And belided the passages by to their cite, and came to the fountaines of their waters, and tooke them and set garrisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and al the gouernours of the people of Moab, and all the captaynes of the sea coast, and said,

9 Let our captaine not be heare a worde, least an inconuenient come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherem they dwel, because it is not easie to come by to the toppes of their mountaines.

11 Now therefore, my lord, fight not against them in battell aray, and there shall not so much as one mā of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, & let thy men keepe still the water of the countrey, that cometh forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue by their cite: and we and our people will go by to the toppes of the mountaines that are neere, and will campe vpon them, and wathe that none go out of the cite.

14 So they and their wines, and their children shal be consumed with famine, and before the sword come against them, they shall be ouerthrowen in the strettes where they dwel.

15 Thus shalt thou render them an euill rewarde,



reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Olofernes and all his souldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them five thousand of the Assyrians, and they pitched in the valley, and tooke the waters, & the fountaines of the waters of the children of Israel.

18 Then the children of Elau went by with y<sup>e</sup> children of Ammon, and camped in the mountains ouer against Dothaim, and they sent some of them selues towarde the South, and towarde the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the river Bochnur: and the rest of y<sup>e</sup> armie of the Assyrians camped in the fildes, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their footemen, chariots and horsemen, foure & thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, & they had not water enough to drinke by one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, & their wiues and yong men failed for thirst, & fell downe in the streets of the cite, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, & to the chiefe of the cite, both yong men and women, and children, and cried with a loude voyce, and said before all the Elders,

24 The Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peate of the children of Assur.

25 For noth we haue no helper: but God hath solde vs into their hands, & we should be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole cite for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, the to die for thirst: for we will be his seruants th<sup>e</sup> we may liue, & not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnes against you y<sup>e</sup> heauen and the earth, and our God and Lord of our fathers, which punisheth vs, according to our finnes & the sins of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all with one consent in the mids of the assembly, & they cried vnto the Lord God with a loude voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs wayte yet fide dayes, in the which space y<sup>e</sup> Lord our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, & there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their cite, and sent their wiues and their children into their houses, and they were very solue brought in the cite.

#### CHAP. VIII.

The parentage, life and conuersation of Iudeth, 1. She rebuketh the faintenes of the gouernours. 2. She sheweth that they should not tempte God, but waite vpon him for succour. 3. Her enterprise against the enemies.

**N**OW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Or, the sonne of Joseph, the sonne of Ozai, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Aito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salafadai, the sonne of Israel.

2 And Hananias was her husband, of her stocke and kindred, who died in the barly harvest.

3 For as he was diligent ouer them that boild sheaves in y<sup>e</sup> field, the heate came vpon his head, and he fell vpon his bed, and dyed in the cite of Bethulia, and they buried him with his fathers in the fildes betweene Dothaim and Salamo.

4 So Iudeth was in her house a wydowe three yeres and foure monthes.

5 And she made her a tent vpo<sup>r</sup> her house, and put on sackcloth on her loynes, & ware her widowes apparell.

6 And she fasted all the dayes of her widowhede, saue the day before the Sabbath and the Sabbaths, and the dayes before the newemoones, and in the feasts & solennie dayes of the house of Israel.

7 She was also of a goodly countenance and very beaunifull to beholde: and her husbande Hananias had left her gold and siluer,



silver, and men servants, & maide servants, and cattell, and possessions, where thee remained.

8 And there was none that could bring an euill report of her: for thee feared God greatly.

9 Nowe when she heard the euill wordes of the people against the gouernour, because they faunted for lacke of waters (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had \* sworn vnto them to deliuer the cite vnto the Assyrians within five dayes)

10 Then he sent her maide, that had the gouernement of all things that he had, to call Ozias and Chabris and Charinis the Ancientes of the cite.

11 And they came vnto her, and she saide vnto them, heare me. O ye gouernours of inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God & you, and haue promised to deliuer the cite to the enemies, vntilke within these dayes the Lord turne to helpe you.

12 And no we who are you that haue tempted God this day, and let your selues in the place of God among the children of men:

13 So now you seeke the Lord almighty, but you shall neuer know any thing.

14 For you can not finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose: Ray my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these five dayes, he hath power to defend vs while he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatened, neither as some of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people, nor cite among vs, which worship gods made with hands, as hath bene afore time.

19 For the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God: therefore we trust that he will not despise vs, nor

any of our linage.

21 Neither when we shalbe taken, shall Iudea be so famous: for our Sanctuarie shalbe spoiled, and he will require the propination thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolatiō of our inheritance will hee turne vpon our heads among the Gentiles, where soeuer we shalbe in bondage, and we shalbe an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Nowe therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, & the Sanctuarie, & the house, and the Altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to \* Abraham, and how he tried Isaac, and all that he did to \* Jacob in Melopotamia of Syria when he kept the sheepe of Laban his mothers brother.

Gen. 12.

Gen. 27.

27 For he hath not tried vs as he did the to the examination of their hearts, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knownen, but from the beginning of thy life all the people haue knownen thy wisdom: for the deuite of thine heart is good.

30 But the people were verie thirle, & compelled vs to do vnto them, as we haue spokē, and haue brought vs to an oth which we may not transgresse.

31 Therefore now we pray for vs, because thou art an holy woman, that the Lord may sende vs rayne to fill our cisternes, and that we may faim no more.

32 Then said Iudeth vnto them, heare me, and I will do a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will go forth with mine handmaides: and within the daies that ye haue promised to deliuer the cite to our enemies, the Lord will visit Israel by mine hand.

34 But inquire not you of mine arte: for I will not declare it vnto you, till the things be finished that I do.

35 Then



35 Then saide Ozias and the princes vnto her, See in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

## CHAP. IX.

1 Twelue humbled her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

**T**hen Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith shee was clothed. And about the time that incense of that euening was offered in Ierusalem in the house of the Lord, Iudeth cryed with a loud voyce, and said,

2 O Lord God of my father\* Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the mayde, and desired her, and discoloured the thigh with shame, and polluted the wombe to reproche (for thou haddest commanded that it should not so be,

3 Yet they did things for the which thou gauest their princes to slaughter, for they were deceived and washed their beds with blood, and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a praye and their daughters to be captiues, and all their spoiles for a bootie to the children that thou loudest: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for aide, O God, O my God, heare me also a widow.

5 For thou hast wrought things afore, and these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, wee are here: for all thy wayes are ready, and thy iudgements are foreknownen.

7 Beholde, the Assyrians are multiplied by their powler: they haue exalted the selues with hoiles and horsemen: they glory in the strength of their footemen: they trust in shield, speare and bowe, & sling, and do not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Speake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, & to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hande

which am a widow, the strength that I haue conceived.

10 \* Smite by the deceit of my lippes the seruant with the prince, and the prince with the seruant: abate their height by the hande of a woman.

11 \* For thy powder standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protector of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely [thou art] the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wound, and a stroke against them that enterpise cruell things against thy covenant, and against thine holy house, and against the top of Sion, and against the house of the possession of thy children.

14 Shewe evidently among all thy people, and all the tribes, that they may knowe that thou art O God of all power & strength, and that there is none other that defendeth the people of Israel, but thou.

## CHAP. X.

1 Iudeth decketh her selfe and goeth forth of the citie. 11 She is taken of the watch of the Assyrians and brought to Dolerens.

**N**After that shee had ceased to cry vnto the God of Israel, and had made an ende of all these wordes,

2 She rose where shee had fallen downe, and called her mayde, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackcloth wherewith shee was clad, and putting off the garments of her widowehode, she washed her body with water, & anoynted it with much ointment, and dressed the beare of her head, and put attire vpon it, and put on her garments of gladnes, wherewith shee was clad during the life of Manasses her husband.

4 And shee put slippers on her feete, and put on bracelets, and decies, and rings, and earrings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that shoulde see her.

5 Then shee gaue her mayde a bottell of wine, and a pot of oyle, & filled a trip with floure, and with drye figges, and with fine bread: so shee lapped by all these things together and layde them vpon her.

6 Thus they went forth to the gate of

Iudg. 4. 11.  
8. 1. 16.Iudg. 7. 2.  
1. chro. 16.  
11. & 16. 8.  
& 10. 6.Gene. 34.  
2. 35.



the cite of Bethulia, and founde standing there Ozias, and the Ancients of the cite, Chabris and Charnis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the cite to be opened vnto me, that I may goe forth to accomplish the thinges which you haue spoke to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, shee and her mayde with her, and the men of the cite looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and coulede see her no more.

11 Thus they went streyght forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, & asked her, Of what people art thou: and whence comest thou: and whither goest thou: And she sayde, I am a woman of the Hebrewes, and am fled from them: for they shall be given you to be consumed.

13 And I come before Olofernes, the chiefe captaine of your armie, to declare him true thinges, and I will shewe before him the way whereby he shal goe and winne all the mountaines, without losing the bodie or life of any of his men.

14 Now when 7 men heard her wordes, and behelde her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastened to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, & hee will intreate thee well.

17 Then they chose out of them an hundred men, & prepared a charet for her and her mayde, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout 7 campe: for her conuining was bunted among the tents: and they came and stood rounde about her: for the stood with

out the tent of Olofernes vntill they had declared vnto him concerning her.

19 And they marvelled at her beautie, and wondred at the children of Israel because of her, and euery one said vnto his neighbour, who woulde despise this people, that haue among them such women: surely it is not good that one man of them be left: for if they shoulde remayne, they might deceiue the whole earth.

20 The Olofernes garde went out, and all his seruantes, and they brought her into the tent.

21 Nowe Olofernes rested vpon his bed vnder a canopie, which was woven with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, & they caried lampes of silver before him.

23 And when Iudeth was come before him and his seruantes, they all marvelled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruantes tooke her vp.

#### CHAP. XI.

1 Olofernes comforteth Iudeth, 2 And asketh the cause of her coming, 3 Shee deceiueth him by her faire wordes.



hen saide Olofernes vnto her, woman, be of good comfort: feare not in thine heart: for I neuer hurt any that woulde serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwel- leth in 7 mountaines, had not despised mee, I woulde not haue lifted vp my speare against them: but they haue procured these thinges to them selues.

3 But now tel me wherfore thou art fled from them, and art come vnto vs: for thou art come for safegarde: bee of good comfort, thou shalt liue from this night, & hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Iudeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his powder is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beasts of the fieldes, and the cattell, and the foules of the heauen shall  
live



live by thy powder vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdom, and of a wonderful knowledge, and in feates of warre marvellous.

Chap. 5.

9 Now \* as concerning the matter which Achior did speake in thy counsell, wee haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, respect not his word, but let it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Nowe therefore least my lord should be frustrate, and boyde of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whyles they prouoke their God to anger, [which is] of oft times as they do that which is not becoming.

12 (For because their vitayles fayle, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his lawes:

13 Yea, they haue purposed to consume the first frutes of the wheate, and the tithes of the wine, and of the oyle which they had reserved and sanctified for the Priests that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touche with their hands.

14 Moreover they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as shoulde bring them licence from the Senate)

15 Now when they shall bring the word, they will do it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmayde, knowing all this, am fledde from their presence, and GOD hath sent mee to worke a thing with thee, whereof all the earth shall wonder, and whosoener shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the balley, and I will pray vnto God, that he may reuende vnto me when they shall come with their finnes,

18 And I will come and shewe it vnto thee: then thou shalt go forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee through the middes of Iudea, vntill thou come before Jerusalem, and I will let thy thorne in the middes thereof, and thou shalt drine them as sheepe that haue no shephearde, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto mee according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueled at her wisdom, and sayde,

21 There is not such a woman in all the worlde, both for beautie of face, and wisdom of wordes.

22 Likewise Olofernes sayde vnto her, God hath done this, to sende thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lord.

23 And now he thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned throughout the whole earth.

## CHAP. XII.

2 Iudith woulde not pollute her selfe with the meate of the Gentiles. 3 Shee maketh her request that shee myght goe out by nyght to praye. 11 Olofernes causeth her to come to the banquet.

**W**hen he commanded to bring her in where his treasures were layde, and bade that they shoulde prepare for her of his owne meates, and that shee shoulde drinke of his owne wine.

2 But Iudith saide, \* I may not eate of them, least there shoulde bee an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes sayd vnto her, If the things that thou hast, shoulde fayle, howe shoulde wee giue thee the like: for there is none with vs of thy nation.

4 Then sayde Iudith vnto him, As thy soule liueth, my lord, thine handmayde shall not spende those things that I haue, before the Lord worke by mine hande the things that he hath determined.

5 Then the seruantes of Olofernes brought her into the tent, and shee slept  
B k k k. ii. vntill

Or hath  
marueledGen. 43.  
31. den. 18.  
Job. 11.



untill midnuyght, and rose at the morning Watch,

6 And sent to Olofernes, saying, Let my lord commande that thine handmaide may go forth vnto prayer.

7 Then Olofernes commanded his garde that they shoulde not staye her: thus she abode in the campe thre dayes, & went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she praied vnto the Lorde God of Israel, that he woulde direct her waye to the exaltation of the children of her people.

9 So she returned, and remayned pure in the tent, vntill shee ate her meate at evening.

10 ¶ And in the fourth daye, Olofernes made a feast to his olvne seruantes onely, and called none of them to the banquet, that had the affaires in hand.

11 Then saide he to Sagoas the eunuche who had charge ouer all that hee had, Goe and perswade this hebreish woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if wee shoulde let such a woman alone, & not talke with her, and if wee doe not allure her, shee will mocke vs.

13 Then went Sagoas from the presence of Olofernes, and came to her, and sayde, Let not this fayre mayde make difficultie to goe in to my lord, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to bee entreated as one of the daughters of the children of Asur, which remayne in the house of Nabuchodonosor.

14 Then sayde Judeth vnto him, who art I now, that I should gainsay my lord: Surely whatsoeuer pleaseeth him, I will doe speedily, and it shall be my ioye vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her mayde went, and spred forth her skinnies on the grounde ouer against Olofernes, which shee had receiued of Sagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Judeth came and sate downe, Olofernes hart was rauished with her, and his spirite was moued, and he desired greatly her company: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then sayde Olofernes vnto her,

Drinke now, and be mery with vs.

18 So Judeth sayde, I drinke now, my lord, because my state is exalted this daye more then euer it was since I was borne.

19 Then shee tooke, and ate and drank before him the thinges, that her mayde had prepared.

20 And Olofernes reioyced because of her, and drank much more wine then hee had drunken at any time in one day since hee was borne.

#### CHAP. XIII.

4 Judeth prayeth for strength. 8 Shee smiteth off Olofernes necke. 10 Shee returneth to Bethulia and reioycest her people.

**N**OWE when the evening was come, his seruantes made haste to depart, and Sagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beddes: for they were all wearie, because the feast had bene long.

2 And Judeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

3 ¶ Nowe Judeth had commanded her mayde to stande without her chamber, and to waite for her coming forth as shee did daily: for she said, she would goe forth to her prayers, and she spake to Sagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of al powre, beholde at this present the woorkes of mine hands for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bedde which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approached to the bedde, and tooke holde of the heare of his head, and sayde, Strengthen mee, O Lorde God of Israel this day.

8 And shee smote twise vpon his necke with all her might, and shee tooke away his head from him.

9 And roled his bodie downe from the bed, and pulled downe the canopye from the pillars, and anon after she went forth, and gaue Olofernes head to her maide.

10 And she put it in her scrippe of meate: so they twayne went together according to their custome vnto prayer, and preassing through

Ecclesi. 31.  
10, 15.



through the tents, went about by that valley, and went by the mountaine of Bethulia, and came to the gates thereof.

11 Then saide Judeth a farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his powber yet in Jerusalem, and his force agaynst his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was aboue their expectation, that shee shoulde come. So they opened the gate and receiued her, and made a fire for a light, and stood round about them twaine.

14 Then she saide to them with a loude voyce, Praise God, prayse God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrip and shewed it, and saide vnto them, Behold the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with mee by any pollution or blame.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and sayd with one accord, Blessed bee thou, O our God, which hast this day brought to naught the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the powber of God for euer.

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

## CHAP. XIII.

1 Judeth causeth to hang by the head of Olofernes. 10 Achior iopneth himselfe to the people of God. 11 The Israelites go out against the Assyrians.

Then saide Judeth vnto them, heare me also, my brethren, and take this head, and hang it vpon the hiest place of your walles.

2 And so soone as the morning shall appeare and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euerie ballant man out of the citie, and let you a captaine ouer them, as though you would go downe into the field, toward the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, and shall goe into their campe, and rayse by the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you & all that inhabite the coastes of Israel, shal pursue them, and ouerthrow them as they goe.

5 But before you doe these things, cal me Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of his house of Ozias, and when he was come and sawe the head of Olofernes in a certaine mans hand in the assemblie of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him by, hee fell at Judeths feete, and reuerenced her, & saide, Blessed art thou in all the tabernacle of Juda, and in all nations, which, hearing thy name, shal be astonished.

8 Nowe therefore tell me all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the muddes of the people all that shee had done from the day that shee went forth, vntill that houre she spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, & made a noyse of gladnes through their citie.

10 And Achior, seeing al things that God had done for Israel, beleueed in God vnfeignedly, and circumcised the foreskinne of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 As soone as the morning arose, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, & they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them, B k k k. iii. they



they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him: I had the charge of all his things, waken our lord: for the slaues haue bene bolde to come doline against vs to battell, that they may be destroyed for euer.

14 Then went in Sagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loude voyce, with weeping and mourning, and a mighty crie, and rent his garments.

17 After, he went into the tent of Iudeth where the bled to remaine, & found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the hebrewes hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes [lieth] vpon the ground without an head.

19 When the captaines of the Assyrians arme heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crie and a verie great noyse throughout the campe.

#### CHAP. XV.

1 The Assyrians are afraied and flee. 3 The Israelites pursue them. 8 Joacim the hie Priest cometh to Bethulia to see Iudeth and to praye God for her.

**A** When they that were in the tents, heard, they were astonied at the thing that was done. 2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fledde by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warrior among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Sebai, and Chobai, and Chola, and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Jerusalem and from all the mountaines: for men had told them what things were done

in the campe of their enemies, and they that were in Salaad and in Salite chased them with a great slaughter vntill they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Joacim the hie Priest, and the Ancients of the childre of Israel that dwelt in Jerusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & said vnto her, Thou art the exaltatiō of Jerusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euer more: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beddes, and basins, and all his stuffe, and shee tooke it and layde it on her mules, and made ready her charrets, and laied them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a daunce among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, & her that was with her, and she went before the people in the daunce, leading all the women: and all the men of Israel folloved in their armour, with crownes, & with songs in their mouthes.

#### CHAP. XVI.

Iudeth prayeth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her continuance, life and death. 25 All Israel lamenteth her.

**W**hen Iudeth began this confessiō in all Israel, & all the people sang this song with a loude voyce.

2 And Iudeth saide, Begunne vnto my GOD with tymbrels: sing to my Lord w cymbals: tune vnto him a psalme: exalte his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.



Chap. 11, 15.

4 Asſur came fro the mountaines footth of the North: hee came with thouſandes in his armie, \* whole multitude hath ſhut by the riuers and their horſemen haue couered the ballies.

5 He ſaid that he would burne by my borders and kill my yong men with the ſword, and dath the ſucking children againſt the ground, and make mine infants as a pray, and my virgins a ſpoyle.

6 But the almightie Lord hath brought them to naught by the hande of a woman.

7 For the mightie dyd not fall by the yong men, neyther dyd the ſonnes of Ethan ſmite him, nor the hie gigantes inuade him, but Iudeth the daughter of Merari dyd diſcomfite him by the beautie of her countenance.

8 For ſhe put off the garment of her widowehood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anoynted her face with oynment, and bounde by her heare in a coiffe, and tooke a linnen garment to deceiue him.

9 Her ſlippers rauſhed his eyes: her beautie tooke his minde priſoner, and the ſcauchin paſſed through his necke.

10 The Perſians were aſtoniſhed at her boldneſſe, and the Medes were troubled with her hardineſſe.

11 But mine afflicted reioyced, and my feeble ones ſhoiued: then they feared, they liſted by their voyce and turned backe.

12 The children of maydes perced them, and wounded them as they fledde alwaye like children: they periſhed by the battell of the Lord.

13 I will ſing vnto the Lorde a ſong and prayle, O Lorde, thou art great and glorious, maruelous and innumerable in powder.

Gen. 1. 14. p. 139.

14 Let all thy creatures ſerue thee: \* for thou haſt ſpoken and they were made: thou haſt ſent thy Spirit, and hee made them by: and there is none that can reſiſt thy voyce.

15 For the mountaines leape by from their foundations with the waters: the

rockes melt at thy preſence like ware: yet thou art mercifull to them that feare thee.

16 For all ſacrifice is too little for a ſweete ſanour, and all the fatte is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that ryle by againſt my kinred: the Lorde almighty will take vengeance of them in the day of iudgement, in ſending fire and womes vpo their fleſh, and they ſhall ſeele them and weepe for euer.

18 After, when they went vnto Ieruſalem, they worſhipped the Lord, & aſſoone as the people were purified, they offered their burnt offerings, & their free offerings, & their giſtes.

19 Iudeth alſo offered all the ſtuffe of Olofernes, which the people had giuen her, & gaue the canopie which he had take off his bed, for an oblation to the Lord.

20 So the people reioyced in Ieruſalem by the Sanctuarie, for the ſpace of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne poſſeſſion, and was for her time honourable in all the countrey.

22 And many deſired her, but none had her companie all the dayes of her life after that Hanaffes her husband was dead, and was gathered to his people.

[Or, her people.]

23 But ſhe increaſed more and more in honour, and wared olde in her husbands houſe, being an hundredth and ſixe yere olde, and made her mayde free: ſo ſhe died in Bethulia, and they buried her in the graue of her husband Hanaffes.

24 And the houſe of Iſrael lamented her ſeuē dayes, and before ſhe died, ſhe did diſtribute her goods to all them that were neereſt of kinred to Hanaffes her husband, and to them that were the neereſt of her kinred.

Gen. 50. 10

25 And there was none that made the children of Iſrael any more afraid in the dayes of Iudeth, nor a long time after her death.

Eſther.



## Esther.

*Certaine portions of the storie of Esther, which are founde in some Greeke and Latin translations.*

*Which followe the tenth Chapter.*

4 **W**hen Hardocheus sayde, **G**OD hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I & Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cryed to God, and are saved: for the Lord hath saved his people, and the Lord hath delivered vs from all these evils, & God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre & time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall bee vnto them in the moneth Adar the fourteenth, and fiftieth day of the same moneth, with an assemble and ioy, and with gladnesse before God, according to the generations for ever among his people.

CHAP. XI.

**I**n the fourth yeere of the reigne of Ptolomeus & Cleopatra Dositheus, who said he was a priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phylarai, which they said Hysmachus the sonne of Ptolomeus, which was at Jerusalem, interpreted,

2 In the second yeere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Hardocheus sonne of Iarus, the sonne of Semai, the sonne of Cis of the tribe of Benjamin had a dreame,

3 A Jew dwelling in the cite of Susis, a noble man, & bare office in the Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon

brought from Jerusalem with Iechonias.

5 And this was his dreame, Beholde a noyle of a tempest with thunders, & earthquakes, & byvoare in the land.

6 Behold two great dragons came forth ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkness and obscuritie, & trouble, and anguish: yea, aduersitie, and great affliction was by on the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle well grewe into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose by, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Hardocheus had seene this dreame, hee awoke & rose by & thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

**A**t the same time dwelt Hardocheus in the kinges court w<sup>th</sup> Bagathas, & Thara, the kinges eunuches & keepers of the palace.

2 But when hee heard their purpose, and their imaginations, hee perceived that they went about to lay their handes vpon the King Artaxerxes, and so hee certified the king thereof.

3 Then caused the king to examine the two eunuches with tormentes, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Hardocheus also wrote the same thing.

5 So the King commanded that Hardocheus should remaine in the court, & for the aduertisement he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour & reputation with the king, went about to hurt Hardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP.

Esther. 2.  
31. & 6. 6.



## CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Jewes. 8 The prayer of Barchochus.

Joseph.  
antiquit.  
chap. 6.

**T**he copie of the letters was this, The great king Artaxerxes writeth these thinges to the princes & governours that are vnder him from India vnto Ethiopia in an hundredth and seuen and thientie prouinces.

2 When I was made lord over many people, & had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed to equite all way and gentlenes to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thorowbe on euery side, and to reuelve peace againe, which all men desire.

3 Nowe when I asked my counsellers holbe these thinges might bee brought to passe, one that was conuerfant with vs, of excellent wisdom, & constant in good will, and shewed him selfe to bee of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had labes contrary to al people, and haue allway despised the commaundements of Kinges, and so that this generall empire, that wee haue begonne, can not be gouerned without offence.

5 Seeing nowe we perceiue, & this people alone are altogether contrary vnto euery man, bling strange and other maner of labes, & hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) that al with their wiues and children be destroyed and rooted out with the sword of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to p intent that after this time our affaires may bee without troubles, and well gouerned in all pointes.

8 Then Barchochus thought vpon all the workes and of the Lorde, and made his prayer vnto him,

9 Saying, O Lord, Lorde, the King al-

mightie (for al thinges are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.

10 For thou hast made heauen & earth, & al the wonderous thinges vnder the heaue.

11 Thou art Lord of al thinges, and there is no man that can resist thee, which art the Lorde.

12 Thou knowest all thinges, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bold downe to proude Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his feete.

14 But I did it, because I would not preferre the honour of a man aboue the glorie of God, and would not worship any but onely thee, my Lorde, and this haue I not done of pride.

15 And therefore, O Lord God & King, haue mercie vpon thy people: for they imagine how they may bring vs to naught, yea, they would destroy the inheritance, & hath bene thine from the beginning.

16 Despise not the portion, which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be merciful vnto thy portion: turne our sorowbe into ioy, that wee may liue, O Lord, and praye thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

## CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

**E**sther also, being in danger of death, resorted vnto the Lord,

2 And laid alway her glorioz apparell, & put on the garments of sighing, and mourning. In pstead of precious ointment, she scattered ashes, and dongue vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the heare that she pluckt off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate womā, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth by I haue heard in pkindred of my father, that thou, O Lorde, tookest Israel from among al people, & our fathers from their predecessours for a perpetual inheritance, & thou hast performed that



that which thou diddest promise them.

6 **N**olue **L**orde, wee haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies,

7 **B**ecause wee worshipped their gods: **L**ord, thou art righteous.

8 **N**euerthelesse, it satisfieth them not, & wee are in bitter captiuitie, but they haue stricken hands with their idoles,

9 **T**hat they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp thy mouth of them that praise thee, and to quench the glory of thy Temple, and of thine altar,

10 **A**nd to open the mouthes of the heathen, that they may praye the powder of the idoles, and to magnifie a fleshly King for euer.

11 **L**ord, giue not thy scepter vnto the that be nothing, lest they laugh vs to scorne in our misery: but turne their deuice vpon themselves, and make him an example, that hath begonne the same against vs.

12 **T**hinke vpon vs, **L**ord, and shew thy selfe vnto vs in the time of our distresse, and strengthen mee, **O** King of gods, and **L**orde of all power.

13 **G**ive mee an eloquent speech in my mouth before the **L**yon: turne his heart to hate our enemy, to destroy him, & all such as consent vnto him.

14 **B**ut deliuer vs with thine hand, and helpe mee that am solitarie, which haue no defence but onely thee.

15 **T**hou knowest all things, **O** **L**orde: thou knowest, that I hate the glory of the vniuersal, & that I abhorre the bed of vniuersal, and of all the heathen.

16 **T**hou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 **A**nd that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the kinges feast, nor drunke & wine of the drinke offerings,

18 **A**nd that I thine handmaid haue no toy since & day that I was brought hither, vntill this day, but in thee, **O** **L**orde God of **A**braham.

19 **O** thou mightie God aboue all, heare & voyce of them, that haue none other hope, and deliuer vs out of the bande of the wicked, and deliuer me out of my feare.

**M**ardocheus also bad **E**sther to go in vnto the king, and pray for her people, and for her country.

2 **R**emember, saith he, & daies of thy low estate, how thou wast nourished vnder mine hand: for **A**man which is next vnto the King, hath giuen sentence of death against vs.

3 **C**all thou therefore vpon the **L**ord, and speake for vs vnto the King, and deliuer vs from death.

4 **A**nd vpon the third day when she had ended her prayer, she layd away the mourning garments, and put on her glorious apparel,

5 **A**nd deckt her selfe goodly, after that she had called vpon God, which is the beholder and sauour of all things, and tooke two handmaidens with her.

6 **U**pon the one she leaned her selfe, as one that was tender.

7 **A**nd the other followed her, and bare the frame of her desire.

8 **T**he shine of her beaultie made her face rose coloured: and her face was chearefull and amiable, but her heart was sorrowfull for great feare.

9 **T**hen she went in thorow all & doores, and stood before the King, & the King late vpon his royall throne, and was clothed in his goodlie arraye, all glittering with golde and precious stones, and hee was very terrible.

10 **T**hen he lift vp his face, that shone w<sup>th</sup> Maiestie, & looked fierelie vpon her: therefore the Queene fell downe, and was pale and faint and leaned her selfe vpon the head of the maide, that went with her.

11 **N**euerthelesse, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her self againe: and comforted her with louing words, and said,

12 **E**sther, what is the matter: I am thy brother, be of good cheere,

13 **T**hou shalt not die: for our commandment toucheth the commons, & not thee. Come neere.

14 **A**nd so he held by his golden scepter, and layd it vpon her necke,

15 **A**nd kissed her, and saide, **T**alke with mee.

16 **T**hen said she, I saue thee, **O** lord, as an Angel of God, & mine heart was troubled for feare of thy Maiestie.

17 **F**or wonderfull art thou, **O** lord, and thy face is full of grace.

18 **A**nd as she was thus speaking vnto him,

#### CHAP. XV.

1 **M**ardocheus moueth **E**sther to go in to the King and make intercession for her people. 2 **A**nd she performeth his request.



him, thee fel downe againe for faintnes.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoluerh those which be first sent forth.

Isaiah.  
Antiq. 11.  
chap. 6.

**T**he great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundred & seuen and twentie provinces, sendeth vnto the princes & rulers, I haue the charge of our affayres, salutatio.

2 There be many that through goodnesse of princes & honour giuen vnto them, become verie proude,

3 And indouour not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that doe them good,

4 And take not onely all thankfulnessse away from men, but in pride and presumption, as they that bee vniuersall of benefites, they thinke to escape the vengeance of God, that seeth all thinges, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whom their friends causes are committed, by badne entisements do wrap them in calamities, that can not be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie, & gentlenesse of princes with lying tales,

7 This may be proued not onely by olde histories, but also by those thinges that are before our eyes, and are wickedly committed of such perversities as are not worthy to beare rule.

8 Therefore we must take heede hereafter, that we may make the kingdome peaceable for all men, what change so euer shall come,

9 And discern the thinges that are before our eyes, to withstand the which gentlenesse.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger from the Persians blood, & farre from our goodnes, was receiued of vs,

11 And hath proued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not ble him selfe soberly

in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceit also hath hee desired to destroy Dardorheus our preferrier, which hath done vs good in all thinges, & innocent & ther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, & by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but ble most iust Lawes,

16 And that they be children of the most high and almightie and euermouing God, by whome the kingdome hath bene preserved vnto vs and our progenitours in very good order.

17 Wherefore ye shall do wel, if ye do not put in execution those letters, that Aman sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all thinges in his power) hath speedily rewarded him after his deservings.

19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For almightie God hath turned to ioy the day, wherein the chosen people should haue perished.

22 Moreover, among other solenne days ye shall keepe this day with all gladnes,

23 That both now and in time to come this day may be a remembrance of deliuerance for vs and all such as lone the prosperitie of the Persians, but a remembrance of destruction to those that bee seditious vnto vs.

24 Therefore all cities and countries that do not this, shall horribly be destroyed with sword & fire, and that not onely not inhabited of men, but be abhorred also of wilde beasts and foules for ever.

The



## The vvifedome of

Salomon.

## CHAP. I.

1 Howe we ought to feache and enquire after God. 2 Who bee those that find him. 3 The holy Ghost. 8. 11. We ought to flee from backbiting and murmuring. 12 Therefore dearely cometh. 13 Righteouſneſſe and vnbrighteſneſſe.

1 King. 3. 3.  
Iſa. 56. 1.

**L**et righteouſneſſe, ye that bee Judges of the earth: thinke reuerently of the Lord, and ſeek him in ſimplicitie of heart.

Deut. 4. 19.  
3 Chron.  
35. 4.

2 \* For he wil bee founde of them that ſeek him not, and appeareth vnto ſuch as bee not vnfaithfull vnto him.

3 For wicked thoughtes ſeparate from God: and his powder when it is tryed, reprooueth the vnbwiſe.

4 Becauſe wiſedome can not enter into a wicked heart, nor dwell in the body that is ſubiect vnto ſinne.

Iſa. 4. 3.  
35.

5 For the holy Spirit of diſcipline fleeth from deceit, & withdraueth him ſelfe from the thoughtes that are without vnderſtanding, and is rebuked when wickedneſſe cometh.

Gala. 3. 21.

6 For the Spirit of Wiſedome \* is lo- uing, and wil not abſolute him, that blaſphemeth with his lippes: for God is a witneſſe of his reimes, & a true beſpolder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the ſame that maintaineth all thinges, hath knowledge of the voyce.

8 Therefore hee that ſpeaketh vnbrighteous thinges, can not be hid: neither ſhall the iudgement of reproofe let him eſcape.

9 For inquisition ſhall bee made for the thoughtes of the vngodly, and the ſounde of his wordes ſhall come vnto God for the correction of his iniquities.

10 For the care of ielouſie heareth all thinges, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beſware of murmuring, which proſiteth nothing, and reſtaine your tongue from ſlander: for there is no worde ſo ſecret, that ſhall go for nought, and the mouth that ſpeaketh lies, ſlayeth the ſoule.

12 Seeke not death in the error of your life: deſtroy not your ſelues thorow the workes of your owne hands.

Deut. 4. 31.

13 \* For God hath not made death, neither hath hee pleaſure in the deſtruction of the liuing.

Ezek. 18.  
13. & 33.  
11.

14 For he created all thinges, that they might haue their being: and the generations of the worlde are preſerued, and there is no

poſſon of deſtruction in them, and the kingdom of hel is not vpon earth.

15 For righteouſneſſe is immortall, but vnbrighteouſneſſe bringeth death.

16 And the vngodly call it vnto them both with handes and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they woorthie to bee partakers thereof.

2 Co.  
12.  
death.

## CHAP. II.

The imaginings and deſires of the wicked, and their counſell againſt the faithfull.

**T**he vngodly ſay, as they faſtly imagine with them ſelues, \* Our life is ſhort and tedious: & in the death of a man there is no reuerſe, neither was any knowen that hath returned from the graue.

Iob. 7.  
8. 14.  
Matt. 23.  
1. Cor. 15.  
32.

2 For we are borne at al aduenture, and we ſhall be hereafter as though we had neuer bene: for the breath is a ſmoke in our noſtreils, and the wordes as a ſparke raied out of our heart.

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirit vaniſheth as the ſoft ayre.

4 Our life ſhall paſſe away as the trace of a cloude, and come to nought as the miſt that is druen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our woorkes in remembrance.

5 \* For our time is as a ſhadow that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, ſo that no man cometh againe.

1 Chron.  
29. 15.  
chap. 19.

6 Come therefore, and let vs enjoy the pleaſures, that are preſent, and let vs cheriſhly ble the creatures as in youth.

Iſa. 23.  
& 32. 13.  
1. Cor. 15.  
31.

7 Let vs fill our ſelues with coſtly wine and oymments, and let not the flour of liſe paſſe by vs.

8 Let vs credite our ſelues with roſe budde afore they bee withered.

9 Let vs all be partakers of our wantonnes: let vs leane ſome token of our pleaſure in euery place: for that is our portion, & this is our lotte.

10 Let vs oppreſſe the poore, that is righteous: let vs not ſpare the widow, nor reuerence the white heares of the aged, that haue liued many yeres.

11 Let our ſtrength bee the Laide of vnbrighte:



righteousnes: for the thing that is feeble, is reprobous as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profit, and he is contrarie to our doings: he cheeth vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his doost to haue the knowledge of God: and hee calleth himselfe the soune of the Lord.

14 He is made to reprove our thoughts.

15 It grieueth vs also to looke vpon him: for his life is not like other mens: his wayes are of another facion.

16 He counteth vs as bastards, and hee withholueth himselfe from our wayes as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his Father.

17 Let vs see then if his wordes be true: let vs proue what end he shall haue.

18 For if the righteous man be the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs examine him with rebukes & torments, that we may know his meeknes, and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shalbe preferred as he himselfe sayth.

21 Such things do they imagine, and go astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the rewarde of righteousness, nor can discern the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the image of his owne likenesse.

24 Neuertheless, thow he enuie of the deuill came death into the world: and they that hold of his side, proue it.

#### CHAP. III.

1 The commendation and assurance of the righteous, 7 The rewarde of the faithfull, 11 Echoes are miserable.

**B**Ut the soules of the righteous are in the hande of God, and no torment shall touch them.

2 In the sight of the vniuersite they appeared to die, and their ende was thought grieuous.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is their hope full of immortalitie.

5 They are punished but in feble things, yet in many things shal they be well rewarded: for God proueth them, and findeth

them meete for him selfe.

6 Hee trieth them as the golde in the fornace, and receyueth them as a perfect fruite offering.

7 And in the time of their vision they shall shine, and runne thorow as the sparks among the stubble.

8 They shal iudge the nations, and haue dominion ouer the people, and their Lorde shal reigne for euer.

9 They that trust in him, shal vnderstand the trueth, and the faythfull shal remaine with him in loue: for grace and mercie is among his Saintes, and hee regardeth his elect.

10 But the vngodly shal be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lorde.

11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their works vnprofitable.

12 Their wines are vndiscrete, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndeified, and knoweth not the sinfull bed: she shall haue fruite in the visitation of the soules.

14 And hee eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things agaynst God: for vnto him shalbe giuen the speciall gift of faith, & an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisdom shall neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, & the seede of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shalbe without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the ende of the wicked generation.

#### CHAP. IIII.

Of vertue and the commoditie thereof, 10 The death of the righteous, and the commendation of the vniuersite.

**B**etter is barrennes with vertue: for the memorizall thereof is immortal: for it is knowen with God and with men.

2 When it is present, men take example thereof, and if it goe away, yet they desire it: it is alway crovned and triumpheth, and winneth the battell and the vndeified rewarde.

Job. 7.  
ephe. 1. 13.  
Mat. 13. 43.

Phil. 1. 8. 9.  
Mat. 13. 43.

Ier. 1. 19.

Gen. 1. 27.  
2. 7. & 8.  
1. eccle. 1.  
17. 3.  
Gen. 3. 1.

Deut. 33.

Chap. 4.

Rom. 8. 14.  
2. cor. 1.  
1. pet. 1. 13.

Exod. 16. 4.  
deut. 8. 4.

Mat. 13. 43.

Mat. 19. 28.  
1. cor. 6. 2.

Mat. 13. 43.

Mat. 13. 43.







broade with the storme, and as the smoke, which is disperfed with the winde, and as the remembrance of him paffeth, that tarieth but for a day.

15 But the righteous shall live for ever: their reward also is with the Lord, and the most high hath care of them.

16 Therefore shall they receive a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hande shall he couer them, and with his arme shall hee defend them.

17 Hee shall take his ielouſie for armour, and shall arme the creatures to be reuenged of the enemies.

18 Hee shall put on righteouſnes for a breastplate, and take true iudgement in ſtead of an helmet.

19 Hee will take holineſſe for an invincible ſhield.

20 Hee will ſharpen his fierce wrath for a ſwoorde, and the world ſhall fight with him againſt the world.

21 Then ſhall the thunder boltes goe ſtraight out of the lightnings, and ſhall ſce to the marke as out of the bent bowe of the cloudes, and out of his anger that thoweth ſtones, ſhall ſtycke haile be caſt, and the water of the ſea ſhall be wrath againſt them, and the floods ſhall mightily overflowe.

22 And a mightie winde ſhall ſtand by againſt them, and like a ſtorme ſhall ſcatter them abroad. Thus iniquitie ſhall bring all the earth to a wilderness, & wickednes ſhall overthrow the thrones of the mightie.

#### CHAP. VI.

The calling of Kings, princes and iudges, which are alſo exhorted to ſearch wiſdome.

**T**ake therefore, O yee Kings, and underſtand: learne, ye that bee iudges of the endes of the earth.

2 Give care, ye that rule the multitudes and glorie in the multitude of people.

Rom. 13.

3 For the rule is given you of the Lord, and power by the moſt high, which will trie your workes, and ſearch out your imaginations.

4 Becauſe that yee being officers of his kingdome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Horribly and ſuddenly will he appeare vnto you: for an hard iudgement ſhall they haue that beare rule.

6 For hee that is moſt lowe, is worſtie merite, but the mightie ſhall bee mightily tormented.

7 For he that is Lord over all, will ſpare

no perſon, neither ſhall he feare any great neſſe: for he hath made the ſmall and great, and careth for all alike.

8 But for the mightie abideth the ſort tryall.

9 Vnto you therefore, O tyrants, doe I ſpeake, that ye may learne wiſedome, and not go amiſſe.

10 For they that keepe holineſſe holy, ſhall be holy, and they that are learned there, ſhall find a defence.

11 Wherefore ſet your deſire vpon my wordes and deſire them, and ye ſhall bee inſtructed.

12 Wiſdome ſhineth and neuer fadeeth away, and is eaſily ſcene of them that loue her, and found of ſuch as ſeek her.

13 Shee preuenteth them that deſire her, that ſhe may firſt ſhew her ſelfe vnto them.

14 Who ſo awaketh vnto her betimes, ſhall haue no great trouble: for he ſhall find her ſitting at his doores.

15 To thinke vpon her then is perfit vnderſtanding: and who ſo watcheth for her, ſhall be ſoone without care.

16 For ſhee goeth about, ſeeking ſuch as are meeke for her, and ſheleth her ſelfe cheerefully vnto them in the wayes, and meeteth them in every thought.

17 For the moſt true deſire of diſcipline is her beginning: and the care of diſcipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the aſſurance of immortallitie:

19 And immortallitie maketh vs nere vnto God.

20 Therefore the deſire of wiſdome leadeth to the kingdome.

21 If your deſire be then in thrones, and ſcepters, O Kings of the people, honour wiſdome, that ye may reigne for ever.

22 Now I will tell you what wiſdome is, and whence it cometh, and will not hide the myſteries from you, but will ſeek her out from the beginning of her naturallitie, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with conſuming enue: for ſuch a man ſhall not bee partaker of wiſedome.

24 But the multitude of the wiſe is the preſervation of the world, and a wiſe king is the ſtay of the people.

25 Be therefore inſtructed by my wordes, and ye ſhall haue profite.

#### CHAP. VII.

Wiſdome ought to be preferred aboue all things.

Will.

I my

Deut. 32.17  
2 Chr. 19.7  
Job. 34.19  
Eccles. 35.  
2.16.20.  
103.4.100.  
1.1.1.1.1.  
Eccl. 6.9.  
Eccl. 3.25.  
1.1.1.1.1.



**W**hy selfe am also mortall and a man like al other, and am come of him that was first made of the earth.

Job. 10. 10.  
1.

2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I receyved the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other do.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

Job. 1. 1.  
1. 6. 7.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, & vnderstanding was giuen me: I called, and the Spirit of Wisdome came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

Job. 28. 15.

9 Neither did I compare precious stones vnto her: for all gold is but a little grauell in respect of her, and silver shalbe counted but clay before her.

10 I loued her about health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1 King. 3.  
17. march.  
4. 33.

11 All good things therefore came to me together with her, and innumerable riches shew her hands.

12 So I was glad in all: for Wisdome was the author thereof, and I knewe not that she was the mother of these things.

13 And I learned vnsainedly, and communicated without enuie, and I do not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, & to iudge worthily of the things that are giue me: for he is the leader vnto Wisdome, and the director of the wise.

16 For in his hand are both wee and our voyces, and all Wisdome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements.

18 The beginning and the ende, and the middes of the times: holde the times after, and the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, & the fierceness of beasts, the power of the winds, and the imaginations of me, the diuersities of plants, and the vertues of roots.

21 And al things both secret and knowen do I know: for Wisdome the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtil, moueable, cleare, vndeiled, euident, not hurtful, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, sure, without tare, hauing all power, circumspect in all things, and passing through all intellectuall, pure and subtil spirits.

24 For Wisdome is nimbler then al nimble things: she goeth throught and atteneth to all things, because of her purities.

25 For shee is the breath of the power of God, & a pure influence that floweth from the throne of the Almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnesse of the everlasting light, the vncreated mirror of the maiestie of God, and the image of his goodnesse.

27 And being one, shee can doe all things, and remayning in her selfe, renueth all, and according to the ages shee entereth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with Wisdome.

29 For shee is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednesse cannot ouercome Wisdome.

#### CHAP. VIII. The effects of wisdome.



he also reacheth from one ende to another mightily, and comely doeth the order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such lone had I vnto her beautie.

3 In that shee is conuerlant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the schoolemistres of the knowledge of God, and the schoole out of his workes.

5 If riches be a possession to be desired in this life, what is richer then Wisdome, that worketh all things:

6 For if prouidentie worketh, what is it among



among all things, & worketh better then she:

7 If a man loue righteousness, her labours are vertuous: for she teacheth sobernes, and prudence, righteousness and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, thee can tell the things that are past, & discern the things to come: she knoweth the subtilties of words, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that she would counsell me good things, and comfort me in cares and griefes.

10 For her sake shal I haue glory among the multitude, and honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall be maruillous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Whereouer, by her I shall obtaine immortallitie, and leaue an euermolting memoriall among them that come after me.

14 I shal gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraied when they heare me: among the multitude I shal be counted good, and mightie in battell.

16 When I come home, I shall rest with her: for her companie hath no bitterness, and her felowship hath no tediousnes, but mirth and toy.

17 Now when I considered these things by my selfe, & pondered them in mine heart, how that to be toynd vnto wisdom is immortallitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glorie by counting with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndeified bodie.

21 Nevertheless, when I perceiued that I could not enioy her, except God gaue her (& that was a point of wisdom also, to know whose gift it was) I went vnto the Lorde, and besought him, and with my whole heart I said,

## CHAP. IX.

A paper of Salomon to obtaine wisdom.



God of Fathers, and Lorde of mercie, which hast made all things with thy word,

2 And ordeined man through thy wisdom, that he shoulde haue dominion ouer the creatures which thou hast made.

3 And gouerne the world according to quietie and righteousness, and execute iudgement with an vpright heart:

4 Giue mee that wisdom, which sitteth by thy throne, and put me not out from among thy children.

5 For I thy seruant, and sonne of thine handmaide, am a feeble person, & of a short time, and yet lesse in the vnderstanding of iudgement and the lawes.

6 And though a man bee neuer so perse among the children of men, yet if thy wisdom be not with him, hee shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commanded me to builde a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likeness of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy wisdom with thee, which knoweth thy workes, which also was when thou madest the worlde, and which knoweth what was acceptable in thy sight, and right in thy commandements.

10 Send her from thy throne of thy maiestie that she may be with me, & labour, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, and she shall leade mee soberly in my workes, and preferre me by her glorie.

12 So shall my workes be acceptable, & then shall I gouerne thy people righteously, and be merite for my fathers throne.

13 For what man is hee that can knowe the counsell of God: or who can thinke what the will of God is:

14 For the thoughts of mortall men are fearefull, and our forecastes are vncertaine,

15 Because a corruptible bodie is heaue vnto the soule, & the earthly mansion kepeth downe the minde that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen:



17 Who can know thy counsel, except thou  
give him wisdom, and sende thine holy  
Spirit from above?

18 For so the wayes of them which are  
vpon earth, are reformed, & men are taught  
the things that are pleasant vnto thee, and  
are preferred through wisdom.

## CHAP. X.

The deliuerance of the righteous & destruction of the enemies com-  
meth through wisdom.

**S**he preferred the first father of  
the world, that was formed, and  
kept him when hee was created  
alone, and brought him out of his  
offence,

Gen. 2.20. 2 And \* gaue him power to rule all  
things,

Gen. 4.8. 3 \* But the vnrightheous in his wrath de-  
parted from her, and perished by killing his  
brother in his furie.

Gen. 7. 11. 4 For whose cause the \* earth was ouer-  
flowen, but wisdom preferred it againe,  
gouerning the iust man by a little wood.

Gen. 11. 1, 31 & 181. 5 Whereouer, \* when the nations were  
ioyned in their malicious confederacies, the  
knew the righteous, & preferred him fault-  
lesse vnto God, and kept him sure, because  
he loued him tenderly as a sonne.

6 She preferred the righteous, \* when  
the vngodly perished, while he fled from the  
fire that fell downe vpon the five cities.

7 Of whose wickednesse the waste land  
that smoketh, yet giueth testimonie, and the  
trees that beare fruite that neuer cometh to  
ripenesse: & for a remembrance of the vnfai-  
full soule, there standeth a pillar of salte.

8 For all such as regarded not wisdom,  
had not onely this hurt, that they knew not  
things which were good, but also left be-  
hinde them vnto men a memorie of their  
foolishnesse, so that in the things wherein  
they sinned, they cannot lie hid.

9 But wisdom deliuered them, that  
served her.

Gen. 28.9. 10 \* When the righteous fledde because of  
his brothers wrath, shee led him the right  
way, shewed him the kingdome of God,  
gaue him knowledge of holy things, made  
him rich in his labors, and made his paines  
profitable.

11 Against the couetousnesse of such as  
defrauded him, shee stoode by him and made  
him rich.

12 Shee saued him from the enemies, and  
defended him from them, that lay in wayt, &  
shee gaue him the victorie in a mightie battell,  
that he might knowe that the feare of God  
is stronger then all things.

Gen. 37. 28  
& 39. 20. 13 \* When the righteous was solde, the

foxbooke him not, but deliuered him from  
sinne: thee went downe with him into the  
dungeon,

14 And failed him not in the bandes, till  
shee had brought him the scepter of the  
realme, and power against those that op-  
pressed him, & them that had accused him,  
he declared to be liars, and gaue him per-  
petuall glorie.

15 \* She deliuered the righteous people Exod. 1.20.  
and faultlesse seede from the nations that op- & 13. 4.  
pressed them.

16 Shee entred into the soule of the seruant  
of the Lord, and stoode \* by him in wonders Exod. 5. 2.  
and signes against the terrible kings.

17 Shee gaue the Saintes the rewarde  
of their labours, and led them forth a mar-  
uellous way: on the day time shee was a  
shadowe vnto them, and a light of starres  
in the night.

18 \* Shee brought them thorow the red Exod. 14.  
sea, & caried them through the great water, 21. 1. Psal.  
& 136. 3.

19 But shee drowned their enemies, and  
brought them out of the bottome of deepe.

20 So the righteous tooke the spoiles of  
the vngodly, \* and praised thine holy Name,  
O Lord, & magnified thy victorious hande  
with one accord.

21 For wisdom openeth the mouth of  
the dowe, & maketh the tongues of babes  
eloquent.

## CHAP. XI.

1 The miracles done for Israel. 1. The vengeance of sinners. 28  
The great power and mercie of God.

**S**he prospered their workes in the  
hands of thine holy Prophet.

2 They went through the wild-  
ernes that was not inhabited,  
and pitched their tentes in places  
where there lay no way.

3 \* They stoode against their enemies, &  
were auenged of their aduersaries.

4 \* When they were thirstie, they called  
vpon thee, and water was giuen them out  
of the hie rocke, & their thirst was quenched  
out of the hard stone.

5 For by the things whereby their ene-  
mies were punished, by the same were the  
Israelites helped in their neede.

6 For in steade of a fountaine of running  
water, the enemies were troubled at the  
corrupt blood, which was to rebuke the com-  
mandement of the killing of the children,  
but thou gauest vnto thine owne abundance  
of water binlooked for,

7 Declaring by the thirst that was at  
that time how thou haddest punished thine  
aduersaries.

8 For when they were tried & chastised  
with

For, kept  
him strong  
in his res-  
tlesse state  
ward his  
fence.

Exod. 14.  
21. 1. Psal.  
& 136. 3.

Exod. 15. 2.

Exod. 16. 2.

Exod. 17.  
10. 11.

Nom. 10.  
11.

Exod. 7. 20.



With mercie, they knewe howe the vngodlie were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued the: but thou hast condemned the other as a righteous King, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For whē they perceived that through their torments good came vnto them, they felt the Lord.

12 And seeing the thinges that came to passe, at last they wondered at him, whom afore they had cast out, demed and deuided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednes wherewith they were deceiued, and wohipped \*serpents, that had not the vse of reason, and vile beasts, thou sendidst a multitude of vnrasonable beasts vpon the for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

14 For vnto thine almightie hande, that made the worlde of naught, it was not possible to sende among them a multitude of \*beares, or fierre Lyons,

15 Or furious beasts newly created, and knowle, which shoud breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the poluer of thy Spirit: but thou hast ordered all thinges in measure, number and weight.

18 For thou hast euer had great strength and myght, and who can withstand the power of thine arme!

19 For as the final thing that the balance weigheth, so is the world before thee, and as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou hast merrey vpon al: for thou hast poluer of all thinges, and makest as though thou sawest not the sinnes of men, because they should amende.

21 For thou lovest all the thinges that are, and hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And howe might any thing endure, if

it were not thy will: or howe could any thing be preferred, except it were called of thee?

23 But thou sparest al: for they are thine, O Lord, which art the louer of soules.

# CHAP. XII.

The mercie of God toward sinners, 14 The wrath of God are vnrerouable, 19 God giueth leasure to repent.

**E**ternall incorruptible spirit is in all thinges.

2 Therefore thou chastenest the meaurably that go wrong, & warnest them by putting them in remembrance of the thinges wherem they haue offended, that leauing wickednes, they may beleue in thee, O Lord.

3 As for those old inhabitants of the holy land, thou diddest hate them.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying of their owne childre with out mercie, & eating of the bowels of mans flesh in banquetting, where raging puerles shed abominable blood.

6 And the fathers were the chiefe murderers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the lande which thou louest aboute al other, might be a meet dwelling for the children of God.

8 \*Neuertheless, thou sparedst them al so, as men, and sendest the forerunners of thine host, euen hornets to destroy them by litle and litle.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battel, or with cruel beastes, or with one rough word to destroy them together.

10 But in punishing them by litle & litle, thou gauest them space to repent, knowing well, that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altered.

11 For it was a curled seede from the beginning: yet hast thou not spared them whē they sinned, because thou fearedst any man.

12 For who dare say, \*what hast thou done: or who dare stande against thy iudgement: or who dare accuse thee for the nations that perish, whom thou hast made: or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, \*that carest for all thinges, that thou mayest declare howe that thy iudgement is not vnright.

14 There dare neither King nor tyzant in thy sight require accouits of them whom thou hast punished.

Deut. 32.  
R. 13. 17.  
R. 13. 18.

Ezod. 38.  
R. 13. 17.  
R. 13. 18.

Rom. 9. 26.

1. Pet. 2. 7.



15 For so much then as thou art righteous thy selfe, thou ozerest all things righteously, \* thinking it not agreeable to thy powler to condemne him, that hath not deserved to be punished.

Iob. 10. 3

16 For thy powler is beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfitte powler, thou declarest thy powler, and reproveest the boldnes of the wise.

18 But thou ruling the powler, iudgeth with equitie, and governeest vs with great fauour: for thou makest shewe thy powler when thou wilt.

19 By such works now hast thou taught thy people, that a man shoulde bee iust and louing, and hast made thy children to bee of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy childre that had deserved death with too great consideration, and requesting vnto them, giuing the time and place that they might change from their wickednesse.

21 With holbe great circumspection wilt thou punish thine owne childre, vnto whose fathers thou hast sborne and made covenants of good promises:

22 So when thou dost chasten vs, thou punishest our enemies a thousande times more, to the intent that when we iudge, we should diligently consider thy goodnes, and when wee are iudged, we shoulde hope for merite.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap. 11.

13.

rom. 13.

24 \* For they went astray very farre in the wayes of errour, & esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that wil not be reformed by those scornfull rebukes, shall feele the woorthy punishment of God.

27 For in those things when they suffered, they didained: but in these whom they counted godly, when they saue them selues punished by them, they all acknowledged the true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

## CHAP. XIII.

1 All things be vaine, excepte the knowledge of God. 20 Idolaters and idols are mocked,

**S**urely all men are vaine by nature, and are ignorant of God, \* could not knowe him that is, by the good things he are sente, neither consider by the works, his worke master.

Rom. 1. 19.

2 \* But they thought the fire, or the wind, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods.

Deut. 4. 19. &amp; 17. 3.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen, how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they maruelled at the powler, and operatio of them, yet should they haue perceived thereby, holbe much hee that made these things, is mightier.

5 For by the greatnes of their beautie, & of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would find him, and yet peradventure do erre.

7 For they go about by his woorkes to seeke him, and are persuaded by the sight, because the things are beautifull that are seene.

Rom. 1. 21.

8 Holbeit they are not to be excused,

9 For if they can know so much, that they can discern the world, why do they not rather finde out the Lord thereof?

10 But miserable are they, and among dead is their hope, that call the gods, which are the woorkes of mens handes, gold, and siluer, and the thing that is moued by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hande of antiquite.

11 Or as when a carpenter cutteth downe a tree meet for the worke, & pareth off at the barke thereof cunningly, & by arte maketh a vessel profitable for the vse of life.

Is. 44. 13. &amp; 10. 13.

12 And the things that are cut off from his worke, he bestoweth to dresse his meate to fill him selfe,

13 And that which is left of these things, which is profitable for nothing, for it is a crooked piece of wood and full of knobbes, he carueth it diligently at his leisure, and according as he is expert in cunning, he giueth it a proportion, and facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, & couereth euery spotte that is in it.

15 And when hee hath made a comely tabernacle for it, hee setteth it in a wat, & maketh it fast with yron,

16 Proudly



16 Proudning so for it, lest it fall: for hee knoweth that it can not helpe it self, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, & for his marriage and for childre: he is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requieth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaue, and worke, and successe of his affaires he requieth furtheraunce of him, that hath no maner of powler.

#### CHAP. XIII.

1 The detraction and abomination of images, 8 A curse of them, and of him that maketh them. 14 Wherof idolatrie proceeded.

23 What evils come of idolatrie.

**A** Gaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carrieth him.

Idol. xij.

2 For as for || it, couetousnes of money hath found it out, and the craftesman made it by cunning.

Exod. 4. 22.

3 But thy prouidence, O Father, gouerneth it: for thou hast made a way, euen in the sea, and a sure path among the waues.

4 Declaring thereby, y thou hast powler to helpe in all things, yea, though a man went to the sea without means.

5 Neuertheless thou wouldest not, that the workes of thy wisdom should be vaine, and therefore do men commit their liues to a final piece of wood, and passe over the stormie sea in a shippe, and are saued.

Gen. 6. 4. 22. 10.

6 For in the olde time also when the proude giants perished, y hope of the world went into a shippe which was gouerned by thine hand & so left seede of generation vnto the worlde.

7 For blessed is the tree whereby righteousness cometh.

Ps. 115. 8. baruc. 63.

8 But that is cursed that is made with handes, both it, and he that made it: he because hee made it, and it being a corruptible thing, because it was called god.

Ps. 115. 8.

9 For the vngodly, & his vngodlinesse are both like hated of God: so truly the worke and he that made it, shalbe punished together.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of God they are become abominatio, & stumbling blocks vnto the soules of me, and a snare for the feete of the vniuers.

Ierem. 10. 8. habac. 18.

11 For the inuenting of idoles was the beginning of whozedom, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glorie of me brought them into the worlde: therefore shall they come shortly to an ende.

14 When a father mourned grievously for his sonne that was taken away suddenly, he made an image for him that was once dead, whome now hee worshipping as a god, and ordeined to his seruantes ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a lawe, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off y me might not worship them presently, they did counterfet the visage that was farre off, and made a gorgeous image of a king, who they would honour, that they might by all meanes flatter him y was absent, as though he had bene present.

17 Againe the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through y beautie of the worke the multitude was allured, & so tooke him now for a god, which a litle afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreover, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For either they slew their own children in sacrifice, or bled secret ceremonies, or raging dissolutenes by strange rites.

Deut. 18. 10. Ierem. 29. 25. 19. 4.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els bered him by adulterie.

24 So were all mirt together, blood, & slaughter, theft and deceit, corruption, vnfaythfulness, tumultes, periuerie,

25 Disquieting of good men, vnthankfulness, defiling of soules, chaging of birth, disorder in marriage, adulterie & vncleannes.

26 For the worshipping of idoles y ought not to be named, is the beginning and the cause and the end of all euill.

27 For either they be mad when they be mery, or prophetic lyes, or lye vngodly, or els



els lightly forswear them selues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euil opinion of God, adding them selues vnto idoles, and because they sweare vniuistly to deceiue, and despite holmes.

30 For it is not y powder of them by who they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

## CHAP. XV.

The vantage of the faithful, paying the merite of God, by whose grace they serue not idoles.

**B**lessed thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfit righteoulnes, and to knowe thy power is the roote of immortallitie.

4 For neither hath the wicked inuention of men decciued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight durreth by the desire of the ignorant: so that he courteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

Rom. 9. 21.

7 The potter also tempereth soft earth, and facioneth euery vessell with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vles, and the contrarie like wise: but whereto euery vessel serueth, the potter is the iudge.

Lut. 11. 10.

8 So by his wicked labour he maketh a baine god of the same clay: euen he, which a litle afore was made of earth himselfe, and within a litle while after goeth thither againe whence he was taken. When he shall make account for the lone of his life.

9 Notwithstanding he careth not for the labour hee taketh, nor that his life is short, but hee strueth with the goldsmithes, and siluer smithes, and counterfeitereth the copper smithes, & taketh it for an honour to make decciuable things.

10 His heart is ashes, & his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker,

that gaue him his soule, that had powder & breathed in him the breath of life.

12 But they count our life to be but a pastetime, and our conuersation as a market, where there is game: for they say we ought to be getting on euery side, though it bee by euill meanes.

13 Powbe he that of earth maketh fragile vessels and images, knoweth him selfe to offende aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, & more miserable then the very fooles.

15 For they iudge all the idoles of the nations to bee gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, & their feete are slowe to goe.

16 For man made them, and he that hath but a bozobled spirite, facioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall him selfe, it is but mortall that hee maketh with vnrightheous hands: he himselfe is better then they whome he worshippeth: for hee liued, but they neuer laued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to bee desired in respect of other beausts: for they are destitute of Gods praise, & of his blessing.

## CHAP. XVI.

The punishment of idolaters, 20 The benefites done vnto the faithful.

**H**erefore by such things they are worthily punished and tormented by the multitude of beastes.

Chap. 17. 13. 14. 20. 21. 26.

2 In steade of the which punishment thou shalt bene fanourable to thy people, and to satifie their appetite, hast prepared a meat of a strange taste, euil qualities.

Num. 11. 31.

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a nelue taste.

4 For it was requisite, that they which bled tyrannie, should fall into extreme poertie, and that to these onely it shoulde bee shewed, how their enemies were tormented.

Num. 31. 5. 1. 20. 1. 20. 1. 20.

5 For when the cruell fiercenes of the beausts came vpon them, and they were hurt with the stings of cruel serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they



[The sign  
of the trea-  
sure for  
Nem. 19.]

they might bee reformed, hauing a <sup>11</sup> \* signe  
of saluation, to remember the commande-  
ment of thy Lawe.

7 For he that turned toward it, was not  
healed by the thing that he saw, but by thee,  
O Saviour of all.

8 So in this thou shewest our enemies,  
that it is thou, which deliueredst from all  
euill.

Exod. 8. 34.  
& 10. 4.  
reuel. 9. 7.

9 \* For the biting of grasshoppers & flies  
killed them, and there was no remedy for  
their life: for they were worthy to be pun-  
ished by such.

10 But the teeth of the venomous dia-  
gons could not overcome the children: for thy  
mercie came to helpe them, and healed  
them.

11 For they were pricked, because they  
shoud remember thy words, & were speedily  
healed, least they shoulde fall into so deepe  
forgetfulness, that they could not bee called  
backe by thy benefite.

12 For neither herbe nor plaister healed  
them, but thy worde, O Lord, which hea-  
leth all things.

Deut. 32. 39.  
1. sam. 1.  
rob. 3. 1.

13 For thou hast the powder of life and  
death, \* and leadest down into the gates of  
hell, and bringest vp againe.

14 A man in deede by his wickednes may  
slaye another: but when the spirite is gone  
forth, it turneth not againe, neither can hee  
call againe the soule that is taken away.

15 But it is not possible to escape thine  
hand.

Exod. 33.

16 \* For y bngodly that would not know  
thee, were punished by the strength of thine  
arme, with strange raine and with haile,  
and were pursued with tempest, that they  
coule not auoyde, and were consumed with  
fire.

17 For it was a wonderous thing that  
fire might doe more then water, which que-  
reth all things: but the word is the auen-  
ger of the righteous.

18 For sometime was the fyre so tame,  
that the beastes, which were sent against  
the bngodly, burnt not: and that, because  
they shoulde see and knowe, that they were  
persecuted with the punishment of God.

19 And sometime burnt the fyre in the  
middles of the water about the powder of  
fyre, that it might destroy the generation of  
the vniust land.

Exod. 16.  
14. nom.  
11. 7. gal.  
78. 35. ioh. n.  
8. 31.

20 \* In the steade whereof thou hast  
fedde thine owne people with Angels foode,  
and sent them bread readie from heauen  
without their labour, which had aboun-  
dance of all pleasures in it and was meete  
for all tastes.

21 For thy sustenance declared thy  
sweetnesse vnto thy children, which ser-  
ued to the appetite of him, that tooke it,  
and was meete to that that euery man  
would.

22 Moreouer the \* knowe and yce abode  
the fyre and melted not, that they might  
knowe, that the fyre burning in the bayle, &  
sparkeling in the raine, destroyed the fruite  
of the enemies.

Exod. 9. 23

23 Againe it forgate his owne strength,  
that the righteous might be nourished.

24 For the creature that serueth thee  
which art the maker, is fierce in punishing  
the vnrighteous: but it is easie to doe good  
vnto such as put their trust in thee.

25 Therefore was it changed at the same  
tyme vnto all facions to serue thy grace,  
which nourisheth all thinges, according to  
the desire of them that had neede thereof.

26 That thy children whome thou lo-  
uest, O Lord, might knowe, \* that it is not  
the encrease of fruites that feedeth men, but  
that it is thy worde, which preserveth them  
that trust in thee.

Deut. 8. 3.  
mat. 4. 4.

27 For that which could not be destroyed  
with the fyre, being onely warmed a litle  
with the sunne beames, melted,

28 That it might bee knownen that wee  
ought to preuent the sunne rising to giue  
thanks vnto thee, and to salute thee before  
the day spring.

29 For the hope of the vnthankfull shal  
melt as the winter yce, and sholde away as  
vnpromitable waters.

#### CHAP. XVII.

The iudgements of God against the wicked.

**F**or thy iudgements are great,  
and can not bee expressed: there-  
fore men doe erre, that will not  
bee reformed.

2 For when the vnrighteous thought to  
haue thine holy people in subiection, they  
were bounde with the bandes of darkenes,  
and long night, and being shut vp vnder the  
roofe, did lie there to escape the euermolde  
providence.

3 And while they thought to bee hidde  
in their darke sinnes, they were scattered  
abroade in the darke couering of forgetful-  
nes, fearing horribly and troubled with  
visions.

4 For the demne that hid them, kept the  
not from feare: but the foundes that were  
about them, troubled them, and terrible vi-  
sions and forowfull lights did appeare.

5 No powder of the fire might giue light,  
neither might the cleare flames of y flames  
lighten



[The sign  
of the trea-  
sure for  
Nem. 19.]

they might bee reformed, hauing a <sup>11</sup> \* signe  
of saluation, to remember the commande-  
ment of thy Lawe.

7 For he that turned toward it, was not  
healed by the thing that he saw, but by thee,  
O Saviour of all.

8 So in this thou shewest our enemies,  
that it is thou, which deliueredst from all  
euill.

Exod. 8. 14.  
& 10. 4.  
reuel. 9. 7.

9 \* For the biting of grasshoppers & flies  
killed them, and there was no remedy sofid  
for their life: for they were worthy to be pu-  
nished by such.

10 But the teeth of the venomous dia-  
gons could not overcome the children: for thy  
mercie came to helpe them, and healed  
them.

11 For they were pricked, because they  
shoud remember thy words, & were speedily  
healed, least they shoulde fall into so deepe  
forgetfulness, that they could not bee called  
backe by thy benefite.

12 For neither herbe nor plaister healed  
them, but thy worde, O Lord, which hea-  
leth all things.

Deut. 32. 39.  
1. sam. 1.  
rob. 3. 1.

13 For thou hast the powder of life and  
death, \* and leadest down into the gates of  
hell, and bringest vp againe.

14 A man in deede by his wickednes may  
slaye another: but when the spirite is gone  
forth, it turneth not againe, neither can hee  
call againe the soule that is taken away.

15 But it is not possible to escape thine  
hand.

Exod. 33.

16 \* For y bngodly that would not know  
thee, were punished by the strength of thine  
arme, with strange raine and with haile,  
and were pursued with tempest, that they  
coule not auoyde, and were consumed with  
fire.

17 For it was a wonderous thing that  
fire might doe more then water, which que-  
reth all things: but the word is the auen-  
ger of the righteous.

18 For sometime was the fyre so tame,  
that the beastes, which were sent against  
the bngodly, burnt not: and that, because  
they shoud see and knowe, that they were  
persecuted with the punishment of God.

19 And sometime burnt the fyre in the  
middles of the water about the powder of  
fyre, that it might destroy the generation of  
the vniust land.

Exod. 16.  
14. nom.  
11. 7. gal.  
78. 35. ioh. n.  
8. 31.

20 \* In the steade whereof thou hast  
fedde thine owne people with Angels foode,  
and sent them bread readie from heauen  
without their labour, which had aboun-  
dance of all pleasures in it and was meete  
for all tastes.

21 For thy sustenance declared thy  
sweetnesse vnto thy children, which ser-  
ued to the appetite of him, that tooke it,  
and was meete to that that euery man  
would.

22 Moreouer the \* knowe and yce abode  
the fyre and melted not, that they might  
knowe, that the fyre burning in the bayle, &  
sparkeling in the raine, destroyed the fruite  
of the enemies.

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5 No powder of the fire might giue light,  
neither might the cleare flames of y flames  
lighten



lighten the horrible night.

*Thou shalt  
not see  
him.*

Exod. 7. 11.  
& 8. 7, 19.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being a fraide of this vision, || Which they could not see, they thought the things, which they sawe, to be wofle.

7 \* And the illusions of the magical artes were brought downe, and it was a most shamefull reproche for the boasting of their knowledge.

8 For they that promised to drinke away feare & trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearfull thing did feare them, yet were they a fraide at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and saide they sawe not the aire, which by no means can be auoyded.

10 For it is a fearfull thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doeth hee esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure y<sup>e</sup> night that was intollerable, and that came out of the dunge of hell, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoener fel downe, he was kept & shut in prison, but without chaines.

16 For whether he was an husband mā, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darkenesse where they all bounde) whether it were an hissing wind, or a sweete song of the birds among the thicke branches of the trees, or the beuementie of hasty running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noyse of cruell beastes, that roared, or the sounde that answered againe in y<sup>e</sup> holow moystains: these fearfull things made them to swoone.

19 For all the wofle shined with cleare light, & no man was hindered in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkenes that was to come vpon them: yea, they were vnto the

selues more greivous then darkenes.

CHAP. XVIII.

3 The hyrc pillar that the Israelites had in Egypt. 8 The delirance of the fathfull. 10 The Leprosie of the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stoode betwene the liuing and the dead with his censer.

**B**Ut thy Saints had a very great light, whose voyce because they heard, & saw not y<sup>e</sup> figure of the, they thought them blessed, because they also had not suffered the like.

Exod. 13. 21.  
10. 24.  
16. 78. 14.  
& 101. 39.

2 And because they did not hurt them, which did hurt the afoze, they thanked the, and asked pardon for their enmitie.

3 \* Therefore thou gauest them a burning pillar of fire to lead them in the vnknown way, & madeest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprived of the light, & to be kept in darkenes, which had kept thy children shut vp, by whom the incorrupt light of the lawe should be giuen to the world.

5 \* Where as they thought to slay y<sup>e</sup> babes of the Saintes, by one childe that was cast out, and persecuted to reprove them, thou hast taken away the multitude of their children and destroyed them all together in the nightie water.

6 Of that night were our fathers certified afoze, that they knowing vnto what othes they had giue credit, might be of good there.

7 Thus thy people receiued y<sup>e</sup> health of y<sup>e</sup> righteous, but y<sup>e</sup> enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom y<sup>e</sup> hast called.

9 For the righteous children of the good men offered secretly, & made a law of righteousness by one consent, y<sup>e</sup> the Saintes should receiue good and euill in like manner, & that the fathers should first sing praises.

10 But a disageeting crye was heard of y<sup>e</sup> enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the \* master and the seruant were punished with like punishment, and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to burie them: for in the twinkling of an eye y<sup>e</sup> noblest offspring of them was destroyed.

13 So they that could beleene nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first bone:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie word leapt downe fro heauen

Exod. 13. 21.  
& 14. 24.  
16. 78. 14.  
& 101. 39.

Exod. 1. 16.

Exod. 14. 24.  
25.

Exod. 11. 5.  
& 12. 39.

[07, Exh.



heaven out of thy royall throne, as a fierce man of warre in the middes of the lande that was destroyed,

16 And brought thine unfained commandment as a sharpe sword, and stood by, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 The sight of the fearefull dreames bered them suddenly, and fearefulness came vpon them bnaibares.

18 The lay there one here, another there halfe dead, & shewed the cause of his death.

19 For the visions that bered the, shewed them these things afore: so that they were not ignorant, wherefore they perished.

Numb. 16.  
46.

20 For temptation of death touched the righteous also, and among the multitude in the wilderness there was a plague, but the wrath indured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set him selfe against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For hee overcame not the multitude with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alladging the othes and covenant made vnto the fathers.

23 For why the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from comming to the liuing.

Exod. 28.  
6, 11.

24 For in the long garment was all the ornament, and in the foure robes of the stones was the glorie of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

#### CHAP. XIX.

1 The death of the Egyptians, and the great top of the Bethelites.  
11 The meate that was giuen at the desire of the people, 17 All the elements serued to the will of God.



So for þe vngodly, the wrath came vpon them without merie vnto the ende: for hee kene what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorowe was before them, and they lamented by þe graues of the dead, they deuised another foolishnesse, & that they persecuted the in their fleeing, whome they had cast out afore with prayer.

4 For the desicme, whereof they were woorthie, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remayned by tormentes,

5 Both that thy people might trie a maruclous passage, and that these might finde a strange death.

6 For every creature in his kinde was fashioned of newe, and serued in their owne offices inioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene fiede.

8 Through þe which all the people went that were defended with thine hand, seeing thy wonderous marueles.

9 For they layned like hoxes, and leaped like lames, praying thee, O Lorde, which haddest deliuered them.

10r. 10r.  
fied.

10 For they were yet mindefull of those things which were done in the land where they dwelt, holde the ground brought forth flies in steade of cattell, and howe the ryuer frauled with the multitude of frogges in steade of fishes.

11 But at the last they saue a newe generation of birdes, when they were misled with lust, and desired delicate meates.

Exo. 16. 13.  
nom. 11 31

12 For the quales came forth of the sea vnto them for comfort, but punishmentes came vpon the sinners not without signes that were giuen by great thundringes: for they suffered woorthily according to their wickednes, because they shewed a cruell hatred toward strangers.

Chap. 16. 4

13 For the one sort would not receiue the when they were present, because they knew them not: the other sort brought the strangers into bondage that had done the good.

14 Beside all these things some would not suffer, that any regarde shoulde be had of them: for they handeled the strangers despitefully.

10r. 10r.  
fied.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therefore they were stricken with blindness, as in old time certaine were at the doores of the righteous, so that every one being compassed with darkenes, sought the entrance of his doore.

Gen. 19. 11

17 Thus the elementes agreed among them selues in this change, as whye one time

Am m m. i.

is

4 That is, þe children of Israel whome they before had desired to go their way.



is changed vpon an instrument of musick, and the melodie still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had powder in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames dyd not hurt the flesh of the corruptible beastes that walked therein, neyther melted they that which seemed to bee<sup>b</sup> yre, and was of a nature that woulde melt, and yet was immortall meate.

21 For in all things, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery tyme and place.

<sup>b</sup> See meaneth span, looke Ezo. 16, 14, 15, 17, 11.7.

## The wisdom of Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was found in a certaine Greeke copie,

**T**his Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe his grandfather, as he him selfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he him selfe also spake many full of great knowledge and wisdom. So this first Iesus dyed, and left this which hee had gathered, and Sirach afterwarde left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intrinling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdom to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteyneth wise sayings, and darke sentences, and similitudes with certayne diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the authour him selfe: moreover, what benefites the Lorde had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus dyd imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisdom of Iesus the Sonne of Sirach,

**W**here as many, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned them selues, but also may be able by diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen him selfe to the reading of the Law, and the Prophetes, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, and woulde giue them selues to these things, myght profite much more in liuing according to the Law. Wherefore, I exhorte you to receive it louingly, and to reade it with diligence, and to take it in good woorth, though we seeme to some in some things not able to attaine to the interpretation of such wordes as are hard to be exprest: for the things that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not

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### CHAP. I.

1 Wisdom cometh of God. 11 A prayer of the feare of God. 29 The manner to come by wisdom.

**W**isdomome \* [cometh] of the Lord, and hath byn euer with him: and is with him for euer.

2 Who can number the sande of the sea, & the drops of the rayne, and the dayes of the worlde: Who can measure the heygth of heauen, the breadth of the earth, and the depth:

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3 Who can finde the wisdom of God which

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Which hath bene afore all things:

4 Wisdome hath bene created before all things, and the vnderstanding of prudence from euerslasting.

5 ¶ The worde of God most high is the fountaine of wisdome, and the euerslasting commandementes are the entrance vnto her.

Rom. 11. 34. ¶ 6 ¶ Vnto whome hath the roote of wisdome bene declared: or who hath knowen her wise counsels:

7 ¶ Vnto whome hath the doctrine of wisdome bene discovered and shewed: and who hath vnderstoode the manifolde entrance vnto her:

8 There is one wise, ieven the most high Creator of all things, the almightie, the King of power, and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her: thorow the holy Ghost: he hath seene her, numbred her, and measured her.

10 Hee hath polized her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glorie, and gladnesse, and reioying, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioye and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 ¶ The loue of God is honourable wisdome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.

Phil. 1. 20. prou. 3. 18. ¶ 15 ¶ The feare of the Lord is the beginning of wisdome, and was made with the faithfull in the Wombe: he goeth with the chosen women, and is knowen with the righteous and faithfull.

16 The feare of the Lord is an holy knowledg.

17 Holines shall preserue, and iustifie the heart, and giueth mirth and gladnes.

18 Who so feareth the Lord, shall prosper, and in the day of his ende, he shall be blessed.

19 Shee hath built her euerslasting foundations with men, and is giuen to bee with thy seede.

20 To feare God is the fulnesse of wisdome, and filleth men with her fruites.

21 Shee filleth their whole house with iust things desirable, and the garners with the things, that she bringeth forth, and both thwaine are giftes of God.

22 The feare of the Lord is the crowne of wisdome, and giueth peace and perfecte health: he hath seene her and numbred her.

23 ¶ Shee raineth downe knowledge, and vnderstanding of wisdome, & hath brought vnto honour, them that possessed her.

24 The feare of the Lord is the roote of wisdome, and her branches are long life.

25 ¶ In the treasures of wisdome is vnderstanding, and holy knowledg, but wisdome is abhorred of sinners.

26 The feare of the Lord drineth out sinne: and when she is present, she drineth away anger.

27 ¶ For wicked anger can not be iustified: for his rashnes in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 Hee will hide his wordes for a time, and many mens lippes shall speake of his wisdome.

30 In the treasures of wisdome are the secretes of knowledg, but the sinner abhorreth the worship of God.

31 If thou desire wisdome, keepe the commandementes, and the Lord shall giue her vnto thee, and will fill her treasures.

32 For the feare of the Lord is wisdome and discipline: he hath pleasure in faith and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men shoulde speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secretes, and cast thee downe in the middes of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

#### CHAP. II.

1 The exhorteth the seruantes of God to righteousnes, lowe, vnderstanding, and patience, 2 To trust in the Lord, 3 A curse vpon them that are faint hearted and impatient.

**M**ANNE, if thou wilt come into the seruice of God, stand fast in righteousnes and feare, and prepare thy soule to temptation.

2 Settle thine heart, & be patient: bolde downe thine eare, and receiue the wordes of vnderstanding, and shrinke not away, when thou art assailed, but wayte vpon God patiently.

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last ende.

4 Whatsoeuer cometh vnto thee, receiue  
D m m m. ii.



it patiently, and be patient in the change of thine affliction.

5 \* For as golde and silver are tried in the fire, even so are men acceptable in the furnace of adversity.

6 Beleue in God, and he wil helpe thee: order thy way aright, & trust in him: holde fast his feare, and grobe olde therein.

7 Be that feare the Lorde, waite for his mercy: thinke not away from him that ye fall not.

8 Bee that feare the Lorde, beleue him, and your reward shall not faile.

9 O ye that feare the Lorde, trust in good things, and in the euertlasting ioy & merry.

10 Be that feare the Lorde, loue him, and your hearts shall be lightened.

11 Consider the olde generations of men, yee children, & marke them well: \* Was there euer any confounded, that put his trust in the Lorde: or who hath continued in his feare, and was forsaken: or to whom did he euer despise, that called vpon him?

12 For God is gracious and merciful, and forgiveth sinnes, and saueh in the time of trouble, and is a defender for all them that seeke him in the truth.

13 Woe vnto them, that haue a fearefull heart, and to the wicked lippes: and to the faint handes, and to the sinner that goeth vnto \*maner of wayes.

14 Woe vnto him that is faint hearted, for he beleueth not: therefore shall hee not be defended.

15 Woe vnto you that haue lost patience, and haue forsaken your right wayes, & are turned backe into frowarde wayes: for what will ye do when the Lord shall visit you?

16 They that feare the Lord, will not disobey his worde: and they that loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Laue.

18 They that feare the Lorde, will prepare their hearts, and humble their soules in his sight.

19 They that feare the Lord, keepe his commandements, and will be patient till he see them.

20 Saying, If wee doe not repent, wee shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercie.

# CHAP. III.

2 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man oughte ouer curiously to search out the secrets of God.

**H**e children of wisdom are the Church of the righteous, & their offspring is obedient and loue. 2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lorde will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall be forgiven him, and hee shall abstaine from them, and shall haue his daily desires.

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lorde, honoureth his parentes, and doeth seruice vnto his parents, as vnto lords.

9 \* Honour thy father and mother in deede and in worde: and in all patience, that thou mayest haue Gods blessing, and that his blessing may abide with thee in the ende.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory commeth by his fathers honour, and the reproche of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieve him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreacie of thy father shall not be forgotten, but it shall be a fortress for thee against sinnes, and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousness.

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the yee in the faire weather.

17 He that forsaketh his father, shall come to shame, and hee that angereth his mother, is cursed of God.

18 My sonne, perforce thy doings with meekenesse, so shalt thou be beloued of them that are approued.

19 The greater thou art, & more humble

Exo. 20. 12.  
deut. 5. 16.  
mat. 23. 2.  
ephe. 6. 2. 3.  
for the blessing of men.

Phil. 2. 3.



thy selfe in all things: and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowne: but the secretes are reueiled vnto the mecke.

21 For the powder of the Lord is great, and he is honoured of the lowly.

22 \* Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 But what God hath commaunded thee, thinke vpon that with reuerence, and be not curious in many of his workes: for it is not needefull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacite of men.

25 The meddling with such hath beguiled many, and an euill opinion hath deceyued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubberne heart shall fare euill at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shal not prosper: & he that is scroward of heart, shall stumble therein.

29 An obstinate heart shal be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The persuation of the proude is without remedie, and his steppes shalbe plucked by: for the plant of sinne hath taken roote in him, and he shall not be esteemed.

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive care is the desire of a wise man.

32 An heart that is wise and vnderstanding, will abstaine from sinne, and shal prosper in the workes of righteousness.

33 Water queneth burning fire, \* and almes taketh away sinnes.

34 And he that rewardeth good deedes, will remember it after ward, and in the time of the fall, he shall finde a stay.

#### CHAP. IIII.

1 Almes be done with gentleness, 12 The studie of wisdome and her fruit, 20 An exhortation to eschew euill, and to do good.

Deut. 15. 7. **N**onne, defraude not the \* poore of his iuuing, and make not thy needie eyes to waite long.

2 Make not an hungry soule sorrowfull, neither bere a man in his necessitie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble: \* turne not away the face fro the poore.

Tobias. 7.

5 Turne not thine eyes aside in anger from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitterness of his soule, his prayer shall bee heard of him that made him.

7 Be courteous vnto the companie of poore, & humble thy soule vnto the Elder, & bow down thine head to a man of worship.

8 Let it not grieve thee to solue dooigne thine eare vnto the poore, & but pay thy bet, & and giue him a friendly answer.

9 Deliuere him that suffereth wrong, fro the hand of the oppressour, and be not faint hearted when thou iudgest.

10 Or, 28. de. foud him.

10 Be as a father vnto the fatherles, & as an husband vnto their mother: so shalt thou be as the sonne of the most high: and he shal loue thee more then thy mother doeth.

11 Wisedome exalteth her children, & receiveth them that seeke her, & will goe before them in the way of righteousness.

12 He that loueth her, loueth life, & they that seeke life in the morning, shall haue great ioye.

13 He that keepeth her, shall inherit glory: for vnto whom she entreteth him, & Lord will blesse.

14 They that honour her, shalbe the seruants of the Holy one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shal iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shal haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, and bying him vnto feare, and dread, and torment him with her discipline until she haue tried his soule, and haue proued him by her iudgements.

18 Then will shee retorne the straight way vnto him, and comfort him, and shewe him her secrets, & and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.

19 But if he goe wrong, shee will forsake him, & giue him ouer into the handes of his destruction.

Rom. 1. 29.

20 \* O my sonne, make much of time, & \* eschew the thing that is euill,

1. Cor. 15. 32.

21 And be not ashamed to say thy truth: for thy life: for there is a shame that bringeth shame, and a shame that bringeth worship and fauour.

2. Cor. 1. 5.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decaye, & and forbear not thy

1. Cor. 1. 5.

2. Cor. 1. 5.

1. Cor. 1. 5.

1. Cor. 1. 5.

1. Cor. 1. 5.

1. Cor. 1. 5.

Am m. iii.

neigh



neighbour in his fault.

23 And keepe not backe counsell when it may doe good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the wordes of the tongue, and counsell, wisdom and learning by the talking of the wise, and stedfastnes in the workes of righteousness.

25 In no wise speake against the word of truely, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy finnes, and resist not the course of the river.

27 Submit not thy selfe vnto a foolish man, neither accept þ person of the mightie.

28 Strive for the truely vnto death, and defend iustice for thy life, and the Lord God shall fight for thee against thine enemies.

29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lion in thine owne house, neither beate thy seruants for thy fantasie, nor oppresse them that are vnder thee.

31 \*Let not thine hand be stretched out to receive, and shut when thou shouldest giue.

#### CHAP. V.

1 Riches may bee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Ecclesiasticus  
11.18.19.  
11.18.19.  
11.18.19.  
11.18.19.

**N** Rust not vnto thy riches, & say not, I haue enough for my life: for it shall not helpe in the time of vengeance and indignation.

2 Follow not thine owne minde and thy strength to walke in þ waies of thine heart:

3 Neither say thou, I haue haue I had strength: for who wil bring me vnder for my workes: for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me: for the Almighty is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiven, bee not without feare, to beape sinne vpon sinne.

6 And say not, The mercy of God is great: he will forgive my manifold finnes: for mercie and wrath come from him, and his indignation connecteth dolour vpon sinners.

7 Make no tarrying to turne vnto þ Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment and vengeance.

9 Be not caried about with every wind, and go not into every way: for so doeth the

sinner that hath a double tongue.

10 Stand fast in thy iure vnderstanding, and in the way and knowledge of the Lord: and haue but one maner of worde, and followe the word of peace and righteousness.

11 Be humble to heare the word of God, that thou mayst vnderstand it, and make a true answer with wisdom.

12 \*Be swift to heare good things, & let thy life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, lest thou be trapped in an vndiscrete word, and so be blamed.

14 Honour and shame is in the talke, & the tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in waite with thy tongue: for shame and repentance followe the chiefe, and an euill condemnation is ouer him that is double tongued: but he that is a backbiter, shall be hated, enuied and confounded.

16 Do not rashly, neither in small things nor in great.

#### CHAP. VI.

1 It is the property of a sinner to be euill tongued, 6 Of friendship. 33 Desire to be taught.

**B**e not of a friend: thy neighbour is an enemy: for such shall haue an euill name, shame and reproche, and he shall be in infamie as the wicked: for he hath a double tongue.

2 Be not proude in þ deuce of thine owne minde, lest thy soule rent thee as a bull.

3 And eat vp thy leaues, and destroy thy fruite, and so thou be left as a dye tree in the wilderness.

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, and bringeth him to the portion of the vngodly.

5 A sweete talke multiplieth the friends, and pacieth them that be at variance, & a sweete tongue increaseth much good talke.

6 Holde friendship with many, neuertheless haue but one counseler of a thousand.

7 If thou gettest a friend, proue him first, and be not hasty to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, & taketh part against thee, and in contention he will declare thy shame.

10 Againe some friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie hee will bee as thou

a For þ  
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the rule of  
charite,  
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loveth al,  
& hateth  
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b As a  
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pieces a  
pige tree  
with his  
boynes:  
so thou  
trusting  
in thine  
owne  
wisdom,  
&  
standing  
in thine  
owne  
conceit,  
because  
of thy  
virtue,  
thy  
proude  
or riches,  
shouldest  
destroy  
thy selfe.

Chap. 37







neither do the same against thy friend.

13 Use not to make any manner of lie : for the custome thereof is not good.

14 Take not many wordes when thou art among the Elders, neither \* repeate a thing in thy prayer.

15 Hate not laborious \* woorkes, neither the husbandrie, which the most high hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly : for þe vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, : that is fallen vnto thee for thy portion in the feare of the Lord: : for her grace is aboue gold.

20 ¶ \* Where as thy seruant wooketh truly, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraude him not of libertie, neither leaue him a poore man.

22 \* If thou haue cattell, looke well to them, and if they be for thy profit, keepe the with thee.

23 \* If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull towarde them.

25 Marrie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 \* Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast bozne of them, and dolbe thank thou recompence the things that they haue done for thee.

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, \* and forsake not his seruants.

31 Feare the Lord with all thy soule, and honour the Priestes, \* and giue them their portion, as it is commanded thee, the first frutes, and purifications, and sacrifices for sinne, and the offerings of the shouldres, and the sacrifices of sanctification, and the first frutes of the holy things.

32 Stretch thy hande vnto the poore that thy blessing, and reconciliation may

be accomplished.

33 Liberalitie pleaseeth al men liuing, and \* from the dead restraime it not.

34 \* Let not them that weepe, bee without comfort: : but mourne with such as mourne.

35 \* Se not slow to visit the sick: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

# CHAP. VIII.

¶ We must take heed with whom we haue to do,

**S**trive not with a mightie man, least thou fall into his handes.

2 Take not variance with a rich man, least hee on the other side weigh downe thy weight: for golde & siluer hath destroyed many and hath subuerted the hearts of Kings.

3 Strive not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, least thy kindred be dishonoured.

5 \* Despise not a man that turneth himselfe away from sinne, nor cast him not in thy teeth with all, but remember that we are al worthy blame.

6 Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemy, but remember that wee must die all, & so enter into ioy.

8 \* Despise not the exhortation of the Elders: that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, and the doctrine of vnderstanding, and how to serue great me with out complaint.

9 Goe not from the doctrine of þe Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, & to make answer in the time of neede.

10 Kinde not the coles of sinners, when thou rebukest them, least thou bee burnt in the fire flames of their sinnes.

11 Rise not vp against him that doeth wrong, that hee lay not waite as a spie for thy mouth.

12 \* Lende not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not suretie aboue thy powber: for if thou be suretie, thinke to pay it.

14 Go not to lawe with the Judge: for they will giue sentence according to his owne honour.

15 \* Trauaile not by the way with him that is rash, least he do thee iniurie: for hee followeth

Tab. 1. 6. 7.  
8. 4. 17.  
Rom. 1. 15.

Mat. 23. 6.

Mat. 23. 6.

Chap. 31. 6.

Galat. 2. 1.

Leuit. 19. 38.

Chap. 6. 37.

Chap. 39. 4.

Gen. 4. 8.

Leuit. 19.  
31. chap.  
33. 19. 36.  
34. 33.

Deut. 25. 4.

Chap. 30. 11.

Chap. 39.  
20. 4. 3.

Deut. 10.  
18. 9.

Leuit. 25.  
num. 8. 15.

10. lib. 1.  
2. 1.



followeth his owne wilfulness, and so shalt thou perish through his follie.

16 <sup>Pro. 22.4</sup> Strive not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, hee wil ouerthrow thee.

17 Take no counsel at a foole: for he can not keepe a thing close.

18 Do no secreete thing before a stranger: for thou canst not tell what hee goeth about.

19 Open not thine heart vnto euery mā, least he bee vnthankful to thee, & put thee to reproofe.

## CHAP. IX.

Of Ialousie. 12 An olde friende is to be preferred before a newe,  
18 Righteous men should be hidden to the table.

**B**E not ielous ouer thy wife of thy bosome, neither teache her by thy meanes an euil lesson.

2 Gine not thy life vnto a woman, least shee ouercome thy strength, and so thou be confounded.

3 Meete not an harlot, least thou fall into her snares.

4 Ale not the companie of a Woman that is a singer, and a dancer, neither heare her, least thou be taken by her craftines.

5 Gaze not on a made, that thou fall not by that that is precious in her.

6 Cast not thy mind vpon harlots: in any manner of thing, least thou destroy both thy selfe and thyne heritage.

7 Go not about gazing in the streetes of the cite, neither wander thou in the secreete places thereof.

8 Turne alway thine eye from a beautifull woman, and looke not vpon others beautie: for many haue perished by the beautie of women: for through it loue is kindled as a fire.

9 Every woman that is an harlot, shall bee troden vnder foote as doughe, of euery one that goeth by the way.

10 Many Wondering at the beautie of a strange woman, haue bene cast out: for her wordes burne as a fire.

11 Sit not at al with an other mā's wife, neither lie with her vpon the bed, nor banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 Forsake not an olde friend: for the newe shall not be like him: a newe friend is as newe wine: when it is olde, thou shalt drinke it with pleasure.

13 Desire not the honour, and riches of

a sinner: for thou knowest not what shall be his ende.

14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shall not bee founde iust vnto their graue.

15 Keepe thee from the man that hath powder to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no faute, least hee take away thy life: remember that thou goest in the middes of snares, & that thou walkest vpon the towres of the cite.

16 Crie thy neighbour as neere as thou canst, and aske counsell of the wise.

17 Let thy talke bee with the wise, and all thy communication in the Lawe of the most high.

18 Let iust men eate & drinke with thee, and let thy reioycing bee in the feare of the Lord.

19 In the hands of the craftemen shall the woorkes bee commended, and the wise prince of the people by his worde, and the worde by the wisdom of the Elders.

20 A man full of wordes is dangerous in his cite, and hee that is rash in his talking, shall be hated.

## CHAP. X.

Of Kings and Iudges. 7 Pride and couetousnes are to be abhoyred, 28 Labour is prayson.

**A** wise iudge will instruct his people with discretion: the gouernante of a prudent man is well ordered.

2 As the iudge of the people is him selfe, so are his officers, and what manner of man the ruler of the cite is, such are all they that dwell therein.

3 An vniuersall King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the cite prospereth.

4 The gouernement of the earth is in the hand of the Lord, and all iniquitie of nations is to be abhoyred, and when time is, he wil set by a profitable ruler ouer it.

5 In the hande of God is the prosperitie of man, and vpon the scribes will he lay his honour.

6 Be not angry for any wrong, with thy neighbour, and doe nothing by inuicious practises.

7 Pride is hatefull before God and man, and by both doeth one commit iniquitie.

8 Because of vnbrighteous dealing and wrongs and riches gotten by deceit, kingdomes is translated from one people to another.

Chap. 9. 36  
18. 28. 8. 8.  
18. 37. 2. 1.  
Deut. 6. 7.  
11. 1. 1. 9.

For the  
wordes  
is prayson  
according  
to the word.

1. King. 1. 1.  
1. 1. 1. 1.

Leuit. 19. 19.

1. Cor. 1. 1. 1.  
1. 1. 1. 1.

a Let her  
not haue  
rule o-  
uer thee,  
for then  
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become  
trary vnto  
thee,  
take a-  
way thy  
heart &  
strength,  
& bring  
thee to  
confusion  
among  
thine e-  
nemies,  
as do  
Deuils to  
Sham,  
Delilah  
to Sam-  
son, and  
strange  
women  
to Sa-  
lomom.  
Gen. 6. 1. 1.  
8. 3. 1. 1.  
Pro. 1. 1. 1.  
Mat. 1. 1. 1.  
Gen. 3. 1. 1.  
2. 1. 1. 1. 1.  
3. 1. 1. 1. 1.  
10. 1. 1. 1. 1.  
11. 1. 1. 1. 1.

Iudg. 9. 3.  
2. Sam. 15. 1.  
1. 1.



9 There is nothing worse then a covetous man: why art thou proude, O earth & alhes: there is not a more wicked thing, the to love money: for such one would even sell his soule, & for his life every one is compelled to pull out his owne bolvels.

10 All tyrannies is of small indurance, & the disease that is hard to heale, is grievous to the physician.

11 Hee phisitico cutteth off the fore disease, and hee that is to day a King, to morrowe is dead.

12 Why is earth and alhes proude, seeing that when a man dieth, hee is the heire of serpents, beastes and wormes:

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of sinne, & hee that hath it, shall pollve out abomination, till at last he be overthowen: therefore the Lord bringeth the persuasions of the wicked to dishonour, and destroyeth them in the ende.

15 The Lord hath cast downe the thrones of the proud: princes, and set up the meeke in their steade.

16 The Lord plucketh vp the rootes of the proud: nations, and planteth the lowly with glory among them.

17 The Lord overthroweth the landes of the heathen, and destroyeth them vnto foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 God destroyeth the memoriall of the proud, and leaveth the remembrance of the humble.

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commandements of the Lord: it is a seede & remaneth which feareth the Lord, & a faire plant, that loue him: but they are a seede without honour, that despise the Law, and a decemable seede that breake the commandements.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glorie as

well of the riche and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it convenient to magnifie the riche that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honorable, yet is there none of them greater, then hee that feareth the Lord.

26 Vnto the seruant that is wise, shall they that are free, do service: hee that hath knowledge, will not grudge when hee is reformed, and the ignorant shall not come to honour.

27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.

28 Better is he that laboureth and hath plenty of all things, then hee that is gorgeous, and wanteth bread.

29 By soune, get thy selfe prayse by meekenes, and esteeme thy selfe as thou deservest.

30 Who will count him iust that sinneth against himselfe: or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge, and his feare, but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how much more shall he be when he is riche: and hee that is vn honest being riche, how much more will he be so when hee is in pouertie.

#### CHAP. XI.

1 The people of humilitie. 2 After the outward appearance ought we not to iudge. 3 Of all iudgement. 4 All things come of God. 5 All men are not to be brought into thine house.

**V**eridome lifeth by the head of him that is lowly, and maketh him to sit among great men.

2 Commend not a man for his beauntie, neither despise a man in his bitter appearance.

3 The Bee is but small among foules, yet doeth her fruite passe in sweetenes.

4 Be not proude of cloathing & raiment, and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, and glorious, secret, and vnknown: are his workes among men.

5 Many tyrants haue sit down vpon the earth, and the unlikely hath worne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bin deliuered into other mens hands.

7 Blame no man before thou haue inquired the matter: vnderstande first, & then reforme: righteously.

8 Give no sentence, before thou hast heard

Pro.17.2.

1. Sam.12.

13.

Pro.19.9.

11.

Luk.1.51.  
& 14.18.  
18.14.  
1. Sam.2.7.  
8.

Gen.41.40  
dan.6.1.

Eccl.12.11.  
13.

1. Sam.9.  
8.17.4.6.  
8.20.

Den.12.14  
8.17.4.6.  
8.17.4.22.

Pro.18.15.



heard the cause, neither interrupt men in the middes of their tales.

9 Strive not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

Mat. 19. 11.  
Luce 14. 9.

10 Thy sonne, meddle not with many matters: for if thou gaine much, thou shalt not be blameles, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

Pro. 10. 3.

11 There is some man that laboureth & taketh paine, and the more hee hasteth, the more hee wanteth.

Iob. 41. 10.

12 Againe there is some that is slouthful, and hath neede of helpe: for hee wanteth strength, and hath great pouertie, yet the eye of the Lorde looketh vpon him to good, and letteth him vp from his lowe estate,

13 And he lieth by his head: so that many men maruelle at him, and giue honour vnto God.

Iob. 22. 1.  
Eccl. 2. 14.

14 Prosperitie and aduersitie, life and death, pouertie and riches come of the Lorde.

15 Wisdom and knowledge, & vnderstanding of the Lawe are of the Lorde: lone and good workes come of him.

16 Errour and darkenes are appointed for sinners, and they that exalt them selues in euill, ware olde in euill.

17 The gift of the Lorde remaineth for the godly, and his good will giueth prosperitie for euer.

18 Some man is riche by his care and nigardship, and this is his portion of his wages,

Luce 11. 19.

19 In that he saith, I haue gotten rest, and nowe will I eate continually of my goods, yet he considereth not, that the time draweth nere, that hee must leaue all these things vnto other men, and die him selfe.

20 Stand thou in thy state, and exerce thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruelle not at the works of sinners, but trust in the Lorde, & abide in thy labour: for it is an easie thing in the sight of the Lorde, suddenly to make a poore man riche.

22 The blessing of the Lorde is in his wages of the godly, and he maketh his prosperitie soone to flourish.

23 Say not, what profite and pleasure shal I haue: and what good things shal I haue hereafter:

24 Againe say not, I haue ynough, and possesse many thinges, and what euill can come to me hereafter:

Chs. 12. 24.

25 In thy good state remember aduersitie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lorde

in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes are discovered.

28 Judge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many frames, & are like stomaches that belche stinking things.

30 As a partridge is taken vnder a basket, and the hind is taken in the snare, so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthy praise hee will finde some faute.

32 Of one little sparke is made a great fire, and of one deceitfull man is blood increased: for a sinful man layeth waite for blood.

33 Beware of a wicked man: for hee imagineth wicked thinges to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vniquietnes, and drive thee from thine owne.

#### CHAP. XII.

1 Vnto whom we ought to do good, 10 Enemies ought not to be trusted.

**W**hen thou wilt doe good, knowe to whom thou doest it, so shalt thou bee thanked for thy benefites.

2 Doe good vnto the righteous, & thou shalt finde great rewarde, though not of him, yet of the most high.

3 Hee can not haue good that continueth in euill, and giueth no almes: for the most high hateth the sinners, and hath mercie vpon them that repent.

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: els thou shalt receiue thine as much euill for all the good that thou doest vnto him.

6 For the most high hateth the wicked, and wil repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not bee knowen in prosperitie, neither can an enemy bee vnknewen in aduersitie.

9 When a man is in wealth, it grieveth his enemies, but in heauines and trouble a mans

Gala. 6. 10.  
Luce 11. 4.



a mans verie friend wil depart from him.

10 Trust neuer thine enemy: for like as any yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet abuse thy selfe, & beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt knowe that all his rust hath not bene well wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hande, least hee seeke thy roome, and thou at the last remember nry wordes, and be pickt with my sayings.

14 \*Binde not thy sinnes together: for there shall not one be unpunished.

15 Who will haue pite of the charmer, & is stinged of the serpent: or of all such as come neere the beastes: so is it with him that keepeth companie with a wicked man, & wipeth him selfe in his sinnes.

16 For a season wil hee hide with thee: but if thou stumble, hee tarieth not.

17 \*An enemy is sweete in his lippes: hee can make many good wordes, & speake many good things: yea, hee can weepe with his eyes, but in his heart hee imagineth howe to throve thee into the pit: and if he may finde opportunitie, hee will not bee satisfied with blood.

18 If adueritie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shal hee undermine thee: hee will shake his head, and clap his hands, and wil make many wordes, and disguise his countenance.

#### CHAP. XIII.

1 The companies of the proude and of the rich are to bee eschewed.  
15 The loue of God. 17 Like do companie with their like.

1 \*That toucheth pitch, shall bee defiled with it: and he that is familiar with the proude, shall bee like vnto him.

2 Curthe not thy selfe aboute thy potber, whilst thou liuest, and companie not with one that is mightier, & richer then thy selfe: for how agree the kettle and the earthe pot together: for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withal: but the poore being oppressed must intreate: if the rich haue done wrong, he must yet bee intreated: but if the poore haue done it, hee shall straight wayes be threatened.

4 If thou bee for his profite, hee bleth thee: but if thou haue nothing, hee will forsake thee.

5 If thou haue any thing, hee will liue

with thee: yea, he wil make thee a bare mā, and will not care for it.

6 If hee haue neede of thee, hee will desire thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, what wantest thou?

7 Thus will hee shame thee in his meat, until hee haue supt thee cleane by thine or thine, and at the last hee will laugh thee to scorne: afterward, when hee seeth thee, hee will forsake thee, and shake his head at thee.

8 Submit thy selfe vnto God, & waite vpon his hand.

9 Beware that thou be not deceived in thine owne conceit and brought downe by thy simplenes: be not to humble to thy wisdom.

10 If thou be called of a mightie man, absent thy selfe: so shal hee cal thee the more oft.

11 Preasse not thou vnto him, that thou bee not shut out, but goe not thou farre off, least hee forget thee.

12 Withdraue not thy selfe from his speech, but beleue not his many wordes: for with much communicatio will he tempt thee, and laughingly will hee grope thee.

13 He is bumerisul, and keepeth not promises: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, & take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and cal vpon him for thy saluation.

16 Every beast loneth his like, & every man loneth his neighbour.

17 All flesh will resort to their like, and every man wil keepe companie with such as hee is him selfe.

18 Howe can the wolfe agree with the lambe: no more can the vngodly with the righteous.

19 What felowship hath hyena with a dogge: and what peate is betwene the rich and the poore?

20 [As the wilde asse is the Lyons pray in the wilderness, so are poore men the meat of the riche,

21 As the proude hate humilitie, so doe the riche abhorre the poore.

22 If a rich man fall, his friends set him by againe: but when the poore falleth, his friends drine him away.

23 If a rich man offende, hee hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though hee speake wisely,

which is a wild beast that curreth the doope of men, and so misseeth the out of their houses and de-voureth them.

Chap. 7. 8. & 11.

Eccl. 41. 6.

Dem. 7. 1.





wisely, yet can it haue no place.

24. When the rich man speaketh, euerie man holdeth his tongue: and looke what hee sayeth, they prayle it vnto the cloudes: but if the poore man speake, they say, what fellowe is this: and if he do amisse, they will destroy him.

25. Riches are good vnto him that hath no sinne in his conscience: and pouertie is euill in the mouth of the vngodly.

26. The heart of a man changeth his countenance, whether it be in good or euill.

27. A chearefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

## CHAP. XIII.

1 The offence of the tongue. 17. Open is but a baime thing. 21. Hope is he that continueth in wisdom.

Chap. 13.  
1622-1631

**B**lessed is the man that hath not fallen by the word of his mouth, and is not tormented with the sorrow of sinne.

2. Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3. Riches are not comely for a niggarde, and what should an enuious man doe with money?

4. He that gathereth together from his owne soule, heareth together for others, that will make good cheare with his goods.

5. He that is wicked vnto himselfe, to who will he bee good: for such one can haue no pleasure of his goods.

6. There is nothing worse, then when one enuie himselfe: and this is a rewarde of his wickednes.

7. And if he do any good, he doeth it, not knowing thereof, and against his will, and at the last he declareth his wickednes.

8. The enuious man hath a wicked looke: he turneth away his face, & despiseth men.

9. A couetous mans eye hath neuer mough of a portion, and his wicked malice withereth his owne soule.

Pro. 27. 20.

10. A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.

11. By sonne, do good to thy selfe of that thou hast, & give the Lord his due offerings.

12. Remember that death tarieeth not, & that the couenāt of the graue is not shelved vnto thee.

a That is, a day of death.  
Chap. 4. 1.  
rob. 4. 7.  
luk. 14. 13.

13. Do good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14. Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15. Shalt thou not leaue thy traueles vn-

to an other, and thy labors for the deuiding of the heritage?

16. Giue and take and sacrifice thy soule: worke thou righteousnes before thy death: for in the hell there is no meate to finde.

17. All flesh waxeth old, as a garment, and this is the condition of all times, Thou shalt die the death.

1240. 6.  
1. pet. 1. 24.  
1. ian. 1. 10.

18. As the greene leaves on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one cometh to an end, and another is borne.

19. All corruptible things shall faile, and the worker thereof shall go withall.

20. Every excellent worke shall bee iustified, and hee that worke it, shall haue honour thereby.

Psalm. 4.

21. Blessed is the man that doeth meditate honest things by wisdom, and exerciseth himselfe in iustice, & he that reasoneth of holy things by his vnderstanding.

22. Which considereth in his heart her wayes, and vnderstandeth her secretes.

23. So thou after her as one that seeketh her out, and lie in waite in her wayes.

24. He shall looke in at her windowes, & hearken at her doores.

25. He shall abide beside her house, and fasten a stake in her walles: he shall pitch his tent besides her.

26. And he shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27. By her he shall be couered from the heate, and in her glorie shall he dwell.

## CHAP. XV.

1 The goodnes that soloweth him which seareth God, 8. God relecth and casteth off the sinner. 21. God is not the author of euill.

**H**e that feareth the Lord, will do good: and hee that hath the knowledge of the Lawe, will keepe it sure.

2. As an honourable mother shall shee meete him, and she, as his wife married of a virgine, will receiue him.

3. With the bread of life; and vnderstanding shall shee feede him, and giue him the water of wholesome wisdom to drinke.

4. He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5. Shee shall exalt him aboue his neyghbours, and in the middes of the congregation shall shee open his mouth: With the spirit of wisdom, and vnderstanding shall she fill him, and cloth him with the garment of glorie.

6. Shee shall cause him to inherite toy,

a As a pure virgine in netes by married, beeth friendly entreate her husband, so shall we slice purg and vnderstand, gently enterer by her letters, John. 4. 10.

And



and the crowne of gladnesse, and an euerslasting name.

7 But foolish men will not take hold by on her: but such as haue vnderstanding, will meete her: the sinners shall not see her.

8 For she is farre from pride and deceit: and men that lie, cannot remember her: but men of truely shall haunt her, and shall prosper euen vnto the beholding of God.

9 Praise is not seemly in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, and be plementous in a faithfull mouth: then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, he hath caused mee to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination of errour: they that feare God, loue it not.

14 Hee made man from the beginning, & left him in the hand of his counsell, and gaue him his commandements and precepts.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 He hath set water and fire before thee: stretch out thine hande vnto which thou wilt.

17 Before man is life and death, & good and euill: what him liketh, shall be giuen him.

18 For the wisdom of the Lord is great, and he is mightie in power, and beholdeth all things continually.

19 And the eyes of the Lord are vpon them that feare him, and he knoweth all the workes of man.

20 He hath commanded no man to do vngodly, neither hath he giue any man licence to sinne: for hee desireth not a multitude of infidels, and vnprofitable children.

#### CHAP. XVI.

1 Of happie, and wiche children. 17 And man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

**N**E fire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better the a thousande such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 In the congregation of the vngodly shall a fire be kindled, and among vnfaitful people shall the wrath be set on fire.

7 He spared not the olde gyants, which were rebellious, trusting to their owne strength.

8 Neither spared hee where as Lot dwelt, whose whome hee abhorred for their pride.

9 Hee had no pittie vpon the people that were destroyed, & puffed vp in their finnes.

10 And so he preserved the fire hundred thousand footmen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in finiting them and healing them, with mercie, and with chastisement.

11 Therefore if there bee one stricken among the people, it is maruaille if hee scape unpunished: for mercie and wrath are with him: he is mightie to forgive, and to polyre out displeasure.

12 As his mercie is great, so is his punishment also: he iudgeth a man according to his workes.

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, and after the vnderstanding of his pilgrimage.

15 The Lord hardened Pharaos, that he should not knowe him, and that his workes should be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: hee hath separate his light from the darknesse with an adamant.

17 Say not thou, I will hide my selfe fro the Lord: for who will thinke vpon me from aboute: I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the heauen of heauens, which are for God, the depth and the earth, and all that therein is, shall be moued when he shall visite.

19 All the world which is created, & made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, but he vnderstandeth euery heart.

21 And who vnderstandeth his wayes: and

Chap. 21.  
9.10.

Gen. 4.

Gen. 19.  
22.35.

Num. 32.  
15.16.30.  
32.16.31.

Chap. 16.

Psalm 34.15.  
16.3.10.4.  
11.

1. Pet. 3.  
10.1. King.  
8.37.2. Chr.  
8.18.



and the skorne that no man can see: for the most part of his workes are hid.

22 Who can declare the workes of his righteousness: or who can abide them: for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, wil consider these things: but an unwise and erroneous man casteth his mind vpon foolish things.

24 Ohy some, hearken vnto mee, and learne knowledg, and marke my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledg.

26 The Lord hath set his workes in good order from the beginning, and part of them hath he sundered from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shal endure, they are not hungrie nor wearied in their labours, nor cease from their offices.

28 None of the hindreth another, neither was any of the disobedient vnto his wordes.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With all manner of liuing beastes hath he couered the face thereof, and they returne into it againe.

#### CHAP. XVII.

1 The creation of man, and the goodness that God hath done vnto him, 20 Dalmies, 22 And repentance.

Gen. 1. 17.  
& 2. 1. 2.  
2. 13 & 7. 1.  
6. 1. cor. 11.  
7. col. 3. 10.

**T**he Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of daies and certaine times, & gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts, & foules.

Gen. 3. 1.  
1. cor. 11. 9.

5 He created out of him an helper like vnto himself, & gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sight: he gaue them a spirite, and sensueth hee gaue them speech to declare his workes.

6 And he filled them with knowledg of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes.

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Beside this, he gaue them knowledg,

and gaue them the Lawe of life for an heritage, that they might not know that they were mortall.

10 He made an euertlasting covenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glorie, & their eares heard his glorious voice.

12 And he sayd vnto them, Beware of all vnrightheous things. Hee gaue euery man also a commaundment concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie hearts can not become flesh.

15 He appointed a ruler vpon euery people, when hee deuinded the nations of the whole earth.

16 And he did chuse Israel, as a peculiar people to him selfe, whome he nourisheth with discipline as his first borne, and gueth him most louing light, and doeth not forsake him.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrightheousnesse is hid from him, but all their sinnes are before the Lorde.

19 And as he is mercifull, and knoweth his workes, he doeth not leaue them nor forsake them, but spareth them.

20 The almes of a man, is as a thing sealed by before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.

21 At the last shall he arise, and rewarde them, and shall repay their rewarde vpon their heades.

22 But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, & sendeth them the portion of the vertue.

23 Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most high: for he wil bring thee from darknes to wholsome light: forsake thine vnrightheousnesse, and hate greatly all abomination.

25 Knowe the righteousnesse and iudgements of God: stande in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the partes of the holy wordes with such as be liuing and confesse God.

26 Who can praye the most high in the fienn, hell,

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Deut. 4. 29.  
& 10. 16.

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Chap. 15.  
13.

Mat. 23. 35.

Act. 3. 19.

Ier. 3. 16.

Psal. 115.  
18. 19.



hell, as do al they that lue and confesse him:

27 Abide not thou in the erroꝝ of the vngodly, but praise the Lord before death.

28 Thankfulness perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart, prayseth the Lord, and reioycest in his mercie.

29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holines!

30 For all things cannot bee in men, because the soune of man is not immortall, and they take pleasure in the vanitie of wickednesse.

31 What is more cleare then the sunne, yet shall it faile.

32 So flesh and blood that thinketh euill, shall be reproboued.

33 He seeth the power of the high heauen, and all men are but earth and ashes.

#### CHAP. XVIII.

1 The marvellous workes of God. 6, 7. The miserie and wretchednes of man. 9 Against God ought we not to complaine. 21 The perswauing of holnes.

**H**E that liueth for euer, \* made all things together: the Lord who lonely is iust, and there is none other but he, and he remaineth a victorious King for euer.

2 He ordereth the world with the power of his hande, and all things obey his will: for he governeth all things by his power, and deuideth the holy things from the prophane.

3 To whom he hath he giuen power to expresse his workes: who will seeke out the ground of his noble acts:

4 Who shall declare the power of his greatnes: or who will take vpon him to tell out his mercie:

5 As for the wonderous workes of the Lord, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an ende, he must go againe to his labour.

7 What is man: whereto serueth he: what good or euill can he do:

8 If the number of a mans dayes be an hundred yere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are a thousand yeres to the dayes euerslasting.

10 Therefore is God patient with them, and pouereth out his mercie vpon them,

11 He saide and perceined, that the arrogancie of their heart, and their ruine was euill: therefore heaped he by his mercie vpon them, and shewed them the way of righteousness.

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurturcth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.

14 O my sonne, when thou doest good, reprove not: and whatsoever thou giuest, vse no discomfortable wordes.

15 Shall not I deliue a smudge the heate: so is a word better then a gift.

16 No, is not a worde better then a good gift: but a gracious man giueth them both.

17 A foole will reprove churclishly, and a gift of the enuious putteth out the eyes.

18 Set thee righteousness before thou come to iudgement: learne before thou speake, and vse physike or euer thou bee sicke.

19 Examine thy selfe before thou be iudged, and in the day of visitation thou shalt finde mercie.

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy bolde in time, and deferre not vnto death to be reformed: for the rewarde of God endureth for euer.

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the wrath, that shalbe at the end, and the houre of vengeance, when he shall turne away his face.

24 When thou hast ynough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede.

25 From the morning vntill the evening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he keepeth him selfe from sinne: but the foole doeth not obserue the time.

27 Every wise man knoweth wisdom, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: they vnderstand the truth and righteousness, and poure out with moderate graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but

Gen. 1.1.

1. Cor. 13. 31.

Chap. 17. 36.

Chap. 11. 31.

Psal. 90. 10.

1. Pet. 3. 8.



but a dead heart.

Rom. 6.6.  
8: 13-14. 30 \* Follow not thy lusts, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enue thee, to laugh thee to scorn.

32 Take not thy pleasure in great voluptuosity, and intangle not thy selfe with such companie.

33 Become not a begger by making bankers of that that thou hast borrowed, and so leaue nothing in thy purse: els thou shouldest shamefully lie in wayte for thine owne life.

#### CHAP. XIX.

2 *Uaine and vnwise hving men to pouertie. 6 In thy wises life discretion. 23 The difference of the wisdom of God and man. 27 Whereby thou mayest know what is man.*



Labouring man that is giuen to drunkennes, shall not be rich: and hee that contenteth small things, shall fall by little and little.

Gen. 19.33.  
1 King. 11.  
2. 27. 2 \* Wine and women leade wise men out of the way, and put men of vnderstanding to reproofe.

3 And hee that companieth adulterers, shall become inpuident: rottennes & wormes shall haue him to heritage, and he that is too bolde, shall bee taken away, and be made a publicke example.

Ioh. 3.17.  
11. 4 \* He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: hee that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of wordes, quencheth wickednesse: but he that resisteth pleasures, crowneeth his owne soule.

6 He that refraineth his tongue, may liue with a troublefome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens manners, neither to friend nor foe: and if the sinne appertene not vnto thee, reueile it not.

9 For he will hearken vnto thee, & marke thee, and when he findeth opportunitie, hee will hate thee.

Chal. 22.3.  
8: 27. 10 \* If thou hast heard a worde against thy neighbour, let it die with thee, and be sure, it will not burst thee.

11 A foole transacteth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a worde in a foolles heart.

Leui. 19.17.  
mal. 18.15. 13 \* Reproue a friend least he doe euill, and if he haue done it, that he do it no moze.

14 Reproue a friende that he may keepe his tongue: and if he haue spoken, that hee say it no moze.

15 Tell thy friende his faulte: for oft times a slander is raised, and giue no credence to euery worde.

16 A man falleth with his tongue, but not with his wil: and who is he, that hath not offended in his tongue? *Iam. 3.5.*

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most high.

18 The feare of the Loyde is the first degree to be receiued of him, and wisdom obserueth his loue.

19 The knowledge of the commandements of the Loyde is the doctrine of life, and they that obey him, shall receiue the fruite of immortallitie.

20 The feare of the Loyde is all wisdom, and the performing of the Lawe is perfect wisdom, and the knowledge of his almightie powder.

21 If a seruant saye vnto his master, I will not doe as it pleaseth thee, though afterward he do it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, neither is there pudentie where as the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisdom.

23 He that hath small vnderstanding, & feareth God, is better then one that hath much wisdom, and transgresseth the law of the most high.

24 There is a certaine subtiltie that is fine, but it is vnrightheous: and there is that vyletheth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit: hee looketh downe with his face, and saimeth him selfe deafe: yet before thou perceiue, hee will bee vpon thee to hurt thee.

26 And though hee be so weake that hee can doe thee no harme, yet when hee may finde opportunitie, hee will do euill.

27 A man may be knowne by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 \* A mans garment, and his excessive laughter, & going declare what person he is. *Chap. 11. 20. 21.*

#### CHAP. XX.

1 *Correction and repentance. 6 To speake & keepe silence in time. 17 The fall of the wicked. 23 Dying. 24 The chiefe and the murder. 28 Sixtes blame the eyes of the wife.*

¶ N n n. iii. There





Here is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to beare euill will: and he that acknowledgeth his fault, shalbe preferred fro hurt.

3 As \* When a gelded man through lust would desile a maide, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reprov'd, to thewe repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, & is founde wise, and some by much babbling becōmeth hatefull.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, waiting a convenient \* time.

7 \* A wise man will holde his tongue till he see opportunitie: but a trisler and a foole will regard no time.

8 He that vseth many wordes, shalbe abhorred, and he that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and [some time] a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenesse liketh vp the head.

12 Some man byeth much for a litle price: for the which he payeth seven times more.

13 \* A wise man with his wordes maketh himselfe to be loued, but the merie tales of fooles shall be powdered out.

14 The gift receyued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receyue many things for one: he giueth lile, and hee bpbaydeth much: hee openeth his mouth like a tollne cryer: to day he lendeth, to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euil of me.

16 How oft, and of how many shall he be laughed to for me: for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence loseth grace when it

cometh out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of povertie, & yet is not grieued whē he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promisseth vnto his friend for shame, and getteth an ennemy of him for naught.

23 \* A lie is a wicked shame in a man: yet is it oft in the mouth of the vnbilse. Chap. xxj.

24 A thiefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vn honest, and their shame is euer with them.

26 A wise man shall bring him selfe to honour with his wordes, and hee that hath vnderstanding, shall please great men.

27 \* He that tilleth his land, shall increase his heape: he that worketh righteousness, shall be exalted, & he that pleaseeth great men, shall haue pardon of his iniquitie. Pro. 12. 11. & 28. 29.

28 \* Rewards and giftes blinde the eyes of the wise, and make them domine, that they can not reprove fautes. Exod. 23. 8. deut. 16. 19.

29 Wisdome that is hid, and treasure is hoarded by, what profite is in them both?

30 Better is hee that keepeth his ignorance secrete, then a man that hideth his wisdom.

31 The necessarie patience of him, that followeth the Lord, is better then hee that governeth his life without the Lord.

#### CHAP. XXI.

1 Not to continue in sinne, 5 The prayer of the afflicted, 6 To hate to be reprov'd, 17 The mouth of the wise man, 26 The thought of the foole.

**N**onne, hast thou sinned: doe so no more, \* but pray for the forgiveness: that they may be forgiven thee. Chap. 5. 9. psal. 14. luke. 15. 21.

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

5 \* The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently. Exod. 1. 9. & 22. 23.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he is wise, perceiueeth when he falleth.

8 Who



8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Chap. 16. 9 \* The congregation of the wicked is like tolve wrapped together : their ende is a flame of fyre to destroy them.

10 The way of sinners is made playne with stones, but at the ende thereof is hell, darkenesse and paynes.

11 He that keepeth the Law of the Lord, ruleth his owne affections thereby : and the increase of wisdom is the ende of the feare of God.

12 He that is not wise, will not suffer him selfe to be taught: but there is some wit that increaseth bitterness.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

Chap. 23. 14 \* The inner parts of a foole are like a broken vessell : he can keepe no knowledge whiles he liueth.

15 What a man of vnderstanding heareth a wise worde, he will commend it, & increaseth it: but if an ignorant man heare it, he will disallowe it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in þe talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shal ponder his words in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, & the knowledg of the vniuers is as words without order.

19 Doctrine vnto fooles is as fetters on þe feete, & like manacles vpon the right hand.

Chap. 19. 20 \* A foole listeth by his voyce with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a ierbell of golde, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his neighbours house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, will stand without.

24 It is the poynt of a foolish man to hearken at the doore: for he that is wise, will be grieved with such dishonour.

25 The lippes of talkers will bee telling such thinges as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he

curseth his owne soule.

28 \* A backbiter desiereth his owne soule, and is hated wheresoener he is: but he that keepeth his tongue, & is discrete, shall come to honour.

# CHAP. XXII.

1 Of the slug gards. 2 Of the speake much to a foole. 16 A good conscience feareth God.

**A** slouthfull man is like a filthy stone, whiche euery man mocketh at for his shame.

2 A slouthfull man is to be compared to the tongue of oxen, and euery one taketh it by, will shake it out of his hande.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is leas to be esteemed.

4 A wise daughter is an heritage vnto her husband: but hee that liueth dishonestly, is her fathers heauines.

5 She that is bolde, dishonoureth both her father and her husband, and is not inferior to the vngodly, but they both shall despise her.

6 A tale out of time is as musike in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleiweth a postheard together, and as hee that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shal put away the shame of their parents.

9 But if children be proude, with hauntnes and foolishnesse they deale the nobilitie of their kindred.

10 Who so telleth a foole of wisdom, is as a man, which speaketh to one that is a sleepe: when he hath told his tale, hee saith, what is the matter?

11 \* Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make final weeping for the dead, for hee is at rest: but the life of the foole is worse then the death.

12 Seuen daies do men mourne for him that is dead: but the lamentation for þe foole, and vngodly, should endure: all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: beware of him, lest it turne thee to paine, and lest thou be defiled whē he shaketh himself. Depart from him, and thou shalt find rest, & shalt not receiue sorow by his foolishnes.

14 What is heavier then lead: & what other name should a foole haue?

15 \* Sand and salt, and a lump of yron

Chap. 13

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is easier to beare, then an bulwark, & foolish and bugboidly man.

16 As a frame of wood ioyned together in a building can not bee loosed with shaking, so y heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 As reeds that are set vpon hie, can not abide the winde, so the fearefull heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affliction.

20 Who so casteth a stone at the birdes, fraiethe them alway: and he that vpbraideth his friend, breaketh friendship.

21 Though thou dwellst a sword at thy friends, yet despair not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friende, feare not: for there may bee a reconciliation, so that vpbayding or pride or disclosing of secrets or a trayterous wound do not let: for by these thinges euery friende will depart.

23 Be faithfull vnto thy friende in his povertie, & thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for povertie is not alwaies to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, & smoke of the chimney goeth before the fire, so euill words, & rebukes and threatuings: goe before bloodshedding.

25 I will not bee ashamed to defende a friende: neither will I hide my selfe from him, though he shoulde do me harme: who soeuer heareth it, shall beware of him.

26 Who shall let a wathe before my mouth, and a seale of wisdom vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

#### CHAP. XXIII.

1 A prayer of the author. 13 Of thee, blasphemie and bulwark commination. 16 Of three kindes of finnes. 23 Many finnes proceede of auersitie. 27 Of the feare of God.

**L**orde, father & gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by them.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare mee in mine ignorance, neither let their fautes passe.

3 Lest mine ignorances increace, and my finnes abounde to my destruction, and least

I fall before mine aduersarie, and mine enemies reioice ouer me, whole hope is farre from thy mercie.

4 O Lord, Father and God of my life, leaue mee not in their imagination: neither giue me a proude looke, but turne alway fro thy seruants a stouite minde.

5 Take from mee vaine hope, and conscience, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the griedines of the bellie, nor lust of the flesh hold mee, & giue not mee thy seruant ouer into an impudent mind.

7 Heare, O ye children, the instruction of a mouth that shal speake truely: who so keepeth it, shall not perish through his lips, nor be hurt by wicked workes.

8 The sinner that bee taken by his owne lippes: for the euill speaker and the proude do offend by them.

9 Accusme not thy mouth to swearing: for in it there are many failes: neither take by for a custome & naming of the holy one: for thou shalt not bee unpunished for such thinges.

10 For as a seruant which is oft punished, can not be without some shame, so hee that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that bleseth much swearing, shall bee filled with wickednes, & the plague shall neuer goe from his house: when hee shall offend, his faute shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if he sweare in vaine, hee shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God graunt that it be not found in the heritage of Jacob: but they that feare God, eschewe all such, and are not whapped in sinne.

13 Use not thy mouth to ignorant rashnes: for therein is the occasion of sinne.

14 Remember thy father & thy mother when thou art set among great men, least thou be forgotten in their sight, & so thorough thy custome become a foole, and with that thou haddest not bene bozne, and curse the day of thy natiuitie.

15 The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sortes of men: that abound in sinne, & the third bringeth wrath & destruction: a mind hote as fire, that can not be quenched till it be consumed: an aduiterous man that giueth his body no rest, till he haue kindled a fire.

Exod. 20.7  
chap. 27.  
15. mat. 5.  
33. 34.

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17 (All bread is sweete to a Whoremonger: he will not leane off till he perish.)

Isa. 54.

18 A man that breaketh wedlocke, and thinketh thus in his heart, \* who seeth me? I am compassed about with darkenesse: y<sup>e</sup> walles couer me: no body seeth me: Whome neede I to feare: the most high will not remember my finnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are tenne thousande times brighter then the sunne, beholding all the wayes of men, and the ground of the deepe, and considereth the most secreete partes.

20 He knoweth all things: or ever they were made, and after they be brought to passe also, he looketh vpon them all.

Eccl. 13.  
120. 121.

21 \* The same man shall be punished in the streetes of the cite, and shall be chased like a yong hyslefoale, and when hee thinketh not vpon it, he shall be taken: thus shall hee bee put to shame of euery man, because he would not vnderstande the feare of the Lord.

22 And thus shall it goe also with euery wife, that leaueh her husband, and getteth inheritance by another.

Eccl. 10.  
14.

23 \* For first she hath disobeyed the Law of the most high, and feebly, she hath trespassed against her owne husband, and thirdly, she hath played the whore in adulterie, and gotten her children by an other man.

24 She shall be brought out into the congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall shee leaue, & her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heede vnto the commandments of the Lord.

28 It is great glorie to followe the Lord, and to be receiued of him is long life.

CHAP. XXIII.

1 A people of wilkesome proceeding forth of the mouth of God. 6 Of her boughes and place where she resteth. 20 She is giuen to the children of God.

**W**edome shall praye her selfe, and be honoured in God, and reioyce in the middes of her people.

2 In the congregation of the most high shall she open her mouth, and triumphe before his powler.

3 In the middes of her people shall she be exalted, and wondered at in the holy assemblie.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be praised, and shall say,

5 I am come out of the mouth of the most high, I first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen, and couered the earth as a cloude.

7 My dwelling is aboute in the height, & my throne is in the pillar of the cloude.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, & nation, and with my powler haue I troden downe the hearts of all, both high and lowe.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandment, and he that made mee, appointed me a tabernacle, and said, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 \* He created me from the beginning, & before the worlde, and I shall neuer faile:

\* In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 \* In the welbeloued cite gaue he mee rest, and in Ierusalem was my powler.

14 I tooke roote in an honozable people, euen in the portion of the Lords inheritance.

15 I am set by on hie like a cedar in Libanus, and as a cypres tree vpon the mountaynes of hermon.

16 I am exalted like a palme tree about the bankes, and as a rose plant in Iericho, as a faire olive tree in a pleasant fildes, and am exalted as a plane tree by the water.

17 I smelled as the cinnamon, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 \* As the vine haue I brought forth fruite of sweete sauour, and my shewres are the fruite of honour and riches.

20 I am the mother of beautiful loue, & of feare, and of knowledge, & of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 In me is all grace of life and truth: in me is all hope of life and verue.

22 Come vnto me all ye that be desirous of me, and fill your selues with my fruites.

23 \* For

Eccl. 13.  
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Psal. 100.  
11.

23 \* For the remembrance of me is sweeter then honie, and mine inheritance; sweeter then the honie combe: the remembrance of me endureth for euermore.

24 They that eate me, shal haue no more hunger, and they that drinke me, shal thirst no more.

25 Whoso hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: they that make me to be knowen, shal haue euermlasting life.

26 All these things are the booke of life, and the conenat of the most high God, and the knowledge of the trueth, and the law that Moses in the precepts of righteounes commanded for an heritage vnto the house of Jacob, and the promises pertaining vnto Israel.

27 We not wearie to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord almighty is but one God, and besides him there is none other Saviour.

28 Out of Dauid his seruant he ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.

29 He filleth all things with his wisdom, as \* Phylon, and as Tygris, in the time of the newe frutes.

30 He maketh the vnderstanding to abound like Euphrates and as \* Jordan in the time of the baruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom: haue cast out floods: I am as an arme of the river: I runne into Paradise as a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: and lo, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euermore.

37 I will pearce thorow all the lower partes of the earth: I will looke vpon all such as be a sleepe, and lighten all them that trust in the Lord.

38 I will yet polure out doctrine, as prophesie, and leaue it vnto all ages for euermore.

39 Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of these things which please God, and of these which hee hateth.  
7 Of nine things that be not to be suspect. 14 Of the malice of a woman.

**T**hree things reioyce mee, and by these am I beautified before God and men: the vnitie of brethren, the loue of neighbours, a man & wife that agree together.

2 Three sortes of me my soule hateth, and I utterly abhorre the life of them: a poore man that is proude: a rich man that is a liar, and an olde adulterer that doeth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 Oh, how pleasant a thing is it to the gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glorie.

7 There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a man that while he liueth, hath toy of his children, and seeth the fall of his enemies.

8 Well is him that diuileth with a wife of vnderstanding, and that hath not fallen with his tongue, and that hath not serued such as are vnborthy of him.

9 Well is him that findeth prudence, and he that speaketh in the eares of them that will heare.

10 Oh, how great is hee that findeth wisdom! yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 Blessed is the man, vnto whom it is graunted to haue the feare of God: vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 The greatest heauines is the heauinesse of the heart, and the greatest malice is the malice of a woman.

15 Giue mee any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman.

16 Or any assault, saue the assault of the heart, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enemy.

18 I had rather dwell with a lyon and dragon,

Gen. 13. 14.  
5. rom. 15.  
10.Chap. 24. 1.  
& 19. 16.  
iam. 3. 2.10. ysa. 11.  
Pro. 31. 19.Exod. 30. 1.  
& 44. 3.  
deut. 4. 1.  
& 29. 9.

Gen. 2. 11.

Isa. 3. 15.

Chap. 25.  
16.



dragon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as a sacke.

For a beard

20 Her husband is sitting among his neighbours: because of her he sigheth sore of he be ware.

21 All wickednes is but litle to the wickednes of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the feete of the aged, so is a wife full of wordes to a quiet man.

Chap. 41.  
22. 23. 24. 25. 26.

23 \*Stumble not at the beautie of a woman, and desire her not for thy pleasure.

24 If a woman nourish her husband, she is angrie and impudent and full of reproche.

25 A wicked wife maketh a fozie heart, an heauie countenance, and a wounded minde. Weake hands and feeble knees, & can not comfort her husband in heauines.

Gen. 3. 6. 7.  
Sim. 1. 4.

26 Of the woman came the beginning of sinne, and throught her we all die.

27 Giue the water no passage, & no not a litle, & neither giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, she shall confound thee in the sight of thine enemies. Cut her off then from thy flesh: Giue her, and forsake her.

a To wit  
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# CHAP. XXVI.

1 The praise of a good woman. 2 Of the feare of three things and of the fourth. 3 Of the ielous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth ioy.

**B**lessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyareth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be riche or poore, hee hath a good heart toward the Lord, and they shall at all times haue a chearefull countenance.

5 There bee three things that mine heart feareth, and my face is afraide of the fourth: treason in a citie: the assemblee of the people, and false accusation: all these are heavier then death.

6 But the sorrow and griefe of my heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that drabe diuers wayes: she that hath her, is as though he helde a scorpion.

8 A drunken woman and such as can not be tamed, is a great plague: for shee can not couer her owne shame.

9 The whooredome of a woman may be knowen in the pride of her eyes, & eye liddes.

Chap. 41.  
11.

10 \*If thy daughter be not shamefast, holde her straitly, lest shee abuse her selfe through ouermuch libertie.

11 Take heed of her that hath an vnshamefast eye: and marueile not if she trespass against thee.

12 As one that goeth by the way, and is thirstie, so shal he open her mouth, & drinke of euery next water: by euery hedge shall she sit downe, and open her quier against euery arbolle.

13 The grace of a wife reioyareth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, & there is nothing so much worth as a woman wel instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 Perpetuall are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman.

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, so we it with thine owne seede, trusting in thy nobilitie.

22 So thy stock that shall liue after thee, shall growe, trusting in the great liberality of their nobilitie.

23 An harlot is compared to a sorwe: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a rewarde to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemmeth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.



27 A woman þat honoureth her husband, shall be iudged wise of all: but shee that despiseth him, shall be blazed for her pride.

28 A tolde crying womā and a babler let her be sought out to daue alway the enemies: the minde of euery man that liueth with such, shall bee conuerlant among the troubles of warre.

29 There bee two thinges that grieue mine heart, & the thirde maketh me angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not set by: & when one departeth from righteousnes vnto sinne: the Lorde appointeth such to the sword.

30 There bee two thinges, which mee thinke to be hard and perilous: A marchāt cannot lightly keepe him from wrong, and a bitailer is not without sinne.

## CHAP. XXVII.

1 Of the poore that would be rich, 5 The poyson of the man that leecheth God, 13 The vncleanliness of a foole, 16 The secretes of friends are not to be betrayed, 26 The wicked imagineth euill which turneth vpon him selfe.

**B**ecause of pouertie haue many sinned: and he that seeketh to be rich, turneth his eyes aside.

2 As a naile in the wall sticketh fast betweene the ioyntes of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently the feare of the Lorde, his house shall soone bee ouerthrowen.

4 As when one sitteth, the filthines remaineth in the sine, so the filth of man remaineth in his thought.

5 The foznate proueth the potters selfe: so doeth temptation trie mēs thoughts.

6 The fruite declareth if the tree haue bene trimmed: so the word declareth what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the tryall of men.

8 If thou followest righteousnes, thou shalt get her, and put her on as a faire garment: and shalt diuel with her, and she shall defend thee for euer: & in the day of knowledge thou shalt finde stedfastnesse.

9 The birds resort vnto their like: so doeth the trueth turne vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.

12 If thou be among the vndiscrete, observe the time, but haunt still the assemblee of them that are wise.

13 The talking of fooles is grievous, and their sport is in the pleasure of sinne.

14 The talke of him that sweareth much, maketh the heare to stande by: and to strue with such, stoppeth the eares.

15 The strife of the proude is blood shedding, and their scoldings are grievous to heare.

16 Who so discovereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou betrayest his secrets, thou shalt not get him againe.

18 For as a man desireth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird go out of his hand, so if thou giue ouer thy friende, thou shalt not get him againe.

20 Followe after him no more, for he is too farre off: he is as a roe escaped out of þe snare: for his soule is wounded.

21 As for woundes, they may be bounde by againe, and an euill worde may be reconciled: but who so betrayeth the secretes of a friend, hath lost all his credit.

22 He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

23 When thou art present, he will speake sweetly, and praye thy wordes: but at the last hee will turne his tale, & slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lorde also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wounde.

26 Who so diggeth a pit, shall fall therein, & hee that layeth a stone in his neighbours way, shall stumble thereon, & hee that layeth a snare for another, shall be taken in it him selfe.

27 He that worketh euill, shall be wraped in euill, and shall not know from where they come vnto him.

28 Hockerie and repoeche followe the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinful man is subiect to them both.

## CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgive the offence, 13 Of the vices of the tongue, and of the dangers thereof.

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Pro. 23.4.  
1. tim. 6.9.

Pro. 27.31.

Mat. 7.17.

Chap. 23.  
21.10.

Chap. 19.  
10. & 21.14.

Pro. 10.10.

Psalm 15.  
Pro. 26.27.  
eccles. 10.8.



Doct. 31.  
31. 32.

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Mat. 6. 14.

Chap. 8. 1.

Pro. 26. 11.

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Chap. 31.  
26.  
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**H**e that seeketh vengeance, shall  
finde vengeance of the Lord, and  
he wil surely keepe his finnes.

2 Forgiue thy neighbour  
the hurt that hee hath done to thee, so shall  
thy finnes be forgiven thee also, when thou  
prayest.

3 Shoulde a man beare hatred against  
man, and desire forgiveness of the Lord:

4 He wil shew no mercy to a man, which  
is like himselfe: and will he alke forgiveness  
of his owne finnes:

5 If he that is but flesh, nourish hatred,  
and alke pardon of God, who wil intreate  
for his finnes:

6 Remember the ende, and let enmitie  
passe: imagine not death and destruction to  
another through anger, but perseuere in the  
commandementes.

7 Remember the commandementes: so  
shalt thou not be rigorous against thy neigh-  
bour: consider diligently the covenant of  
the most high, and forgiue his ignorance.

8 Beware of strife, and thou shalt make  
thy finnes fewer: for an angry man kindlyeth  
strife.

9 And þe full man disquieteth friends,  
and bringeth in false accusations among the  
that be at peace.

10 As the matter of the fire is, so it burn-  
eth, and mans anger is according to his  
pouder: and according to his riches his an-  
ger increaseth, and the more belement the  
anger is, the more he is inflamed.

11 An hasty brabbling kindlyeth a fire,  
and an hasty fighting sheddeth blood: a  
tongue that beareth false witness, bringeth  
death.

12 If thou blow the sparke, it shall burne:  
if thou spit vpon it, it shall be quenched, and  
both these come out of the mouth.

13 Abhorre the slanderer and double  
tongued: for such haue destroyed many that  
were at peace.

14 The double tongue hath disquieted  
many, & diuen them from nation to nation:  
strong cities hath it broken downe, & ouer-  
throwen the houses of great men: strength  
of the people hath it brought downe, & bene  
the decay of mightie nations.

15 The double tongue hath cast out ma-  
ny vertuous women, and robbed them of  
their labours.

16 Who so hearkeneth vnto it, shall neuer  
finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks  
in the flesh, but the stroke of the tongue brea-  
keth the bones.

18 There be many that haue perished by

the edge of the sword, but not so many as  
haue fallen by the tongue.

19 Well is him that is kept from an euill  
tongue, and commeth not in the anger  
thereof, which hath not dwelt in that  
yoke, neither hath bene bound in the bands  
thereof.

20 For the yoke thereof is a yoke of yron,  
and the bands of it are bands of brasle.

21 The death thereof is an euill death: he  
were better then such one.

22 It shall not haue rule ouer them that  
feare God, neither shall they be burnt with  
the flame thereof.

23 Such as forsake the Lord, shall fall  
therein: and it shall burne them, and no  
man shall bee able to quench it: it shall fall  
vpon them as a lyon, and deuoure them as  
a leopard.

24 Hedge thy possession with thornes, &  
make doozes and barres for thy mouth.

25 Wynde by thy silver and golde, and  
weigh thy wordes in a balance, and make a  
dooze and a barre, and a sure bridle for thy  
mouth.

26 Beware that thou slide not by it, and  
so fall before him that lieth in waite, & thy  
fall be incurable, euen vnto death.

#### CHAP. XXIX.

1 Doe lende money, and doe almes. 15 A faithfull man answer-  
ing for his friende. 24 The poore mans life.

**H**e that wil shew mercy, lendeth  
to his neighbour: & hee that hath  
pouder ouer himself, keepeth the  
commandementes.

2 Lende to thy neighbour in  
time of his neede, and paye thou thy neigh-  
bour againe in due season.

3 Keepe thy word, and deale faithfully  
with him, and thou shalt allway finde the  
thing that is necessary for thee.

4 Many when a thing was lent them,  
reckened it to be founde, and grieved them  
that had helped them.

5 Till they receiue, they kisse his hands,  
and for their neighbours good they humble  
their voyce: but when they shoulde paye a-  
gain, they prolong the terme, and giue a  
carelesse answer, and make excuses by rea-  
son of the time.

6 And though he bee able, yet giueth he  
fear the halfe againe, and reckoneth the o-  
ther as a thing found: else he deceiteth him  
of his money, and maketh him an enemye  
without a cause: he payeth him with curling  
and rebuke, and giueth him euill wordes for  
his good deede.

7 There be many which refuse to lende  
because of this incommenience, fearing to be

Deceitful, Deceitful.



defrauded without cause.

8 Yet haue thou patience with him that humblyeth him selfe, and deferre not mercie from him.

9 Helpe the poore for þe commandementes sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 \* Beskow the treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 Lave þy thine \* almes in thy secreete chambers, and it shall keepe thee from all affliction.

13 A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, & afterwarde shall it ayle, & pay euery man his rewarde vpon his head.

14 He shall fight for thee against thine enemies, better then the shilde of a strong man, or heare of the mightie.

15 An honest man is a suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath laide his life for thee.

17 The wicked despiseth the good deede of his suretie.

18 The wicked will not become suretie: and he that is of an vnthankful minde, forsaketh him that deliuered him.

19 Some man promisseth for his neyghbour: and when he hath lost his honestie, he will forsake him.

20 Suretishippe hath destroyed many a rich man, and remoued them as the waues of the sea: mightie men hath it drinen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandementes of the Lorde, shall fall into suretishippe: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 C helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy thame.

24 The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, [saying,]

28 Come, thou stranger, and prepare the table, and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honourable man: my brother cometh to bee lodged, and I haue neede of mine house.

30 These things are heauie to a man that hath vnderstanding, the blyssaying of the house, and the reproch of the lender.

# CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health, 17 Death is better then a sorrowfull life, 22 Of the toy and sorrowe of the heart.

**H**e that loueth his sonne, \* causeth him oft to feele the rodde, that hee may haue ioy of him in the ende.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that \* teacheth his sonne, griueneth the enemye, and before his friendes hee shall reioyce of him.

4 Though his father die, yet is hee as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he saue him, and had ioy in him, and was not ioy in his death, neither was he ashamed before his enemies.

6 He left behinde him an auenger against his enemies, and one that shoulde shewe fauour vnto his friendes.

7 He that flattereth his sonne, bindeth by his woundes, and his heart is grieved at euery crye.

8 An vntamed horse will bee stubburne, and a wanton childe will be wilfull.

9 If thou bring by thy sonne delicately, he shall make thee afraide: and if thou play with him, he shall bring thee to heauines.

10 Laugh not with him, lest thou bee sorie with him, and lest thou gnash thy teeth in the ende.

11 \* Giue him no libertie in his yowth, and winke not at his folie.

12 Bow down his necke while he is yong, & beate him on the sides, while he is a childe, lest he waxe stubburne, and bee disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy childe, & be diligent therein, lest his thame grieve thee.

14 C Better is the poore, being whole and strong, then a rich man that is afflicted in his bodie.

15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the heart.

17 Death

Dan. 4.34.  
mat. 6.20.  
luk. 11.41.  
and 12.33.  
act. 10.4.1.  
tim. 6.19.  
19.

[Of greiue  
thine almes  
secretly.  
Tobit. 4.8.  
9.10.11.

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Chap. 30.  
26.

[Soluer  
living.

Pro. 13.24.  
8.23.24.

Deut. 6.7.

Chap. 7.29.

[The  
more of  
health.



17 Death is better then a bitter life, and long rest, then continuall sicknesse.

18 \*The good thinges that are polvred on a mouth shut vp, are as meales of meate set vpon a graue.

19 What good doeth the offering vnto an idole: for he can neither eate, nor smell: so is he that is persecuted of the Lord, and beareth the reward of iniquitie.

20 He seeth with his eyes, & grometh like \*a gelded man, that lieth with a virgin and sigheth.

21 \*Sine not ouer thy minde to heauinesse, and bere not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: daine for to be farre from thee: for to solue hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefullnesse bringeth age before the time.

25 A noble and good heart wil haue consideration of his meate and diet.

#### CHAP. XXXI.

Of couetousnesse. \* Of them þat take paine to gather riches. \* The pappe of a rich man without a faulte, is like to flee vnto himnesse and folloze sobernesse.

**W**aking after \* riches pineth away the body, & the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The riche hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore labourereth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth gold, shall not be iustified, and hee that follogeth corruption, shall haue pynough thereof.

6 \*Many are destroyed by the reason of golde, and haue founde their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the \* riche which is founde without blemish, and hath not gone after gold, nor hoped in money and treasures.

9 Who is he, and we will commend him: for wonderfull things hath he done among his people.

10 Who hath bene tried thereby, & found perfit: let him bee an example of glory: who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therfore shal his goods be stablished, and the congregatiō shal declare his almes.

12 If thou sit at a coslie table, open not thy mouth wide vpon it, and say not, Behold much meate.

13 Remember þan euill eye is a theiwe: and what thing created is worse then a wicked eye: for it weepeth for euery cause.

14 Stretch not thine hand wherefoeuer it looketh, & thrust it not with it into þe dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and denoure not, lest thou be hated.

17 Leane thou off first for murders sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 \*Holde life is sufficient for a man well taught: and thereby hee belcheth not in his chamber, nor feelth any payne.

20 A whole some sleepe cometh of a temperate bellie: hee riseth vp in þe morning, and is well at ease in him selfe: but paine in watching and cholericke diseases, and pangis of the belly are with an insatiable man.

21 If thou hast bene forced to eate, arise, goe forth, \* bonit, and then take thy rest: so thou shalt bring no sicknesse vnto thy body.

22 If sonne, heare mee, and despise mee not, & at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so that there no sicknesse come vnto thee.

23 \*Who so is liberal all in his meate, men shall blesse him: and the testimonie of his honestie shalbe beleueed.

24 But against him that is a nigarde of his meate, the whole cite shal murmure: the testimonies of his nigaridnesse shalbe sure.

25 Shewe not thy baliantnesse in wine: for wine hath destroyed many.

26 The foznace pouereth the edge in the tempering: so doeth wine the heartes of the proude by drunkennesse.

27 \*Wine soberly drunken, is profitable for the life of man: what is his life that is ouertome with wine?

28 Wine was made from the beginning: to make men glad, and not for drunkennesse: wine measurably drunken and in time, bringeth gladnesse and cherfulness of the minde.

29 But wine drunken with exesse, maketh bitternesse of minde with brawlings and scouldings.

30 Drunkennesse increaseth the courage of a foole, till hee offende: it diminisheth his strength and maketh woundes.

a Like  
as meate  
that is  
set vpon  
þe graues  
of dead  
men is  
vnpolish-  
able for  
that they  
eat it:  
not: euen  
so know-  
ledge in  
him that  
openeth  
not his  
mouth to  
utter it,  
is vnpro-  
fitable,  
Chap.  
41.14.  
Chap. 10.  
Pro. 1.15.  
Eccl. 1.1.  
17.11.

Conte-  
counsell,  
a. Tim. 6.9.  
10.

Chap. 8.2.

Luk. 14.

Tem-  
perate.

Chap. 37.  
19.

a This  
counsell  
only con-  
cerning þe  
breath of  
the body,  
is here  
alleged  
rather for  
a remedy  
to helpe  
digestion  
into a  
weake  
stomack,  
thē for an  
instructi-  
on to so-  
beritate in  
tempe-  
rance: for  
surfeiting  
is forbi-  
den vs,  
Luk. 21.  
34.  
Pro. 23.9.  
Libera-  
lie.  
Iudith. 13.  
12.  
Pal. 104.  
16. pro. 31.  
45. 6. 7.



Chap. 30. 31 \*Rebuke not thy neighbour at þ wine, and despise him not in his mirth: giue him no despisefull wordes, and presse not vpon him with contrary wordes.

## CHAP. XXXII.

1 An exhortation to modestie. 2 Let the ancient speake. 14 To giue thanks after the repall. 15 Of the feare, faith and confidence in God.

Hum-  
bienes.

**I**f thou be made the master of the feast, || lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy dutie, sit downe, that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sounde iudgement, and vnder not musike.

Eccles. 3. 7  
chap. 20. 7

4 Poulre not out wordes, where there is no audience, \* and thelde not forth wisdom out of time.

5 The content of musicians at a banquet is as a signet of carbuncle set in golde.

6 And as the signet of an emeraude well trimmed with gold, so is the melodie of musike in a pleasant banquet.

7 Giue care, and be stil, and for thy good behauiour thou shalt be loued.

8 Thou that art yong, speake if neede be, and yettaskely when thou art wise asked.

9 Comprehend much in fewe wordes: in many things be as one that is ignorant: be as one that vnderstandeth, and yet holde thy tongue.

hab. 3. 6.

10 If thou bee among \* great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand by betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vsproude wordes.

14 But aboute all things, giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall finde fauour.

16 He that seeketh the Lawe, shall be filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not bee reformed, but findeth out excuses according to

his will.

19 A man of vnderstanding despyseth not counsell: but a lewde and proude man is not touched with feare, euen whē he hath done rashly.

20 My sonne, doe nothing without aduise: so shalt it not repent thee after the dedde.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is playne.

22 And beware of thine owne chidren, and take heede of them that be thine owne household.

23 In euery good worke be of a faithfull heart: for this is the keeping of the commandements.

24 Who lo beleueth in || the Lord, keepeth the commandements: and he that trusteth in the Lord, shall take no hurt.

Or. 16.  
Leu.

## CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wise. 12 What is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

**W**here shall no euill come vnto him that feareth the Lord: but whē he is in tentation, he will deliuer him againe.

The  
feare of  
God.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a thip in a storme.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithful vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.

5 The heart of the \* foolish is like a cart: wheele: and his thoughtes are like a rolling axeltree.

Chap. 17.  
16.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornfull frende.

7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solenne feastes.

9 Some of the hath he chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the \* grounde, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuerse.

Gen. 1. 17.  
8. 17.

11 Some of them hath hee blessed and exalted, and some of them hath hee sanctified, and appropriate to him selfe: but some

of



of them hath bee cursed, and brought them  
lobe, and put them out of their estate.

He 4. 9.  
Rom. 9. 30.  
21.

12 \*As the clay is in the potters hand, to  
order it at his pleasure, so are men also in the  
hande of their Creator, so that hee may re-  
ward them as liketh him best.

13 Against euill is good, and against death  
is life: so is the godly against the sinner, and  
the vngodly against the faithfull.

14 So in all the workes of the most high  
thou maist see that there are euer two, one  
against another.

15 I am awaked by last of all, as one  
that gathereth after them in the vintage.  
In the blessing of the Lord I am increa-  
sed, and haue filled my winepresse, like a  
grape gatherer.

Chap. 34.  
59.

16 \*Beholde, holbe I haue not laboured  
onely for my selfe, but for all them that seeke  
knowledge.

17 Heare me, O ye great men of the peo-  
ple, and hearken with your eares, yee ru-  
lers of the congregation.

18 Give not thy sonne and wife, thy bro-  
ther & friend, powder ouer thee while thou  
liuest, and giue not away thy substance to a-  
nother, least it repent thee, and thou intreat  
for the same againe.

19 As long as thou liuest, and hast breath,  
\*giue not thy selfe ouer to any person.

a That  
is, let no  
man use  
thee as  
his ser-  
uile, wile  
thou hast  
comitted  
all thy  
goodes  
into his  
hande,

20 For better it is that thy children should  
pray vnto thee, then if thou shouldst looke  
vp to the hands of thy children.

21 In all thy workes bee excellent, that  
thyne honour be neuer stayned.

22 At the time when thou shalt ende thy  
dayes, and finish thy life, distribute thyne in-  
heritance.

23 The fodder, the whip and the bur-  
den belong vnto the asse: and meate, correc-  
tion and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou  
shalt find rest: but if thou let him go idle, he  
shall seeke libertie.

25 The yoke and the whip bowe downe  
the hard necke: so tame thine euill seruant  
with the whippes and correction.

26 Sende him to labour, that he go not  
idle: for idleness bringeth much euill.

27 Set him to worke, for that belongeth  
vnto him: if he be not obedient, put on more  
heauie fetters.

¶ Dowe  
flours  
were op-  
bren in  
old time.

28 But be not excessive toward any, and  
without discretion do nothing.

Chap. 35.

29 \*If thou haue a faithfull seruant, let  
him be vnto thee as thine owne soule: for in  
blood hast thou gotten him. If thou haue a  
seruant, intreat him as thy brother: for thou  
hast neede of him, as of thy selfe. If thou

intreate him euill, and he runne away, wilt  
thou seeke him?

# CHAP. XXXIII.

Dreames, 13 The people of them that feare God. 18 The offer-  
ings of the wicked. 23 The heauy of the wicked. 27 God doth  
not allowe the workes of an vnfaithfull man.



he hope of a foolish mā is baine  
& false. ¶ & dreames make fooles  
to haue winges.

2 Who so regardeth dreames,  
is like him that will take holde of a shadow,  
and follow after the winde.

3 Euen so is it with the appearings of  
dreames, as the likenes of a face is before an  
other face.

4 Who can be clenfed by the vnclean: or  
what trueneth can be spoken of a liar?

5 Southsayings, witchcraft, and drea-  
ming is but vanitie, and a minde that is oc-  
cupied with fantasies, is as a woman that  
trauaileth.

6 Where as such visions come not of the  
most high to trie thee, let not thine heart  
vpon them.

7 For dreames haue deceiued many, and  
they haue failed that put their trust therein.

8 The Lawe shalbe fulfilled without  
lies, and wisdom is sufficient to a faithfull  
mouth: what knowledge hath hee that is  
not tried?

9 A man that is instructed, vnderstand-  
eth much, & he that hath good experience,  
can talke of wisdom.

10 He that hath no experience, knoweth  
little, and he that erreth is full of craft.

11 When I wandered to and fro, I sawe  
many things, and mine vnderstanding is  
greater then I can expresse.

12 I was oft times in daunger of death,  
yet I was deliuered by these things.

13 The spirit of those that feare the  
Lord, shal lue: for their hope is in him that  
can helpe them.

14 Who so feareth the Lord, feareth no  
man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth  
the Lord: in whom putteth hee his trust:  
who is his strength.

16 \*For the eyes of the Lord haue re-  
spect vnto them, that loue him: hee is their  
nightie protection, and strong grounde, a  
defence from the heat, and a shadow for the  
noone daye, a succour from stumbling, and  
an helpe from falling.

17 He setteth vp the soule, and lightneth  
the eyes: he giueth health, life and blessing.

18 He \*giueth an offering of vnright-  
eous goods, offereth a mocking sacrifice, &  
the giftes of vnrighteous, please not him.

19 But the Lord is theirs onely, that  
Doo o. w. patiently

¶ The  
fear of  
the Lord.

Psalm 33. 18.

Psalm 124. 8.

Proverb 10. 7.



patiently abide him in the way of trueth and righteousness.

¶ The of-  
frings of  
the wicked  
and  
their  
opprobre.  
Deut. 32. 17.

20 The most high doth not allow the of-  
frings of the wicked, neither is he pacified  
for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of good  
things of the poore, doeth as one that sacrificeth the  
sonne before the fathers eyes.

22 The bread of the needfull is the life of  
the poore: he that defraudeth him thereof,  
is a murderer.

Deut. 24.  
14. 15.  
chap. 24. 10.

23 He that taketh away his neighbours  
living, slayeth him, and he that defraudeth  
the labourer of his hyre, is a bloodshedder.

24 When one buyeth, and another  
breaketh downe, what profit haue they then  
but labour?

25 When one prayeth, and another cur-  
seth, whose voyce will the Lord heare?

Nom. 19.  
11. 12.

26 He that washeth himselfe because of  
a dead body, and toucheth it againe, what  
avaleth his washing?

1. Pet. 3. 10.  
21. 12.

27 So is it with a man that fasteth for  
his sinnes, and committeth them againe:  
who will heare his prayer? or what doeth  
his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the wid-  
dow, and him that humblyeth himselfe.

1. Sam. 15.  
22. 1. 2. 3.  
55. 57.

**W**ho keepeth the Lawe, \* bring-  
geth offerings ynow: he that hol-  
deth fast the commandements,  
\* offereth an offering of saluation.

¶ True sa-  
crifices,  
Phil. 4. 18.

2 He that is thankfull to them that haue  
well deserved, offereth fine floure: \* and hee  
that giueth almes, sacrificeth praye.

3 To depart from euill is a thankfull  
thing to the Lord, and to forsake vnrigh-  
teousnes, is a reconciling vnto him.

Exo. 23. 15  
& 34. 20.  
dout. 16. 16.

4 Thou shalt not appeare emptie before  
the Lord.

5 For all these things are done because of  
the commandement.

Om. 4. 4. 5.

6 The offering of the righteous maketh  
the altar fat, and the smell thereof is sweete  
before the most high.

7 The sacrifice of the righteous is accep-  
table, and the remembrance thereof shal ne-  
uer be forgotten.

8 Giue the Lord his honour with a good  
and liberall eye, and diminish not the first  
fruits of thine hands.

1. Cor. 9. 7.

9 In all thy gifts shew a ioyfull coun-  
tenance, and dedicate thy tithes with gladnes.

Jeb. 4. 2.

10 Giue vnto the most high according as  
hee hath enriched thee, \* & looke what thine  
hand is able, giue with a cheerefull eye.

11 For the Lord recompenseth, and will  
giue thee tenen times as much.

12 \* Diminish nothing of thine offering:  
for he will not receiue it, and abstaine from  
wrongfull sacrifices: for the Lord is the  
iudge, and regardeth no mans person.

Leua. 19.  
2. 2. deut. 15.  
21.

13 He accepteth not person of the poore,  
but he heareth the prayer of the oppressed.

Deut. 10. 17  
1. ch. 19. 7.  
Job. 34. 19.  
Wid. 6. 5.  
1. ch. 10. 34.  
Rom. 2. 11.  
Gal. 3. 6.  
Eph. 6. 9.  
Col. 3. 15.  
1. Pet. 1. 17.

14 He despiseth not the desire of the fa-  
therles, nor the widow, when she poureth  
out her prayer.

15 Doeth not the teares runne downe  
the widowes cheekes: and her crye is a-  
gainst him that caused them: for from her  
cheekes doe they goe vp vnto heauen, and  
the Lord which heareth them, doeth ac-  
cept them.

16 He that serueth the Lord, shall be ac-  
cepted with fauour, and his prayer shall  
reache vnto the cloudes.

17 The prayer of him that humblyeth  
him selfe, goeth throughe the cloudes, and  
ceaseth not till it come neere, and will not  
depart till the most high haue respect there-  
unto to iudge righteously, and to execute  
iudgement.

18 And the Lord will not bee slacke, nor  
the Almighty will tarry long from them,  
till he hath smitten in sunder the loynes of  
the vnnmercifull, and auenged him selfe of  
the heathen, till hee haue taken away the  
multitude of the cruell, and broken the step-  
per of the vnrightheous, till hee giue euery mā  
after his workes, and rewarde them after  
their deuites, till hee haue iudged the cause  
of his people, and comforted them with his  
mercie.

19 Oh, how faire a thing is mercie in the  
time of anguish and trouble! It is like a  
cloude of raine, that cometh in the time of  
a drough.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those  
that persecute his Church. 22 The prayer of a good woman.

**G**ive mercie vpon vs, O Lord  
God of all things, and behold vs,  
and: \* shewe vs the light of thy  
mercies.

2 And lend thy feare among the nations,  
which seeke not after thee, that they may  
knowe that there is no God but thou,  
and that they may shewe thy wondrous  
workes.

1. Ag. 1. 1.  
the int. 1.  
red.

3 Lift vp thine hande vpon the strange  
nations, that they may see thy power.

1. Cor. 10. 17.

4 As thou art sanctified in vs before thee,  
so be thou magnified among them before vs,

5 That they may knowe thee, as wee  
know thee: for there is none other God but  
onely thou, O Lord.

6 Renew the signes, and change the won-  
ders:



ders: shewe the glory of thine hand, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise by thine indignation, and powre out wrath: take away the aduersarie, and smite the enemye.

8 Make the time short: remember thine othe, that thy wonderous woordes may be prayled.

9 Let the wrath of the fire consume them that escape, and let the perith that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and saye, There is none other but Ibe.

11 Gather all the tribes of Jacob together, that they may knowe that there is none other God but onely thou, & that they may shewe thy wonderous woordes, & inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, & vpon Israel, whom thou hast likened to a first borne sonne.

13 O Lord, haue mercifull vnto Ierusalem the cite of thy Sanctuarie, the cite of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Give witness vnto those that thou hast possessed from the beginning, and saye by the propheties that hath bene shewed in thy Name.

16 Bewarde the that waite for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron ouer thy people, & guide thou vs in thy way of righteousness: that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

18 The bellie deuoureth all meates, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise minde [discerne] false wordes.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue every man: yet is one daughter better then another.

22 The beantie of a woman chereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenes, and wholsome talke, then is not her husbände like other men.

24 Hee that hath gotten a vertuous woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a thiefe that is alway ready and wandereth from towne to towne: and likewise him, that hath no rest, and lodgeth, wheresoeuer the night taketh him:

# CHAP. XXXVII.

1 Who a man should know friends and counsellors. 12 To keepe his companie that feareth God.

**E**uerie friend sayeth, || I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemye:

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit:

4 There is some companion which in prosperitie reioyseth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh by the buckler against the enemye.

6 Forget not thy friend in thy mind, and thinke vpon him in thy riches.

7 Seeke no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 Euerie counsellor prayseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counsellor, and be aduised afore || whereto thou wilt vse him: for he will counsell for himselfe, least he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterwarde he stande against thee, and looke what shall become of thee.

11 Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice, & nor of a woman touching her of whome thee is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a byer for the sale, nor of an eniuous man touching thankfulness, nor of the vnmercifull touching kindnesse, & nor of an vn honest man of honestie, & nor of the slothfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandments of the Lord, whose minde is according to thy minde, and is soze for thee when thou stumblest.

13 Take counsell of thine owne heart:   
 Dooo, llll. for

Chap. 19.

De whom wee should take counsell. Chap. 8. 19 & 9. 16.

Or what needs bee had.

|| A prayer for the goodly.

Exod. 4. 22

Num. 6. 23

|| The prayer of a good woman.



for there is no man more faithfull vnto thee, then it.

14 For a mans munde is sometime more accustomed to sheld more then seuen watchmen that sit aboute in an high towre.

15 And aboue all this praye to the most high, that he will direct thy way in trueth.

16 Let reason go before every enterpryse, and counsell before every action.

17 The changinge of the countenance is a signe of the changinge of the heart: foure things appeare, good and euill, life & death, but the tongue hath euermore the gouernement ouer them.

18 Some man is Wittie, and hath instructed many, and yet is vnprofitable vnto him selfe.

19 Some man wil be wise in words, and is hated, yea, he is destitute of all || foodes,

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 An other is wise for him selfe, and the fruites of vnderstandinge are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdom faile not.

23 A wise man shall bee plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credit among his people, and his name shall be perpetual.

26 Hy sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for al men, neither hath every soule pleasure in every thing.

28 Be not || gredie in all delites, and bee not too hastie vpon all meates.

29 For excess of meates bringeth sicknesses, and gluttony commeth into cholericke diseases.

30 By surfet haue many perished: but he that || dieteth himselfe, prolongeth his life.

# CHAP. XXXVIII.

1 A Physitian is commendable. 16 To bury the dead. 24 The wisdom of him that is learned.

2 Honour the || Physitian with that honour that is due vnto him, because of necessity: for the Lord hath created him.

2 For of the most high cometh healing, and he shall receiue gifts of the King.

3 The knowledge of the Physitian lieth by his head, and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 Was not the water made sweete with wood, & men might knowe || vertue thereof?

6 So hee hath giuen men knowledge, & hee might bee glorified in his wonderous workes.

7 With such doth hee heale men, and taketh away their paines.

8 Of such doeth the apothecarie make a confection, and yet hee can not finish his owne workes: for of the Lord cometh profit and welth ouer all the earth.

9 Hy sonne, faile not in thy sickness, but \*pray vnto the Lord, and he will make thee whole.

10 Leane off from sinne, and order thine handes aright, and cleanse thine heart from all wickednes.

11 Offer sweete incense, and fine stozhe for a remembrance: make the offering fat, for thou art not the || first giuer.

12 Then giue place to the Physitian: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The house may come, that their enterpryses may haue good successe.

14 For they also shall pray vnto || the Lord, that he would prosper that, which is giuen for ease, & their physike for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the Physitian.

16 Hy sonne, \*proue soorth teares ouer the dead, and beginne to mourne, as if thou haddest suffered great harme thy self, & then couer his body according to || his appointment, and neglect not his buriall.

17 Make a grievous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that, a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauines.

18 For of heauines cometh death, and the heauines of the heart breaketh the strength.

19 Of the affection of the heart cometh sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: drine it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be like wise, vnto me yesterday, and vnto thee to day.

23 \*Seeing the dead is at rest, let his remembrance

Exo. 31. 25.

Isa. 38. 2. 5.

God bestoweth first his benefices, and we must remember a portion thereof to such uses as hee appointeth.

Ch. xxix. Of mourning. Or, the same.

Prov. 11. 3. & 17. 22.

2 Sam. 12. 10.

Of tem perancie. Chap. 31. 27. 20.

Or, selecte heade.

Of physitions & physike.



meiurance rest, and comfort thy self againe for him, when his spirite is departed from him.

24 **T**he wisdome of a learned man cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdome.

25 **H**ow can he get wisdome that holdeth the plough, and hee that hath pleasure in the goade, and in diuing oxen, and is occupied in their labours, and talketh but of þ breed of bullockes:

26 **H**e giueth his minde to make forowles, and is diligent to giue the kine fodder.

27 **S**o is it of euery carpenter, & worke-master that laboureth night and day: and they that cut, and graue seales, and make sundrie diuercities, and giue them selues to counterfait imagerie, & watch to performe the worke.

28 **T**he smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, & he must fight with the heat of the furnace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon þ thing þ he maketh: he setteth his minde to make by his workes: therefore hee watcheth to polish it perfectly.

29 **S**o doeth the potter sit by his work: he turneth the wheele about with his feete: he is carefull alway at his worke, and maketh his worke by number.

30 **H**e facioneth the clay with his arme, and with his feete hee tempereth the hardnes thereof: his heart imagineth hold to couer it with lead, and his diligence is to cense the ouen.

31 **A**ll these hope in their hands, and euery one bestoweth his wisdome in his work.

32 **W**ithout these can not the cities bee maintained, nor inhabited, nor occupied.

33 **A**nd yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not meete for hard matters.

34 **B**ut they mainteine the state of the worlde, and their desire is concerning their worke and occupation.

of all the ancient, and exerciseth him selfe in the prophesies.

2 **H**e keepeth the sayings of famous me, & entreth in also to the secretes of darke sentences.

3 **H**ee seeketh out the mysterie of graue sentences, and exerciseth him selfe in darke paraboles.

4 **H**ee shall serue among great men & appeare before the prince: hee shall trauaile through strange countries: for he hath tried the good and the euil among men.

5 **H**e wil giue his heart to resort early vnto the Lord that made him, and to pray before the most high, and wil open his mouth in prayer, and pray for his times.

6 **W**hen the great Lord will, hee shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 **H**ee shall direct his counsell, & know ledge: so shall he meditate in his secretes.

8 **H**e shall shewe forth his science & learning, and reioyce in the Law and covenant of the Lord.

9 **M**any shall commend his vnderstanding, & his memoire shal neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 **T**he congregation shall declare his wisdome, and shew it.

11 **T**hough he bee dead, hee shall leaue a greater fame then a thousand: and if he liue still, he shall get the fame.

12 **B**ut will I speake of mo things: for I am full as the moone.

13 **H**earken vnto me, ye holy children, & bring forth fruit, as the rose that is planted by the brookes of the field,

14 **A**nd giue yee a sweete smell as incense, and bring forth flowres as the lillie: giue a smell and sing a song of praise: blesse the Lord in all his workes.

15 **G**ive honour vnto his Name, & shew forth his praise with the songes of your lippes, and with harpes, and ye shall save after this maner,

16 **A**ll the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 **A**nd none may say, what is this: wherefore is that: for at time couement they shall all bee sought out: at his commandement the water shode as an heape, and as the worde of his mouth þ waters gathered them selues.

18 **H**is whole fauour appeared by his commandement, and none can diminish that which

#### CHAP. XXXIX.

1 A wise man. 16 The works of God. 24 Unto the good, good things profit, but vnto the euill, euill good things are euill.

**H**owbeit that applyeth his minde to the Lawe of the most high, & is occupied in the meditation thereof, seeketh out the wisdome



which he will saue.

19 The workes of al flesh are befoze him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, what is this? wherefore is that: for hee hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysen the earth like a flood.

23 As hee hath turned the waters into saltnes, so shall the heathen feelee his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.

26 ¶ The principall things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheat and hony, and milke, the blood of the grape, and oyle, and clothyng.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirites that are created for vengeance, which in their rigour lay on sore strokes: in the time of destruction they shew forth their powder, and accomplish his wrath of him that made them.

29 ¶ Fire, and hayle, and famine, & death: all these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the sword be created for the destruction of the wicked.

31 They shalbe glad to do his commandments: and when neede is, they shalbe ready vpon earth: and when their houre is come, they shall not ouerpasse the commandment.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put the in writing.

33 ¶ All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy prayse.

35 And therefore praise the Lord with whole heart and mouth, and blesse his name of the Lord.

**C**reaturall is created for all men, & an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, vnto the day that they returne to the mother of all things.

2 ¶ Namely their thoughts, and feare of the heart, and their imagination of things they wayte for: and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blew silk, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enmie, trouble, and vnquietnes and feare of death, and rigour, & strife, & in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watchtowre in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and maruelleth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

9 Moreover, death and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the flood also.

11 ¶ All things that are of the earth, shall turne to earth againe: and they that are of waters, shall returne into the sea.

12 ¶ All bydes and vnrighteousnes shall be put away: but faithfulness shall endure for ever.

13 The substance of the vngodly shall be dyed by like a river, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours that come to naught.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalks by what water soeuer it be of water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentiful garden of pleasure, and mercie endureth for ever.

18 ¶ To labour & to be content with that a man hath, is a sweete life: but hee that findeth a treasure, is about them both.

19 Children,

The miseries of mans life.

Chap. 39.  
23.

Chap. 40.  
9, 14.

Chap. 39.  
23, 30.

Gen. 7. 11.

Gen. 1. 9.  
ch. 2. 1. 30.

Eccles. 1. 9

¶ Faithfulness,

Gen. 2. 31.

CHAP. XL.

1. Many miseries in mans life. 14. Of the blessing of the righteous and piety of the feare of God.

Phil. 4. 11.  
Lam. 3. 6.



19 Childzen, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musike reioyce the heart: but the loue of wisdom is aboue the both.

21 The pipe and the plalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desyrez fauour & beautie: but a greene seede time, rather then them both.

23 A friende, and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friendes and helpe are good in the time of trouble, but almes that deliuer moze then them both.

25 Golde and siluer fasten the feete: but counsel is esteemed aboue them both.

26 Riches & strength lift vp the mynde: but the feare of the Lord is aboue the both: there is no want in the feare of the Lord, & it needeth no helpe.

27 The feare of the Lord is a pleasaunt garden of blessing, and there is nothing so beautifull as it is.

28 O my sonne, lead not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on an other mans table, is not to bee counted for a life: for hee tomenteth himselfe after other mens meat: but a wise man and well nourished, wil beware thereof.

30 Begging is sweete in the mouth of the vnthamefast, and in his belly there burneth a fire.

#### CHAP. XLII.

1 Of the remembrance of death. 2 Death is not to be feared. 3 A curse vpon them that forsake the Lawe of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdom. 17 What thinges a man ought to be ashamed.

Death holde bitter is the remembrance of thee to a man that lieth at rest in his possessions, but to the man that hath nothing to bere him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate.

2 O death, how acceptable is thy iudgement vnto the needefull, & vnto him whose strength faileth, and that is now in the last age, and is bered with all thinges, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, & that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldst thou be against pleasure of the most high: whether it bee

tenne or an hundred, or a thousand yeres, there is no defence for life against graue.

5 The childzen of the vngodly are abominable childzen, and so are they & keepe companie with the vngodly.

6 The inheritance of vngodly childzen shall perish, and their posteritie shall haue a perpetuall shame.

7 The childzen complaine of an vngodly father, because they are reproched for his sake.

8 Wo be vnto you, O ye vngodly, which haue forsaken the Lawe of the most high God: for though you increase, yet shall you perish.

9 If ye be borne, ye shalbe borne to cursing: if ye die, the curse shalbe your portion.

10 All that is of the earth, shall turne to earth againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regard to thy name: for that shal continue with thee aboue a thousande treasures of golde.

13 A good life hath the dayes numbred: but a good name endureth euer.

14 My childzen, keepe wisdom in peace: for wisdom that is hid, and a treasure that is not seene, what profite is in them both.

15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoso dome before father and mother: be ashamed of lies before the prince and men of authority.

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend.

19 And of theft before the place where thou dwellest, and before the trust of God and his couenaunt: and to leane with thine elboles vpon the bread, or to bee reproued for giuing or taking.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euil minded toward an other mans wife,

22 Or to sollicite any mans mayde, or to stand by her bed, or to reprove thy friends with wordes,

Chap. xlii

A good name.

Chap. xlii

Of Names, fastnes.

For publick



23 O: to bypraiſe when thou gineſt any thing, o: to report a matter that thou haſt heard, o: to reuenele ſecret wordes.

24 Thus maieſt thou wel be ſhamefaſt, and haſt ſind aſſurance with all men.

CHAP. XLII.

1 The Lawe of God muſt bee taught. 9 A daughter. 14 A woman. 18 God knoweth all thinges, yea, euen the ſecretes of thine heart.



In what thinges thou oughte not to be ſhameſt.

If theſe thinges be not thou ſhalt ſhame, neither haue regarde to offend for any perſon:

2 Of the Lawe of the moſt high and his covenant, and of iudgement to iuſtifie the godlie:

3 Of the cauſe of thy companion, and of ſtrangers, o: of diſtributing the heritage among friends:

4 To be diſigēt to keepe true balance, & weight, whether thou haue much o: little:

5 To ſell marchandiſe at an indifferent price, and to correct thy children diligently, and to beate an euill ſervant to the blood:

6 To ſet a good locke where an euill wiſe is, and to looke where many hands are:

7 If thou gine any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vniuerſed, and the vniuerſe, and the aged, that contend againſt the yong: thus ſhalt thou be wel inſtructed, and approued of all men liuing.

9 The daughter ſhall make the father to watch ſecretly, and the carefullnes that he hath for her, taketh away his ſleepe in youth, leaſt ſhe ſhould paſſe the flower of her age: and when ſhee hath an huſbande, leaſt ſhe ſhould be hated:

10 In her virginittie, leaſt ſhee ſhould be defiled, o: gottē with child in her fathers houſe, and when ſhe is with her huſbande, leaſt ſhe miſbehaue her ſelfe: and when ſhee is married, leaſt ſhe continue vnfriutefull.

11 If thy daughter bee vniuerſed, keepe her ſtraightly, leaſt ſhe cauſe thine enemies to laugh thee to ſcoorne, and make thee a common talke in the citie, & diſſame thee among the people, and bring thee to publike ſhame.

12 Behold not euery bodie beautie, and companie not among women.

13 For as the moth commeth out of garments: ſo doeth wickednes of woman.

14 The wickednes of a man is better the good intreacie of a woman, to wit, of a woman that is in ſhame, and reproche.

15 I will remember the wordes of the Lord, and declare the thing that I haue ſcene: by the worde of the Lord are his

wordes.

16 The ſunne that ſhineth, looketh vpon all thinges, and all the wordes thereof are full of the glorie of the Lord.

17 Hath not the Lord appointed that his Saints ſhould declare all his wonderous wordes, which the almightie Lord hath ſtabliſhed to confirme all thinges by in his maieltie:

18 He ſeeketh out the depth, & the heart, and hee knoweth their practiſes: for the Lord knoweth all ſcience, and hee beholdeth the ſignes of the world.

19 He declareth the things that are paſt, and for to come, and diſcloſeth the pathes of things that are ſecret.

20 No thought may eſcape him, neither may any word be hid from him.

21 He hath garniſhed excellent wordes of his wiſedome, and he is from eueraſting to eueraſting, & for ever: vnto him may nothing be added, neither can he be miniſhed: hee hath no neede of any counſeler.

22 Oh, how delectable are all his wordes, and to bee conſidered euen vnto the ſparkes of fire!

23 They liue al, and endure for ever: and whenſoeuer neede is, they are all obedient.

24 They are all double, one againſt another: hee hath made nothing that hath any faulte.

25 The one commendeth the goodnes of the other, and who can bee ſatiſfied with beholding Gods glorie:

CHAP. XLIII.

The ſumme of the creation of the wordes of God.

This high ornament, the cleare firmament, the beautie of heaven ſo glorious to behold,

2 The ſunne alſo, a marueilous inſtrument when it appeareth, declarerh, at his going out, the worke of the moſt high.

3 At noone it burneth the countrey, and who may abide for the heate thereof:

4 The ſunne burneth the mountaines three times more then hee that keepeth a fornaice with continen heate: it caſteth out the fire vapours, & with ſhining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement hee cauſerh it to rume haſtily.

6 The moone alſo hath hee made to appeare accordyng to her ſeaſon, & it ſhould be a declaration of the time, and a ſigne for the world.

7 The ſeaſtes are appointed by the moone: the light thereof diminſheth vnto the end.

8 The

Job. 41. 4. 42. 29. 31.

1 Cor. 13. 12.

1 The wonderfull wordes of God.

1 Peter 2. 12.

Chap. 12. 10.

Chap. 25. 23.

Gen. 3. 6.

Gen. 1. 16.

Exod. 1. 1.



8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holy one they continue in their order, and sayle not in their watche.

Gen. 9. 13. 24. 11 **C**\* Looke vpon the raine bolue, and praise him that made it: very beautifull is it in the brightnes thereof.

12 \* It compasseth the heauen about with a glorious circle, and the handes of the most high haue bended it.

13 **C** Through his commandement hee maketh the snowe to haste, & sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his powder hath he strengthened the cloudes, and broken the haile stones.

16 The mountaines leape at the sight of him: the Southwinde bloweth according to his will.

17 The sound of his thunder beatech the earth: so doth the storme of the North: the Whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as the grasshoppers that light downe.

18 The eye maruellet at the beautie of the whitenes thereof, and the heart is astonished at the same of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the toppes of pales.

20 When the cold North wind bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, & closeth the waters as with a breastplate.

21 It deuoureth the mountaines, & burneth the whidrenes, & destroperth that that is Greene, like fyre.

22 The remedie of al these is whē a cloud cometh hasty, and when a delue cometh vpon the heat, it refresheth it.

23 By his word he stilleth the wind: by his counsell hee appeaseth the deepe, & planteth ylandes therein.

24 They that sayle ouer the sea, tell of the perils thereof, and when we heare it w our eares, we maruelle thereat.

25 For there be strange, and wonderous woakes, diuers manner of beastes, and the creation of whales.

26 Through him are all things directed to a good ende, & are stablished by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

28 What powder haue we to prayse him: for he is aboue all his woakes.

29 The Lord is terrible, and very great, Psal. 64. and maruelous is his powder.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth hee farre exceede: exalt him with all your powder, and bee not wearie, yet can ye not attaine vnto it.

31 \* Who hath seene him, that he might tell vs: and who can magnifie him as he is: John. 1. 18. Psal. 106. 9.

32 For there are hid yet greater things then these be, and we haue seene but a fewe of his woakes.

33 For the Lord hath made all things, & giuen wisdom to such as feare God.

#### CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Ioseph, Abraham, Isaac and Jacob.

**B**ut vs no man commed the famous men, and our fathers, of whome we are begotten.

2 The Lord hath gotten great gloze by them, and that through his great powder from the beginning.

3 They haue borne rule in their kingdomes, & were renowned for their powder, and were wise in counsell, and declared prophesies.

4 \* They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. Eccl. 1. 23.

5 They inuented the melodie of musike, & expounded the verses that were written.

6 They were rich and mightie in powder, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their praise shall be spoken of.

9 There are some also which haue no memoriall, and are perished, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them. Gen. 2. 21.

10 But the former were mercifull men, whose righteousness hath not bene forgottē.

11 For whose posteritie a good inheritance is reserved, and their seede is conteyned in the couenant.

12 Their stocke is contained in the couenant, and their posteritie after them.

13 Their seede shal remaine for euer, and their praise shall neuer be taken away.



14 Their bodies are buried in peace, but their name liueth for euermore.

15 The people speake of their wisdom, and the congregation talke of their praise.

16 Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

17 Noe was found perfect, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euerlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in gloire was there none like vnto him.

20 He kept the Lawe of the most high, & was in covenant with him, and he set the covenant in his flesh, and in tentation he was found faithfull.

21 Therefore he assured him by an othe, that he would blesse the nations in his seed, and that hee woulde multiplie him as the dust of the earth, and exalt his seede as the starrs, and cause them to inherite from sea to sea, and from the Riuer vnto the ende of the worlde.

22 With Isaac did he confirme like wife for Abraham his fathers sake, the blessing of all men, and the covenant.

23 And caused it to rest vpon the head of Jacob, and made himselfe knowne by his blessings, and gaue him an heritage and deuised his portions, & parted them among the twelue tribes.

24 And he brought out of him a mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.  
The prayer of Moyses, Aaron, and Phinees.

AND Moyses, the beloued of God and men, brought hee forth, whose remembrance is blessed.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes hee caused the wonders to cease, and hee made him glorious in the sight of Kinges, and gaue him commandements for his people, and shewed him his gloire.

4 He sanctified him with faithfulness, and meekenes, and chose him out of all men.

5 Hee caused him to heare his voyce, and brought him into the darke cloude, & there he gaue him the commandements before his face, euen the Lawe of life & know-

ledge, that he might teach Jacob the covenant, and Israel his iudgements.

6 Hee exalted Aaron an holie man like vnto him, euen his brother of the tribe of Levi.

7 An euerlasting covenant made he with him, and gaue him the priesthoode among the people, and made him blessed through his conely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of golde, and with many belles round about, that when he went in, the sound might be heard, and might make a noise in the Sanctuary, for a remembrance to the children of Israel his people.

10 And with an holie garment, with gold also, and blew silke, and purple, and diuers kinds of woakes, and with a breastplate of iudgement, and with the signes of truth.

11 And with woork of scarlet cunningly wrought, and with precious stones grauen like scales, and set in golde by goldsmithes woork for a memorizall, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holynes, an ornament of honour, a noble woork garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twise continually.

15 Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting covenant, and to his seede, so long as the heauens should remaine, that hee should minister before him, & also to execute the office of the priesthoode, and blesse his people in his name.

16 Before all men liuing the Lord chose him that hee should present offerings before him, and a sweete sauer for a remembrance to make reconciliation for his people.

17 He gaue him also his commandements and authoritie according to the Lawes appointed, that he should teach Jacob the testimonies, and giue light vnto Israel by his Lawe.

18 Strangers stood by against him, and enuied him in the wilderness, euen the men that tooke Dathans & Abirams part, and the companie of Coze in furie and rage.

19 This

a That was, either put into his hand the booke of the Law written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences.

Num. 16. 1, 2.



19 This the Lord saw, & it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fire flame.

Num. 17. 3

20 But hee made Aaron more honorable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially hee appoynted breade in abundance.

21 For the [priests] did eate of the sacrifices of the Lord, which hee gaue vnto him and to his seede.

Deut. 18. 11 and 18. 12

22 Els had he none heritage in the land of his people, neither had he any portion among the people: for [the Lord] is the portion of his inheritance.

I Job. 1. 1. Num. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1.

23 The thirde in glory is \* Whinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stood by with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for ever.

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, and to his seede. God giue vs wisdom in our heart to iudge his people in righteousnesse, that the good things that they haue, bee not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.  
The prayse of Josue, Caleb, and Samuel.

I Josue. Num. 27. 18. de. 34. 9. i. 1. 2. 3. 4. and 12. 7.

**I** Josue \* the sonne of Naue was valiant in the warres, and was the successeur of Moyses in prophesies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

I Jos. 1. 1.

2 What glorie gate hee, when hee lift vp his hand, and dyed out his sword agaynst the cities:

3 who was there before him, like to him: for he fought the battels of the Lord.

I Jos. 10. 13. 13. 14.

4 \* Stoode not the sunne still by his meanes, and one day was as long as two:

5 he called vnto the most high Gouvernor when the enemies pressed vpon him on euery side, and the mightie Lord heard him with the hailstones, & with mightie power.

I Jos. 10. 11.

6 He rushed in vpon the nations in battell, and in the going downe [of Bethoron]

hee destroyed the aduersaries, that they might know his weapons, & that he fought in the sight of the Lord: so he followed the Almighty.

I Jos. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1.

7 \* In the time of Moyses also hee did a good worke: he and Caleb the sonne of Iephune stood against the enemy, and witheld the people from sinne, and appealed the wicked murmuring.

8 \* And of five hundred thousand people of foote, they two were preferred to bring them into the heritage, euen into the lande that floweth with milke and honye.

9 \* The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the high places of the land and his seede obtained it for an heritage.

I Jos. 14. 11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the Iudges, euery one by name, whose heart went not a whooring, nor departed from the Lord, their memorie be blessed.

I Jos. 1. 1.

12 Let their bones flourish out of their place, & their names by successio remaine to the that are most famous of their children.

13 Samuel the prophet of the Lord, beloued of his Lord, ordeined Kings, and anointed the princes ouer his people.

I Sam. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Jacob.

15 This prophet was approued for his faithfulness, and he was knowne saythfull in his wordes and visions.

I Sam. 7. 9. 10. 11.

16 He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noyse.

18 So hee discōfited the princes of the Tyrians, and all the rulers of the Philistines.

19 \* And before his long sleepe hee made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no, not so much as a shoe, and no man could accuse him.

I Sam. 11. 1.

20 \* After his sleepe also hee tolde of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednes of the people should perish.

I Sam. 18. 15. 19.

CHAP. XLVII.

The prayse of Nathan, Dauid and Salomon.

**A**fter him rose vp \* Nathan the prophete in the time of Dauid.

I Sam. 12. 1.

2 For as the fatte is taken away from the peace offering, so

ppp. it. Was



¶ **Dauid**, was **Dauid** chosen out of the children of **Israel**.

1. Sam. 17. 3 \*Hee played with the lions, as with kiddes, and with beares, as with lambes.

1. Sam. 17. 4 \*Siclike hee not a ggrant when hee was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hande with the stone in the sling, to beate downe the pride of **Goliath**.

5 For hee called vpon the most high **Lord**, which gaue him strength in his right hand, to slay that mightie Warriour, and that hee might set vp the home of his people againe.

6 \*So he gaue him the praise of ten thousand, and honoured him with great prayles, and gaue him a crowne of glorie.

7 \*For he destroyed the enemies on euery side, and rooted out the **Philistines** his aduersaries, and brake their home in sunder vnto this day.

8 In all his workes hee prayled the holy one, and the most high with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

9 He let fingers also before the altar, and according to their tune hee made swete songs, that they might praise [God] dayly with their songs.

10 Hee ordeyned to keepe the feast dayes comely, and appoynted the times perfectly, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

11 The **Lord** tooke away his sinnes, and exalted his home for euer: he gaue him the covenant of the kingdome, and the throne of glorie in **Israel**.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 \***Salomon** reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his Name, and prepare the Sanctuary for euer.

14 \*Holbe wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy Name went abroade in the ples, and for thy peace thou wast beloved.

17 \*The countries marvelled at thee for thy songs, and proverbes, and similitudes, and interpretations.

18 By the name of the **Lord** God, which is called the God of **Israel**, thou hast \*gathered golde as sinne, and hast had as much siluer as lead.

19 \*Thou diddest bow thy loynes to women, and wast ouercome by thy bodie.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast feir sorrow for thy folie.

21 \*So the kingdome was deuided, and **Ephraim** beganne to bee a rebellious kingdome.

22 \*Neuertheles the **Lord** left not off his mercie, neither was hee destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but hee left a remnant vnto **Jacob**, and a roote of him vnto **Dauid**.

23 Thus rested **Salomon** with his fathers, & of his seede he left behinde him **Roboam**, euen the foolishnes of the people, and one that had no vnderstanding, \*who turned away the people through his counsell, and **Jeroboam** the sonne of **Nabat**, which caused **Israel** to sinne, & shewed **Ephraim** the way of sinne.

24 So that their sinnes were so much increased, that they were driuen out of the lande.

25 For they sought out all wickednes, till the vengeance came vpon them.

#### CHAP. XLVIII.

The praise of **Elias**, **Elisha**, **Ezechias** and **Isaiah**.

¶ When stode vp || **Elias** the Prophet as a fire, & his worde burnt like a lampe.

2 He brought a famine vpon them, and by his seale hee diminished them: for they might not away with the commandements of the **Lord**.

3 By the worde of the **Lord** hee shut the heauen, and three times brought hee the fire from heauen.

4 O **Elias**, how honourable art thou by thy wonderous deedes! Who may make his boast to be like thee!

5 \*Which hast raised vp the dead from death, and by the word of the most high out of the graue:

6 Which hast brought kings vnto destruction, and the honorable from their seate:

7 Which heardst the rebuke of the **Lord** in **Sina**, and in **Horeb** the iudgement of the vengeance:

8 \*Which diddest anoint kings that they might recompence, and prophets to be thy successors:

9 \*Which wast taken vp in a whirle wind of fire, and in a charet of fire horses:

10 Which hast appointed \*to reprove in due season, and to pacifie the wrath of the **Lordes**

1. King. 11.

2.

1. King. 11.

15, 16, 17.

2. Sam. 7, 15.

|| Roboam.

|| Or a most

rudene

foole.

1. King. 11.

10, 11, 13.

14.

|| Jeroboam.

am.

1. King. 11.

28, 30.

|| Elias.

1. King. 17.

1.

1. King. 18.

38, and 2.

king. 1. 10.

12.

1. King. 17.

21, 22.

1. King. 19.

15.

1. King. 19.

16, 17.

|| The

wicked-

ness of **Da-**

uid and

**Iezabel**.

1. King. 2.

11.

Mala. 4, 5.

2. S. 18, 17.

|| Or, the

people.

|| Or, with

distilling of

the Lord.

2. Sam. 5, 7.

1. Chro. 16.

4.

2. S. 11, 13.

|| **Salomon**.

1. King. 4.

21, 24.

1. King. 4.

29, 30.

1. King. 4.

31, 32.

1. King. 10.

37.



Lord's iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set by the tribes of Jacob.

11 Blessed were they that salve thee, and slept in loue: for we shall liue.

a What  
fo, they  
that are  
such,  
3 King. 2.  
11. 17.  
1 Elifus

12 \* When Elias was couered with the flame, || Elifus was filled with the spirit: While hee liued, he was not moued for anie prince, neither could any bring him into subjection.

2 King. 13.  
31.

13 Nothing could ouertome him, \* and after his death his bodie propheted.

14 He did wonders in his life, & in death were his workes maruclous.

3 King. 18.  
21. 12.

15 For all this the people repented not, neither departed they from their finnes: || till they were caried away prisoners out of their lande, and were scattered throug all the earth, so that there remained but a berie selue people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped by finnes.

|| Ezechias.  
2 King. 18.  
2.

17 \* Ezechias made his citie strong, and conuered water into the muddes thereof: he digged throughe the rocke with yron, and made fountaines for waters.

3 King. 18.  
13.

18 \* In his time came Sennacherib by, and sent Rablacs, and lift by his hande against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they forsooke like a woman in treauell.

20 But they called vpon the Lord, which is mercifull, and lift by their handes vnto him, and immediatly the holy one heard them out of heauen.

21 He thought no more vpon their finnes, nor gaue them ouer to their enemies, & but deliuered them by the hand of Elai.

3 King. 19.  
37. 42. 37.  
36. 40. 1.  
28. 1. 2. 2.  
7. 41. 1.  
2. 2. 2. 19.

22 \* He smote the hofte of the Assyrians, and his Angell destroyed them.

23 For Ezechias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as || Elai the great prophet, and faithfull in his vision had commanded him.

|| 3 Elias.  
2 King. 20.  
20. 11. 1. 1. 1.  
38. 8.

24 \* In his time the sunne went backward, and he lengthened the kings life.

25 He salve by an excellent spirit what shoulde come to passe at the last, and hee comforted them that were sorrowfull in Sion.

26 He shewed what shoud come to passe for ever, and secret things, or ever they came to passe.

# CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Jeremias, Ezechiel, Zorobabel, Iesus, Reheemias, Enoch, Ioseph, Sem and Seth.



He remembrance of || \* Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is sweete as home in all mouthes, and as musike at a banquet of wine.

|| Iosias.  
2 King. 22.  
1. 2. 13. 2.  
2. 13. 2. 13. 2.

2 He behaued him selfe byrightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He \* directed his heart vnto the Lord, and in the time of his byngodly hee established religion.

2 King. 23.  
4.

4 All, except Dauid and Ezechias, and Iosias, committed wickednes: for euen the kings of Iuda forooke the Lawe of his most high, and failed.

5 Therefore he gaue their || home vnto other, and their honour to a strange nation.

|| Or. 2. 2. 2. 2.

6 He burnt the elect cite of the Sanctuarie, \* and destroyed the streetes thereof according to the || prophesie of || Jeremias.

2 King. 25.  
9.  
|| Or. 2. 2. 2. 2.  
|| Jeremias.  
25. 1. 2. 2. 2. 2.

7 For they \* treated him euill, which neuertheles was a prophet, \* sanctified for his mothers wombe, that hee might roote out, and afflicte, and destroy, & that he might al buyde by, and plant.

8 || Ezechiel sawe the glorioz vision, which was shewed him vpon the charet of the Cherubims.

|| Ezechiel.  
Ezechiel.  
1. 1. 1. 1.

9 \* For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

Ezechiel.  
Ezechiel.  
1. 1. 1. 1.

10 \* And let the bones of the twelue prophets flourish out of their place, and let their memoerie bee blessed: for they comforted Jacob, and deliuered them by assured hope.

Chap. 46. 12.

11 \* How shall we prayse || Zorobabel, which was as a ring on the right hand!

Haggai. 2. 22.  
2. 22. 2. 22.  
|| Zorobabel.  
1. 1. 1. 1.

12 So was || Iesus also for some of Ioseder: these men in their time builde the house, & set by the Sanctuarie of the Lord againe, which was prepared for an euertlasting worship.

Haggai. 2. 22.  
2. 22. 2. 22.  
|| Zorobabel.  
1. 1. 1. 1.

13 \* And among the elect was || Jeremias whose renowne is great, which set by for vs the wailles that were fall, and set by the gates and the barres, and layed the foundations of our houses.

Nehemiah. 7. 1.  
|| Jeremias.  
1. 1. 1. 1.

14 \* But vpon the earth was no man created like || Enoch: for he was taken by from the earth.

|| Enoch.  
Gen. 5. 24.  
1. 1. 1. 1.

15 Neither was there a like man vnto || Ioseph the gouernour of his brethren, and for holder of his people, whose bones were kept.

|| Ioseph.  
Gen. 50. 26.  
1. 1. 1. 1.

16 \* Sem and Seth were in great honour among men: and so was || Adam about euery liuing thing in the creation.

|| Sem.  
Gen. 5. 3.  
1. 1. 1. 1.



## CHAP. I.

Of Simon the sonne of Onias. 22 An exhortation to praye the  
Loyd. 27 The authour of this booke.

Simon  
2. Mac. 3. 4.

Or, people.

a Which  
Salomō  
made, 1.  
King. 7.  
23.

**S**imon the sonne of Onias the  
hie priest, which in his life set  
vp the house againe, and in his  
dayes established the Temple,  
2 Under him was the foundation of the  
double height layed, and the hie walles that  
compasseth the Temple.

3 In his dayes the places to receiue wa-  
ter, that were decayed, were restored, and  
the basse was about in measure as the sea.

4 Hee tooke care for his people, that they  
should not fall, and fortified the citie agaynst  
the siege.

5 How honourable was his conuersation  
among the people, and when he came out of  
the house couered with the baile!

6 He was as the morning starre in the  
midnes of a cloude, and as the moone when  
it is full,

7 And as the sunne shining vpon the  
Temple of the most high, and as the raine-  
bow that is bright in the faire cloudes,

8 And as the stowre of the roses in the  
spring of the yere, and as lilies by the springs  
of waters, and as the branches of the franki-  
incense tree in the time of summer,

9 As a fire and incense in the censer, and  
as a vessel of masse gold, set with all maner  
of precious stones,

10 And as a faire olive tree that is fruit-  
full, and as a cypresse tree, which groweth  
vp to the cloudes.

11 When he put on the garment of honour  
and was clothed with all beautie, hee went  
vp to the holy altar, and made the garment  
of holines honourable.

12 When he tooke the portions out of the  
priests hands, he himself stood by the herth  
of the altar, compassed with his brethren  
round about, as the branches doe the cedar  
tree in Libanus, & they compassed him as  
the branches of the palme trees.

13 So were all the sonnes of Aaron in  
their glorie, and the oblations of the Lorde  
in their hands before all the congregation of  
Israel.

14 And that he might accomplish his mi-  
serie vpon the altar, and garnish the of-  
fring of the most high, and almighty,

15 He stretched out his hand to the drinke  
offring, & poured of the blood of the grape,  
and he poured at the foote of the altar a per-  
fume of good sauour vnto the most high  
King of all.

16 Then shewed the sonnes of Aaron,  
and blowed with brazen trumpets, & made

a great noyse to bee heard, for a remembrance  
before the most high.

17 Then all the people together hasted,  
and fell downe to the earth vpon their fa-  
ces to worshipping their Lord God almighty,  
and most high.

18 The singers also sang with their voy-  
ces, so that the sounde was great, and the  
melodie sweete.

19 And the people prayed vnto the Lord  
most high with prayer before him that is  
mercifull, till the honour of the Lorde were  
performed, and they had accomplished his  
seruice.

20 Then went hee downe, and stretched  
out his hands ouer the whole congregation  
of the children of Israel, that they shoulde  
giue praye with their lips vnto the Lorde,  
and reioyce in his Name.

21 He began againe to worshipping, he might  
receiue the blessing of the most high.

22 Nowe therefore giue praye al ye vn-  
to God, that workeeth great thinges euery  
where, which hath increased our dayes fro  
the wombe, and dealt with vs according to  
his mercie,

23 That he would giue vs ioyfullnesse of  
heart, and peace in our dayes in Israel, as  
in olde time,

24 That he would confirme his mercie  
with vs, and deliuer vs at his time.

25 There bee two maner of people,  
that mine heart abhorreth, and the third is  
no people:

26 They that sit vpon the mountaine of  
Samaria, the Philistines, and the foolish  
people that dwell in Scitis.

27 Iesus the sonne of Sirach, [the  
sonne] of Eleazarus, of Ierusalem, hath  
written the doctrine of vnderstanding and  
knowledge in this booke, and hath poured  
out the wisdom of his heart.

28 Blessed is he that exerciseth him selfe  
therein: and hee that layeth vp these in his  
heart, shall be wise.

29 For if he doe these thinges, he shall bee  
strong in all things: for he setteth his steppes  
in the light of the Lord, which giveth wise-  
dome to the goodly. The Lord be prayd for  
euermore: So be it, so be it.

## CHAP. II.

A prayer of Iesus the sonne of Sirach.

**I** will confesse thee, O Lorde and  
King, and praise thee, O God my  
Saviour: I giue thanks vnto  
thy Name.

2 For thou art my defender & helper, and  
hast preserved my body fro destruction, and  
from the snare of the slanderous tongue,  
and



and from the lippes that are occupied with lyes: thou hast holpen mee against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of the that were ready to deuoure mee, and out of the handes of such as sought after my life, and fro the manifold afflictions, which I had,

4 And fro the fire that choked me round about, and from the middes of the fire that I burned not,

5 And fro the bottome of the bellie of hel, from an vncleane tongue, fro lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 My soule shall praye the Lorde vnto death: for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, holue thou deliuerest such as waite for thee, and sauest them out of the handes of the enemies.

*for patient*

9 Then lysted I by my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will praye thy Name continually, and will sing praye with thanksgiving: and my prayer was heard.

12 Thou saudest me from the euill time: therefore wil I giue thanks, and praise thee, & blesse the Name of the Lord.

13 When I was yet yong, or ener I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys,

and shee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and fro my youth vp sought I after her.

16 I bowed somewhat dooing mine eare, and receiued her, & gate me much wisdom:

17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisdom.

18 For I am aduised to do thereafter: I will be telous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, & I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my rewarde, wherewith I wil praye him.

23 Walke neere vnto me, ye vnlearned, and diuel in the house of learning.

24 Wherfore are ye slowe and what say you of these thinges, seeing your soules are very thirlicke:

25 I opened my mouth, and saide, \*Bye *16.55.11* her for you without money.

26 Solue dooing your necke vnder the yoke, and your soule shall receiue instructiō: he is ready that ye may finde her.

27 Behold with your eyes, holue that I haue had but litle labour, & haue gotten vnto me much rest. *Chap. 6.18*

28 Get learning w a great summe of money: for by her ye shal possesse much gold.

29 Let your soule reioyce in the mercie of the Lorde, and bee not ashamed of his praye.

30 Do your duetie betimes, and hee will giue you a rewarde at his time.

## Baruch.

### CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonab and all the people. 10 The Iewes sent the booke with money vnto Ierusalem for their other brethren, to the intent that they should pray for them.



*16.55.11*

And these are the wordes of the booke, which Baruch the sonne of Nerias, sonne of Maaias, the sonne of Seraias, the sonne of Aladias, sonne of Helcias wrote

in at Babylon.

2 In the fifth yeere, & in the seventh day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonab the sonne of Iocim King of Iuda might heare, and all the people that were come to heare the booke,

4 And



and from the lippes that are occupied with lyes: thou hast holpen mee against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of thē that were ready to deuoure mee, and out of the handes of such as sought after my life, and fro the manifold afflictions, which I had,

4 And fro the fire that choked me round about, and from the middes of the fire that I burned not,

5 And fro the bottome of the bellie of hel, from an vncleane tongue, fro lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 My soule shall praye the Lorde vnto death: for my soule dreyd neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, holue thou deliuerest such as waite for thee, and sauest them out of the handes of the enemies.

*for patient*

9 Then lysted I by my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will praye thy Name continually, and will sing praye with thanksgyuing: and my prayer was heard.

12 Thou saudest me from the euill time: therefore wil I giue thanks, and praise thee, & blesse the Name of the Lord.

13 When I was yet yong, or ener I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys,

and shee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and fro my youth vp sought I after her.

16 I bowled somewhat dooing mine care, and receiued her, & gate me much wisdom:

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4 And



4 And in the audience of the gouernour, & of the Kings sonnes, & before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the river | Sid.

[Or, Sid.]

5 Which [when they heard it,] wept, fasted and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Jerusalem vnto Joachim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priestes, and to all the people which were with him at Jerusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were take away out of the Temple, to bring them againe vnto the lande of Iuda, the tenth daye of [the moneth] | Sivan, [to wit,] silver vessels, which Seerias the sonne of Iofias King of Iuda had made,

[Or, Sivan]

9 After that Nabuchodonosor King of Babylon had ledde away Iechonias from Jerusalem, and his Princes, and his nobles, prisoners, and the people, and caried them to Babylon.

10 And they saide, Behold, We haue sent you money, wherewith yee shall bye burnt offerings for sinne, and incense, and prepare a meate offering, and offer vpon the altar of the Lord our God,

[Or, Meate offering, which was the meate offering.]

11 And pray for | life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.

13 Pray for vs also vnto | Lord our God (for wee haue sinned against the Lord our God, & vnto this day the furie of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time comenient.

Chap. 3.6.

15 Thus shall ye say, \* To the Lord our God [belongeth] righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto the of Iuda, and to the inhabitants of Jerusalem,

16 And to our Kings, and to our Princes, and to our Priestes, and to our Prophets, and to our fathers,

[Or, 3.6.]

17 Because wee haue \* sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the lande of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and wee haue bene negligent to heare his voyce.

20 \* Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as | appeareth this day.

Deut. 8. 15.

21 Neuerthelesse, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed | wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

## CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promisseth that he will call againe the people from captiuitie, and giue them a newe and euerglasting Testament.

**W**herefore | Lord our God hath performed his worde, which he pronounced against vs, & against our iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder | whole heauen, as they that were done in Jerusalem, according to thinges, that were written in | Law of Moyses,

3 That some among vs should \* eate the flesh of his owne sonne, and some the fleshe of his owne daughter.

Deut. 13. 15.

4 Moreover, hee hath deliuered them to be in subiection to al the kingdomes, that are round about vs, to be as a reproche and desolation among all | people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voyce.

6 \* To the Lord our God [apperteineth] righteousness, but vnto vs & to our fathers open shame, as | appeareth this day.

Chap. 1. 5.

7 [For] al these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before | Lord, that



that wee might turne euery one from the imaginations of his olde wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in al his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

Dan. 9.15.

11 \* And now, O Lorde God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in al thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine olde sake, and giue vs fauour in the sight of them, which haue led vs alway,

15 That all the earth may knowe that thou art O Lord our God, & that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: endline thine care, O Lord, and heare vs.

Deut. 26.

21. 26. 27.

28.

Psal. 65. 6.

8. 11. 17.

18. 22. 38.

28. 29.

[Or glory,

not praye

of right-

eousnes].

17 \* Open thine eyes, and behold: for the dead that are in the graues, & whose soules are out of their bodies, \* giue vnto the Lord neither praise, nor righteousnes.

18 But the soule that is bered for greatnes of sinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousness, O Lord.

19 For wee doe not require mercie in thy sight, O Lord our God, for the righteousness of our fathers, or of our kings.

20 But because I hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

[Or, by the

hand of thy

seruants.

Ier. 27. 7.

21 \* Thus saith the Lord, Solue downe your shoulders, and serue the king of Babylon: so shall ye remaine in the lande, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of I Lord, to serue the king of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of myn, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the byde, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets: namely, that bones of our kings, and the bones of our fathers should bee carried out of their places.

25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as [appeareth] this day, for the wickednes of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Lawe before the children of Israel, saying,

29 \* If ye wil not obey my voyce, the shall this great swarme and multitude be turned into a very felle among the nations where I will scatter them.

Leuit. 26.

14. deut. 18

15.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the lande of their captiuitie they shall remember them selues,

31 And knowe that I am the Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse me in the lande of their captiuitie, and thinke vpon my Name.

33 Then shall they turne them from their hard backs, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into I land, which I promised with an othe vnto their fathers, Abraham, Isaac and Jacob, and they shalbe lords of it: and I will increase them, & they shall not be diminished.

35 And I will make an euertlasting covenant with them, that I will bee their God, and they shalbe my people: and I wil no more drie my people of Israel out of the lande that I haue giuen them.

## CHAP. III.

1 The people continually in their prayer begun for their deliuerance, 2 He prayeth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof, 36 Truly God was the funder of wisdom, 37 Of the incarnation of Christ.



Lord almighty, O God of Israel, the soule that is in trouble, and the spirite that is bered, cryeth vnto thee.

2 Heate,



2 Here, O Lord, and haue mercie: for thou art mercifull, and haue pittie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we bitterly perishe.

4 O Lord almightie, the God of Israel, heare now þy prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpon thy powder, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praye.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praye thee in our captiuitie: for wee haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to paines, according to all the iniquities of our fathers, which are departed fro þy Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies lande, and art barren old in a strange countrey?

11 And art defiled with þy dead: and art counted with them, that go down to the graues:

12 Thou hast forsaken the fountaine of wisdom.

13 [For] if thou haddest walked in the way of God, thou shouldst haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maiest knowe also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place: or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth:

17 They that had their pasture with the fowles of heauen, that hunted by silver and golde, wherein men trust, and made none ende of their gatheringe:

18 For they that cōnyed silver, and were so carefull of their worke, and whose inuention had none ende,

19 Are come to naught, and gone downe to hell, and other men are come vp in their steades.

20 When they were yong, they salued the light, and dwelt vpon the earth: but they vnderstoode not the way of knowledge,

21 Neither perceined the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the marchants of Hecran, and of Theman, nor the exporters of fables, nor the searchoers out of wisdom haue knowen the way of wisdom, neither do they thinke vpon þy paths thereof.

24 O Israel, howe great is the house of God! how large is þy place of his possession!

25 It is great, and hath none ende: it is hie, and vnumerable.

26 There were the gyantes, famous fro the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from þy cloudes:

30 Who hath gone ouer þy sea, to finde her, and hath brought her, rather the fine golde:

31 No man knoweth her wayes, neither considereth her paths.

32 But he þy knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this fame is he which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 Whē he sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce when he calleth them, they say, here we be: and so with chearefulness they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath found out all þy way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

#### CHAP. IIII.

The rewardes of them that keepe the Law, and the punishment of them that despise it. 1 A comfiting of the people being in captiuitie. 19 A complaint of Ierusalem and vnder the figure thereof of the Church. 25 A consolation and comfiting of the same.

**T**his is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe



keepe it, shall come to life: but such as forsake it, shall dye.

2 Turne thee, O Iacob, and take holde of it: walke by this bightnes before I light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for I things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memorial of Israel.

6 We are sold to the nations, not for your destruction: but because yee prouoked God to wrath, yee were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 We haue forgottē him that created you, euen the euerlasting God, and ye haue grieved Ierusalem that nourished you.

9 When shee saue the wrath comming vpon you from God, she said, hearken, yee I diuell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes and daughters, which the euerlasting wil bring vpon them.

11 With ioy did I nourish them, but I must leaue the with weeping & mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Lawe of God.

13 They would not know his righteousness, nor walke in the wayes of his commandments: neither did they enter into I pathes of discipline, through his righteousness.

14 Come, ye that diuell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pittie the yong: these haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me I sacked cloth of prayer, & so long as I liue, I will call vpon the Euerlasting,

21 Be of good comfort, O children: crie vnto God, and he will deliuer you from the powder, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the holy one, because of the mercie, which shall quickly come vnto you from our euerlasting Saviour.

23 For I sent you alway with weeping, and mourning: but with ioye and perpetual gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightness from the Euerlasting.

25 O children, suffer patiently I wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, & shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crie vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God, so endeavour your selues tenne times more, to turne againe & to seeke him.

29 For he I hath brought these plagues vpon you, will bring you euerlasting ioye againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, & such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is shee that hath taken thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall, so shall shee be forie for her owne desolation.

34 For I will take away the reioyng of her great multitude, and her ioy shall be turned into mourning.

35 For a fyre shall come vpon her from the Euerlasting, long to endure, & shee shall be inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy that cometh vnto thee from thy God.

37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioyng in the word of the holy one vnto the honour of God.



## CHAP. V.

<sup>1</sup> Jerusalem is moved into glories for the returne of her people, & under the figure thereof the Church.

**R**et off thy mourning clothes, O Jerusalem, and thine affliction, & decke thee with the worship and honour, that commeth vnto thee fro God, for euermore.

<sup>2</sup> Put on the garment of righteousness, that commeth from God, and set a crowne vpon thine head of the glorie of the euerm-lasting.

<sup>3</sup> For God will declare thy brightness to euery countrey vnder the heauen.

<sup>4</sup> And God will name thee by this name for ever. The Peace of righteousness, and of glorie of the worship of God.

<sup>5</sup> Arise, O Jerusalem, and stand by on this, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the holy one, reioicing in the remembrance of God.

<sup>6</sup> For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glorie, as children of the kingdom.

<sup>7</sup> For God hath determined to bring downe euery high mountaine, and the long enduring rockes, and to fill the balleyes, to make the ground plaine, that Israel may walke safely vnto the honour of God.

<sup>8</sup> The woodes and all sweete smelling trees shall ouer shadowe Israel at the commandement of God.

<sup>9</sup> For God shall bring Israel with ioy in the light of his maiestie, with the mercie & righteousness that commeth of him.

## CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the king of the Babyloniās, to certifie them of the thing that was commanded him of God.

**B**ecause of sinnes, that yee haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, king of the Babyloniāns.

<sup>2</sup> So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, euen seven generations, and after that will I bring you away peateable fro thence.

<sup>3</sup> Now shall ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

<sup>4</sup> Beware therefore that yee in no wise be like the strangers, neither bee ye afraid

of them, when ye see a multitude before the, and behinde them worshipping them,

<sup>5</sup> But say ye in your hearts, O Lorde, we must worship thee.

<sup>6</sup> For mine Angell shall be with you, and shall care for your soules.

<sup>7</sup> As for their tongue, it is polished by the carpenter, and they themselves are gilted, and layde ouer with siluer: yet are they but lies, and cannot speake.

<sup>8</sup> And as they take gold for a maide that loveth to be deckt,

<sup>9</sup> So make they crownes for the heads of their gods: sometimes also the priestes themselves conuey away the golde, and siluer from their gods, and bestowe it vpon themselves.

<sup>10</sup> Yea, they giue of the same vnto harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood with garments like men.

<sup>11</sup> Yet can not they be preserved from rust and wormes.

<sup>12</sup> Though they haue couered the with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

<sup>13</sup> One holdeth a scepter, as though hee were a certaine iudge of the countrey: yet can he not slay such as offende him.

<sup>14</sup> Another hath a dagger or an axe in his right hand: yet is he not able to defende him selfe from battell, nor from theues: so then it is eident, that they be no gods.

<sup>15</sup> Therefore feare them not: for as a besell that a man bleseth, is nothing worthy why it is broken,

<sup>16</sup> Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in.

<sup>17</sup> And as the gates are shut in rounde about vpon him that hath offended the King: or as one that should be ledde to bee put to death, so the Priestes keepe their temples with doores, and with lockes, & with barres, lest their gods should be spoiled by robbers.

<sup>18</sup> They light by candles before them: yea, more then for themselves, whereof they can not see one: for they are but as one of the postes of the temple.

<sup>19</sup> They confesse, that euen their hearts are gnaiben vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

<sup>20</sup> Their faces are blacke through the smoke that is in the Temple.

<sup>21</sup> The owles, shaloues and birds flie vpon their bodies, & vpon their heads, yea, and

In this chapter are many matters and maintenance of images mightily confuted.

a That is seven yeres.

In 48.9.  
10. & 48.5.  
7. p. 115.  
4. w. 13. 10



and the cattes also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they can not shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

Isa. 46.

25 They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worshippe them, are ashamed.

26 For if they fall to the ground at any time, they can not ryle vp againe of them selues, neither if one set them by right, can they moue of them selues, neither if they be bowed downe, can they make them selues streight: but they set giftes before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their Priestes sell them, and abuse them: like wise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touche their sacrifices: by these things ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: because the women bring giftes to the gods of siluer, and golde, and wood.

30 And the Priestes sit in their Temples, hauing their clothes rent, whose heades and beades are shauen, and being bare headed.

31 They roare, and cry before their gods, as men do at the feast of one that is dead.

32 The Priestes also take away of their garments, and clothe their wiues and children.

33 Whether it be euil that one doeth vnto them, or good, they are not able to recompence it: they can neither set by a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They can not restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shewe no mercy to the widowe, nor do good to the fatherlesse.

38 Their gods of wood, golde and siluer,

are as stones, that be hewen out of mountaine, and they that worship them, shall be confounded.

39 How should a man thinke or say that they are gods?

40 Whereouer the Chaldeans themselves dishonour them: for when they see a domine man, that can not speake, they present him to Bel.

41 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstande these things, can not leaue them: for they also haue no sense.

42 Furthermoze the women, girded with coardes, sit in the streetes, and burne strawe.

[in, keram]

43 And if one of them be drawen away, and lye with any such as come by, ther casteth her neighbour in the teeth, because she was not so worshipfully reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lyes: howe may it then be thought or sayde, that they are gods?

45 Carpenters and goldsmithes make them, neyther bee they any other thing, but euen what the woodkeman will make them.

26 Beas, they that make them, are of no long continuance: howe should then the thinges that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any warre or plague vpon them, the Priestes imagine with them selues, where they may hide the selues with them.

49 Howe then can men not perceyue, that they bee no gods, which can neither defende them selues from warre, nor from plagues?

50 For seeing they be but of wood, and of siluer, and of golde, men shall knowe hereafter that they are but lyes, and it shall bee manifest to all nations and Kings, that they bee no gods, but the woodkes of mens handes, and that there is no worke of God in them.

Psalms. 135.  
136.

51 Whereby it may be knownen, that they are no gods.

52 They can set by no King in the lande, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserve from iniurie: they haue no power, but are as crows betwene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer and of golde, the Priestes will escape and

¶ qqq. 4. saue



saue them selues, but they burne as the balikes therein.

55 They can not withstande any king or enemies: how can it then be thought or said that they be gods?

56 Forouer these gods of wood, of gold, & of siluer can neither defend theselues from theues nor robbers.

57 For they that are strongest, take away their golde and siluer, and apparell, wherewith they be clothed: and when they haue it, they get the away: yet can they not helpe them selues.

58 Therefore it is better to bee a King, and so to shew his power, or els a profitable vessel in an house, whereby hee that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such thinges safe as bee therein, then such false gods: or a pillar of wood in a pallace, then such false gods.

59 For the sunne and the moone, and the starres that shine, whē they are sent downe for necessarie vses, obey.

60 Like wise also the lightning when it shineth, it is euidēt: & the winde bloweth in euery countrey.

61 And when God commandeth & clouds to goe about the whole worlde, they doe as they are bidden.

62 When the fire is sent downe from a boue to destroy hills and woods, it doeth that which is commanded: but these are not

like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say & they bee gods, seeing they can neither giue sentence in iudgement, nor do me good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor bless Kings:

66 Neither can they shew signes in the heauen among the heathen, neyther shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and doe themselues good.

68 So ye may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a tharrolle in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And like wise their gods of wood, and golde and siluer are like to a white thorne in an orcharde, that euery birde sitteth vpon, & as a dead body that is cast in the darke.

71 By & purple also & brightnesse, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shall bee consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall bee farre from reproofe.

## The song of the three holy children,

which followeth in the thirde Chapter of Daniel

after this place, They fell downe bound into the middes of the hote fire  
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### CHAP. I.

25 The prayer of Azarias, 46 The cruelty of the King, 48 The flame deuoureth the Chaldeans, 49 The Angel of the Lord was in the furnace, 51 The three children praise the Lord and prouoke all creatures to the same.

24 **A**D they walked in the middes of & flame, praying God, and magnified the Lord.

25 Then Azarias stoode vp, and prayed on this manner, & opening his mouth in the middes of the fire, sayde,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be prayed and honoured for euermore.

27 For thou art righteous in al & things, that thou hast done vnto vs, and all thy

workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In al & things that thou hast brought vpon vs, and vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thinges haue we trespassed,

30 And not obeyed thy commandments, nor kept them, neither done as thou haddest commanded vs, that wee myght prosper.

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31 Wherefore in al þ thou hast brought vpon vs, and in euery thing that thou hast done



done to vs, thou hast done the in true iudgement:

32 As in deliuering vs into the handes of our wicked enemies, and most hatefull traitours, and to an unrighteous King, and the most wicked in all the world.

33 And now we may not open our mouthes: we are become a shame and reproofo vnto thy seruants, and to them that worshy thee.

34 Yet for thy Names sake, we beseech thee, giue vs not by for euer, neither breake thy covenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou wouldest multiplie their seed as the starres of heauen, and as I land, that is vpon the sea shore.

37 For we, O Lord, are become lesse the any nation, and be kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Reuerthelasse in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, and seeke thy face.

42 But vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy myracles, and giue thy Name the glorie, O Lord,

44 That all they which do thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, and glorious ouer the whole world.

46 C Poulve the Kings seruantes that had cast them in, sealed not to make pouen hote with naphtha, with pitch, and with tolve, and with fagots,

47 So that the flame went out of the forname fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the forname.

49 But the Angel of the Lord went downe into the forname with the that were with Azarias, & kindle the flame of the fire out of the forname,

50 And made in the middes of the forname like a moyst hyssing winde, so that the fyre touched them not at all, neither grieved, nor troubled them.

51 The these thre (as out of one mouth) praised, and glorified, and blessed God in the forname, saying,

52 Blessed be thou, O Lord God of our fathers, and prayed, and exalted about all things for euer, and blessed bee thy glorious and holy Name, & prayed about all things, and magnified for euer.

53 Blessed bee thou in I Temple of thine holy glory, and prayed about all things, and exalted for euer.

54 Blessed be thou I beholdest I depths, and sittest vpon the Cherubins, and praised about all things, and exalted for euer.

55 Blessed be thou in I glorious Throne of thy kingdome, and prayed about all things, and exalted for euer.

56 Blessed bee thou in the firmament of heauen, and prayed about all thinges, and glorified for euer.

57 All ye woorkes of the Lord, blesse ye the Lord: praye him, and exalte him about all things for euer.

58 O heauens, blesse ye I Lord: praye him, and exalt him about all things for euer. Psal. 148.

59 O Angels of the Lord, blesse ye the Lord: praye him, and exalt him about all things for euer.

60 All ye waters that bee about the heauen, blesse ye the Lord: praye him, & exalte him about all things for euer.

61 All ye powers of the Lord, blesse ye the Lord: praye him, and exalt him about all things for euer.

62 O Sunne and Moone, blesse ye the Lord: praye him, and exalt him about all things for euer.

63 O Starres of heauen, blesse ye the Lord: praye him, and exalt him about all things for euer.

64 Euery shalve, and delve, blesse ye the Lord: praye him, and exalt him about all things for euer.

65 All ye windes, blesse ye I Lord: praye him, and exalt him about all things for euer.

66 O fire and heate, blesse ye the Lord: praye him, and exalt him about all thinges for euer.

67 O Winter and sommer, blesse ye the Lord: praye him, and exalt him about all things for euer.



Sufanna.

68 O dewes and stormes of snow, blesse ye the Lorde: prayse him, and exalte him aboute all thynges for euer.

69 O frost and colde, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

70 O yce and snowe, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

71 O nyghtes and dayes, blesse ye the Lorde: prayse him, and exalte him aboute all thynges for euer.

72 O light and darkenesse, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

73 O lightnings and cloudes, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

74 Let the earth blesse the Lorde: let it prayse him, and exalt him aboute all thynges for euer.

75 O mountaines, and hilles, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

76 All thynges þat grow on the earth, blesse ye the Lorde: prayse him, & exalt him aboute all thynges for euer.

77 O fountaines, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

78 O sea, and floods, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

79 O whales, and all that moue in the waters, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

80 All ye foules of heauen, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

81 All ye beastes and cattell, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

82 O children of men, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

83 Let Israei blesse þe Lorde, prayse him, and exalt him aboute all thynges for euer.

84 O Priestes of the Lorde, blesse ye the Lorde: prayse him, and exalte him aboute all thynges for euer.

85 O seruants of the Lorde, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer.

86 O spirits and soules of the righteous, blesse ye the Lorde: prayse him, and exalte him aboute all thynges for euer.

87 O Saints and humble of heart, blesse ye the Lorde: prayse him, and exalte him aboute all thynges for euer.

88 O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him, and exalt him aboute all thynges for euer: for he hath deliuered vs from the hel, & saued vs fro the hand of death, & deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto þe Lorde, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lorde, blesse the God of gods: prayse him, and acknowledge him: for his mercie [endureth] without ende.

## The historie of <sup>¶</sup> Sufanna, vvhich

*some ioyn to the ende of Daniel, and make it the thirteenth Chapter.*

Sufanna.

8 The two gouernours are taken with þe loue of Sufanna, 19 They take her alone in the garden. 20 They accuse her to wickedness, 21 She choseth rather to obey God, though it bee to the danger of her life. 22 She is accused. 23 Daniel doeth deliuer her, 24 The gouernours are put to death.



here dwelt a man in Babylon called Ioaquin, 2 And hee tooke a wife, whose name was Sufanna, þe daughter of helcias, a very fayre woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Lawe of Moses.

Nowe Ioaquin was a great rich man, had a fayre garden ioyning vnto his

house, & to him resorted the Iewes, because he was more honozable then all others.

4 The same yere were appointed two of the ancients of the people to be iudges, such as the Lorde speaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which seemed to rule the people.

5 These hanted Ioaquims house, and all such as had any thyng to doe in the Lawe, came [thither] vnto them.

6 Nowe whē the people departed away at noone, Sufanna went into her husbands garden to walke.

7 And the two elders sawe her that shee went in dayly and walked, so that their lust was inflamed toward her.

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9 Therefore they turned away their minde, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they both were wounded with her loue, yet durst not one thewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one saide to the other, Let vs go now home, for it is dinner time.

14 So they went their way, & departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appoynted they a time both together when they might find her alone.

15 Now when they had spied out a convenient time, that she went in, as her manner was, with two maydes onely, and thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselves, and watched for her:

17 She said to her maides, Bring me oille and sope, and shut the garden doozes, that I may wash me.

18 And they did as she bade them, & shut the garden doozes, & went out themselves at a backe dooze, to set the thing that she had commanded them: but they saw not the Elders, because they were hid.

19 Nowe when the maydes were gone forth, the two Elders rose vp and ranne vnto her, laying,

20 Beholde, the garden dozes are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we wil beare witnes agaynst thee, that a yong man was with thee, and therefore thou diddest send away thy maides from thee.

22 Then Sufanna sighed, and saide, I am in trouble on every side: for if I doe this thing, it is death vnto me: and if I do it not, I cannot escape your handes.

23 It is better for mee to fall into your handes, and not doe it, then to sarme in the sight of the Lord.

24 With that Sufanna cried with a loud voyce, and the two Elders cryed out agaynst her.

25 Then ranne the one, and opened the garden dooze.

26 So when the seruants of the house heard the crye in the garden, they rushed in at the backe dooze, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Sufanna.

28 On the morowe after, came the people to Joacin her husbnde, and the two Elders came also, full of malicious imagination against Sufanna, to put her to death,

29 And said before the people, Send for Sufanna the daughter of helcias Joacims wife. And immediately they sent.

30 So she came with her father and mother, her children and all her kindred.

31 Now Sufanna was very tender, and faire of face.

32 And these wicked men commaded to vncouer her face (for shee was couered) & they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stoode by in the middes of the people, and laide their hands vpon her head,

35 which wept and looked by towarde heauen: for her heart trusted in the Lord.

36 And the Elders said, As we walked in the garden alone, shee came in with two maides, whom she sent away from her, and shut the garden doozes.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then we which stoode in a corner of the garden, seeing this wickednes, ranne vnto them, and we saw them as they were together.

39 But we could not holde hym: for hee was stronger then we, & opened the dooze, and leaped out.

40 Now when wee had taken this woman, wee asked her what yong man this was, but shee would not tell vs: of these things are we witnesses.

41 The the assemblee beleened them, as those that were the Elders & iudges of the people: so they condemned her to death.

42 Then Sufanna cried out with a lowde voyce, and saide, O euerlasting God, that knowest the secretes, and knowest all things afore they come to passe,

43 Thou knowest, that they haue brought false witness against me, and behold must dye, where as I neuer did such, as these men haue maliciously inuagaint me.

44 And the Lord heard her voice.



45 ¶ Therefore when thee was led to be put to death, the Lorde sayde by the holy spirit of a yong childe, whose name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, & said, what meane these words, that thou hast spoken:

48 Then Daniel stood in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel:

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders layde vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, But these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now the thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, & hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde saith, \* The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seene her, tell me, Under what tree sawdest thou them companying together: who answered, Under a lentiske tree.

55 Then said Daniel, Clerely thou hast

lyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

56 So put he him aside, and commanded to bring the other, & saide vnto him, O thou seede of Chanaan, and not of Iuda, beaute hath deceyued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednes.

58 Now therefore tell me, Under what tree didst thou take them companying together: who answered, Under a prime tree.

59 Then saide Daniel vnto him, Clerely thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assemble cryed with a loude voyce, and praised God, which saueeth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth)

62 \* And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put the to death, Thus the innocent blood was saued the same day.

63 Therefore Belcias, and his wife praised God for their daughter Susanna, with Ioachim her husband, & all the buried, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputat[i]on in the sight of the people.

65 And King Asyages was layd with his fathers, and Cynus of Persia reigned in his steade.

## ¶ The historie of Bel and the dragon,

which is the fourteenth chapter of Daniel

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¶ When King Asyages was layd with his fathers, Cynus the Persian receiued his kingdom.

2 And Daniel did eate at the Kings table, and was moured aboue all his friends.

¶ Now the Babylonians had an idole, Bel, and there were spent vpon him day, twelue great measures of fine and fourtie sheepe, and sixe great wine.

¶ The king worshipped it, and went

daily to honour it: But Daniel worshipped his owne God. And the King said vnto him, Why dost not thou worship Bel:

5 Who answered, & said, Because I may not worship idols made with hands, but I liuing God, which hath created the heauen and the earth, & hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God: seest thou not how much he eateth and drinketh every day:

7 Then Daniel smiled & said, O King, bee not deceiued: for this is but claye within,

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within, and brasse without, and did neuer eate any thing.

8 So the King was wroth, and called for his priests, and said vnto them, If ye tel me not, who this is that eateth by these expenses, ye shall die:

9 But if ye can certifie me that Bel eateth them, then Daniel shall die: for he hath spoken blasphemie against Bel. And Daniel saide vnto the King, Let it bee according to thy worde.

10 (Nowe the priests of Bel were thre score and tenne, beside their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests sayde, Beholde, we will goe out, and set thou the meate there, O King, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou comest in, if thou findest not that Bel hath eaten by all, wee will suffer death, or els Daniel that hath liyd vpon vs.

13 Nowe they thought them selues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King let meates before Bel. Nowe Daniel had commanded his seruantes to bring athes, and these they strowed throughout all the Temple, in the presence of the King alone: they went they out, and shut the doore, and sealed it with the Kinges signet, and so departed.

15 Nowe in the night came the priests, with their wiues and children, (as they were wont to doe) and dyd eate and drinke by all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King sayde, Daniel, are the seales whole: who answered, Yea, O King, they be whole.

18 And althoone as he had opened þ doore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and helde the King that he shoud not go in, and said, Beholde nowe the pavement, and marke well whole foote steppes are these.

20 And the King saide, I see the foote steppes of men, women, and children: therefore the King was angrie,

21 And tooke þ priests, with their wiues, and childre, and they shewed him the priuie doores, where they came in, and consumed

such things as were vpon the table,

22 Therefore the King shewe them, & deliuered Bel into Daniels power, who destroyed him and his temple.

23 (Howeouer in that same place there was a great dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou, that this is of brasse also: loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue me leane, O King, & I will slay this dragon without sword or staffe. And the King said, I giue thee leane.

27 Then Daniel tooke pitche, & fatte, & heare, and did sette them together, & made luppes thereof: this hee put in the dragons mouth, and so the dragon burst in funder. And Daniel sayde, Behold, whom ye worshipped.

28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Jew: for he hath destroyed Bel, and hath slaine the dragon, and put the priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or els wee will destroy thee and thine house.

30 Now when the King saw, that they pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

31 who cast him into þ Lyons den, where he was fire dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuour Daniel.

33 (Now there was in Ieruzie a Prophet called Abbauc, which had made potage, and broken bread into a bowle, & was going into the fildes for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbauc, Goe, carie þ meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbauc said, Lord, I neuer saw Babylon, neither doe I knowe where the denne is.

36 The Angel tooke him by þ crotche of the head, and bare him by the beare of the head, and through a mightie winde set



him in Babylon vpon the denne.

37 And Abbauc cryed, laying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon mee, and thou neuer faylest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbauc in his owne place againe immediately.

40 Vpon the seuenthy day, the king went

to be waile Daniel: and whē he came to the denne, he looked in, and behold, Daniel sate [in the middes of the Lyons.]

41 Then cryed the King with a lowde voyce, laying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drewe him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

## The first booke of the Maccabees.

### CHAP. I.

8 The death of Alexander the King of Spacedonia, 11 Antiochus taketh the kingdome, 12 Spay of the children of Israel make couenant with the Gentiles, 21 Antiochus suddenly Egypt and Jerusalem into his dominion, 30 Antiochus lettereth vpon Isidore.



After that Alexander the Macedonian, the sonne of Philippe, went forth of the land of Chetium, and slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 Hee tooke great warres in hande, and wanne strong holdes, and slewe the Kings of the earth.

3 So went he thorow to the endes of the worlde, and tooke spoiles of many nations, in so much that the worlde doode in albe of him: therefore his heart was puffed vp and was haughty.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, & knelwe that he should die.

7 Then he called for the chiefe of his seruants, which had bene brought vp to him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he died.

9 And his seruants reigned euery one in his roome.

10 And they all caused them selues to be crowned after his death, & so did their children after them many yeres, and much wickednes increased in the worlde.

11 For out of these came the wicked roote, [euē] Antiochus Epiphanes, the sonne of king Antiochus, which had bin an hostage at Rome, and hee reigned in the hundreth

and seuen and thirtieth yere of the kingdome of the Grekes.

12 In those dayes went there out of Israel wicked men, which enticed many laying, Let vs goe, & make a couenant with the heathen, that are rounde about vs: for since we departed from them, we haue had much sorowe.

13 So this deuice pleased them well.

14 And certaine of people were ready, & went to the King which gaue the licence to do after the ordinaunces of the heathen.

15 Then let they by a place of exercise at Jerusalem, according to the facions of the heathen,

16 And made them selues vncircumcised, and forooke the holy Couenant, & toynded them selues to the heathen, and were sold to do mischief.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie companie, with charrets, and Elephants, and with horsemen, and with a great naue,

19 And moued warre against Ptolemus king of Egypt: but Ptolemus was afraid of him, and fled, & many were wounded to death.

20 Thus [Antiochus] wanne many strong cities in the land of Egypt, & tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth, fourtie and three yere,

22 And went by towards Israel & Jerusalem with a mightie people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar, and the candlesticke for the light, and all the instruments

a The first battell with the Carthaginians, was fought at this time.

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c The beginning of the kingdome of Syria.

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struments thereof, & the table of the shewbread, & the pouring vessels, & the bowles, and the golden basins, and the baile, and y<sup>e</sup> crownes, and the golden apparell, which was before the Temple, and brake all in pierces.

24 He tooke also the siluer and gold, and the precious ieiuels, and he tooke the secret treasures that he founde, and when he had taken away all, he departed into his owne lande,

25 After he had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the yduines & the Elders mourned: the yong women, and the yong men were made feeble, and y<sup>e</sup> beauty of the women was changed.

28 Euery y<sup>e</sup> bidegrome tooke him to mourning, & she that sate in the marriage chamber, was in heaumes.

29 The land also was moued for the inhabitants thereof: for at the house of Jacob was couered with confusion.

30 <sup>h</sup>After two yeres the King sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude,

31 who spake peaceable wordes vnto the in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the cite, and smote it with a great plague, & destroyed much people of Israel.

33 And when he had spoyled the cite, he set fyre on it, casting downe the houses thereof, and walles thereof on euery side.

34 The Women and their children tooke they captiue, and led away the cattel.

35 Then fortified they the cite of Dauid with a great and thicke wall, & with mighty towres, and made it a strong holde for them.

36 Moreover they set wicked people there, & vngodly persons, and fortified them selues therein.

37 And they stored it with weapons and bitailes, and gathered the spoyle of Ierusalem, and layed it by there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled y<sup>e</sup> Sanctuarie,

40 In so much that the citizens of Ierusalem fled away because of them, and it became an habitation of straungers, being

desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wilderness: her holy daies were turned into mourning, her Sabbaths into reproch, and her honour brought to naught.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also y<sup>e</sup> King wrote vnto all his kingdome, that all the people should bee as one, & that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Pea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by y<sup>e</sup> messengers vnto Ierusalem, and to the cities of Iuda, that they should followe the strange lawes of the countrey,

47 And that they should forbyd y<sup>e</sup> burnt offerings and sacrifices, and the offerings in the Sanctuarie,

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set by altars, and groues, and chappels of idoles, & offer by swines flesh, & vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannes, and pollute them selues, that they might forget the Lawe, & change all the ordinances,

52 And that whoesoever would not doe according to the commandement of y<sup>e</sup> King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, [for to compell them to doe these things.]

54 And he commanded the cities of Iuda to do sacrifice, cite by cite.

55 Then went many of the people vnto them by heapes, euery one that forooke the Lawe, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen wheresoeuer they couide flee for succour.

57 The fiftenth day of Cassen, in y<sup>e</sup> hundredth and fife and fourtieth yere, they set by the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, & in the streetes they burnt incense,



It is a manifest note of the enemies of God, to burne y<sup>e</sup> bookes of the Lawe, Hist. eccles. li. 2. chap. 2.

59 And the bookes of the Lawe, which they founde, they burnt in the fyre, and cut in pierces.

60 Whosoever had a booke of the Testament founde by him, or whosoever consented vnto the Lawe, the Kings commaundement was, that they should put him to death by their authoritie.

61 And they executed these things every moneth vnto the people of Israel that were found in the cities.

62 And in the five and twentieth day of the moneth, they did sacrifice vnto the altar, which was in the stead of the altar of sacrifices.

63 And according to the commaundement, they put certaine women to death, which had caused their children to bee circumcised.

64 And they hanged by the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in them selues, that they would not eate vncleane things,

66 But chose rather to suffer death, the to be defiled with those meates: so because they would not breake the holy covenant, they were put to death.

[Or, vnto.]

67 And this tyrannie was very sore vpon the people of Israel.

#### CHAP. III.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are slayne and will not fight againe because of the Sabbath day. 49 Mattathias dying commaundeth his sonnes to stick by the wordes of God, after the example of the fathers.

Inf. An. c. i. l. c. h. 7.



In those dayes stood by Mattathias the Priest, [the sonne] of Joannes, [the sonne] of Simeon, of the sonnes of Iosabab of Jerusalem, and dwelt in Modin.

2 And he had five sonnes, Joanan called Gaddis,

3 Simon called Thassi,

4 Judas which was called Mattathias,

[Or, Iosabab]

5 Eleazar called Abaron, & Jonathan, whose name was Apphus.

6 Now he sawe the blasphemies, which were committed in Iuda and Jerusalem:

7 And he said, who is me: wherfore was I borne, to see this destruction of my people, and the destruction of the holy cite, & thus to sit still: it is deliuered into the hands of the enemies,

8 And the Sanctuarie [is] in the hands of strangers: her Temple is as a man that hath no renoume.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the sword of the enemies.

10 What people is it, that hath not some possession in [her] kingdome, or hath not gotten other spoiles:

11 All her glorie is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuarie & our beautie, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer:

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon the, and mourned very sore.

15 ¶ Then came men from the King to the cite of Modin to compell the to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of y<sup>e</sup> King, and said vnto Mattathias, Thou art the chiefe and an honourable man, & great in this cite, and hast manie children and brethren.

18 Come thou therefore first, and fulfill the Kings commaundement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Jerusalem: so shalt thou and thy familie be in the Kings fauour, and thou & thy children shalbe enriched with siluer and golde, and with many rewarde.

19 Then Mattathias answered & saide with a loude voyce, Though all nations that are vnder the Kings dominion, obey him, and fall away every man from the religion of their fathers, & consent to his commaundements,

20 Yet will I and my sonnes, and my brethren, walke in the covenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Lawe and the ordinances.

22 We wil not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to y<sup>e</sup> Kings commaundement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, y<sup>e</sup> his reines shooke, & his wrath was kindled according to the ordinance [of the Lawe:] therefore

a The father promisseth for his children that they shal be true to Gods lawe for his house, Iosh. 24. 15.

b It is a griefe to the goodly to see the people of Iosh. 24. 15.

hee



hee ranne vnto him, and killed him by the altar:

25 And at the same time hee slew the kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, \* doing, as Phinees did vnto Zambri the sonne of Salom.

27 Then cryed Mattathias with a loud voyce in the cite, [saying,] whosoever is zealous of the Lawe, and will stande by the couenant, let him come forth after me.

28 So hee, and his sonnes fled into the mountaines, and left al that they had in the cite.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increased fore vpon them.

31 Nowe when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the cite of Dauid, that men had broken the Kings comendement, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them: and hauing overtaken them, they ramped against them, & set the battell in array against them on the Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth and doe according to the comendement of the King, & yee shall liue.

34 But they answered, wee wil not go forth, neither wil we do the Kings comendement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at the, nor stopped the pime places.

37 But said, we will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs by wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men & cattell, their wiues and their children to the number of a thousand people.

39 When Mattathias and his friends vnderstoode this, they mourned for them greatly.

40 And said one to another, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they innocently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, whosoever shall come to make

battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of phariseans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.

43 And all they that were fled for persecution, toynded them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, & smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto pharisees, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the childre by force that were vncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proude men: & this acte prospered in their hands.

48 So they recovered the Lawe out of the hand of pharisees, & out of the hand of Kings, and gaue not place to the wicked.

49 Nowe when the time drewe neere, that Mattathias should dye, he sayde vnto his sonnes, Nowe is pride and persecution increased, and the time of destruction, & the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receive great honour and an euermlasting name.

52 \* Was not Abraham founde faithfull in tentation, and it was imputed vnto him for righteousnes?

53 \* Ioseph in the time of his trouble kept the comendement, & was made the lord of Egypt.

54 \* Phinees our father, because he was zealous and feruent, obtained the couenant of the euermlasting priesthood.

55 \* Iesus for fulfilling the worde, was made the gouernour of Israel.

56 \* Caleb, because he bare witness before the congregation, receiued the heritage of the land.

57 \* Dauid, because of his mercie obtained ph throne of the kingdome for euermore.

58 \* Elias, because he was zealous and feruent in the Law, was taken by euen vnto heauen.

59 \* Ananias, Azarias & Misael by their faith were deliuered out of the flame.

60 \* Daniel, because of his innocencie, was deliuered from the mouth of the tyons.

61 And

[Or pharisees  
and up-  
rightly.]

Gen. 22.  
9. 10.  
1004. 43.

Gen. 41. 48

Nu. 25. 13.  
eccl. 45.  
23. 44.

Iod. 1. 12.

Nu. 34.  
62. 10. 11.  
14. 13.

1 Sam. 2. 42

2 King. 11.

Dan. 3. 16.  
17. 18. 26.

Dan. 6. 21



61 And thus yee may consider through-  
out all ages, that whosoever put their trust  
in him, shall not want strength.

Mat. 10. 16  
28. 3. 1. 1. 1.  
40. 6. 7. 8.  
& 11. 7. 8.

62 \* Feare not yee then the wordes of a  
sinfull man: for his glorie is but dongue and  
wordes.

Iam. 1. 10.  
1. pet. 1. 14.  
eccl. 1. 14.  
18.

63 To day is he set by, and to morrow he  
shall not bee found: for he is turned into his  
dust, and his purpose perisheth.

64 Wherefoze, my sonnes, take good  
heartes, and shewe your selues men for the  
Law: for by it shall you obtaine glory.

65 And behold, I know that your bro-  
ther Simon is a man of counsell: gve care  
vnto him alway: hee shall bee a father vnto  
you.

66 And Judas Maccabeus hath beene  
mightie & strong, euen from his youth by:  
let him bee your captaine, and fight you the  
battel for the people.

67 Thus shal ye bring vnto you al those  
that obserue the Law, and shall auenge the  
injuries of your people.

68 Recompence fully the heathen, and  
gve your selues to the commaundement of  
the Law.

69 So he blessed them, and was layed  
with his fathers,

70 And dyed in the hundreth, fourtie &  
fife yere, and his sonnes buried him in his  
fathers sepulchre at Modin, and all Israel  
made great lamentation for him.

#### CHAP. III.

1 Judas is made ruler over the Iewes. 11 He killeth Apollonius  
and Seron the princes of Syria. 44 The confidence of Judas  
towards God. 55 Judas determineth to fight against Lysias,  
whom Antiochus had made captaine over his host.

**T**hen Judas his sonne, called  
Maccabeus, rose by in his place.  
2 And all his brethren helped  
him, and all they that helde with  
his father, & fought with courage the battel  
of Israel.

3 So he gate his people great honour: he  
put on a breastplate as a gyant, and armed  
him selfe, and set the battel in array, and de-  
fended the campe with the sword.

4 In his actes he was like a lyon, & as a  
lyons whetse roaring after the pray.

5 For hee pursued the wicked, & sought  
them out, and burnt by those that vexed his  
people.

6 So that the wicked fled for feare of  
him, and all the workers of iniquitie were  
put to trouble: and saluation prospered in  
his hand.

7 And hee grieved diuers Kinges, but  
Jacob reioyced by his actes, & his memo-  
ry is blessed for ever.

8 He went also thorow the cities of Juda,

and destroyed the wicked out of them, and  
turned away the wrath from Israel.

9 So was he reuolued vnto the ends of  
the earth, and hee assembled together those  
that were ready to perish.

10 But Apollonius gathered the Ge-  
tiles, & a great host out of Samaria, to fight  
against Israel.

a. 2. 1. 1. 1.  
was go-  
uerneur  
of Sy-  
ria. 30.  
sep. An-  
tioch. 1. 1.  
chap. 9.

11 Which when Judas perceined, he wet  
forth to meete him, and smote him, and slew  
him, so that many fell doونه slaine, and the  
rest fled.

12 So Judas tooke their spoyle, & tooke  
also Apollonius lixorde, and fought with it  
all his life long.

13 Nowe when Seron a prince of the  
armie of Syria, heard that Judas had ga-  
thered vnto him the cōgregation, & Church  
of the faithfull, and went forth to the ware.

14 He sayd, I wil get mee a name, & wil  
bee glorious in the Realme: for I wil goe  
fight with Judas, and them that are with  
him, which haue despised the kings coman-  
dement.

15 So he made him readie to go by, and  
there went with him a mightie host of the  
vngodly to helpe him, and to be auenged of  
the children of Israel.

16 And when he came neere to the going  
by of Bethhoron, Judas went forth to  
meet him with a small companie.

17 But when they sawe the armie com-  
ing against them, they sayde to Judas,  
Howe are we able, being so fewe, to fight a-  
gainst so great a multitude, and so strong,  
seeing wee bee so wearie, and haue fasted all  
this day.

18 Then sayde Judas, It is an easie  
thing for many to be shut by in the hands of  
fewe, and there is no difference before the  
God of heauen, to deliuer by a great multi-  
tude, or by a small companie.

19 For the victorie of the battel standeth  
not in the multitude of host, but in strength  
commeth from heauen.

20 They come against vs with a cruel  
and proud multitude, to destroy vs, and our  
wives, and our children, and to robbe vs.

21 But wee doe fight for our liues, & for  
our Lawes.

22 And God him selfe will destroy them  
before our face: therfore bee not ye afraide  
of them.

23 And when he had left off speaking, he  
leapt suddenly vpon them: so was Seron &  
his host destroyed before him.

24 And they pursued the from the going  
doونه of Bethhoron vnto the plaine: where  
there were slaine eighty hundreth men of  
them,



them, and the residue fled into the lande of the Philistims.

25 Then the feare and terrour of Judas and his brethren fel vpon the nations round about.

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Judas.

27 But when King Antiochus heard these tidings, hee was angry in his minde: wherefore he sent forth, and gathered al the power of his realme a verie strong armie.

28 And opened his treasure, and gaue his host a yeres wages in hande, commanding them to be ready for a yere for all occasions.

29 Nevertheless, when he sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that hee had brought vpon the lande, in taking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberal hand afoze: for in liberallitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his mind, and thought to goe into Persia, for to take tributes of the countreys, & to gather much money.

32 So he left Lysias a noble man and of the Kings blood to ouersce the Kings business, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring by his sonne Antiochus, till he came againe.

34 Moreover, hee gaue him halfe of his host and elephants, & gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Juda & Ierusalem, that he should send an armie against them, to destroy & root out the powder of Israel & the remnant of Ierusalem, & to put out their memorial from that place.

36 And to let strangers for to inhabite all their quarters, and part their lande among them.

37 And the king tooke the halfe of the host that remained, & departed from Antiochia his royall cite, in the yere an hundredth fourtie and seven, and passed the riuer Euphrates, and went thorow the he countries.

38 Then Lysias chose Ptolemus the sonne of Dornimus, & Nicanor, and Gorgias, mightie men, and the Kings friends.

39 And sent with them fourtie thousand footemen, and seven thousand horsemen, to go into the land of Juda; and to destroy it, as the King commanded.

40 So they went forth with all their powder, and came and pitched by Ennauus in the plaine countrey.

41 Now when the marchants of the countrey heard the rumour of them, they tooke verie much silver and gold, & seruants, and came into the campe to bye the children of Israel for slaues, & the strenght of Syria and of strange nations ioyned with them.

42 Nowe when Judas and his brethren sawe that trouble increased, and that the host drew neere vnto their borders, considering the kings wordes, whereby he had commanded to destroy the people, and utterly abolish them.

43 They said one to another, Let vs redresse the decay of our people, & let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, nor out at it, and the Sanctuarie was troden downe, and the strangers kept the foxtresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, & came to Baltha before Ierusalem: for in Baltha was the place where they prayed afozetime in Israel.

47 And they fasted that day, & put sackcloth vpon them, and cast ashes vpon their heades, and rent their clothes.

48 And opened the booke of the Lawe, wherein the heathen sought to paint the likenes of their Idoles.

49 And brought the Priestes garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voyce toward heauen, saying, what shall wee doe with these: and whither shal we carie them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And beholde, the heathen are come against vs to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loude voyce.

55 And after this Judas ordeyned captaines ouer the people, euen captaines ouer

thousands,



thousand, and captaines ouer hundred, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or married wives, or planted vineyards, or were fearful, that they should returne every one to his owne house, according to the Lawe.

Deu. 10. 5.  
Iud. 7. 3.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Judas saide, Arise you selues, and bee valiant men, and be readie against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.

60 Neuertheles as the Will of God is in heauen, so be it.

#### CHAP. IIII.

1 Judas goeth against Gorgias which lieth in wait. 24 He putteth Gorgias and his host to flight. 28 Lysias inuadeth Judea, 29 But Judas driueth him out. 43 Judas purifieth the Temple and dedicateth the altar.

Iosaph. lib.  
12. cha. 10.



hen tooke Gorgias five thousand foote men, and a thousand of the best horsemen, & departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortreffe were his guides.

3 Now when Judas heard it, hee remoued, & they that were valiant men to smite the Kings armie which was at Emmaus.

4 Whiles yet the armie was disperfed from the campe.

5 In the meane season came Gorgias by night into Judas campe: & when he founde no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But as soone as it was day, Judas shewed himselfe in the field with three thousand men, which had neither harnesse nor swordes to their minds.

7 And they saide that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of warre.

8 Then said Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered in the red sea, when Pharaos pursued them with an armie.

Ezo. 14. 9.  
89.

10 Therefore nolde let vs be in doubt vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, & there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saide them comming against them,

13 And they went out of their tents into the battell, and they that were with Judas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the humilitie of them fell by the sword, and they pursued them vnto Gazer, <sup>Or, Asarath,</sup> and into the plaines of Idumea, and of Azotus, and of Jamnia, so that there were slaine of them about three thousand men.

16 So Judas turned againe with his host from pursuing them,

17 And said vnto his people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles.

19 As Judas was speaking these wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias sawe that his were fled, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraid, & when they saw also that Judas and his host were in the field readie to set themselves in aray,

22 They fled euery one into the lande of strangers.

23 So Judas turned againe to spoile the tents, where he gate much gold and silver, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalms, and prayed towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that day.

26 Now as the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things, was sore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yere following, gathered Lysias threethousand chosen foote men, and five thousand horsemen to fight against Jerusalem.

29 So they came into Idumea, and pitched their tents at Beth-sura, where Judas came against them with ten thousand men. <sup>Or, Iudaea.</sup> <sup>Or, Bethsur.</sup>

30 And



30 And when he saw that mightie armie, he prayed & said, Blessed be thou, O Saviour of Israel, which diddest destroy the assault of the mightie man by the hand of thy servant David, and gauest the host of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

1 Sam. 17.  
30, 31.

1 Sam. 14.  
33, 34.

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their hostmen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioynd together, and there were slaine of Lysias host, fise thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the mannesse of Judas souldiers, and that they were readie, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, hee thought againe (being prepared) to come against Judea.

36 Then layde Judas and his brethren, Beholde, our enemies are discomfited: let vs not be goe vp to cleanse, and to repaye the Sanctuarie.

37 So all the host gathered the together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuarie layed waste, and the altar defiled, and the doozes burnt vp, & the shubbes growing in the courts, as in a Forrest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heades,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castel, till he had cleansed the Sanctuarie.

42 So he chose Priests that were vndefiled, such as dwelt in the Labe,

43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to do with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, least it should be a reproch vnto the, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid by the stones vpon the mountaine of the Temple in a convenient place, till there should come a Propheet, to theiue what should be done with them.

47 So they tooke whole stones according to the Labe, and buidde a new altar according to the former,

48 And made by the Sanctuarie, & the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, & brought into the Temple the candlesticke, and the altar of burnt offerings, & of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged by the wailes, and finished all the workes that they had begonne to make.

52 And vpon the fise and twentieth day of the ninth moneth, which is called the moneth of Chassen, in the hundredeth and eight and fourtieth yeere they rose vp by betimes in the morning.

53 And offered sacrifice according to the Labe, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worshipping & praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, and offered sacrifices of deliuerance and praye,

57 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doozes vpon them.

58 Thus there was verie great gladnes among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the daies of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fise and twentieth day of the moneth Chassen, with mirth and gladnes.

60 And at the same time buidde they by mount Sion with his wailes and strong towres rounde about, least the Gentiles should come, and treade it downe, as they

R r r r. ii. had

Edward, 1600  
you may see  
william



had done afoze.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Iudmea.

CHAP. V.

3 Judas vanquished the heathen that go about to destroy Iſrael, and is helpen of his brethren Simon and Jonathan. 50 He ouerthrew the cite of Cythou, because they denied him passage thowyn it.

Joseph. lib.  
13. cap. 12.

**N**OWE when the nations round about heard, that the altar was buildd, and the Sanctuarie re-nued, as afoze, they were sore grieved.

2 Therefore they thought to destroy the generation of Jacob that was amōg them, and began to slay and destroy the people.

Or, Araba-  
thame.

3 Then Judas foughte against the children of Esau in Iudmea at Arrabathene, because they besieged the Iſraelites, and he smote them with a great plague, and droue them to straites, and tooke their spoyles.

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged them, and destroyed them utterly, and burnt their towres with fire, with all that were in them.

6 Afterwarde, went hee against the children of Ammon, where he found a mightie powder, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Gaser with 5 townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together agaynst the Iſraelites that were in their quarters, to slay them: but they fled to the castell of Datheman.

10 And sent letters to Judas, and to his brethren, saying, The heathē that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the ffortresse, wherunto wee are fledde, and Timotheus is captaine of their hoste.

12 Come now therfore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tabin, are slaine, and they haue taken alway their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from

Galile with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyzus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Judas, and the people heard these wordes, a great Congregation came together, to consult what they might doe for their brethren, that were in trouble, & whom they besieged.

17 Then sayd Judas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Jonathan, wil go into the countrey of Galaad.

18 ¶ So he left Josephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoste in Iudea.

19 And commanded them, saying, Take the ouersight of this people, and make no warre agaynst the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to go into Galile, and to Judas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoyles.

23 Thus they rescued them that were in Galile & in Arbattis with their wiues, and their children, & all that they had, & brought them into Iudea with great ioy.

24 ¶ Judas Barrabens also, & his brother Jonathan went ouer Jordan, and traueiled three daies iourney in the wilderness,

25 where they met with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad.

26 And how that many of them were besieged in Bosozra, and Bosoz, in Alems, Chalbon, Baged and Carnaim (all these cities are strong, and great)

Or, Chaf-  
plan.

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their hoste vnto these fforts, and to take them, and to destroy them all in one day.

28 So Judas and his hoste turned in all haste by the way of the wilderness towarde Bosozra, and wan the cite, and slewe all the males with the edge of the sword, and tooke

all



all their spoile, and set fire vpon [the cite.]

29 And in the night hee remoued from thence, and went toward the fortreffe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Judas sawe that the battell was begunne, and that the crye of the cite went vp to heauen with trumpettes, and a great sound,

32 Then hee saide vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knelt, that it was Bacrabens, and they fled from him, & he smote them with a great slaughter, so that there was killed of the same day, almost eight thousand men.

35 Then departed Judas vnto Gapha, and laid siege vnto it, and waune it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went he and tooke Chabon, Daged, and Bolo, and the other cities in Galaad.

37 After these things gathered Timotheus an other hoste, and he camped before Baphon beyond the flood.

38 Nowe Judas had sent to espie the hoste, and they brought him worde againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is verie great.

39 And hee hath hyed the Arabians to helpe them, and they haue pitched their tents beyonde the flood, and are readie to come & fight against thee. So Judas went to meete them.

40 Then Timotheus sayd vnto the captaines of his hoste, when Judas & his hoste come neere the flood, if he passe ouer first vnto vs, we shall not be able to withstande him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came neere to the flood, he caused the gouernours of the people to remaine by the flood, and commaunded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the

Temple that was at Carnaim.

44 Which cite Judas waune, & burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 Then Judas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their childre, and their baggage, a very great hoste, to come into the lande of Juda.

46 So they came vnto Ephron, which was a great cite by the waye, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the cite, shut them selues in, & stopped by the gates with stones: and Judas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorow your land, that we may goe into our olde countrey, and none shall hurt you: we will but onely goe thorow on foote: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the cite all that day, & all that night, and the cite was giue ouer into his hands:

51 who slew all the males with the edge of the sword, and destroyed it, & tooke the spoyle thereof, and went thorow the cite ouer them that were slayne.

52 Then went they ouer Jordan into the great plaine before Bethsan.

53 And Judas gathered together hoste that were behinde, & gaue the people good exhortation all the waye thorow, till they were come into the land of Juda.

54 Thus they went by Bethioy, & gladnes vnto mount Sion, where they offered burnt offerings, because there were none of the same, but came home againe in safetie.

55 Nowe whiles Judas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemies,

56 Joseph the sonne of Zacharias, and Azarias the captaines, hearing of the balliasties, and battels which they had achieved, said,

57 Let vs get vs a name also, & goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commande-ment and went toward Jamnia.

59 But Gorgias and his men came out of the cite to fight against them.

Re r. iii. 60 And



60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel.

61 Because they were not obedient vnto Judas, and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, where soeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Judas forth with his brethren, and fought against the children of Esau in the lande toward the South, where he was Hebzon, & the townes thereof, and he destroyed the castell thereof, & burnt the towles thereof round about.

66 Then remoued he to go into the lande of the strangers, & went toward Samaria.

67 At the same time were the priests of the cities slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: and when Judas came to Asotus in the strangers lande, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elmais, is driven away of the citizens. 8 He falleth into sickness, & dieth. 17 His sonne Antiochus is made King. 34 The manner to spouoke elephants to fight. 43 Cleazarus valiant act. 48 The siege of Sidon.

**N**OW when King Antiochus traueiled toward the his countreys, he heard that Elmais in the countrey of Persia was a citie greatly renowned for riches, silver and gold.

2 And that there was in it a very rich temple, whereas were coverings of golde, cote armours, and harnesse, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter.

4 And rose vp against him in battell, and he fled and departed thence with great heaviness, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driven away,

6 And *¶* Lysias, which went fourth first with a great powber, was driven away of the Iewes, & that they were made strong by the armour, and powber, & diuers spoyles which they had gotten of the armies whom they had destroyed.

7 And that they had pulled downe the abomination, which he had set vp upon *¶* altar at Ierusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when *¶* Lysias had heard these words, he was astonished, and sore moued: therefore he layde him downe vpon his bed, & fel sicke for very sorow, because it was not come to passe, as he had thought.

9 And there continued hee many dayes: for his griefe was euer more & more, so that he saide he must needs die.

10 Therefore he sent for all his friends, and sayde vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my self, Into what aduersity am I come: and into what floods of miserie am I fallen now, where as aforetime I was in prosperitie, and greatly set by, by reason of my powber.

12 And now doe I remember the evils that I haue done at Ierusalem: for I tooke all the vessels of gold and of silver that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, & behold I must dye with great sorow in a strange lande.

14 Then called hee for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and *¶* ring, that he should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So King Antiochus died there in the hundredth and fourtie and ninth yere.

17 When Lysias knele, that *¶* King was dead, he ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers steade, and called him Eupator.

18 Nowe they that were in the castell at Ierusalem, kept in *¶* Israelites round about the Sanctuarie, and fought allwayes their hurt, and the strengthening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundredth and fiftie yere, and made instrumentes to shoote and other engins

Ioseph. Antiq. 11. chap. 11. & 12.

Ios. Phil. 4. 10.

Ioseph. Antiq. 12. chap. 13.

Ioseph. Antiq. 12. chap. 14.



gins of warre.

21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Iſrael loyned themſelues)

22 And they went vnto the king, ſaying, How long wilt thou ceaſe from executing iudgement, and auenge our brethren:

23 Wee haue bene ready to ſerue thy father, and to go forward in thoſe things, that hee appoynted, and to obey his commaundements.

24 Therefore they of our nation ſel from vs for this cauſe, & whereſoeuer they found any of vs, they ſlewe them, and ſpoyled our inheritance.

25 And they haue not onely layed hande vpon vs, but vpon all about their borders.

26 And behold, this day are they beſieging the caſtell at Ieruſalem to take it, and haue fortified the Sanctuarie, & Bethſura.

27 And if thou doeſt not preuent them quickly, they will doe greater things then theſe, and thou ſhalt not bee able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the capitaines of his armie, and his hoſemen.

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the yles of the ſea.

30 So the number of his armie was an hundredth thouſand footemen, and twentie thouſand hoſemen, and two and thirtie elephants exerciſed in battell.

31 Theſe came through Iudaea & Iericho neere to Bethſura, and beſieged it a long ſeaſon, and made engins of warre: but they came out, and burnt theſe with fire, & fought valiantly.

32 Then departed Judas fro the caſtell, and remoued the hoſt toward Bethſacarias ouer againſt the Kings campe.

33 So the King aroſe very early, and brought the armie and his powder towarde the way of Bethſacarias, where the armie ſet themſelues in array to the battell, & blew the trumpets.

34 And to prouoke the elephants for to fight, they ſhelved them the blood of grapes and mulberries,

35 And they ſet the beaſtes according to the ranges: ſo that by euery elephant there ſtood a thouſand men armed with coates of mayle & helmets of braſſe vpon their heads, & vnto euery beaſt were ordeined five hundred hoſemen of the beſt,

36 Which were ready at all times whereſoeuer the beaſt was: and whitherſoeuer the beaſt went, they went alſo, and depar-

ted not from him.

37 And vpon them were ſtrong tolbres of wood that couered euery beaſt, which were faſtened thereon with inſtruments, & vpon euery one was two and thirtie men, that fought in them, and the Indian that ruled him.

38 They ſet alſo the remnant of ſ horſemen vpon both the ſides in two wings of the hoſte to ſtirre them vp, and to keepe them in the balleyes.

39 And when the ſunne ſhone vpon the golden ſhieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was ſpyed vpon the hie mountaines, and part beneath: ſo they marched forward wardly, & in order.

41 And all they that heard the noyle of their multitude, and the marching of the companie, and the rattling of the harnelle, were aſtoniſhed: for the armie was very great & mightie.

42 Then Judas and his hoſte entred into the battell, and they ſlewe ſixe hundredth men of the Kings armie.

43 ¶ Now when Eleazar, [the ſonne] of Abaron, ſawe one of the elephants armed with royall harnelle, and was more excellent then all the other beaſtes, hee thought that the King ſhould bee vpon him.

44 Wherefore he reſparded him ſelfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoſte, ſlaying on the right hande, and on the left, ſo that they departed alway on both ſides.

46 So went he to the elephants ſeete, & gate him vnder him, and ſlewe him: then fell the elephant downe vpon him, & there he died.

47 But the other, ſeeing the power of the king and the fierceneſſe of his armie, departed from them.

48 And the Kings armie went vp to meeete them toward Ieruſalem, & the king pitched his tents in Iudaea toward mount Sion.

49 Moreouer, ſ King tooke truce with them that were in Bethſura: but when they came out of the citie, becauſe they had no beſtales there, and were ſhut vp therein, and the land had reſted,

50 The King tooke Bethſura, and ſet there a garriſon to keepe it.

51 And beſieged the Sanctuarie many daies, and made inſtruments to ſhoote, and other engins of warre, and inſtruments to caſt

a This example is not to be fol-

lowed, becauſe it is contrary to the commaundement,



cast fire and stones, and pieces to cast dartses and slings.

52. ¶ They also made engins against their engins, and fought a long season.

53 But in the garneres there were no bitailes: for it was the seventh yeere, and then they that were in Judea, and were deliuered from the Gentiles, had eaten by the residue of the store.

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philip whom Antiochus the king, whiles hee liued, had ordeyned to bring vnto Antiochus his sonne, that he might be king.

56 Was come againe out of Persia, and Media, and the Kings host with him, and thought to take vnto him rule of things.

57 He [and his] hasted, and were stirred forward by them in the castell to go and tell the King, and the captaiues of the host, and to others, [saying,] we decrease daily, and our bitailes are but small: & the place that we lay siege vnto, is strong, and the affaires of the realme depende vpon vs.

58 Nowe therefore let vs agree with these men, and take treuce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they be grieved, and do all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreffe.

62 And ¶ King went by to mount Sion: but when hee saide that the place was well defended, he brake his othe ¶ he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in al haste, & returned vnto Antiochia where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

#### CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus & Lysias, & he reuoluted the rulers of Israel through the counsell of certaine wicked persons. 27 The prayer of the Priests against Alcimus.

41 Judas killed Alcimus, after he had made his prayer.

Joseph. Antig. 11. chap. 51.

**A**fter the hundredth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came by with a few men vnto a citie of the sea coast, and reigned there.

2 And when he came into possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, hee said, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly me of Israel, whose captaine was Alcimus, that would haue bin the hie Priest.

6 These men accused the people vnto the King, saying, Judas and his brethren haue slaine all thy friendes, and driuen vs out of our owne land.

7 wherfore send now some man, whom thou trustest, that he may go and see all the destruction, which hee hath done vnto vs, and to the Kings lande, and let him punish them with all their partakers.

8 Then the King chose Sathides a friend of his, which was a great man in the realme, and ruled beyond the floud, & was faithful vnto the King, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the lande of Iuda, and sent messengers to Judas and his brethren, deceitfully with peateable wordes.

11 But they beleueed not their saying: for they saw that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Sathides to intreat of reasonable pointes.

13 And the Alcideans were first that required peace among the children of Israel.

14 For sayd they, hee that is a Priest of the seede of Aarō, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and saide, we will do you no harme, neither your friendes:

16 And they beleueed him: but he tooke of them thersoz men, and slewe them in one day according to the wordes that were written.

17 They haue [cast] the bodies of thy Saintes, and their blood round about Ierusalem, and there was no man that would burie them.

18 So there came a feare and trembling among all the people: for they sayde, There is neither truth nor righteousness in them: for they haue broken the appointment and othe

Pal. 79. a.



othe that they made.

*[Or, Beth-  
sath, or,  
beth,]*

19 Then Saccides remoued from Jerusalem, and pitched his tent at Beth-satha, where he sent forth and tooke many of the men that had forsaken him, and certaine of the people whome he serued, and cast into the great pit.

20 Then committed he the country vnto Alcimus, and left men of warre with him to helpe him: so Saccides went vnto the King.

21 Thus Alcimus stroue for the Priesthode.

22 And all such as troubled the people resorted vnto him: in so much, that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas sawe all the mischiefe, that Alcimus and his companie had done among the Israelites more then the heathen,

24 Hee went forth round about all the borders of Iudea, and punished those, that were fallie away, so that they came no more abroade in the country.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, & knew that he was not able to abide them, he went againe to the king, and accused the of wicked things.

*[Iosep. Ant.  
11. lib. 11. c. 11.  
36.]*

26 Then the King sent Nicanor one of his chief princes, which hated Israel deadly, and commanded him, that he should destroy the people.

27 So Nicanor came to Jerusalem with a great host, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there be no warre betwene me, and you: I will come with fewe men, to see howe ye do, friendly.

29 So he came vnto Iudas, and they saluted one another peaceably: but enemies were prepared to take away Iudas.

30 Nevertheless, it was tolde Iudas, that he came vnto him vnder deceit: therefore hee feared him, and woulde not see his face no more.

31 When Nicanor perceived that his counsel was betrayed, hee went out to fight against Iudas, beside Carphalalama.

*[Or, Caphe-  
saram.]*

32 Where there were slaine of Nicanors hoste about fise thousand men: so they fled vnto the cite of Dauid.

33 After this came Nicanor by vnto mount Sion, and some of the Priests with the Elders of people went forth of the Sanctuary to salute him peaceably, & to shewe him the burnt offering that was offered for the King.

34 But he laughed at the, & mocked the, and counted the prophane, & spake proudly.

35 And swoze in his wrath, saying, If Iudas and his hoste be not deliuered nowe into mine handes, if euer I come againe in safetie, I will burne by this house. with that, went he out in a great anger.

36 Then the Priests came in, and stode before the altar in the Temple, weeping, and saying,

37 For so much as thou, O Lord, hast chosen this house, that thy Name might be called vpon therein, and that it should be an house of prayer, & petition for thy people,

*[Isa. 56. 7.]*

38 We auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 While Nicanor was gone from Jerusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in Adala with three thousand men where Iudas prayed, saying,

*[Or, Adala.]*

41 O Lord, because I messengers of king Sennacherib blasphemed thee, thine Angel went forth, and slewe an hundred, & foure score, and fise thousand of them.

*[2 King. 19. 35. Job. 41. 18. ecclesi. 48. 22. Isa. 37. 36. 1. mac. 8. 19.]*

42 So destroy thou this hoste before vs to day, that all other may knowe that hee hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirtieth day of the moneth Adar: but Nicanors hoste was discomfited, and he him selfe was first slaine in the battell.

44 Now when his arme sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adala vnto Casera, blowing an alarime with the trumpets after them.

46 So they came forth of all the towncs of Iudea round about, & rushed vpon them, and therewe them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, & the pray, and smote off Nicanors head, and his right hand, which he helde vp so proudly, & brought it with them, and hanged them by afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnes.

49 And they ordeined, to keepe yeerely the day on the thirtieth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.



## CHAP. VIII.

1 Judas, considering the power and police of the Romans, made peace with them. 22 The conditions of mutuall friendship sent to the Jewes.

Iosep. Antiquar. lib. chap. 8.

**J**udas heard also the fame of the Romaines, & they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them.

Iosep. Antiquar. lib. chap. 8.

2 And & they were men of great power, and they told him of their battels, and their worthy actes, which they did among the Galathians whom they had conquered, & made to paye tribute.

3 And what they had done in the country of Spaine: how that they had wonne there the mines of silver and golde,

4 And that by their counsell, & gentle behaviour they were rulers in euery place, though the place was farre from them, and that they had discouered, & giuen great overthowes to the kings that came against the, from the uttermost part of the earth, & that others gaue them tribute euery yeere,

Or. Cimon.

5 Howe they had also discouered by battell Philippe and Perles kings of the Macedonians, and others, that arose against them, and how they ouercame them,

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundred and thientie elephantes, with horsemen and charets, and a very great armie, was discouered by them,

7 And howe they tooke him alive, & ordeined him, with such as shoulde reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the country of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Cumenes.

9 Againe when it was tolde them that the Grecians were coming to destroy them,

10 They sent against them a capitaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoiled them, and conquered their lande, and destroyed their strong holdes, and subdued them to be their bondmen vnto this day:

11 Moreover, howe they destroyed, and brought into subiection other kingdomes & yles, whoseuer had withstande them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and nere, in so much that whoseuer heard of their renoume, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for al this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined the selues a counsell, wherein three hundred & thientie men consulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their country, to whome euery mā was obedient: and there was neither hatred nor ennie among them.

17 Then Judas chose Epulemus the sonne of John, the sonne of Accus, and Jason, the sonne of Eleazar, and sent them vnto Rome to make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they saue that the kingdomes of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the Senate where they spake and said,

20 Judas Maccabees with his brethren, and people of the Iewes hath sent vs vnto you, to make a bond of friendship, & peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse & sent to Ierusalem, & they might haue by them a memoriall of the peace, & mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sword, and enemy be from them.

24 If there come first any warre vpon the Romaines, or any of their friends throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shalbe appointed, with all their heart.

26 Also they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romaines, but they shall keepe their couenants without taking any thing of them.

27 Likewise also if warre come first against the nation of the Iewes, the Romaines shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shal wheat be giuen vnto the, that take their part, nor weapons, nor money,

Or. Cimon.

Or. the Romains.

Or. the Iewes.



ney, nor shippes, as it pleaseſh the Romanes, who will keepe theſe covenantes without deceit.

29 According to theſe articles the Romanes made the bond with the people of the Iewes.

30 If after theſe pointes the one partie, or the other will adde or diminuiſh, they may do it, at their pleaſures, & whatſoeuer they ſhall adde, or take away, ſhall be ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, ſaying, Wherefore lapeſt thou thine heauie yoke vpon our friendes, & confederates the Iewes?

32 If therefore they complaine any more againſt thee, wee will doe them iuſtice, and fight with thee by ſea and by land.

#### CHAP. IX.

1 After the death of Alcimus Demetrius ſendeth his armie againſt Judas, 18 Judas is ſlayne. 31 Jonathan is put in the ſeate of his brother. 47 The battell betwene Jonathan, and Bacchides. 55 Alcimus is ſmiten with the palle, and dyeth. 68 He cometh vpon Jonathan by the counſell of certaine wicked perſons, and is overcome. 70 The treace of Jonathan with Bacchides.

**I**N the meane ſeaſon when Demetrius had heard holde Mica-  
no, and his hoſt had giuen the  
battell, he ſent Bacchides, and  
Alcinus againe into Iudea, and his  
chiefe ſtrength with them.

2 So they went forth by the way that is  
toward Galgala, and pitched their tentes  
before Bethſaioth which is in Arbelis, and  
wmaie it, and ſlewe much people.

3 And in the firſt moneth of the hūdzeth,  
fiftie and two yere, they layed their ſiege  
againſt Ieruſalem.

4 But they rayled their campe, & came  
to Berea, with twentie thouſand foote me  
and two thouſand horſemen.

5 Now Judas had pitched his tent at  
Eſſaia, & three thouſand choſen me with him.

6 And when they ſawe, that ſ multitude  
of the armie was great, they were ſore  
afraide, and many conuerſed them ſelues out  
of the hoſte, ſo that there abode no more  
of them, but eight hundzeth men.

7 When Judas ſawe that his hoſt  
ſailed him, and that hee muſt needes fight, hee  
was ſore troubled in minde that hee had no  
time to gather them together, and was di-  
courageed.

8 Neuertheles, he ſaide vnto them that  
remained, Let vs riſe, & goe by againſt our  
enemies, if peradventure we may be able to  
fight with them.

9 But they would haue ſtayed him, ſay-  
ing, We are not able: but let vs rather ſaue  
our liues: turne backe now, ſeeing our bre-  
thren are departed: for ſhal we fight againſt

them, that are ſo fewe?

10 Then Judas ſaid, <sup>a</sup> God forbid, that  
we ſhould do this thing, to flee from the: if  
our time be come, let vs die manfully for our  
brethren, & let vs not ſtaine our honour.

11 Then the hoſte remoued out of the  
tentes, and ſtoode againſt them, who had  
deuided their hoſemen into two troupes,  
and they that were with ſlinges, and the  
archers marched in the forewarde, & they  
that fought in the forewarde, were all va-  
liant men.

12 And Bacchides was in the right wing.  
So the armie drew neere on both ſides, &  
blewe the trumpets.

13 They of Judas ſide blew the trum-  
pets alſo, and the earth ſhook at the noyſe  
of the armies, and the battell continued from  
morning to night.

14 And when Judas ſawe Bacchides  
and the ſtrength of his armie was on the right  
ſide, he tooke with him all the hardie men,

15 And brake the right wing, & followed  
vpon them vnto mount Azotus.

16 Nowe when they which were of the  
left wing, ſaw that the right wing was di-  
comſited, they followed Judas behind, and  
them that were with him hard at heels.

17 There was there a fore battell: for many  
were ſlaine of both the parties.

18 Judas alſo him ſelfe was killed, and  
the remnant ſled.

19 So Jonathan and Simon tooke Ju-  
das their brother, and buried him in his fa-  
thers ſepulchre in the cite of Bethſai.

20 And all the Iſraelites wept for him,  
and mourned greatly for him, and lamented  
many dayes, ſaying,

21 How is the valiant man fallen which  
deliuered Iſrael!

22 Concerning the other things of Ju-  
das, both the battels and the valiant actes  
that he did, and of his worthineſſe, they are  
not written: for they were very many.

23 Nowe after the death of Judas,  
wicked men came by in all the coaſtes of Iſ-  
rael, and there aroſe all ſuch as gaue them  
ſelues to iniquitie.

24 In thoſe daies was there a very great  
famine in the lande, & all the countrey gaue  
ouer them ſelues with them.

25 And Bacchides did chuſe wicked me,  
and made them lordes in the land.

26 Theſe fought out, and made ſearch  
for Judas friends, and brought them vnto  
Bacchides, which auenged him ſelfe vpon  
them, and mocked them.

27 And there came ſo great trouble in  
Iſrael, as was not ſince the time that no  
Prophet

a De that  
was ſub  
to pray  
ouer, &  
is ouer-  
come  
when he  
reſteth  
in his  
ſtrength,  
and o-  
mitteth  
prayer.

100p. An.  
100.13. cha.  
1 & 3.

100p. An.  
100.13. cha.  
1 & 3.

100p. An.  
100.13. cha.  
1 & 3.

100p. An.  
100.13. cha.  
1 & 3.



Prophet was scene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

For against  
the enemies  
of our na-  
tion.

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, ene against Sacchides, and against them of our nation that are enemies vnto vs.

30 Therefore, this day we chuse thee that thou maiest be our prince & captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, & ruled in steade of his brother Judas.

32 But when Sacchides knewe it, hee fought for to slay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wilderness of Therna with all their companie, and pitched their tentes by the water poole of Asphar.

34 Which when Sacchides vnderstood, he came ouer Jordan with all his hoste vpo the Sabbath day.

35 For he had Jonathan sent his brother [John,] a captaine of people, to pray his friends the Nabathites, & they would keepe their baggage which was much.

For, Leuith.

36 But the children of Ambri came out of Medaba, and tooke John, and all that he had, and when they had taken it, went their way.

For, Rebe-  
hah.

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, & brought a bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembred John their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of musike, and many weapons.

40 Then Jonathan's men that lay in ambush, rose vp against them, & slew many of them, and the remnant fled into a mountaine: so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the bloud of their brother, they turned againe vnto Jordan.

43 When Sacchides heard this, he came vnto the border of Jordan with a great

powder vpon the Sabbath day.)

44 Then Jonathan said vnto his companie, Let vs rise now, & fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, & behinde vs, & the water of Jordan on this side and that side, and the marie, and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that ye may bee deliuered fro the powder of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hande to smite Sacchides: but hee turned aside from him and reculed.

48 Then Jonathan, and they that were with him, lept into Jordan, and swimmied ouer vnto the further banke: but the other would not passe through Jordan after the.

49 So in that day were slayne of Sacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and builde vp strong cities in Iuda, as the castell of Jericho, and Emmaus, and Beth-horon, and Bethel, & Chamnatha, & Phara-  
thon, and Lepho, with high walles, with  
gates, and with barres,

For, Phara-  
thon, & Lepho.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the cite Beth-sura, & Gazara, and the castell, and let a garison in them with prouision of vitayles.

53 He tooke also the chiefe mens sonnes in the country for hostages, and put them in the castell at Ierusalem to be kept.

54 Afterwarde in the hundredth, fiftie and thre yeere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie should be destroyed, and hee pulled downe the monuments of the Prophetes, and beganne to destroy them.

55 But at the same time Alcimus was plagued, and his enterpises were hindred, & his mouth was stopped: for hee was smitten with a palse, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Sacchides sawe, that Alcimus was dead, hee turned againe to the King, and so the lande of Iuda was in rest two yeeres.

58 Then all the vngodly men helde a counsell, saying, Behold, Jonathan and his companie dwell at ease, and without care: wherefore let vs bring Sacchides hither, and he will take them all in one night.

59 So they went & consulted with him.

60 Who arose & came with a great hoste, and



and sent letters priuily to his adherentes, which were in Iudea, to take Jonathan & those that were with him: but they coule not, for their counsell was knowen vnto them.

For, Ioseph.

61 And they tooke fiftie men of the countrey, which were the chiefe workmen of this wickednes, and slewe them.

For, Ezech.

62 Then Jonathan and Simon with their companie departed vnto Beth-basim, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Barchides knewe this, hee gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he and laid siege to Beth-basim, & fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, & went forth into the countrey, and came vnto a certaine number.

For, Olaus.

66 And slewe Odomeras and his brethren and the children of Phasiron in their tents: so hee beganne to slay, and increased in power.

67 Simon also and his companie went out of the citie, & burnt by the instrumentes of warre.

68 And fought against Barchides, and discomfited him, and bereft him sore, so that his counsell and iourney was in vaine.

5. Ezech. hee coule not sell his self on the countrey.

69 wherefore he was very wroth at the wicked men, that gaue him counsell to come into the countrey, and slewe many of them, and purposed to returne into his owne countrey.

70 whereof whē Jonathan had knowledge, he sent ambassadours vnto him, to create of peace with him, and that the prisoners should be deliuered.

71 which thing hee accepted, & did according to his desire, & made an oth, that he would neuer do him harme all the dayes of his life.

72 So hee restored vnto him the pyllovers that he had taken aforesaid out of the land of Iuda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the word ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, & destroyed the vngodly men out of Israel.

#### CHAP. X.

4 Demetrius desired to haue peace with Jonathan. 18 Alexander also desired peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolemus and Alexander.

Ioseph. Antiq. 13. chap. 3.

**I**n the hundredth and three score yeere came Alexander the sonne of Antiochus Epiphanes, & tooke Ptolemas, & they retrained him,

and there he reigned.

2 Now when Demetrius King heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing wordes, as though hee would preferre him.

4 For he saide, we will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 Then came Jonathan to Ierusalem, & read the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afraide, because they heard that the King had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, and began to builde, and repaire the citie.

11 And he commanded the workmen to builde the walles, & the mount Sion round about with heben stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Barchides had made, fled.

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the Law and the commandments: for it was their refuge.

15 Nowe when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels & noble acts, which he & his brethren had done, and of the paynes that they had indured,

16 he saide, Might we finde such a man: now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it vnto him, with these words, saying, 18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 we haue heard of thee, that thou art a very valiant man, and worthie to bee our friende.

20 wherefore this day wee ordeine thee to bee the friend of the nation, and to bee called the Kings friend: (and he sent him a

purple



<sup>109. m. i. c.</sup> purple robe, and a crowne of golde, that thou maist consider what is for our profit, and keepe friendship toward vs.

21 So in the seventh moneth of the hundredth and threescore yere, vpon the feast day of the Tabernacles, Jonathan put on the holy garment, and gathered an host, & prepared many weapons.

22 Which when Demetrius heard, he was marvellous loy, and laide,

23 What haue we done, that Alexander hath prevented vs in getting the friendship of the Iewes for his strength:

24 Yet will I write and exhort the, and promise them dignities and rewarde, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Solue therefore remaine still, & keepe fidelitie toward vs, and we will recompence you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewarde.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the thirde part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne dueitie, I so release the that from this day forth, none shall take any thing of the land of Iuda, or of the three gouernments which are added thereto, as of Samaria and of Galile, <sup>a</sup> from this day forth for euermore.

31 Jerusalem also with all things belonging thereto, shall be holy and free from the tenths and tributes.

32 Also I release the powder of the castell which is at Jerusalem, and giue it vnto the hie Priest, that he may let in it such men, as he shall chuse to keepe it.

33 Moreover I freely deliuer every one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and every one of them shall be free from tributes, yea, euen their cattell,

34 And all the feasts, and Sabbaths, and new moones, and the dayes appoynted and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedom and libertie for all the Iewes in my realme,

35 So that [in them] no man shall haue

powder to do any thing, or to bere any of the in any maner of cause.

36 Also thirte thousande of the Iewes shall be written by in the Kings host, & haue their wages paid them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holdes.

37 And some of them shall be set ouer the Kings most secret affaires, and their gouernours and their princes shall bee of themselves, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernements that are added vnto Iudea fro the countrey of Samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Jerusalem, for the necessarie expenses of the holy things.

40 Moreover, I will giue euery yere fiftene thousand sicles of siluer of the kings reuenues out of the places appertayning vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they dyd in the former yeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this, the five thousand sicles of siluer which they receiued yearly of the account appoynted for the intertainment of the Sanctuarie, these yeres passed, euen these things shall be released because they appertaine to the Priests that minister.

43 Item, whosoener they be that flee vnto the Temple at Jerusalem, or within the libertie thereof, and are indebted to a King for any maner of thing, they shall be pardoned, and all that they haue in my realme.

44 For the building also & repairing of the workes of the Sanctuarie, expenses shall be giuen of the Kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it rounde about, that the holdes in Iudea may be built by, that also the costs be giuen out of the Kings reuenues.

46 But when Jonathan & the people heard these wordes, they gaue no credit vnto them, neither receiued the: for they remembered the great wickednes that he had done in Israel, and how sore he had bere them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

Joseph  
Antiq. 13.  
chap. 3.

a And of  
the coun-  
try be-  
yonde  
Iordan,  
as Iose-  
phus writ-  
eth.



48 Then gathered King Alexander a great host, and ramped ouer against Demetrius.

49 So the two Kings ioynd battel, but Demetrius host fled, and Alexander pursued him, and preuailed against them.

50 So that soze battell continued till the sunne went downe, and Demetrius was slaine the same day.

Isaph.  
Ani. 13.  
chap.

51 ¶ The Alexander sent Ambassadors vnto Ptolemeus the King of Egypt with these words, saying,

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrie,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by mee, & I sit in the throne of his kingdom,

54 Let vs nowe make friendship together, & giue me nowe thy daughter to wife: so that I be thy sonne in lawe, and giue thee rewarde, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue answer, saying, happie be þ day, wherein thou art come againe vnto þ land of thy fathers, and sittest in the throne of their kingdom.

56 Nowe therefore will I fulfil thy writing: but meete me at Ptolemais þ we may see one another, and that I may make thee my sonne in Lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in þ hundreth threescore and two yeere,

58 where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Jonathan, that he shoulde come & meete him.

60 So he went honourably vnto Ptolemais, & there he met the two kings, & gaue the great presents of siluer and golde, and to their friends, & found fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they shoulde take off þ garments of Jonathan, & clothe him in purple: and so they did: and the king appoynted him to sit by him.

63 And laide vnto his princes, Go with him into the middes of the cite, and make a proclamation, that no man complayne a-

gainst him of any matter, and that no man trouble him for any maner of cause.

64 So whē his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And þ King preferred him to honour, and wrote him among his chiefe friends, and made him a duke, and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnes.

67 ¶ In the hundreth, three score and five yeere came Demetrius the sonne of Demetrius, from Creta into his fathers lande.

68 Whereof when King Alexander heard, he was very soze, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius þ gouernour of Coelofryia, who gathered a great hoste, & ramped in Jamnia, and sent vnto Jonathan the hie Priest, saying,

70 Wareest thou, being but alone, lift vp thy selfe against vs: and I am laughed at, and reproched, because of thee: nowe therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the playne felde, and there let vs try the matter together: for I haue the strength of cities.

72 Alke and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stande before our face: for thy fathers haue bene twice chased in their owne land.

73 And nowe holde wilt thou be able to abide so great an hoste of horsemen & footemen in the playne, where is neither stone, nor rocke, nor place to flee vnto:

74 When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore hee chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the cite: for Apollonius garrison was in Joppe.

76 Then they fought against it, & they that were in the cite, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen w a great host of [foote] men, and went towarde Asotus, as though he would goe forwarde, & came immediately into þ plaine field, because he had so many horsemen, and put his trust in the.

78 So Jonathan followed vpon him to Asotus, and the armie skirmished with his arriere band,



79 For Apollonius had left a thousande horsemen behinde him in ambush.

80 And Jonathan knew that there was an ambushment behinde him, and though they had compassed in his hoste, and shot darts at the people from the morning to the evening,

81 Yet the people stood still, as Jonathan had commanded them, til their horses were wearie.

82 Then brought Simon forth his host, and set them against the bande: but the horses were wearie, and hee discomfited them, and they fled: so the horsemen were scattered in the fildes.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there save themselves.

84 But Jonathan let fyre vpon Azotus and al the citie round about it, & tooke their spoiles, and burnt with fyre the temple of Dagon with all them that were fled into it.

85 Thus were slayne and burnt about eight thousand men.

86 So Jonathan remoued the host fro thence, and camped by Ascalon, where the men of the citie came forth, & met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoiles.

88 And when King Alexander hearde these things, hee begaune to doe Jonathan more honour.

89 And sent him a colar of golde, as the vs is to be giuen vnto such as are of Kings blood: hee gaue him also Accaron, with the borders thereof in possession.

#### CHAP. XI.

1 The dissension betwene Ptolemus & Alexander his sonne in lawe.  
17 The death of Alexander. 19 Demetrius reigneth after Ptolemus.  
22 Syon is besieged of Jonathan. 41 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

And P King of Egypt gathered a great hoste, like the lande that lieth vpon the sea thore, and manie shippes, and went about through deceit to obtaine the kingdome of Alexander, and to ioyn it vnto his owne Realme.

2 Upo this he went into Syria to friends by wordes, and was let into the citie, & men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in lawe.

3 Nowe when he entred into the citie of Ptolemais, he left bandes and garisons in euery citie.

4 And when hee came neere to Azotus,

they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodie cast abrood, and them that hee had burnt in the battell: for they had made heapes of the by the way where he should passe.

5 And they tolde P king whate Jonathan had done, to the intent they might get him euill will: but the King helde his peace.

6 And Jonathan met P king with great honour at Joppe, where they saluted one another, and lay there.

7 So whē Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolemus gate the domination of the citie by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, & forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemus came to Antiochia, where hee set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, hee came to warre against him, and Ptolemus brought forth his host, and met him with a mightie powder, and put him to flight.

16 The fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.

18 But the third day after, King Ptolemus died: and they that were in the holds, were slayne one of another.

19 And Demetrius reigned in the hundredeth, threescore and seuenth yeere.

20 At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castell, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto





vnto King [Demetrius,] and told him that Jonathan besieged the castle.

22 So when he heard it, he was angrie, and immediately came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that hee shoulde meete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Jonathan heard this, he commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that he had afore, & made him his chiefe friend.

28 Jonathan also desired the King, that he would make Iudea free with the three governments, and the countrey of Samaria, and [Jonathan] promised him three hundred talents.

29 Whereunto the King consented, and gaue Jonathan writing of the same, containing these wordes,

30 KING DEMETRIUS vnto his brother Jonathan, and to the nation of the Iewes sendeth greeting.

31 We sende you here a copie of the letter, which we did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the saythfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore we assigne to them the coastes of Iudea with the three governments Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the king tooke verely aforetime, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertayning vnto vs of the tenthes and tributes, which were due vnto vs, & the customes of salt, and crowne taxes, which were payed vnto vs,

we discharge them of all from henceforth.

36 And nothing hereof shalbe reuoked from this time forth and for euer.

37 Therefore see that ye make a copie of these things, and deliuer it vnto Jonathan, that it may be set by vpon the holy mount in an open place.

38 After this when Demetrius the king saue that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whom he brought fro the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saue that all the hoste murmured against Demetrius, he went to <sup>Or, Em.</sup> <sup>incl.</sup> Simatene the Arabian, that brought by Antiochus some of Alexander,

40 And lay fore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers steade: he told him also what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castell at Jerusalem, & those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely do these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Nowe therefore thou shalt do me a pleasure, if thou wilt sende me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their coming.

45 But they that were of the citie, euen an hundred, and twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him all together, & went abroade through the citie,

48 And slewe the same day an hundred thousand, & set fire vpon the citie, and tooke many spoils in that day, & deliuered the king.

49 So when the citizens saue that the Iewes had gotten the vpper hand of the citie, and that they the Iewes were disappointed of their purpose, they made their suppli-

cession



cation vnto the King, saying,

50 ¶ Grant vs peace, and let the Iewes cease from bering vs and the citie.

51 So they cast away their weapons, and made peace, & the Iewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius late in þ throne of his kingdom, and had peace in his land.

53 Neuertheles he dissembled in all that euer he spake, and withdrew himselfe from Jonathan, neither did he rewarde him according to the benefites which hee had done for him, but troubled him very sore.

54 After this returned Tryphon with the yong childe Antiochus, which reigned, and was crownded.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, & they fought against him, who fled and turned his backe.

56 So Tryphon tooke the || beastes, and wanne Antiochia.

57 And yong Antiochus wrote vnto Jonathan, saying, I appoynt thee to bee the chiefe Priest, and make thee ruler ouer the foure governments, that thou maiest bee a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a colar of gold.

59 He made his brother Simon also capitaine from the coasts of Tyrys vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourable.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and hee made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great host, purposing to drine him out of the countrey,

64 he came against them, & left Simon his brother in the countrey.

65 And Simon beleaged Beth-sura, and

fought against it a long season, & shut it vp.

66 So they desired to haue peace with him, which he graunted them, & afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azot.

68 And beholde the hostes of the strangers met him in the plaine, and had layed ambushments for him in the mountaines.

69 So that when they came against the, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathan's side, fled: and there was not one of the left, except Hattathias the sonne of || Absalomus, and Judas the sonne of Calphi the Captaines of the hoste.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and prayed.

72 And turned againe to them to fight, & put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after al vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, & Jonathan turned againe to Ierusalem.

#### CHAP. XII.

1 Jonathan sendeth Ambassadors to Rome, 2 And to the people of Sparta, to renewe their couenent of friendship, 24 Jonathan putteth to flight the Princes of Demetrius, 40 Tryphon taketh Jonathan by deceit.

**J**onathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish & renewe the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, & entered into the Senate, and said, Jonathan the hie Priest & the nation of the Iewes sent vs vnto you, for to renewe friendship with you, & the bonde of loue, as in times past.

4 So the [Romanes] gaue them free passportes, that men should leade the home into the land of Iuda peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, & the rest of the people of the Iewes, sende greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto || Joseph the hie Priest, from || Arius, which the reigned among you, that ye would be our brethren,

for, give vs  
the right  
hand.

for, give  
phant.

for, Iudas

for, Absalomus

Joseph,  
Antiochus,  
chap. 8.

for, Lucius,  
numbers.

Joseph, Antiochus,  
chap. 12,  
chap. 13,  
for, Lucius.



brethren, as the copie here vnder written  
specifieth.

8 And Onias intreated the ambassadour  
honourably, & received the letters: wherein  
there was mention made of þe bonde of loue  
and friendship.

9 But as for vs, wee neede no such  
writings: for wee haue the holy bookes in our  
hands for comfort.

10 Neuerthelesse we thought it good to  
sende vnto you, for the renewing of the  
brotherhoode and friendship, least we shoulde  
be strange vnto you: for it is long since þe time  
that ye sent vnto vs.

11 Wherefore we remember you at all sea-  
sons continually, and in the feasts and other  
dayes appoynted. When wee offer sacrifices  
and prayers, as it is meete and conuenient  
to thinke vpon our brethren.

12 And wee reioyce at your prosperous  
estate.

13 And though we haue bene environed  
with great troubles and warres, so that  
the Kings rounde about vs haue fought a-  
gainst vs,

14 Yet woulde we not be grielous vnto  
you, nor to other of our confederates and  
friends in these warres.

15 For wee haue had helpe from heauen,  
that hath succoured vs, & wee are deliuered  
from our enemies, and our enemies are  
subdued.

16 Yet haue we chosen Numenius [the  
sonne] of Antiochus, and Antipater [the  
sonne] of Jason, and sent the vnto the Ro-  
mains, for to renewe the former friendship  
with them, and league.

17 We commanded them also to goe vnto  
you, and to salute you, and to deliuer you  
our letters, concerning the renewing of our  
brotherhood.

18 And now ye shall doe vs a pleasure to  
giue vs an answer of these things.

19 ¶ And this was the copie of the let-  
ters, which Arus the King of Sparta sent  
vnto Onias.

20 THE KING of the Spartians vnto  
Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spar-  
tians and Iewes are brethren, and come out  
of the generation of Abraham.

22 And now we so much as this is come  
to our knowledge, ye shal doe well, to write  
vnto vs of your prosperitie.

23 As for vs, we haue written vnto you,  
that your cattell and goods are ours, & ours  
are yours: these things haue wee comman-  
ded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that

Demetrius princes were come to fight a-  
gainst him, with a greater hoste then afore,

25 He went from Jerusalem, & met them  
in the land of Hamath: for he gaue them not  
space to come into his owne countrey.

26 And he sent spies vnto their tents, which  
came againe, & told him, that they were ap-  
pointed to come vpon him in the night.

27 Wherefore, when the sunne was gone  
downe, Jonathan commanded his men to  
watch, and to be in armes ready to fight all  
the night, and sent watchmen round about  
the hoste.

28 But when the aduersaries heard that  
Jonathan was ready with his men to the  
battell, they feared, and trembled in their  
hearts, and kindled fires in their tents, and  
fled away.

29 Neuertheles Jonathan & his com-  
pany knewe it not till the morning: for they  
saw the fires burning.

30 Then Jonathan folowed vpon them,  
but hee coulde not ouertake them: for they  
were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians,  
which were called Zabedei, & slewe them,  
and tooke their spoyle.

32 Hee proceeded further also, and came  
vnto Damascus, and went thowoe all the  
countrey.

33 But Simon his brother went forth,  
and came to Ascalon and to the next holds,  
departing vnto Joppe, and Vamne it.

34 For he heard that they would deliuer þe  
holde to them that tooke Demetrius part:  
wherefore he let a garison there to keepe it.

35 ¶ After this came Jonathan home,  
& called the Elders of the people together, &  
devised with them for to build vp the strong  
holdes in Iudea,

36 And to make the walles of Jerusalem  
hieh, and to make a great moat betwixt the  
cassel and the citie, for to separate it from the  
citie, that it might be alone, & that men should  
neither bye, nor sell in it.

37 So they came together to build by the  
citie: for part of the wall vpon the brooke of  
the East side was fallen downe, and they re-  
paired it, and called it Caphenatha.

38 Simon also set vp Aida in Sephela,  
and made it strong with gates and barres.

39 ¶ In the meane time Tryphon pur-  
posed to reigne in Asia, and to bee crowned  
when he had slaine the King Antiochus,

40 But he was afraid that Jonathan  
would not suffer him, but fight against him:  
wherefore he went about to take Jonathan,  
and to kill him: so he departed, and came vnto  
Bethsan.

Ioseph.  
Antiq. 1.  
chap. 9.



41 Then went Jonathan forth against him to the battell with fourtie thousande chosen men, and came vnto Bethan.

42 But when Tryphon sawe that Jonathan came with so great an host, he durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewarbes, and commanded his men of warre to be as obedient vnto him as to him selfe.

44 And saide vnto Jonathan, why hast thou caused this people to take such trauell, seeing there is no warre betweene vs?

45 Therefore sende them nothe home againe, and chuse certaine men to wayte vpon thee, and come thou with mee to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and all the that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Jonathan believed him, and did as he said, and sent away his host, which went into the land of Iuda,

47 And retained but three thousand with him, wherof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe alsoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen, and horsemen into Galile, and into the great plaine, to destroy all Jonathans companye.

50 But when they knelwe & Jonathan was taken, and slaine, and those that were with him, they incouraged one another, & came forth against them ready to the battell.

51 But when they which folloved vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meane as they came into the land of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Nowe haue they no captaine, nor any man to helpe them: therefore let vs nowe fight against them, & roote out their memorie from among men.

#### CHAP. XIIII.

1 After Jonathan was taken, Simon was chosen captaine. 17 Tryphon, taking his chyldren, and money for the redemption of Jonathan, killeth him and his chyldren. 31 Tryphon killeth Antiochus, and possideth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possideth the colye of Sidon. 53 He maketh his sonne Toyn captaine.

**N**owe when Simon heard that Trypho gathered a great hoste to come into the land of Iuda, & to destroy it,

2 And saw that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, We know what great things I, & my brethren, & my fathers house haue done for Ierusalem, and the Sanctuarie, and the battels, & troubles that we haue seene.

4 By reason wherof al my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, & I should spare mine owne life in any tyme of trouble: for I am not better then my brethren.

6 But I wil avenge my nation, and the Sanctuarie, & our womes, and our chyldren: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the heartes of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in steade of Iudas and Jonathan thy brethren.

9 Fyght thou our battels, and whatsoeuer thou commandest vs, we will do it.

10 So he gathered al the me of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Abalomus with a great hoste vnto Joppe, which dyone them out that were therein, & remained there him selfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the lande of Iuda, & Jonathan was with him as prisoner.

13 And Simon pitched his tents at Adidid vpon the open plaine.

14 But when Tryphon knew that Simon stode vp in steade of his brother Jonathan, and that hee would fight against him, he sent messengers vnto him, saying,

15 Where as wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the busines that he had in hand.

16 Wherefore send nothe an hundredth talents of silver, and his two sonnes for hostages, that when hee is letten forth, he will not turne from vs, and wee will send him againe.

17 Neuerthelesse Simon knew that he dissembled in his wordes, yet commanded hee the money and chyldren to be deliuered vnto him, least he should bee in greater hatred of the people of Israel:

Joseph.  
Antiq. 13.  
chap. 9.



18 Who might haue sayde, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundred talents: but he dissimbled, and would not let Jonathan go.

20 Afterward came Tryphon into y<sup>e</sup> land to destroy it, and went round about by the way y<sup>e</sup> leadeth vnto Adoza: but whersoever they went, thither went Simon and his hoste.

21 Now they that were in the castel, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, and to send them vitayles.

22 So Tryphon made ready al his hostmen: but the same night fell a very great snowe, so that hee came not, because of the snow: but he remoued and went into y<sup>e</sup> country of Galaad.

23 And whē he came neere to Balsama, he slew Jonathan, & hee was buried there.

24 So Tryphon returned, and went into his owne land.

25 Then sent Simon to take y<sup>e</sup> bones of Jonathan his brother, and they buried him in Hodin his fathers citie.

26 And all Israel bewayled him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of heben stone behind & before,

28 And set by seven pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about the, and set armes vpon the pillars for a perpetual memory, and carued shippes beside the armes, that they might be seene of men sailing in the sea.

30 This sepulchre which hee made at Hodin, standeth yet vnto this day.

31 Now as Tryphon went forth with the yong King Antiochus, hee slew him traiterously,

32 And reigned in his steade, & crownded him selfe King of Asia, and brought a great plague vpon the land.

33 Simon also built by the castles of Iudea, and compassed them about with high towres, and great walles, euen w<sup>th</sup> towres, and gates and barres, and laied by vitayles in the strong holdes.

34 Moreover Simon chose certaine me and sent them to King Demetrius, that he would discharge the land: for all Tryphos doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the King vnto Simon the high Priest, and the friende of Kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and precious stone that ye set vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the thinges wherein wee made you free.

38 So the thinges that we haue graunted you, shalbe stable: y<sup>e</sup> strong holds which ye haue buylded, shalbe your owne.

39 Also wee forgive the ouersightes, and faults committed vnto this day, & the crowne tax that ye ought vs: and where as was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are meete among you to bee written with our men, let them bee written by, that there may bee peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundredth and seuentie yeere.

42 And y<sup>e</sup> people of Israel began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the high and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set by an engine of warre, and approached neere the citie, and beate a towre, & tooke it.

44 So they that were in the engine, leapt into the citie, & there was great trouble in the citie,

45 In so much that the people of the city rent their clothes, and clumed by vpon the walles with their wiues, and children, and cryed with a loud voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, & would fight no more against them, but put the out of the citie, and densted the houses, wherein the idoles were, and so entred thereunto w<sup>th</sup> psalmes and thanksgiving.

48 So when hee had cast all y<sup>e</sup> filthines out, he set such men in it as kept the Lawe, and fortified it, and builded there a dwelling place for him selfe.

49 Now, when they in the castel at Ierusalem were kept, that they coude not come forth



forth nor goe into the countrey, neither buy nor sell, they were very hungrie, and many of them were famished to death.

50 In so much that they besought Simon to make peace with them: which hee granted them, & put them out from thence, and closed the castles from filthines.

51 And vpon the thye and twentie day of the seconde moneth, in the hundredth seuentie and one yeere, they entred into it with thanksgiving, & branches of palmie trees, and with harpes, and with cymbales, and with viols, and with psalmes, and songs, because the great enemy of Israel was overcome.

52 And hee ordeyned that the same day should be kept euery yeere with gladnes.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himself with his companie.

54 Simon also seeing that John his sonne was now a man, hee made him captain of all the hostes, & caused him to dwell in Gazaris.

Item, Geze.

#### CHAP. XIII.

1 Demetrius is overcome of Aslacas. 11 Simon being captain, there is great quietnes in Israel. 13 The covenant of friendship with the Romans, & with the people of Sparta is renewed.

**I**N the hundredth, seuentie & two yeere gathered King Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Aslacas the King of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him alive.

3 So he went, and overcame the armie of Demetrius, and tooke him, and brought him to Aslacas, which kept him in ward.

4 Thus all the land [of Juda] was in rest, so long as Simon liued: for hee sought the wealth of his nation: therefore were they glad to haue him for their ruler, & to do him worship all way.

5 Simon also wanne the citie of Ioppe to his great honour to bee an haven to wine, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreies.

7 He gathered by many of their people that were prisoners, and he had the dominion of Gazaris, and Beth Sur, & the castle, which hee closed from filthines, and there was no man that resisted him.

8 So that euery man filled his ground in peace, and the land gaue her frutes, and the trees gaue their fruite.

9 The elders sate in the open places, & consulted al together for the common wealth, and the yong men were honourably clothed and armed.

10 Hee prouided vitayles for the cities, and all kind of munition, so that his glorious fame was renoumed vnto the ende of the worlde.

11 He made peace throughout the lande, and Israel had perfit mirrh and ioy.

12 For euery man sate vnder his vine, & the fig trees, and there was no man to fray them.

13 There was none in the lande to fight against them: for then the Kings were overcome.

14 He helped al those that were in aduersitie among his people: he was diligent to see the Law kept, and hee tooke alway the vngodly, and wicked.

15 He beautified the Sanctuarie, and encreased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge, that Jonathan was dead, they were very soze.

17 But when they heard, that Simon his brother was made hee Priest in his stead, & how he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Judas & Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, and this is the copie of the letters that the Spartians sent.

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren sende greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, wee were glad of their coming.

22 And haue registred their ambassage in the publike recordes in this maner, NVMENIVS [the sonne] of Antiochus, & Antipater [the sonne] of Jason the Jewes ambassadours came vnto vs, to renew amity with vs.

23 And it pleased the people, that men should be honorably intreated, and that the copie of their ambassage should be registred in the publike recordes, that it might bee for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.



24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pounde weight, to confirme the friendship with them.

25 Which when the people understood, they said, what thanks shal we recompence againe vnto Simon and his children:

26 For hee and his brethren, & the house of his father haue stablished Israel, and overcome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentieth day of the moneth August. ¶ Et in the hundredeth, seventie and two yeere, in the third yeere of Simon the high priest.

28 In Samariam in the great congregation of the priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

29 wherein Simon the sonne of Patarchias (come of the children of Iarib) and his brethren put them selues in danger, and resisted the enemies of their nation, that their Sanctuary, and Lawe might bee maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high priest, and is laid with his people.

31 After that would their enemies haue invaded their countrey, and destroyed their lande, and lay their handes on their Sanctuary.

32 Then Simon resisted them, & fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, & Bethsura that lieth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, & Gazara that bordereth vpon Asotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessarie for the reparation thereof.

35 Now when the people sawe the faithfulness of Simon, & to what glory hee thought to bring his nation vnto, they made him their gouerner, and the chief priest, because he had done all these things, and for the vprightnes, and fidelitie that hee had kept to

his nation, and that sought by all meanes to exalte his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of David at Ierusalem, where they had made the a cassette, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Ierues in it, and fortified it, for the assurance of the lande, and citie, & raised by the walles of Ierusalem.

38 And King Demetrius confirmed him in his high priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes, & priests consented, that Simon should bee their prince, and high priest perpetually, till God raised by the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuary, and so set men ouer the workes, & ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should bee made in his name, and that hee should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or priests to breake any of these things, or to withstand his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or breake any of them, he should bee punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high priest, and the captaine, & the prince of the Iewes, & of the priests, and to be the chiefe of all.

48 And they commanded to set by this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copie of the same should be layed by in the treasure, that Simon & his sonnes might haue it.



## CHAP. XV.

1. Antiochus maketh a covenant of friendship with Symon. 11 Tryphon is pursued. 15 The Romans write letters unto Kings and nations in the defence of the Jewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

**M**OREOVER King Antiochus the sonne of Demetrius sent letters from the yles of the sea unto Simon the Priest, and prince of the Jewes, and to all the nation,

2 Conteyning these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes sendeth greeting.

3 For so much as certeine pestilent men haue blurred the kingdome of our fathers, I am purposed to chalenge the Realme againe, & to restore it to the old estate: Wherefore I haue gathered a great hoste, & prepared shippes of warre,

4 That I may goe thowle the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Nowe therefore I doe confirme vnto thee all the liberties, whereof al the Kings my pogenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coine money of thine owne stanpe within thy countrey,

7 And that Jerusalem, and the Sanctuary be free, and that al the weapons, that thou hast prepared, and fortresses, which thou hast builded, & keepest in thine hands, shall be thine.

8 And al that is due vnto the King, and al that shalbe due vnto the King, I forgiue it thee, from this time forth for evermore.

9 And when we haue obtained our kingdome, we wil giue thee, and thy nation and the Temple great honour, so that your honour shal be knowen throughout þ world.

10 **I**n the hundredth, seventy and foure yere, went Antiochus into his fathers land, and al the bands came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him, but hee fled and came to Dora, which lyeth by the sea side.

12 For he sawe þ troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundredth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the cite about, and the ships came by the sea. Thus they pressed the cite by lande, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Pumenius,

and his companie from Rome, hauing letters written vnto the Kings and countries, wherein were contained these words,

16 LVCIVS the Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The ambassadours of the Jewes are come vnto vs as our friends and confederates from Simon the hie Priest & from the people of the Jewes to renewe friendship, and the bond of loue,

18 Who haue brought a shield of golde weying a thousand pound.

19 Wherefore we thought it good to write vnto the Kings and countries, that they should not go about to hurt the, nor to fight against them, nor their cities, nor their countrey, neyther to mainteine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he may punish them according to their owne Lawe.

22 The same thinges were written to Demetrius the King, and to Attalus, and to Arathes, and to Ariaces,

23 And to all þ countries, as | Sampla-  
mes, and to them of Sparta, and to | Delus,  
and to | Rhodus and to Strion, & to Caria,  
and to Samos, and to Pamphylia, and to  
Lycia, and to Halicarnassus, & to Rhodus,  
and to Phaselis, and to Cos, and to Siden,  
and to Corryna, & to Gnidon, & to Cypus,  
and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 **S**o Antiochus the King camped against Dora the second time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer & gold, and much furniture.

27 Nevertheless, hee would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew him selfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, We withhold Joppe, and Gazara with the castell that is at Jerusalem, the cite of my Realme.

29 Whose borders wee haue destroyed & done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore



30 Wherefore now deliver the cities, which yee have taken, with the tributes of the places, that ye have rule over without the borders of Iudea,

31 Or els give me for them five hundred talents of silver, and for the harme that yee have done, and for the tributes of the places other five hundred talents: if not, we will come, and fight against you.

32 So Athenobius the Kings friend came to Jerusalem, and when he sawe the honour of Simon, and the cupbord of gold and silver plate, and so great preparation, he was astonied, and tolde him the Kings message.

33 Then answered Simon, and said vnto him, we haue neither taken other mens landes, nor withhelden that which appertaineth to others: but our fathers heritage, which our enemies had unrighteously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

for, com-  
plaines  
concerning.

35 And whereas thou requirdest Ioppe and Gazara, they did great harme to our people, and thozow our countrey, yet will we give an hundred talents for the. But Athenobius answered him not one word,

36 But turned againe angrie vnto the King, and told him all these words, and the dignitie of Simon, with all that he had seene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the King made Cendebeus capitaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commanded him to remove the hoste towarde Iudea, and to build by Cedron, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to bere the people, and to invade Iudea, and to take the people prisoners, and to slay them.

41 And he built by Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

#### CHAP. XVI.

1 Cendebeus the capitaine of Antiochus hoste is put to flight by the sonnes of Simon 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banker. 23 John killeth them that he in waite for his life.

¶ Then came John by from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and sayde

vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our handes, and we haue delivered Israel oftentimes.

3 But I am now olde, and ye by [Gods] mercy are of a sufficient age: be ye therefore in steade of me, and my brother, and go forth and fight for our nation, & the helpe of heauē be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Boddin.

5 In the morning they arose, and went into the plaine field: and beholde, a mightie great host came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when he saw that the people was afraid to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he deuided his men, and let the horsemen in the middes of the footemen.

8 For their enemies horsemen were very manie: but when they blew the trumpets, Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which [Cendebeus] had built.

10 Also they fled vnto the towres, that were in the fieldes of Asotus, and thole did [John] burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.

11 ¶ Nowe in the field of Jericho was ptolemeus the sonne of Abubus made capitaine, and hee had abundance of silver and golde.

12 (For hee had married the daughter of the hie Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the lande, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about Jericho the cities of the countrey, and studded carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundredth, seuentie and seven yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then [the sonne] of Abubus receyued them by treason into a litle holde, called Do-

It t t t.

thus

Isoph.  
Antiq. 13.  
chap. 41.



thus, which hee had built, where he made them a great baker, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemus stoode by with his men, and tooke their weapons, and entered in to Simon in the banket house, and slew him with his rivo sonnes, and certaine of his servants.

17 Whereby he committed a great villenie, and recompenced euill for good.

18 Then wrote Ptolemus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the capitaines to come to him, and hee would giue them siluer, and gold and rewards.

20 And to Jerusalem hee sent other to take it, and the mountaine of the temple.

21 But one came before, and tolde John in Gazara, that his father, and his brethren were slaine, and that [Ptolemus] had sent to slay him.

22 When he heard this, he was fore astonished, and laid handes of them that were come to slay him, & slew them: for he knew that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold, they are written in the chronicles of his Priesthoode, from the time, that he was made high Priest after his father.

## The second booke of the Maccabees.

### CHAP. I.

- 1 An Epistle of the Iewes that dwelt at Jerusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was hid in the pitce. 24 The prayer of Nicanor.

**T**he brethren the Iewes, which be at Jerusalem, & they that are in the countrey of Judea, vnto the brethren the Iewes, that are thorow Egypt, send salutation, and prosperitie.

2 God be gracious vnto you and remember his covenant made with Abraham, & Isaac, and Jacob his faithfull seruants.

3 And giue you all an heart, to worship him, and to do his will with a whole heart and with a willing minde.

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundredeth, three score and ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Jason and his companie departed out of the holy land and kingdom.

8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flower, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Chassen.

10 In the hundredeth, fourescore & eight yere, the people that was at Jerusalem, and in Judea, and the counsell and Judas, vnto Aristobulus king Ptolemus master, which is of the stock of the anointed Priests, & to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had overcome the King.

12 For hee brought them into Persia by heapes, that fought against the holy cite.

13 For albeit the captaine, and the armie, that was with him, seemed invincible, yet they were slaine in the Temple of Panea, by the deceit of Paneas priests.

14 For Antiochus, as though he would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Panea had layde it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie dooze of the haute, they cast stones, as it were thunder, vpon the captaine [and his,] and hauing brused the in pieces, they cut off their heads and theiue them to those that were without.

17 God be blessed in all things, which hath deliuered by the wicked.

18 Whereas wee are now purposed to keepe the purification of the Temple vpon the fine & twentie day of the moneth Chassen, we thought it necessarie to certifie you thereof,



thus, which hee had built, where he made them a great baker, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemus stoode by with his men, and tooke their weapons, and entered in to Simon in the banket house, and slew him with his rivo sonnes, and certaine of his servants.

17 Whereby he committed a great villenie, and recompenced euill for good.

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8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flower, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Challen.

10 In the hundredeth, fourescore & eight yere, the people that was at Jerusalem, and in Judea, and the counsell and Judas, vnto Aristobulus king Ptolemus master, which is of the stock of the anointed Priests, & to the Iewes that are in Egypt, sendeth greeting and health.

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17 God be blessed in all things, which hath deliuered by the wicked.

18 Whereas wee are now purposed to keepe the purification of the Temple vpon the fine & twentieth day of the moneth Challen, we thought it necessarie to certifie you thereof,



thereof, that yee also might keepe the feast of the Tabernacles, and of the fire [which was given vs.] When **Jeremias** offered sacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the fire of the altar primly, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknown vnto euery man.

20 Now after many yeres when it pleased God that **Jeremias** should be sent from the King of Persia, he sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded he them to drayne it vp, and to bring it: and when the things appertaining to the sacrifices were brought, **Jeremias** commaunded the Priests to sprinkle the wood, and the things layde thereupon with water.

22 When this was done, & the time came that the Summe thone, which afore was hid in the cloude, there was a great fire kindled, so that euery man maruelled.

23 Now the Priests, and all praised, while the sacrifice was consuming: **Jonathan** began, and the other answered thereunto.

24 And the prayer of **Jeremias** was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iust and almightie and euermlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserve thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, & with pride do vs wrong.

29 Plant thy people againe in thine holy place as **Moyses** hath spoken.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was consumed, **Jeremias** commaunded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by

the light, that shined from the altar.

33 So when this matter was knowne, it was tolde the King of Persia, that in the place where the Priests which were led away had hid fire, there appeared water, wherewith **Jeremias** and his companie had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the King fauoured, he gaue and bestowed many gifts.

36 And **Jeremias** called the same place **Ephthar**, which is to say, purification: but many men call it **Septhar**.

#### CHAP. IJ.

4 Now **Jeremie** had the tabernacle, the Arke and the altar in the hill,  
23 Of the true bookes of **Isaion** contained in one.

**I**t is found also in the writings of **Jeremias** the Prophet, that hee commaunded them, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie.

2 \*Giuing them a laide that they should not forget the commandements of the Lorde, & that they should not erre in their mindes, when they laide images of golde and siluer, with their ornaments.

3 These and such other things commaunded he them, & exhorted them that they should not let the Law go out of their hearts.

4 It is written also, howe the Prophet, by an oracle that hee had, charged them to take the tabernacle and the arke, and follow him: and when he came vp into the mountaine where **Moyses** went vp, and saw the heritage of God.

5 **Jeremias** went forth, and found an hollowe caue, wherein he layde the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not find it.

7 Which when **Jeremias** perceived, he reproued them, saying, As for that place, it shalbe vnknown, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, & the maiestie of the Lord shall appeare and the cloude also, as it was shewed vnder **Moyses**, and as \* when **Salomon** desired, that the place might be honourably sanctified.

9 For it is manifest that he, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

10 \*And as when **Moyses** prayed vnto  
T. ii. the

a Chat  
is to say,  
a thimble,  
it is called  
Sephthar,  
which is,  
a cistern,

Baruch. 4.

Deut. 34.

1 King. 8.  
14. 33. 34.  
2. Chr. 6. 34.

1 King. 8.  
62. 64. 2.  
2. Chr. 7. 4. 5.  
1. Chr. 29. 24.  
2. Chr. 14.

Leuit. 6. 13.  
& 10. 1. &  
16. 13.

Deut. 30. 6.



the Lord, the fire came downe from heauē,  
 & consumed the sacrifice: so, when Salomon  
 prayed, \* the fire came downe from heauen,  
 and consumed the burnt offering.

a. Chr. 7. 1.

11 And Moyses said, Because the summe of  
 feing was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

f. Some  
read  
Gecemir,

13 These things also are declared in the  
 writings, and registers of Menelas, & how  
 he made a librarie, and how he gathered the  
 acts of the Kings, and of the Prophets, and  
 the actes of Dauid, and the epistles of the  
 Kings concerning the holy gifts.

14 Euen so Judas also gathered all things  
 that came to passe by the warres that were  
 among vs, which things we haue.

15 Wherefore if yee haue neede thereof,  
 send some to fetch them vnto you.

16 Where as wee then are about to cele-  
 brate the purification, we haue written vnto  
 you, and yee shall doe well, if yee keepe the  
 same dayes.

17 We hope also that the God, which de-  
 liuered all his people, and gaue an heritage  
 to them all & the kingdome, and the Priest-  
 hooide, and the Sanctuarie,

Deu. 30. 6.

18 \* As he promised in the law, will short-  
 ly haue mercie vpon vs, and gather vs toge-  
 ther from vnder the heauen into his holy  
 place: for he hath saued vs from great pe-  
 rils, and hath cleansed the place.

19 As concerning Judas Maccabeus, &  
 his brethren, the purification of the great  
 Temple, and the dedication of the altar,

20 And the warres against Antiochus  
 Epiphanes, and Eupator his sonne,

21 And the manifest signes, that came  
 from heauen vnto those, which manfully  
 stood for the Iewes religion: (for though  
 they were but fewe, yet they ranne through  
 whole countreys, and pursued the barba-  
 rous armies,

22 And repaired the Temple that was  
 renoumed throughout all the worlde, and  
 deliuered the cite, and established the  
 Lawes, that were like to be abolished, be-  
 cause the Lord was mercifull vnto them  
 with all lenitie)

23 Wee will assay to abridge in one vo-  
 lume those thinges, that Jason the Cyre-  
 nian hath declared in fine bookes.

24 For considering the wonderful num-  
 ber, and the difficultie that they haue that  
 would be occupied in the rehearsal of stoies,  
 because of the diuersitie of the matters,

25 We haue induoured, that they that  
 would reade, might haue pleasure, and that  
 they which are studious, might easily keepe  
 them in memoie, & that whosoever reade

them, might haue profite.

26 Therefore to vs that haue taken in  
 hand this great labor, it was no easie thing  
 to make this abridgement, but required  
 both sweat, and watching.

27 Like as hee that maketh a feast, and  
 seeketh other mens commoditie, hath no  
 small labour: so wee also for many mens  
 sakes are verie well content to vndertake  
 this great labour.

28 Leaving to the authorour the exact dis-  
 tinguishment of euery particular, we will labour to  
 go forward according to the prescript order  
 of an abridgement.

29 For as hee that will build a new house,  
 must prouide for the whole building, but he  
 that setteth out the plate or goeth about to  
 paint it, seeketh but only what is comely for  
 the decking thereof:

30 Euen so I thinke for vs, that it apper-  
 teineth to the first writer of a storie to enter  
 deeply into it, and to make mention of all  
 things, and to be curious in euery part.

31 But it is permitted to him that will  
 shorten it, to vse selue words, and to anoyde  
 those things that are curious therein.

32 Here then will we begin the storie, ad-  
 ding thus much to our former words, that it  
 is but a foolish thing to abound in words be-  
 fore the storie, and to be short in the storie.

## CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gen-  
 tiles. 3 Simon secretly what treasure is in the Temple. 7 He  
 Hieronymus is sent to take them away. 26 He is stricken of God, and  
 healed by the prayer of Onias.

**W**hat time as the holy cite was  
 inhabited with all peace, and  
 when the Lawes were verie  
 well kept, because of godlines  
 of Onias the hie Priest, and hatred of Wie-  
 kednesse,

2 It came to passe that euen the Kings  
 did honour the place, and garnished the  
 Temple with great gifts.

3 In so much that Seleucus King of A-  
 sia of his owne rentes, bare all the costs be-  
 longing to the seruice of the sacrifices.

4 But one Simon of the tribe of Benia-  
 min being appointed ruler of the Temple,  
 contended with the hie Priest concerning the  
 iniquitie committed in the cite.

for the sake  
and grand-  
sons.

5 And when he could not overcome Oni-  
 as, he gave him to Apollonius the sonne of  
 Thraseas, which then was gouernour of  
 Coelofrygia and Phenice,

6 And told him that the treasure in Je-  
 rusalem was full of innumerable money,  
 which did not belong to the prouision of the  
 sacrifices, and that it were possible that these  
 things might come into the Kings hands.

7 Nowe



7 Nowe when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresayd money.

8 Immediately Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the Kings purpose.

9 So when he came to Jerusalem, and was courteously receyued of the hie Priest into the cite, hee declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so in deede.

10 Then the hie Priest tolde him that there were such things laide by by the Widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus (the sonne) of Tobias a noble man, and not as that wicked Simon had reported, and that in al, there were but foure hundred talents of silver, and two hundred of golde,

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holines of the place & Temple, which is honoured through the whole world for holines and integritie.

13 But Heliodorus because of the Kings commandement given him, sayde that in any wise it must be brought into the Kings treasure.

14 So he appointed a day, and went in to take order for these things: then there was no small grieue throughout the whole cite.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things given to be kept, that they should be safely preserved for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his minde.

17 The man was so wrappd in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackcloth vnder their breastes, filled the streetes, & the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all helde by their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectatio of the hie Priest being in such anguish.

22 Therefore they called vpon the almighty Lord, that hee would keepe safe and sure the things, which were layed by for those that had deliuered them.

23 Nevertheless, the thing which Heliodorus was determined to do, he did he performe.

24 And as hee and his souldiers were nowe there present by the treasure, he that is the Lord of the spirits, and of all power, shewed a great vision, so that at they which presumed to come with him, were astonished at the power of God, & fell into feare, and trembling.

25 For there appeared vnto the an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely, and smote at Heliodorus with his foefere, and it seemed that hee that late vpon the horse, had harness of gold.

26 Moreover, there appeared two yong men, notable in strength, excellent in beautie, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many foze stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great company, and many souldiers into the said treasure, was borne out: for he could not helpe himselfe with his weapons.

29 So they did knowe the power of God manifestly, but hee was domine by the power of God, and lay destitute of all hope and health.

30 And they prayed the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the almighty Lord appeared, was filled with ioye and gladnes.

31 Then straightwayes certaine of Heliodorus friends prayed Omias, that hee would call vpon the most high to graunt him his life, which laye readie to giue by the ghost.

32 So the hie Priest, considering that the King might suspect that the Jewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Nowe when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Helio-

And thus, Heliodorus,

a In too  
big some  
trecherie  
of force  
ric agall  
him.



dozus, saying, Give Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie powber of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lorde sacrifice, and made great bolbes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to be sent yet once againe to Jerusalem, he said,

38 If thou hast any enemy or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall powber of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beateyth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

#### CHAP. IIII.

1 Simon reporteth euill of Onias, 7 Jason obeyneth the office of the hie Priest by corrupting the King, 27 And was by Spentius defeated by like bysings, 34 Onias is slaine traitorously by Andronicus.

**I**n this Simon noibe, of whom we shalke after, being a bewayer of the money & of his owne natural countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was so beneficiall to the citie, and defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, & increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publicly.

6 For hee saide that it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdom, Jason brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundredth and three score talents of siluer, and of an other rent, foure score talents.

9 Besides this he promised him an hundredth and fiftie, if hee might haue licence to set by a place for exercise, and a place for the youth, and that they would name them of Jerusalem Antiochians.

10 The which thing when the King had granted, and he had gotten the superiority, he began immediately to dyuise his kinnesmen to the customes of the Gentiles.

11 And abolished the friendly priuileges of the Kings, that the Iewes had set by by John, father of Eupolemus, which was sent ambassadour vnto Rome, to become friendes and confederates: hee put downe their lawes and policies, and brought by newe statutes, and contrarie to the Lawe.

12 For he presumed to build a place of exercise vnder the castle, and brought by chiefe yong men vnder his subiection, and made them weare hattes.

13 So there began a great desire to folow the maner of the Gentiles, and they tooke by the factions of strange nations by the exceeding wickednes of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the playe: after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies & punishers, whose custome they folloved so earnestly, and desired to be like them in all things.

17 For it is not a light thing to trasgresse against the Lawes of God, but the time folowing shall declare these things.

18 ¶ Now when the games that were held euery five yere, were played at Tyrys, the King being present,

19 This wicked Jason sent from Jerusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the la-

*Or pharisee would write the children that were at Jerusalem among them.*

*Or, Judas in reuel of Antigonus, as the Gentiles did.*

*a This game was to trie strength by casting a stone, had an hole in the middle, as a piece of metall.*

*Or, Olympian games which were games kept every five yere.*



the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent the for the sacrifice of hercules: but because of those that brought them, they were given to the making of galleies.

21 Now Apollonius the sonne of Hecastheus was sent into Egypt because of the coronation of King Ptolemies Philometor: but when Antiochus perceiued that hee was euill affectioned towarde his affaires, hee sought his owne assurance, and departed fro thence to Ioppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the cite, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterwarde Iason sent Menelaus, the foresaide Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memorialis.

24 But he, being commended to King, magnified him for the appearance of his power, and turned the Priesthoode vnto him selfe: for he gaue three hundred, yet talentes of silver more then Iason.

For commens.

25 So he gaue King letters patents, albeit hee had nothing in him selfe woorthie of the Priesthoode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that hee had promised vnto the King, hee tooke none order for it, albeit Sosistratus the ruler of the castell required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his steade in the Priesthoode, and Sosistratus left Crates which was gouernour of the Cyprians.

b These as of the charmes sared the eqyue.

30 While these things were in doing, the Tharrians and they of Hallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in al haste, to appease his busines, leaving Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a convenient time, stole certaine

vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Tyus and in the cities thereby.

33 Which when Onias knewe of a surretie, hee reynoued him, and withdiuelt him self into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slaye Onias: so when he came to Onias, hee counseled him craftily, giuing him his right hand with an oth: (Howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regard of righteoulines.

35 For the which cause not onely the Iewes, but many other nations also were grieved, and tooke it heauily for the vnrighereous death of this man.

36 And when the King was come againe from places about Cilicia, he Iewes, that were in the cite, and certaine of the Greekes that abhorred the facte also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garnet of purple, & rent his clothes, & commanded him to bee led throughout the cite, and in the same place where he had committed the wickednes against Onias, he was slaine as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when Lysimachus had done many wicked deedes in the cite through his counsell of Menelaus, and the brute was spread abroade, the multitude gathered the together against Lysimachus: for hee had caried out no litle much vessel of gold.

40 And when the people arose, & were full of anger, Lysimachus armed about three thousand, and began to be blawful powder, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gaue stones, some great clubbes, & some cast handfulls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slayne, and all the other chased away: but the wicked Churchjobber him selfe, they killed besides the treason.



43 For these causes an accusation was layde against Heleneus.

44 And when the King came to Tyrys, three men sent from the Senate pleaded the cause before him.

45 But Heleneus, being not be convinced, promised to Ptolemeus [the sonne] of Domitienus much money, if he would persuade the King.

46 So Ptolemeus went to the King into a court, where as hee was to coole himselfe, and turned the Kings minde.

47 In so much that hee discharged Heleneus from the accusations (notwithstanding hee was the cause of all mischief) and condemned those poore men to death, which if they had toyle their cause, yea, before the Syerthians, they should have bene heard as innocent.

48 Thus were they soone punished brutally, which followed vpon the matter for the citie, and for the people, and for the holie vessels.

49 Wherefore they of Tyrys hated that wickednesse, and ministred all thinges liberally for their buriall.

50 And so through the couetousnesse of them that were in powder, Heleneus remained in authozitie, increasing in malice, and declared himselfe a great traitour to the citiens.

#### CHAP. V.

2 Of the signes and tokens seene in Jerusalem. 6 Of the ende and wickednesse of Jason. 11 The pursuite of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Paracabeus fleeth into the wilderness.



About the same time Antiochus undertooke his seconde voyage into Egypt.

2 And then were there seene throughout all the citie [of Jerusalem], fourtie dayes long, horsemen running in the ayre, with robes of golde, and as bandes of beare men.

3 And as troups of horsemen set in array, into uttering and courting one against another with shaking of shields and multitude of darts and dialling of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all forces.

4 Therfore euery man praised, that those tokens might turne to good.

5 Nowe when there was gone forth a false rumour, as though Antiochus had bin dead, Jason tooke at the least a thousande men, and came suddenly vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Heleneus fledde into the castell, but

Jason slew his owne citzens without mercie, not considering that to haue the advantage against his kinsmen is greatest disadvantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superiortie, but at the last receiued shame for y reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that hee was accused before <sup>in Greece</sup> Areta, the King of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citzens, and was driuen into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kindred.

10 And hee that had cast many out buried, was thyoven out him selfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 Now when these things that were done, were declared to the king, he thought that Judea should haue fallen from him: Wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and chidren, and virgins, and infants were murdered:

14 So y within three dayes were slayne foure score thousand, and fourtie thousande taken prisoners, and there were as many sold as were slaine.

15 Yet was hee not content with this, but durst go into the most holie Temple of all the world, hauing Heleneus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holie vessels, which other Kings had giuen for the garnishing, glory and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a little wroth for the sinnes of them that

Dwelt



dwelt in  $\text{f}$  citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many finnes, hee, assoone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to biewe the treasure.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lorde, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteen hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drie lande, and to walke vpon the sea: such an hie munde had he.

22 But he left deputies to bere  $\text{f}$  people: at Ierusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with the Penelaus, which was more greivous to the citizens then the other, and was despitefull against the Iewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commaunded to slay those that were toward mans age, and to sell the women, and the yonger soite.

25 So when he came to Ierusalem, hee sayned peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, hee commaunded his men to take their weapons.

26 And so hee slew all them that were gone forth to the shebe, & running through the citie with his men armed, hee murdered a great number.

27 But Judas Maccabens, being as it were the tenth, fled into the wilderness, and liued there in the moistaines with his company among the beastes, and dwelling there, and eating grasse, least they should bee partakers of the filthinesse.

CHAP. vi.

1 The Iewes are compelled to leaue the Lawe of God. 4 The Temple is desiled. 10 The women cruelly punished. 28 The greivous payne of Eleazarus.

**N**Ot long after this, sent the King an olde man of Athens, for to compell  $\text{f}$  Iewes, to transgresse the Lawes of the fathers, and

not to be gouerned by the Lawe of God,

2 And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter, that keepeth hospitalitie.

3 This wicked gouernment was soze & greivous vnto the people.

4 For the Temple was full of dissoluti on, and gluttonie of the Gentiles, which dalted with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbath, nor to obserue their aunient feasts, nor plainly to confesse him selfe to be a Iewe.

7 In the day of  $\text{f}$  kings birth they were greivously compelled parforce euery moneth to banquet, and when the feast of Zachus was kept, they were constrained to go in the procession of Zachus with garlands of yue.

8 Moreover through the counsel of Ptolemeus, there went out a commaundment vnto the next cities of  $\text{f}$  heathen against the Iewes, that the like custome, and banquetting should be kept.

9 And who so would not conforne them selues to the maners of the Gentiles, should be put to death: then might a ma haue seene the present miserie.

10 For there were two women brought foozth, that had circumsised their somes, whom when they had led round about the citie, (the babes hanging at their breasts) they cast the dovine hedlong vnder  $\text{f}$  walles.

11 Some that were runne together into denmes to keepe the Sabbath day secretly, were discovered vnto Philippe, and were burnt together, because that for the reuerence of the honourable day they were afrayde to helpe them selues.

12 ¶ Nowe I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lorde doeth not long wayte for vs, as for other nations, whom he punisheth when they are come to the fulnes of their finnes.

|| Or, eating of the flesh that was sacrificed.

|| Or, Asiatick.



15 But thus he dealeth with vs, that our finnes should not be heaped by to þ full, so that afterward he should punish vs.

16 And therefore he neuer witholdeth his merie from vs: and though hee punish with aduerlity, yet doeth he neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now he will be come to the declaring of þ matter in fewe words.

18 Cleazar then one of the principall scribes, an aged man, and of a wel fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered him selfe willingly to the torment, and spit it out:

20 As they ought to go [to death] which suffer punishment for such things, as it is not lawefull to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that olde friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawefull for him to vse, and as he would prepare for him selfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, hee would receive this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yerres, and the honour of his graye heares, whereunto hee was come, and his most honest conuersation fro his childehode, but chiefly the holy Lawe made and giuen by God: therefore he answered consequently, and willed them straightwayes to sende him to the graue.

24 For it becometh not our age, [saide he,] to dissemble, whereby many yong persons might thinke, that Cleazar being foure score yere olde and ten were now gone to another religion,

25 And so through mine hypocrisie [for a litle time of a transitorie life] they might be deceiued by me, and I should procure malediction, and reproche to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hande of the Almighty, neither alme nor dead.

27 wherefore I will now change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong, to die willingly and cou-

rageously for the honourable & holy lawes. And when he had said these wordes, immediately he went to torment.

29 Nowe they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue þ ghost because of the trokes, hee sighed and saide, The Lorde þ hath the holie knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged and suffer these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

#### CHAP. VII.

The punishment of the leuen brethren and of their mother.

**W**hen I came to passe also that seven brethren, with their mother, were taken to bee compelled by the King against the Lawe, to taste swines flesh, and were tormented with scourges and whippes,

2 But one of them, which spake first, sayde thus, what seekest thou: and what wouldest thou know of vs: we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heate pannes & caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him and to cut off the vtmost partes of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, hee commaunded him to be brought alme to the fire & to frye him in the panne: and while the snobe for a long time smoked out of the pan, the [other brethren] with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, as Doyle's \* declared in the long wherein he testified openly, saying, That [God] will take pleasure in his seruants.

7 So when þ first was dead after this maner, they brought þ second to make him a mocking stocke: and when they had pulled the skinne with the heare ouer his head, they asked him, if he would eate, or he were punished in all the members of the body.

8 But



8 But he answered in his owne language, and said, No. wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he saide, Thou murderer takest this present life from vs, but the King of the world will raise vs by, which die for his Lawes, in the resurrection of euerslasing life.

10 After him was the third had in derision, and when they demaied his tongue, hee put it out incontinently, and stretched forth his handes boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, & trust that I shall receiue them of him againe.

12 In so much that the King and they which were with him, marvelled at the yong mans courage, as at one that nothing regarded the paines.

13 After hee was dead also, they bered and tormented the fourth in like manner.

14 And when he was now readie to die, hee saide thus, It is better that we shoulde change this which wee might hope for of men, & waite for our hope from God, that we may be rayled by againe by him: as for thee, thou shalt haue no resurrection to life.

15 Afterward they brought the fift also and tormented him,

16 who looked vpon the King, and said, Thou hast polver among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great polver, how he will torment thee and thy seede.

18 After him also they brought the sixte, who being at the point of death, saide, Deserue not thy selfe foolishly: for wee suffer these things, which are worthy to bee wounded at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vnderstandest to fight against God, that thou shalt be unpunished.

20 But the mother was marvellous above all other, and worthy of honourable memorie: for when shee saue her leuen sonnes flame within the space of one daye, she suffered it with a good will, because of the hope that he had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred by her womanly affections with a manly stomacke, and said vnto them,

22 I can not tell howe ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtles the Creator of the world, which formed the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath and life againe, as yee now regard not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him selfe despised, and considering the iniurious wordes, while the yongest was yet aloue, hee did exhort him not onely with wordes, but swore also vnto him by an othe that he would make him riche and welshie, if hee would forsake the Lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that shee would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, & gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, and brought thee by.

28 I beseeche thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made like life.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While shee was yet speaking these wordes, the yong man said, whereof waite ye for? I will not obey the kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes.

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, list not thy selfe  
by in



by in vain, which art puffed by with uncertain hope, & liftest thine handes against the seruants of God.

35 For thou hast not yet escaped  $\bar{\nu}$  iudgement of almightie God, which seeth all things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine covenant of euermlasting life: but thou through iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment maifest cōfesse, that he is the onely God.

38 And that in mee and my brethren the wrath of  $\bar{\nu}$  Almightie, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and tooke it grievously, that hee was mocked.

40 So he also dyed holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be enough spoken cōcerning the bankers, and extreme cruelties.

#### CHAP. VIII.

1 Judas gathered together his hoste. 9 Nicanor is sent against Judas. 16 Judas exhorteth his souldiers to constancie. 20 Nicanor is overcome. 27 The Iewes giue thanks, after they haue put their enemies to flight, deuising part of the spoiles vnto the fatherles and vnto the widowes. 30 Timotheus and Barchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

**W**hen Judas Maccabeus, & they that were with him, went priuily into the towines, and called their kinsfolkes and friendes together, and tooke vnto them all such as continued in the Iewes religio, and assembled six thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was bereed of euery man, and haue pitie vpon the Temple that was defiled by wicked men.

3 And that hee would haue compassion vpon the cite that was destroyed, and almost brought to the ground, and that hee would heare  $\bar{\nu}$  voyce of the bloud that cried vnto him.

4 And that hee would remeber the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered

this multitude, hee could not bee withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore hee came at bmbares, and burnt by the towines and cities: yet he tooke the most commodious places, and slewe many of the enemies.

7 But specially hee bled the nightes to make such assautes, insonmuch that the brute of his manimesse was spread euery where.

8 C So when Philippe saide that this man increased by litle and litle, & that things prospered with him for the most part, hee wrote vnto Ptolemus the gouernour of Coelohyria and Phenice, to helpe him in the kings busines.

9 Then sent hee speedily Nicanor [the sonne] of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand me, to roote out the whole generation of the Iewes, and ioyned with him Gogias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talentes, which the Romaines should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately hee sent to the cities on the sea coast, prouoking them to bie Iewes to be their seruants, promising to sel fourescore and ten for one talent: but he considered not the vengeance of almightie God, that should come vpon him.

12 When Judas then knew of Nicanors coming, he told them that were with him, of the coming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteounes of God, but fled away, and abode not in that place.

14 But the other folde all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came neere them.

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about six thousand, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrightrously, but to fight manly.

17 Setting before their eyes the inurie that they had vniuilly done to the holy place,



place, and the crueltie done to the citie by destruction, and the destruction of the orders established by their fathers,

18 For they, saide hee, trust in their weapons and boldnesse: but our confidence is in the almightie God, which at a becke can both destroy the that come against vs, and all the world.

19 Whereouer he admonished them of the helpe  $\psi$  [God] shewed vnto their fathers, as when there perished an hundred and fourescore, and fise thousande vnder \* Senacherib,

20 And of the battell that they had in Babylon against the Galatians, howe they came in all to the battell | eight thousande, with foure thousande Macedonians: and when the Macedonians were astonished, the eight thousande slewe an hundredeth and twentie thousande through the helpe that was giuen the from heauen, whereby they had receiued many benefites.

21 Thus when he had made them bolde with these wordes, and readie to die for the Lawes & the countrey, hee deuinded his armie into foure parts,

22 And made his owne brethren captaines ouer the armie, [to wit,] Simon, and Joseph and Jonathan, giuing eche one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, [Judah] which led the forward, ioyned with Antioch,

24 And because the Almighty helped them, they slewe aboute nine thousand men, and wounded and maimed the most part of Antiochs host, and so put all to flight.

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they woulde no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and polidred vpon them the beginning of his mercie.

28 And after the Sabbath, \* they distributed the spoiles to the sick, & to the fatherles, and to the widowes, and deuinded the residue among them selues and their children.

29 When this was done, and they al had made a general prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell

vpon Timotheus and Bacchides, and slew aboute twentie thousande, and wanne hie and strong holdes, & deuinded great spoyles, and gaue an equall portion vnto the sick, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Whereouer they gathered their weapons together, and laied them by diligently in conuenient places, and brought the remnant of the spoiles to Jerusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, & had bereed the Iewes many wayes.

33 And when they kept the feast of victory in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fledde into a little house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Antioch, which had brought a thousand marchants to buye the Iewes,

35 He was through the helpe of the Lord brought downe of them whom he thought as nothing, in so much that hee put off his glorious raiment, and fled ouerthwart the countrey like a fugitive seruant, and came alone to Antiochia, with great dishonour through the destruction of his host.

36 Thus he that promised to pay tribute to the Romanes, by meanes of the pyllo-ners of Jerusalem, brought netwes, that the Iewes had a defender, & for this cause none coulde hurt the Iewes, because they folowed the lawes appointed by him.

#### CHAP. IX.

1 Antiochus willing to people Persopolis, is put to flight. 2 As he persecuteth the Iewes, he is stricken of the Lord. 3 The sayntes repentance of Antiochus. 28 He dieth miserably.

**A**T the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subdue the citie, the people raine in a rage to defende themselves with their weapons, and to put them to flight, and Antiochus was put to flight by the inhabitantes, and returned with shame.

3 Nowe when he came to Ecbatane, hee vnderstoode the thinges that had come vnto Antioch, and Timotheus.

4 And then being chased in his fume, he thought to impute to  $\psi$  Iewes their faulte, which had put him to flight, and therefore commanded his charet man to driue continually, and to dispart the tourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Jerusalem a common burying place of the Iewes, when I come thither.

1. King. 19.  
35. 10. 37.  
36. 10. 1.  
18. ecclesi.  
48. 1. 1.  
1. 1. 1.

Some read  
fies read  
fand.

Num. 31.  
27. 1. 1. 1.  
30. 1. 1.



5 But the Lorde almightie and God of Israel smote him with an incurable and invisible plague: for as soone as he had spoken these wordes, a payne of the bowelles, that was remediless, came vpon him, and sore tormentes of the inner parts,

6 And that most iusty: for he had tormented other mens bowels with diuers, and strange tormentes.

7 Howbeit he would in no wise cease fro his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to halte the iourney: but it came to passe, he fell downe from the charet that ranne swiftly, so that all the members of his body were bruyled with the great fall.

8 And thus hee that a litle afore thought he might commaund the floods of the sea (so proude was he beyond the condition of man) and to weigh the hie mountaines in the balance, was now leaied on the ground, and caried in an horselfitter, declaring vnto all the manifest power of God,

A. 12. 13.

9 \* So that the wormes came out of the body of this wicked man in abundance: & whiles hee was alive, his flesh fell off for payne and torment, and all his armie was grieved at his misell.

Or, rotten  
negle.

10 Thus no man coulde beare because of his stinke, him that a litle afore thought hee might reach to the starres of heauen.

11 Then hee began to leaue off his great pride, and selfe will, when hee was plagued and came to the knowledge of him selfe by the scourge of God, and by his payne which increased every moment.

12 And when he himself might not abide his owne stinke, he saide these wordes, It is meete to bee subiect vnto God, & that a man which is mortal, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lorde, who would not haue no mercy on him,

14 And sayde thus that he would set at libertie the holy cite vnto which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whome he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the foules and wilde beasts) he would make them all like the citizens of Athens.

16 And where as he had spoyled the holy Temple afore, he would garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges be-

longing to the sacrifices.

17 Hea, and that he would also become a Iewe himselfe, & go through all the woordes that was inhabited, and preach the polber of God.

18 But for all this his paynes would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, containing the forme of a supplication.

19 **THE KING** and prince Antiochus vnto the Iewes his louing citizens witheth much loye and health and prosperitie.

20 If ye and your children fare well, and if all thinges goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindefull of your honour, & good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenes.

23 Therefore considering that when my father ledd an hoste against the high countreys, hee appoynted who should seeke him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for occasions, & looke but for opportunitie, I haue ordeyned that my sonne Antiochus shalbe King, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue writte vnto him as follooweth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that every man will be faithfull to mee and to my sonne.

27 For I trust that he will be gentle, and louing vnto you according to my minde.

28 **THE** murderer and blasphemer suffered most grieuously, and as he had intreated other men, so he dyed a miserable death in a strange countrey among mountaynes.

29 And Philip that was brought by with him,



him, caried alway his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

## CHAP. X.

1. Judas Maccabeus taketh the cite and the Temple. 10 The actes of Eupator. 16 The Jewes fight against the Iudumeans. 24 Timotheus invadeth Judea, with whom Judas toperly battell. 29 Five men appeare in the aire to the helpe of the Jewes. 37 Timotheus is slayne.

**M**accabeus now he and his compaignie, through þe helpe of the Lord, wanne the Temple and the cite againe.

2 And destroyed the altars, and chapels that the heathen had buyded in the open places,

3 And censed the Temple, and made an other altar, and burned stones, and tooke fire of them, & offered sacrifices, and incense two yeeres, and six moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flatte vpon the grounde, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that þe strangers polluted the temple, on the very same day it was censed againe euen the five and twentieth day of the same moneth, which is *Challan*.

*For, xxiij. day.*

6 They kept eyght dayes with gladnesse as in the feast of the Tabernacles, remembering, that not long afore they helde the feast of the Tabernacles when they liued in the mountaynes and denmes lyke bestes.

7 And for þe same cause they bare greene boughes, and sayre branches and Palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeyned also by a common statute and decree, that euery yeere those daies shoulde be kept of the whole nation of the Jewes.

9 And this was the ende of Antiochus called Epiphanes.

10 Nowe will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, hee made one Nylas, which had bene captaine of the host in Phenice, and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Ptolemy, purposed to doe iniustice vnto þe Jewes

for the wrong, that had bene done vnto the, and went about to behaue him selfe peaceably with them.

13 For the which cause he was accused of his friendes before Eupator, and was called oft times traytour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned him selfe, and died.

14 But when Gorgias was gouernour of the same places, hee intertayned strangers, and made warre oft times against the Jewes.

15 Whereouer the Iudumeans that helde the strong holdes, which were meete for their purpose, troubled the Jewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and lo they fell vpon the strong holdes of the Iudumeans,

17 And assaulted them sore, that they wanne the places, and slewe all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousande.

18 And because certaine (which) were no lesse then nine thousande were fled into two strong castels, hauing all maner of thinges conuenient to susteine the siege,

19 Maccabeus left Simon, and Joseph, and Zacharias also, and those that were with them, which were nowise to besiege them, and departed to those places which were more necessarie.

20 Nowe they that were with Simon, being led with couetousnes, were intreated for money (through certaine of those þe were in the castell) and tooke leuentie thousande drachmes, and let some of them escape.

21 But when it was tolde Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies go.

22 So hee slewe them when they were commit of treason, and immediately wanne the two castels:

23 And hauing good successe, as in all the warres that he tooke in hande, he slewe in the two castels no then twentie thousand.

24 Now Timotheus whom the Jewes had overcome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Jewrie by strength.

*a l. hach me is the eight part of an officer, which is about three pence,*



25 But when he diewe neere, Baccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reynes with sackcloth,

26 And fell downe at the foote of the altar, and besought [the Lord] to be mercifull to them, & to be an enemye to their enemies, and to be an aduersary to their aduersaries, as the Lawe declareth.

Exo. 31. 10  
deut. 10. 4.

27 So after the prayer, they tooke their weapons, and went on further from the citie, & when they came neere to the enemies, they tooke heede to themselves.

28 And when þ morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto þ enemies from heauen five comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Baccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousande & five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Baccabeus and his companie laide siege against þ fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

Or the first  
and second  
dayes.

35 Nevertheless vpon the fifth day in the morning, twentie yong men of Baccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto þ wall, and with bolde stomackes smote downe those that they met.

36 Others also that climed vp vpon the engins of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with þ fires that they had made, & others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing sounde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apolophanes.

38 When this was done, they praised the Lord with psalmes, and thankes giuing,

which had done so great things for Israel, and giuen them the victorie.

#### CHAP. XI.

1 Lysias goeth about to overcome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romans to the Iewes.

**V**ery shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke his displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all þ horsemen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other Temples of the heathen: for he would sell the priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, & thousands of horsemen, and in his fourescore Elephants,

5 He came into Iudea, and drew neere to Beth-sura, which was a castell of defence, five furlonges from Jerusalem, and layde

as there  
of eggs  
make a  
mple.

6 But when Baccabeus, and his companie knewe that he besieged the holds, they, & all the people made prayers with weeping, and teares before the Lord, that he would sende a good Angell to deliuer Israel.

7 And Baccabeus him selfe first of all tooke weapons, exhorting the other that they would keepe them selues together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harness of golde.

9 Then they praised the merciful God all together, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruel beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleuen thousand footemen, and sixtene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding,



ding, considering what losse he had had, and knowing, that the Iewes could not be overcome because the almighty God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, and perhwade the King to be their friend.

15 Haccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Haccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 John and Absalom, which were sent from you, deliuered me the things that you demaunde by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to bee reported to the King him selfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends towarde his affaires, hereafter also I will inueuour my selfe to do you good.

20 As concerning these things, I haue giuen commendement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundredth and eight and fourtie yere, the foure and twentieth day of the moneth Dioscorithius.

22 **C**holbe the Kings letter contained these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme, liue quietly, that euery mā may applie his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to bee brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to þ custome of their fathers.

26 Thou shalt do well therefore to sende vnto them, and grant them peace, that whē they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Hecelans declared vnto vs that your desire was to returne home, and to applye your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtiē day of the moneth of Panthicus,

31 That the Iewes may be their owne manner of liuing and Lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Hecelans to comfort you.

33 Fare ye well: the hundredth and eight and fourtie yere, the fiftēth day of the moneth of Panthicus.

34 **T**he Romanes also sent a letter containing these wordes, QVINTVS MEMIVS and Titus Panilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the Kings kinsman hath graunted you, we graunt the same also.

36 But concerning that which he shal report vnto the King, sende hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shal be best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare well: this hundredth & eight and fourtie yere, the fiftēth day of the moneth of Panthicus.

#### CHAP. XII.

1 Timotheus troubled the Iewes. 2 The wicked dedes of them of Ioppe against the Iewes. 3 Judas is durged of them. 4 The Iewes live in the haven of Samia. 5 The practise of the Iewes against Timotheus. 6 Timotheus is taken and let goe without. 7 Judas pursueth Cogias.

**W**hen these covenants were made, Lysias went vnto the King, and the Iewes filled their ground.

2 But the gouernours of the places, [as] Timotheus & Apollonius the sonne of Genneus, and Jeronimus, and also Demophon, and besides them Pitanor the gouernour of Cypus, would not let the liue in rest and peace.

3 They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into þ hippes, which they had prepared

Abbb. iii.

pared

On April, some reads Xenicus, and some Lucius.

Or, Men.



pared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Now when Judas knewe of this cruelty hee used against his nation, he commanded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haufen by night, and burnt the ships, and those that fled thence, he slew.

7 And when the citie was shut vp, he departed as though hee would come againe, and roote out all them of the citie of Ioppe.

8 But when he perceived that the Jamnites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 he came vpon the Jamnites by night, and set fyre in the haufen with the nauie, so that the light of the fyre was seene at Ierusalem, vpon a two hundred and fourtie furlongs.

10 Now when they were gone fro thence nine furlongs, in their iourney toward Timotheus, about five thousand men of foote, and five hundred horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Judas through the helpe of God: the Nomades of Arabia, being overcome, besought Judas to make peace with them, & promised to giue him certaine cattell, and to helpe him in other things.

12 And Judas thinking that they should in deede bee profitable concerning manie things, graunted them peace: whereupon they shooke handes, and so they departed to their tents.

13 C Judas also assaulted a citie called Caspis, which was strong by reason of a bridge, & fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vitails, that they were the slacker in their doings, reuiling them that were with Judas, and reproching them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of world (which without any instrumentes, or engines of warre, did cast downe the walles of Jericho,

in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs boade, which lay thereby, seemed to flowe with blood.

17 C Then departed they from thence, seven hundred and fiftie furlongs, & came to Characa vnto the Iewes, that are called Tubient.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong holde.

19 But Dosithius, & Sosipater, which were captaines with Maccabeus, went forth, and slew those that Timotheus had left in the fortreffe, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundred & twentie thousand men of foote, and two thousand and five hundred horsemen.

21 When Timotheus had knowledge of Judas coming, he sent the women, and children, and the other baggage asofore vnto a fortreffe called Carion (for it was hard to besiege, and breake to come vnto because of the straites on all sides.)

22 But when Judas first bande came in fight, the enemies were knitte w<sup>th</sup> feare, & a trembling was among them thorough the presence of him: seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, & wounded with points of their owne wordes.

23 But Judas was very earnest in pursuing, and slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dosithius, and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents and the brethren of some of the, which, if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 C Then went Maccabeus toward Carnion, & Atargathion, and slew five and twentie thousand persons.

27 And after that he had chased away & slaine them, Judas remoued his host toward Ephron a strong citie, wherein was Lysias and

a So called because they were thepeards, for pasture

for beasts, namely, for cattle.



and a great multitude of all nations, & the strong young men kept the wailes defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his powder breaketh the strength of the enemies, they vnaime the citie, and slewe fine and twentie thousande of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth six hundred furlongs fro Jerusalem.

30 But when the Iewes which dwelt there, testified, that y Scythopolitans dealt louingly with them, and intreated the kindly in the time of their aduersitie,

31 They gaue them thanks, desiring the to be friendly still vnto them, & so they came to Jerusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Iudaea:

33 who came out with three thousande men of foote and foure hundred horlemen.

34 And when they ioyned together, a few of the Iewes were slayne,

35 And Dosithus one of the Sacerdotes, which was on horsebacke & a mightie man, tooke Gorgias, and laide holde of his garment, and drewe him by force, because hee woulde haue taken the wicked man aliue: but an horseman of Chracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Masada.

For, Marfa  
for, Masada  
for, Masada  
Gorgias.

36 And when they that were with Eleazar, had foughten long, and were wearie, Judas called vnto the Lord, that he woulde helpe him selfe to be their helper, and captaine of the fildes.

37 And the he began in his own language, and sung psalmes with a loud voyce, in so much that straight wayes he made the that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came into the citie of Masada. And when the seventh day came, they closed them selues (as the custome was) & kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Judas & his companie came to take vp the bodie of the that were slaine, and to burie the with their kinsmen in their fathers graues.

40 Now vnder y coates of euery one, that was slayne, they founde iewels y had bene consecrate to the idoles of the \* Yammites, which thing is forbidden the Iewes by the Law. Then euery man saw, that this was

the cause wherefore they were slaine.

41 And so euery man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them selues to prayer, and besought him, that they shoulde not vterly bee destroyed for the faute committed. Besides that, noble Judas exhorted y people to keepe them selues from sinne, for so much as they saw before their eyes y things which came to passe by y sinne of these that were slaine.

43 And hauing made a gathering together the companie, sent to Jerusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very wel, & honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, shoulde rife againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceived, that there was great fauour laid by for those that died godly. (It was an holie & good thought.) So hee made a reconciliation for the dead that they might be deliuered from sinne.

ures, & also the autor of this booke acknowledging his owne infirmities, desirer pardon, if he haue not attained to that hee shoulde. And it seemeth, that this Iason the Cyrenian, out of whom he rooke this abbingement, is Joseph Ben Goyon, who hath written in Etyew five bookes of these matters, & intreating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Judas has so done, yet this particular example is not sufficient to establish a doctrine, no more then Hippocras was to proue that women might minister the Sacramentes, Exod. 4. 25. or the example of Rapis that one might kill him selfe, whom this autor so much commendeth, Chap. 1. 4. 1.

#### CHAP. XIIII.

1 The coming of Eupator into Iudaea. 2 The death of Penelias. 10 Bacchides going to fight against Eupator, moueth his soldiers vnto paper. 15 He killeth fourtene thousand men in y tents of Antiochus. 21 How comes the betrayer of the Iewes to taken.

**I**n the hundredth, fourtie and nine yere it was told Judas, that Antiochus Eupator was coming with a great powder into Iudaea.

2 And Lysias the steward & ruler of his affayres with him, hauing both in their arme an hundredth and ten thousand men of foote of the Serians, & five thousand horsemen, & two and twentie Elephants, & three hundred charrets set with hookes.

3 Penelias also ioyned him selfe with them, & with great deceit encouraged Antiochus, not for the lauegard of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, & Lysias informed the King that this man was y cause of al mischiefes, so that the King commanded to bring him to Barea to put him vnto death as the maner was in that place.

¶ v b v. lili.

5 Nowe

a From  
thence  
to the  
end of  
this chap  
ter, the  
Greeke  
text is  
corrupt,  
so that  
no good  
sense,  
much  
lesse cen  
tain doc  
trine can  
be ga  
thered  
thereby.  
Also it  
is eui  
dent that  
this  
place  
was not  
written by  
the holy  
Ghost,  
both be  
cause it  
differs  
reth  
from the  
rest of  
the holy  
Scriptures.

Deut. 7. 25.  
Ioshua. 7. 24.  
27. 28.



5 Nowe there was in that place a towre of assie cubites high, full of ashes, and it had an instrument that turned round, and on e-very side it rolled do downe into the ashes.

6 And there whosoever was condemned of sacriledge, or of any other greivous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shoulde die such a death, and it was a most iust thing that Demetrius should want buriall.

8 For because hee had committed many sinnes by the altar, whose fire & ashes were holy: he himselfe also died in the ashes.

9 Now the King raged in his minde, and came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they shoulde be put from their Lande, from their countrey and from the holy Temple:

11 And that he would not suffer his people, which a litle afore begonne to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercy with weeping, & fasting, and falling downe three dayes together, Iudas exhorted them to make themselves readie.

13 And hee being apart with the Elders, tooke counsell to goe forth, afore the King brought his hoste into Iudea, and shoulde take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to his Lord of the world, he exhorted his souldiers to fight manfully, euen vnto the death for his lawes, the Temple, the citie, their countrey, & the common wealth, and camped by Babin.

15 And so giuing his souldiers for a watch word, The victorie of God, he piket out the manliest yong men, and went by night into the kings campe, and slew of the host foure teene thousand men, & the greatest elephant with all that late vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord vnder helpe them.

18 Nowe when the King had tasted the manlines of the Iewes, he went about to take the holds by policie,

19 And marched towarde Beth-sura, which was a strong hold of the Iewes: but

hee was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to the enemies: therefore he was sought out, & when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and tooke truce with them, departed, and ioynd battle with Iudas, who ouercame him.

23 But when he vnderstood, that Philippe (whom he had left to be ouerseer of his busines at Antiochia) did rebel against him, he was astonished, so that hee yeilded himselfe to the Iewes, and made them an oath to do all things that were right, and was appeased towarde them, and offered sacrifice and adorned the Temple, & shewed great gentlenes to the place,

24 And embraced Bacrabeus, & made him captaine and gouernour from Ptolemais vnto the Cereceneas.

25 Neuerthelesse when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were greued, they woulde that hee should breake the covenants.

26 Then went Lysias by into his iudgement seate, & excused the fact as well as hee could, & perswaded them, & pacified them, & made them well affectioned, & came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

#### CHAP. XIII.

Demetrius moued by Alcimus sendeth Alcimus to kill his Iewes.  
18 Alcimus maketh a compact with the Iewes, 29 Which hee perbreake through the motion of the King, 37 Alcimus commandeth Rasis to be taken, who saueh him selfe.

After three yeres was Iudas informed that Demetrius his sonne of Seleucus was come by with a great powler and naue by the haue of Trepolis,

2 When he had wonne the countrey, and slaine Antiochus & his lieutenant Lysias.

3 Nowe Alcimus, which had bene his Priest, & wilfully desired him selfe in the time that all things were confounded, seeing that by no means hee could saue him selfe, nor haue any more entrance to the holy altar,

4 Hee came to King Demetrius in the hundredeth, fiftie and one yere, presenting vnto him a crowne of gold, & a palme, & of the boughes, which were bled solemnely in the Temple, and that day he yeld his tongue.

5 But when he had gotten opportunity, and occasion for his rage, Demetrius called him to counsell, & asked him what desires



02 counsels the Iewes learned vnto.

6 To the which he answered, y<sup>e</sup> Iewes that bee called Alcideans, whose capitaine is Judas Maccabæus, mainteine warres, and make insurrections, & will not let y<sup>e</sup> Realme be in peace.

7 Therfore I being deprived of my fathers honour (I meane y<sup>e</sup> high Priesthood) am now come hither.

8 Partly because I was wel affectioned vnto the kinges affaires, & secondly because I sought the profit of mine owne citizens: for al our people, tho<sup>tho</sup> their rashnes, are not a little troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanity, that is ready to helpe al men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these wordes, o<sup>o</sup>ther friends also hauing euil wil at Judas, set Demetrius on fire.

12 Who immediately called for Nicanor, the ruler of the Elephants, and made him capitaine ouer Iudea.

13 And sent him forth, commanding him to slay Judas, & to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Judas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, & the gathering together of the heathen, they sprinkled them selues with earth, and prayed vnto him which had appointed him selfe a people for ever, & did allwayes defend his owne portion with euident tokens.

16 So at the commandement of the capitaine, they remooued straight wayes from thence, and came to the towne of Desian.

17 Where Simon Judas brother had toynd battel with Nicanor, and was some what astonished through the sudden silence of the enemies.

18 Neuerthelesse Nicanor hearing the manlines of them that were with Judas, & the bolde stomacks that they had for their countrey, durst not proue the matter with bloodshedding.

19 Wherefore he sent Dosidonius, Theodorus, & Matthisas before, to make peace.

20 So when they had taken long aduise ment thereupon, & the capitaine shewed it vnto the multitude, they were agreed in one

mind, and consented to the conenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery mā his stoole.

22 Neuerthelesse Judas commanded certeine men of armes to waite in conuenient places, least there should suddenly arise any euil tho<sup>tho</sup> the enemies: & so they continued together of the thinges whereupon they had agreed.

23 Nicanor, while hee abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He loued Judas, and fauoured him in his heart.

25 Hee prayed him also to take a wife, & to beget children: so he married, & they liued together.

26 But Alcimus perceiuing the loue that was betweene them, & vnderstanding the conuents that were made, came to Demetrius, and told him that Nicanor had taken strange matters in hand, & ordeined Judas a traitour to y<sup>e</sup> Realme, to be his successeur.

27 Then the King was displeased, and by the reports of this wicked man, he wrote to Nicanor, saying, that he was very angrie for the conuents, commanding him that he should send Maccabæus in al haste prisoner vnto Antiochia.

28 When these thinges came to Nicanor, he was astonished and sore grieved, that he should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabæus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore he gathered a fewe of his men, & withdrew him selfe from Nicanor.

31 But the other perceiuing that he was preuented by Maccabæus, worthy pollicie, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him y<sup>e</sup> man.

32 And when they sware y<sup>e</sup> they could not tel where the man was, whom he sought,

33 he stretched out his right hand toward the Temple, and made an othe in this manner, If ye will not deliuer mee Judas as a prisoner, I will make this Temple of God a plaine fildes, & will breake downe the altar, & wil erect a notable temple vnto Bacchus.

34 After



34 After these words he departed: then the priests lift up their hands toward heaven, & besought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lorde of al things, which hast neede of nothing, wouldest that þe Temple of thine habitation shoud be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was clesed, and stoppe al the mouthes of the vnrightheous.

37 Now was there accused vnto Nicanoz, Razis one of the Elders of Ierusalem, a louer of the cite, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man afozetymes when the Iewes were minded to keepe them selues vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his body and life with all constancie for the religion of the Iewes.

39 So Nicanoz willing to declare the hatred that he bare to the Iewes, sent about fure hundredth men of warre to take him.

40 For he thought by taking him to do the Iewes much hurt.

41 But when this company would haue taken his castel, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that hee was ready to be taken on every side, hee fell on his sworde,

42 Walling rather to dye manfully, then to giue him selfe into the handes of wicked men, and to suffer reproch vnbworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betwene þe doozes, he ran boldly to the wall, and cast him selfe downe manfully among the multitude.

44 which conueyed them selues tightly away, and gaue place, so that hee fel vpon his bellie.

45 Neuertheles while there was yet breath in him, being kindled in his mind, he rose vp, & though his blood gushed out like a fountaine, & he was very sore wounded, yet hee ranne thorow the middes of the people,

46 And gat him to þe top of an hie rocke: so when his blood was biterly gone, he tooke out his owne bowelles with both his hands, and threw them vpo the people, talking vpon the Lord of life and spirit, that he would restore them again vnto him, & thus hee died.

5 The blasphemie of Nicanoz. 14 Haccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Haccabeus. 30 Haccabeus commaundeth Nicanoz head and hands to be cut off, and his tongue to be giuen vnto the ioules.

39 The author exhorteth himselfe.

**N**OW when Nicanoz knewe that Judas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour & sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a living Lord, which ruleth in the heauen, who commanded the seventh day to be kept,

5 Then he said, And I am mighty vpon earth to commaund them for: to arme them selues, and to perforce the kinges business. Notwithstanding hee could not accomplish his wicked enterpryse.

6 For Nicanoz lifted vp with great pride, purposed to set vp a memoiall of the victorie obtained of al them that were with Judas.

7 But Haccabeus had euer sure confidence & a perfit hope that the Lord would helpe him,

8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauē, and to trust now also that they shoud haue the victorie by the Almightye.

9 Thus he incouraged the by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, & so made them more willing,

10 And stirred by their hearts, & shewed them also the deceitfulness of the heathen, & howe they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shields & speares, but with wholsome wordes and exhortations, and shewed them a dreame worthy to be beleueed, and reioyed them greatly.

12 And this was his vision. He thought that he saw Onias which had bene þe high priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersatio, well spoken, and one that had bene exercised in al points of godlines from a childe, holding by his hands toward heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another,

a As this  
ymaine  
example  
ought  
not to be  
followed  
of the  
goodly,  
because  
it is con-  
trary to  
the word  
of God,  
although  
the author  
seeme  
here to  
approve  
it: so that  
place as  
touching  
prayer,  
chap. 12.

44. though  
Judas  
had ap-  
pointed  
it, yet  
were it  
not suffi-  
cient to  
proue a  
doctrine,  
because  
it is one-  
ly a par-  
ticular  
example.

#### CHAP. XV.

1 Nicanoz goeth about to come vpon Judas on the Sabbath day,



another mā which was aged, honourable, and of a wonderful dignitie, and excellencie aboue him.

14 And Onias spake, and saide, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, [to wit,] Jeremias the Prophet of God.

15 He thought also, Jeremias held out his right hand, & gaue vnto Judas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wound & aduerlaries.

17 And so being comforted by the words of Judas, which were very sweete & able to stirre them vp to valiantnes & to encourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hande to hand, because the citie and the Sanctuary & the Temple were in danger.

18 As for their wiues, and chyliden, and brethren & kinsfolkes, they let lesse by their danger: but their greatest & principall feare was for the holy Temple.

19 Again they that were in the city, were careful for the armie that was abroad.

20 Now whyles they al waited for & trial of the matter, & the enemies wolue mette w<sup>th</sup> the, & the hoste was set in aray, & the beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Haccabens considering the conning of the multitude & the diuers preparations of weapons, and the fierceness of the beasts, helde by his hands toward heauen, calling vpon the Lorde that doth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his praier he said after this maner, O Lord, thou & diddest sende thine Angel in tyme of Ezerias King of Iudea, who in & hoste of Sennacherib slew an hundred fourescore and fise thousand,

23 Send now also thy good Angel before vs, O Lorde of heauens, for a feare & dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were w<sup>th</sup> him, drewe neere with trumpets and shoutings for ioi.

26 But Judas & his companie praying and calling vpon God, encountred with &

enemies,

27 So that w<sup>th</sup> their hands they fought, but w<sup>th</sup> their hearts they prayed vnto God, and slew no lesse then fise and thirty thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, & were turning againe with ioi, they vnderstood that Nicanor him selfe was slaine for all his armour.

29 Then they made a great shout and acrie, praising the Almightye in their owne language.

30 Therefore Judas, which was euer the chiefe defender of his citzens both in body and minde, and which bare euer good affection towarde them of his nation, commanded to smite off Nicanors head, w<sup>th</sup> his hand & shoulder, & to bring it to Jerusalem.

31 And when he came there, he called all them of his nation, and let the priests by the altar, and sent for them of the castel,

32 And shewed them wicked Nicanors head, and the hande of that blasphemour which hee had holden vp against the holy Temple of Almightye with proude bragges.

33 Hee caused the tongue also of wicked Nicanor to be cut in little peeces, and to be cast vnto the foules, and that the rewarde of his madnesse should be hanged by before the Temple.

34 So euery man praised towarde the heauen the glorious Lorde, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castel, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Hardochus day.

38 Thus farre as concerning Nicanors matters, and from that time the hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, & as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant & delighteth the taste, so the setting out of the matter delighteth the eares of them that reade the storie. And here shal be the end.



Ann Stubbs was born

March 3<sup>d</sup> 1756

Hannah Stubbs was Born

Dec<sup>r</sup> 5 1757

Sam<sup>l</sup> Stubbs was Born

August 3<sup>d</sup> 1759

Rich<sup>d</sup> Stubbs was Born

Apr<sup>l</sup> 6 1761 & Died May 6 1763







# THE DESCRIPTION of the holy land, conteining the pla-

CES MENTIONED IN THE FOVRE

Euangelists, with other places about the sea coasts,

wherein may be scene the wayes and iourneys of

Christ & his Apostles in Iudea, Samaria,

and Galilee: for into thele three

partes this lande is  
decided.

Zion, and the word of the Lord from

The Lave shall goe forth of



Jerusalem, Iſaiah Chap. 2. Verſe 3.

## The places ſpecified in this Mappe

*with their ſituation by the obſervation of the degrees concerning  
their length and breadth.*

Aſcalon	65,24: 31,32.	Gadara or, Garaza	66,48: 32,29.
Azot	65,35: 32.	Gaza	65,10: 31,40.
Bethlehem	65,55: 31,51.	Iericho	66,10: 32,1.
Bethphage	66, 31,58.	Ieruſalem	66, 31,55.
Bethſaida	66,51: 32,29.	Ioppe	65,40: 32,5.
Bethabara	66, 34: 32,1.	For the other fountaine	
Bethania	66, 31,58.	whence Iordan ſpringeth	67,31: 33,7.
Cana of Galile	66,52: 32,48.	Magdalon called alſo	
Capernaum	66,53: 32,29.	Dalmanutha	66,48: 32,28.
Carmel mount	66,31: 32,50.	Naim	66,35: 32,33.
Ceſarea Stratonis	66,16: 32,25.	Nazareth	66,56: 32,42.
Ceſarea Philippi	67,39: 33, 5.	Ptolemais	66,50: 32,58.
Corafim	66,53: 32,29.	Samaria the citie	66,22: 32,19.
Dan one of the fountaines		Sidon	67,15: 33,30.
whence Iordan ſpringeth	67,25: 33, 8.	Silo	66,27: 32,19.
Ennon	66,40: 32,18.	Tyrus	67, 33,20.
Emaus	65,54: 31,59.	Tyberias	66,44: 32,26.
Ephen	66, 8,32.		

The







1. Albeit the  
Jewes number  
their kindred by  
the male kinde,  
yet this kinde  
of kinde is com-  
mon to the  
same, be-  
cause he was  
married to a  
man of her  
owne kinde  
and tribe,  
1 Who is the  
true King,  
Joseph, & Jo-  
seph annointed  
of God to ac-  
complish the  
office of the re-  
deemer,

Luke 1. 27.  
n Before he  
tooke her  
home to him,  
n As the An-  
gel afterward  
declared to  
Joseph.  
o Upright &  
fearing God,  
therefore sus-  
pecting that  
he had comi-  
tated fornication,  
before he was  
 betrothed,  
would neither  
certaine her,  
which by the  
lawe should be  
married to a  
mother, neither  
by calling her  
put her to  
shame for her  
fact,

Deut. 24. 1.  
p His byname  
is witnesseth  
by the holy ghost,  
and is a kinde  
of revelation,  
Rom. 12. 6.  
q This name  
quintessence  
of Gods promises to David, Luke 1. 31.  
r That is, a Saviour,  
Act. 13. 2. Phil. 2. 10. Isa. 7. 14. Or, thou, s  
God is to be with us by y meanes  
of Jesus Christ, who is both God & man, t Christ is here called the first borne,  
because he had never any before, and no more in respect of any he had after, neither  
pre nor death (will) import always a time following: wherein the contrary  
may be affirmed, as our Saviour, saying, that he will be present with his disci-  
ples till the end of the world, meaning not, that after this world he will not be  
with them.

16 And Jacob begat Joseph, the hus-  
bande of Marie, of whome was borne  
Jesus, that is called Christ.

17 So all the generations from Abra-  
ham to David, are fourethene generati-  
ons. And from David until they were  
caried away into Babylon, fourethene  
generations: and after they were caried  
away into Babylon until Christ, foure-  
teene generations.

18 Nowe the birth of Jesus Christ  
was thus, when as his mother Marie  
was betrothed to Joseph, before they  
came together, shee was founde with  
childe of the holy Ghost.

19 Then Joseph her husband being  
a iust man, & not willing to make her a  
publicke example, was minded to put her  
away secretly.

20 But whiles hee thought these  
things, behold, the Angel of the Lorde  
appeared unto him in a dreame, saying,  
Joseph, thou sonne of David, feare not to  
take Marie for thy wife: for that which  
is conceived in her, is of the holy Ghost.

21 And thee shall bring forth a sonne,  
and thou shalt call his name: Jesus: for  
he shall save his people from their sinnes.

22 And all this was done that it might  
be fulfilled, which was spoken of by Lorde  
by the Prophet, saying,

23 Behold, a virgin shall be with  
childe, and shall beare a sonne, and they shall  
call his name Emmanuel, which is by inter-  
pretation, God with vs.

24 Then Joseph, being raised from  
 sleepe, did as the Angel of the Lorde had  
enioyned him, and tooke his wife.

25 But he knewe her not, till she had  
brought forth her first borne sonne, & he  
called his name Jesus.

#### CHAP. II.

1 The time and place of Christs birth, 11 The wise men offer  
their presents, 14 Christ fleeth into Egypt, 16 The pong  
children are slaine, 23 Joseph turneth into Galile.

When Jesus then was borne  
at Beth-lehem in Judea, in  
the daies of Herode the king,  
behold, there came wise me  
from the East to Jerusalem,

2 Saying, Where is the King of the  
Jewes that is borne: for we haue seene  
his starre in the East, and are come to  
worship him.

his starre in the East, and are come to  
worship him.

3 When King Herode heard [this],  
hee was troubled, and all Jerusalem  
with him.

4 And gathering together all the  
chiefe Priestes and Scribes of the peo-  
ple, he asked of the, where Christ should  
be borne.

5 And they said unto him, At Beth-  
lehem in Judea: for so it is writte by the  
Prophet,

6 And thou Beth-lehem in the land  
of Juda, art not the least among the  
Princes of Juda: for out of thee shall  
come the governour that shall feede my  
people Israel.

7 Then Herode priuily called the  
Magistren, [and] diligently inquired of  
them the time of the starre that appea-  
red,

8 And sent them to Beth-lehem, say-  
ing, See, and search diligently for the  
babe: and when ye haue found him, bring  
me word againe, that I may come also,  
and worship him.

9 So when they had hearde the  
king, they departed: and loe, the starre  
which they had seene in the East, went  
before them, till it came, and stood ouer  
[the place] where the babe was.

10 And when they sawe the starre,  
they reioyced with an exceeding great  
ioye,

11 And went into the house, & found  
the babe with Marie his mother, and  
fell downe, and worshipped him, and o-  
pened their treasures, and presented vnto  
him giftes, [even] gold, and incense,  
and myrrhe.

12 And after they were warned of  
God in a dreame, that they shoulde not  
go againe to Herode, they returned into  
their country another way.

13 After their departure, behold,  
the Angel of the Lorde appeareth to  
Joseph in a dreame, saying, Arise, and  
take the babe and his mother, and flee  
into Egypt, and be there till I bring thee  
word: for Herode will seeke the babe to  
destroy him.

14 So hee arose and tooke the babe  
and his mother by night, and departed  
into Egypt,

15 And was there unto the death of  
Herode: that it might be fulfilled, which  
was spoken of the Lorde by the Pro-  
phet, saying, Out of Egypt haue I cal-  
led my Sonne.

16 Then

c An extraor-  
dinarie signe  
to let forth that  
Kings honour,  
whom y Magis-  
ten did not esteeme,  
d Which was  
a declaration  
of the auen-  
rence, which  
the Gentiles  
should beare  
unto Christ,  
e They could  
well tell of  
Christ in gene-  
rall: but when  
they should  
professe his  
name, s giue  
him his due ho-  
nour, they  
were cold, f  
Joseph backe,  
Michah 5.  
i John 7. 42.  
j An euill con-  
science is a  
burning fire.

g The starre  
wandered aboue  
before, to the  
intent they  
should cary it  
to Jerusalem,  
there inquire  
of the thing, to  
the consoling  
of the Jewes,  
h Or, sawe,  
i The Perils  
and manner  
was not to sa-  
lute Kings  
without a pre-  
sent, & therefore  
they brought  
of that which  
was most pre-  
cious in their  
country,

whereof euery  
one of them of-  
fered,  
k Joseph  
ought not to be  
kept, because  
Gods honoure  
is speaking of  
his trust in  
him: hee is  
hindered: or  
it ought not to  
be broken,  
l That which  
was prefigu-  
red by the deli-  
uerance of the  
Israelites out  
of Egypt,  
which were  
Christs church  
and his body,  
is now verifi-  
ed, & accom-  
plished in y head  
Christ,  
Ho. 11. 1.

Luke 2. 6.  
a For there is  
another Beth-  
lehem in the  
tribe of Zebu-  
lun, b Elders, or  
Sages, in the  
Persians and  
Chaldeans  
congrue signify  
Philosophers, c Priests, or Astrologers, and are here the first  
fruites of the Gentiles that came to worship Christ.



1 Uelich a  
certain time  
after,

Iere. 31. 15.

16 Herode re-  
newed the fo-  
row which the  
Beniamites  
had suffered  
long before: yet  
for all his cru-  
elty he could  
not bring to  
passe, b Chylt  
should not  
reigne.

17 That is, they  
were killed  
and dead.

18 Thus the  
faithfull may  
see how God  
hath inuade  
meanes to pro-  
secute them  
from the rage  
of tyrants.

19 Or, therefore.

20 Chylt is ho-  
ly & consecra-  
ted to God: af-  
fuming unto  
those that were  
Nazarenes in  
the old Law,  
which were a  
figure of that  
holiness which  
should be ma-  
nifested in  
Christ, as was  
Samson, Jo-  
seph, &c.

16 The Herode, seeing that he was  
mocked of the wise men, was exceeding  
wothy, & sent forth, and slew all the male  
children y<sup>e</sup> were in Beth-lehem, and in all  
the coasts therof, from two yere old and  
vnder, according to y<sup>e</sup> time which he had  
indulgently searched out of the wise men.

17 The was that fulfilled which was  
spoken by y<sup>e</sup> Prophet Ieremias, saying,  
18 \* In m<sup>a</sup> Rama was a voice heard,  
mourning, and weeping, and great la-  
mentation: Rachel weeping for her chil-  
dren, and would not bee comforted, be-  
cause they<sup>n</sup> were not.

19 And when Herode was deade, be-  
hold, an Angel of the Lord appeareth in  
a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe  
and his mother, and go into the lande of  
Israel: for they are dead which sought  
the babes life.

21 Then hee arose vp, and tooke the  
babe and his mother, and came into the  
land of Israel.

22 But when hee heard that Arche-  
laus did reigne in Iudea in steade of his  
father Herode, he was afrayde to go thither:  
yet after he was warned of God  
in a dreame, hee turned aside into the  
parts of Galile,

23 And went and dwelt in a cite cal-  
led Nazaret, that it might bee fulfilled  
which was spoken by the Prophetes,  
which was, that he should be called a  
Nazarite.

#### CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharisees are re-  
proued, 8 The fruits of repentance. 13 Christ is baptized  
in Iordan, 17 And authorized by God his father.

And in those dayes, Iohn  
the Baptist came & preached  
in the wilderness of Iudea,

2 And said, Repent: for the  
kingdome of heauen is at hand.  
3 For this is hee of whom it is spoken  
by the Prophet Esaias, saying, \* The  
voyce of him that cryeth in the wilder-  
nes, is, Prepare ye the way of y<sup>e</sup> Lord:  
make his pathes straight.

4 \* And this Iohn had y<sup>e</sup> garment  
of camels heare, and a girdle of a skin a-  
bout his loines: his meate was also w<sup>o</sup>l-  
lustes and wilde donne.

5 \* Then went out to him Ierusalem  
and all Iudea, and all the region round  
about Iordan.

6 And when he had fasted  
fortie dayes, he came out of the wilderness, and  
said, Behold, I have brought forth  
unto you, as I have said, a man which  
shall baptize you with water.

6 And they were baptized of him in  
Iordan, confessing their finnes.

7 Nowe when hee sawe many of the  
Pharisees and of the Sadducees come to  
his baptisme, he said vnto them, \* O ge-  
nerations of vipers, who hath forewar-  
ned you to flee from the anger to come?

8 Bynge forth therefore frutes wor-  
thy amendment of life,

9 And thinke not to say with your  
selues, we haue Abraham to our fa-  
ther: for I say vnto you, that God is a-  
ble of these stones to raise vp children  
vnto Abraham.

10 And nowe also is the axe put to y<sup>e</sup>  
roote of the trees: \* therefore euery tree  
which bringeth not forth good fruite, is  
hewen down, and cast into the fire.

11 In derde I baptize you w<sup>o</sup> water  
to amedemet of life, but he y<sup>e</sup> cometh af-  
ter me, is mightier the<sup>n</sup> I, whose shoes  
I am not worthy to beare: he will bap-  
tize you with y<sup>e</sup> holy Ghost, & with fire.

12 which hath his<sup>n</sup> fenne in his hab,  
and will make cleane his floore, & gather  
his wheate into his garner, but will  
burne by the chaffe with vnbquench-  
able fire.

13 \* Then came Iesus from Galile  
to Iordan vnto Iohn, to bee baptized  
of him.

14 But Iohn put him backe, saying,  
I haue neede to be baptized of thee, and  
comest thou to me?

15 Then Iesus answering, saide to  
him, Let be now, for thus it becommeth  
vs to fulfill all righteousnes. So hee suf-  
fered him.

16 And Iesus wh<sup>e</sup> he was baptized,  
came straight out of the water. And lo,  
the heauens were opened vnto him, and  
Iohn sawe the Spirit of God descen-  
ding like a<sup>n</sup> doue, & lighting vpon him.

17 And lo, a voyce came from heaue,  
saying, \* This is my beloued Sonne,  
in whome I am well pleased.

18 I will render perfect obedience to God in all things, which hee  
hath ordeined. 19 To shewe the state of his kingdome, which is in all meche-  
nes and lowliness. Chap. 17. 5. 2. pet. 1. 17. n The fauour of God reuelled on  
Iesus Christ, that from him it might be powred on vs, which defence of our  
selues his wrath and imputation. Coloss. 1. 13.

#### CHAP. IIII.

1 Christ fasteth and is tempted. 11 The angels minister vnto  
him. 17 Her beginning to preach. 18 Hee calleth Iudas,  
Andreas, James and Iohn, and healeth all the sicke.

Then was Iesus led aside  
of the Spirit into the wil-  
dernes, to be tempted of the  
deuill.

2 And when he had fasted  
A. 3. fourtie  
dayes,

1 Acknowle-  
ging their  
fautes: for  
there is no re-  
pentance with-  
out confession.

Chap. 12. 34.  
Or, bloodes.

g He manaceth  
those veni-  
mous and ma-  
licious Pharisees  
with the  
indgement of  
God, except  
they shew be-  
fores men such  
workes as are  
agreeable to

the profession  
of the gospell,  
whom Ista cal-  
leth the trees  
of righteou-  
nes, Ch. 61. 2.

Iohn 8. 29.

23. 13. 26.

h The iudge-  
ment of God  
is at hand to  
destruy such as  
are not meete  
to bee of his  
Church.

Chap. 7. 19.

Mark. 1. 8.

luk. 3. 16.

Iohn. 1. 26.

act. 1. 5. & 2. 4.  
& 8. 17. & 19.

4. 5.

i When God  
baptizeth in-  
wardly with  
the verine of  
his spirit, he  
furnisheth and  
consumeth the  
vices, and in-  
flameth the  
hearts with  
loue to wards  
him.

k Which is  
the preaching  
of the Gospell,  
wherby he  
gathereth the  
faithfull as  
good coynes, &  
scattereth the  
inuides as  
chaffe.

Mark. 1. 9.

l Which is  
the preaching  
of the Gospell,  
wherby he  
gathereth the  
faithfull as  
good coynes, &  
scattereth the  
inuides as  
chaffe.

Mark. 1. 9.

10 I will render  
perfect obedience  
to God in all  
things, which  
he hath ordeined.

11 To shewe  
the state of his  
kingdome, which  
is in all meche-  
nes and lowliness.

Chap. 17. 5. 2. pet. 1. 17.

n The fauour  
of God reuelled  
on Iesus Christ,  
that from him  
it might be pow-  
red on vs, which  
defence of our  
selues his wrath  
and imputation.

Coloss. 1. 13.

Mark. 1. 12.

luk. 4. 1.

a By the holy  
Ghost.

b To the end  
hee overcome  
the tempta-  
tions, might  
get the victorie  
for vs.

Mark. 1. 4.

luk. 3. 3.

a In the 15.

gere of y<sup>e</sup> reigne  
of Ezechias, after  
Chylt had  
long time re-  
mained in Iu-  
daret, and was  
now about 30.  
yeeres old.

luk. 3. 1. 23.

b So called in  
respect of the  
plaine coun-  
treys and fertile  
halles: not  
because it was  
not imbrued,  
Or, be fery for  
your fautes past  
and amend.

c Which is,  
that God will  
reigne ouer vs,  
gather vs vnto  
him, pardon our  
finnes, and adopt  
vs by the pre-  
aching of the  
Gospell. Ila. 40. 3.

mark. 1. 3. luk. 4. 3. Iohn 1. 23.

Mark. 1. 6.

d Iudith with heare,  
as grouse heareth.  
Or, grasshoppers.

e Such  
meates as nature  
brought forth  
without mans  
laboure: reade I. ci.

11. 22. Marke 1. 5. luk. 3. 7.



fourtie daies, and fourty nights, he was  
afterward hungrie.

3 Then came to him the tempter, and  
said, If thou be the sonne of God, com-  
mand that these stones be made bread.

4 But he answering, said, It is writ-  
ten, \*<sup>c</sup> Man shall not live by bread onely,  
but by every word that proceedeth out  
of the mouth of God.

5 Then the devill tooke him by into  
the holy citie, and set him on a pinnacle  
of the temple,

6 And sayd vnto him, If thou be the  
sonne of God, cast thy selfe downe: for  
it is written, \*<sup>c</sup> that he will giue his An-  
gels charge ouer thee, and with their  
handes they shall lift thee vp, least at a-  
ny time thou shouldest dash thy foote a-  
gainst a stone.

7 Iesus said vnto him, It is written  
again, \*<sup>c</sup> Thou shalt not tempt the Lord  
thy God.

8 Again the devill tooke him by vnto  
an exceeding high mountaine, & shew-  
ed him all the Kingdomes of the world,  
and the glorie of them,

9 And sayde to him, All these will I  
giue thee, if thou wilt fall downe and  
worship me.

10 Then said Iesus vnto him, Auaide  
Satan: for it is written, \*<sup>c</sup> Thou shalt  
worship the Lord thy God, and him on-  
ly shalt thou serue.

11 \*<sup>c</sup> Then the devill left him: and be-  
hold, the Angels came, and ministred  
vnto him.

12 \*<sup>c</sup> And when Iesus had heard  
that Iohn was delivered by, he return-  
ed into Galilee,

13 And leauing Nazareth, went and  
dwelt in Capernaum, which is neere the  
Sea, in the borders of Zabulon and  
Nephthali,

14 That it might bee fulfilled which  
was spoke by Elias the prophet, saying,

15 \*<sup>c</sup> The land of Zabulon, & the lande  
of Nephthali (by) the way of the sea,  
beyond Iordan, Galilee of the Gentiles:

16 The people which sat in the dark-  
nes, saw great light: and to them which  
sat in the region and shadow of death,  
light is risen by.

17 \*<sup>c</sup> From that time Iesus began to  
preach, and to say, Amend your liues: for  
the kingdome of heauen is at hand.

18 \*<sup>c</sup> And Iesus walking by the sea  
of Galilee, saw two brethren, Simon,  
which was called Peter, and Andrew  
his brother, casting a net into the sea

(for they were p<sup>r</sup> fishers.)

19 And he said vnto the, Follow me,  
and I will make you fishers of men.

20 And they straightway leauing  
nets, followed him.

21 And when he was gone forth fro  
thence, hee sawe other two brethren,  
James the sonne of Zebedeus, and  
John his brother in a shippe with Ze-  
bedeus their father, mending their nets,  
and he called them.

22 And they without tarrying, leauing  
their ship & their father, followed him.

23 So Iesus went about all Galilee,  
teaching in their Synagogues, & prea-  
ching the Gospel of the kingdome, and  
healing euery sickness and euery disease  
among the people.

24 And his fame spred abroade  
through all Syria: and they brought  
vnto him all sicke people, & were taken  
with diuers diseases and gripings, and  
them that were possessed with deuils, &  
those which were lunatique, & those that  
had the palsey: and he healed them.

25 And there followed him great mul-  
titudes out of Galilee, and of Decapolis,  
& Jerusalem, and Iudea, and from be-  
yonde Iordan.

#### CHAP. V.

3 Christ teacheth who are blessed, 13 The salt of the earth  
and light of the world, 16 Good workers, 17 Christ came  
to fulfill the Lawe, 21 What is men by killing, 23 Re-  
conciliation, 27 Antierie, 29 Demetrius, 33 Who to  
fuerce, 39 To suffer wrong, 44 To  
loue our enemies, 48 Perfection.

And when he sawe the multi-  
tude, he went by into a moun-  
taine: & when he was set, his  
disciples came to him.

2 And he opened his mouth & taught  
them, saying,

3 \*<sup>c</sup> Blessed [are] the poore in spirit,  
for theirs is the kingdome of heauen.

4 \*<sup>c</sup> Blessed [are] they that mourne:  
for they shall be comforted.

5 \*<sup>c</sup> Blessed [are] the meek: for they  
shall inherite the earth.

6 Blessed [are] they which hunger  
and thirst for righteousnes: for they shall  
be filled.

7 Blessed [are] the mercifull: for they  
shall obtaine mercie.

8 Blessed [are] they pure in heart: for  
they shall see God.

9 Blessed [are] the peacemakers: for  
they shall be called the children of God.

10 Blessed [are] they which suffer  
persecution for righteousnes sake: for  
theirs is the kingdome of heauen.

p God hath  
chosen p<sup>r</sup> weak  
things of the  
world to con-  
fume p<sup>r</sup> might  
12.1. Cor. 1.27

c To draw  
them out of the  
sea of this  
world, wherein  
they are ova-  
ned.

c Iesus ought to  
be most ready  
to followe Christ  
when he cal-  
leth, leauing all  
worldly re-  
spects apart.

c Iesus, the  
blessed sidi-  
ng of forgiveness  
of sinnes and  
reconciliation  
with God.

c So that by  
healing men-  
rable diseases  
Christe vni-  
uerse appeared.

c They that  
were made of  
sick at a cer-  
tain time of  
the moone.

c It was a  
colletry where  
in were cer-  
tics, as p<sup>r</sup> wo-  
signified.

Luk. 6. 10.  
c That seele  
themselves  
boide of all  
righteousnes  
that they may  
onely seeke it  
in Christ.

11. 2. 3. 7. 26  
65. 13. 19.  
Luk. 6. 21.

b Which feele  
their owne mi-  
serie, and seeke  
their comfort  
in God.

Psalm. 37. 11.  
c Who rather  
would suffer at  
injusties, then  
they would re-  
venge them-  
selves.

d Being in ne-  
cessitie, desire  
nothing but p<sup>r</sup>  
which is up-  
right & good.

Psalm. 24. 4.  
c So he is cal-  
led the God of  
peace, 1. Cor.  
14. 33.

1. Pet. 3. 14.

II \*<sup>c</sup> Blef



1. Pet. 4. 14.  
act. 5. 41.

Mark. 9. 50.

Luk. 14. 34.

g Your office is

to reason men

with the salt of

the heavenly

doctrine.

Mark. 4. 21.

Luk. 8. 16. & 11.

33.

1. Pet. 1. 12.

g Because you

are seene farre

off, give good

example of life.

h The Gospel

is a stabilizing

or accomplishing

of the Lawe.

Luke 16. 17.

i The doctrine

of f lawe cōte-

ners not work-

ing impossibill

of superfluus.

James 1. 10.

k Whosoever

shall transgresse

the least of the

ten comande-

ments in word

g example he

shall be call out

of his kingdome

of God, except

he be pardoned

Luke in Child.

Luke 11. 39.

l Which ney-

ther espousd

the law truly, no

obserue it well,

no. He that

doeth these two-

chip doctores

haue salty glo-

ried this com-

mandement.

Exod. 30. 13.

deut. 5. 17.

Or, subiect to

punishment.

Or, without

cause,

n For God

knowing his

secret malice

will punish

him.

o Which sig-

nificat in p

rians tongue

an idle blame,

and is spoken

in contempt.

p Like iudge-

ment almost

of the Romanes

obserued: for

Crucimur hab

et examina-

torum de

minutis, the colli-

of 23. of gre-

uer causes, &c.

11 \* Blessed are yee when men reuile you, & persecute you, and say all manner of euill against you for my sake, falsely.

12 Reioyce & be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 \* We are the salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 We are the light of the world. A citie that is set on an hill, can not be hid.

15 \* Neither do men light a candle, & put it vnder a bushell, but on a candle-sticke, and it giueth light vnto all that are in the house.

16 \* Let your light so shine before men, that they may see your good works, & glorify your father which is in heauen.

17 I thinke not that I am come to destroy the lawe, or the Prophets. I am not come to destroy the, but to fulfill the.

18 \* For truly I say vnto you, Till heauen and earth perish, one iote, or one tittle of the lawe shall not scape, till all things be fulfilled.

19 \* Whosoever therefore shall breake one of these least commandements, and teach men so, he shall be called the least in the kingdom of heauen: but whosoever shall obserue & teach [them,] the same shall be called great in the kingdom of heauen.

20 \* For I say vnto you, except your righteousness exceed the [righteousness] of the Scribes & Pharisees, yee shall not enter into the kingdom of heauen.

21 \* We haue heard that it was sayde vnto them of the olde time, Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement.

22 But I say vnto you, Whosoever is angry with his brother, is vnadvisedly, shall be culpable of iudgement. And whosoever sayeth vnto his brother, ° Raca, shall be worthy to be punished by the Council. And whosoever shall say, Foole, shall be worthy to be punished with hell fyre.

23 If then thou bring thy gift to the altar, & there rememberest that thy brother hath ought against thee,

24 Leave there thine offering before thy altar, & goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 \* Agree to thine aduersary quickly: while he is with thee, lest thou be brought to the iudgement of the lawe: for thou shalt be compared to the iudgement of God, to be punished with hell fyre. For that thou hast offended him, or he hath offended thee: for God preferreth wholly reconciliation to sacrifice. Luke 12. 58.

ly, whiles thou art in thy way with him, least thine aduersary deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 \* We haue heard that it was said to them of olde time, Thou shalt not commit adulterie.

28 But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 \* Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole bodie should be cast into hell.

30 Also if thy right hand cause thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole bodie should be cast into hell.

31 \* It hath bene said also, whosoever shall put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoever shall marrie her is diuorced, committed adulterie.

33 Again, ye haue heard that it was said to them of olde time, Thou shalt not forswear thy selfe, but shalt performe thine othes to the Lorde.

34 But I say vnto you, I sweare not at all, neither by heauen, nor is it the throne of God:

35 Nor yet by the earth: for it is his footstoolle: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 \* But let your communication be, Yea, yea: Nay, nay. For whosoever [is] more then these, cometh of euill.

38 \* We haue heard yit bin said, An eye for an eye, & a tooth for a tooth.

39 But I say vnto you, Resist not euill: but whosoever shall smite thee on thy right cheek, turne to him the other also.

40 And if any man wil sue thee at thy lawe, and take away thy coat, let him haue thy cloke also.

41 And whosoever will compell thee [to goe] a mile, go with him twaine.

Exod. 20. 16.

rom. 13. 9.

g Chastitie is

required both

in body and in

minde.

Chap. 18. 9.

mar. 9. 37.

g Nothing is

so precious

which ought

not to be reie-

ced in respect

of the glorie of

God.

Or, and not

that.

Chap. 19. 7.

deut. 24. 1.

mar. 10. 4.

Luke 16. 18.

1. cor. 7. 10.

g In that he

giueth her

leave to mar-

ry another by

that testimo-

niall.

Exod. 20. 7.

leuit. 19. 12.

deut. 5. 11.

u All superfluous

ones are

utterly debar-

red, whether

the name of

God be therein

mentioned, or

otherwise.

lam. 4. 12.

g Let simplici-

ty, & truth be

in your words

g then ye shall

not be so light,

and ready to

swear.

y When a man

speaketh other

wise than he

thinketh in

heart, it com-

eth of an euil

conscience, &

of the deuil.

Exod. 21. 24.

deut. 19. 21.

leuit. 24. 20.

2 Albeit this

was spoken

for the iudges,

yet every man

applied it to

revenge his

private quarrel.

Luk. 6. 39.

rom. 12. 17.

1. Cor. 6. 7.

Or, iniurie.

a Rather re-

ceive double

wrong, then

revenge thine

owne griefs.



Deut. 15. 8.  
Leuit. 19. 18.  
b This was  
added by the  
false expositors  
the Pharisees.  
Luke 6. 27.  
c Luke 6. 32.  
ad. 6. 32. cor.  
4. 13.

Or, as in  
you you.  
Luke 6. 35.  
Luke 6. 32.  
c These words  
are to famer  
the taxes, and  
other  
payments, and  
therefore were  
greatly in dis-  
daine with all  
men.

Or, imbrace,  
d He must  
labour to at-  
taine vnto the  
perfection of  
God, who of  
his free libera-  
lity, doth good  
to them that  
are vnto thy,

42 \*Gue to him y<sup>e</sup> asketh, & from him  
y<sup>e</sup> would borrow of thee, turne not away.  
43 Ye haue heard that it hath bene  
sayde, \*Thou shalt loue thy neighbour,  
and hate thine enemy.

44 But I say vnto you, \*Loue your  
enemies: blesse them that curse you: doe  
good to them that hate you, \*and pray  
for the which | hurt you, & persecute you.

45 \*That ye may bee the children of  
your Father y<sup>e</sup> is in heauē: for he maketh  
his sunne to arise on the euil, & the good,  
and sendeth rayne on the iust, & vniust.

46 \*For if ye loue them, which loue  
you, what reward shall you haue? Doe  
not the \*Publicans euen the same:

47 And if ye | be friendly to your bre-  
thren onely, what singular thing doe ye  
do not euen the Publicans like wise?

48 Ye shall therefore be <sup>d</sup> perfect, as  
your Father which is in heauē, is perfect.

## CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiving one another, 16 Fasting,  
19 Be forgiueth the careful seeking of worldly things, and  
willeth men to put their whole trust in him.

**T**ake heede that yee giue not  
your almes before men, to be  
seene of them, or else yee shall  
haue no rewarde of your Fa-  
ther which is in heauen.

2 \*Therefore when thou giuest thine  
almes, thou shalt not make a trumpet  
to be blown before thee, as the \* hypo-  
crites do in the Synagogues and in the  
streets, to be prayfed of men. Verely I  
say vnto you, they haue their <sup>b</sup> rewarde.

3 But when thou doest thine almes,  
let not thy <sup>c</sup> left hande knowe what thy  
right hand doeth,

4 That thine almes may be in secret,  
and thy Father that seeth in secreete, hee  
will rewarde thee <sup>d</sup> openly.

5 And when thou prayest, bee not as  
the hypocrites: for they loue to stande,  
and praye in the Synagogues, and in  
the corners of the streets, because they  
would be seene of men. Verely I saye  
vnto you, they haue their rewarde.

6 But when thou prayest, <sup>e</sup> enter into  
thy chamber: and when thou hast shut  
thy doore, pray vnto thy Father which  
is in secreete, and thy Father which seeth  
in secreete, shall rewarde thee openly.

7 Also when ye pray, | vse no bayne  
repetitions as <sup>f</sup> heathen: for they thinke  
to be heard for their much babbling.

8 Be yee not like them therefore: for  
your <sup>g</sup> Father knoweth wherof ye haue  
need, before ye aske of him.

9 After this <sup>h</sup> manner therefore praye

ye, \*Our Father which art in heauen,  
halowd be thy Name.

10 Thy <sup>i</sup> kingdom come. Thy will  
be done euen in earth, as it is in heauē.

11 Giue vs this <sup>j</sup> as our daily bread.

12 And forgive vs our dettes, as we  
also forgive our detters.

13 And leade vs not into <sup>k</sup> temptation,  
but deliuer vs <sup>l</sup> from euil: for <sup>m</sup> thine is  
the kingdom, and the power, and the  
glory for euer, Amen.

14 \*For if ye doe forgive men their  
trespasses, your heauenly Father will al-  
so forgive you.

15 But if ye doe not forgive men their  
trespasses, no moze will your Father for-  
giue | you | your trespasses.

16 Moreover, when ye fast, looke not  
sowre as the hypocrites: for they <sup>n</sup> dis-  
figure their faces, that they might seeme  
vnto men to fast. Verely I say vnto you,  
that they haue their rewarde.

17 But when thou fastest, <sup>o</sup> anoint  
thine head, and wash thy face,

18 That thou seeme not vnto men to  
fast, but vnto thy Father which is in se-  
cret: and thy father which seeth in se-  
cret, will rewarde thee openly.

19 \*Clay not vp treasures for your  
selues vpon the earth, where the moth  
and canker corrupt, and where thieues  
digge through, and steale.

20 \*But lay vp treasures for your  
selues in heauē, where neither the moth  
nor canker corrupteth, & where thieues  
neither digge through, nor steale.

21 For where your treasure is, there  
will your heart be also.

22 \*The light of the bodie is the  
eye: if then thine eye bee <sup>p</sup> single, thy  
whole bodie shall be light.

23 But if thine eye be <sup>q</sup> wicked, then  
all thy bodie shall be darke. Wherefore if  
the light that is in thee, be darknesse,  
howe great is that darknesse?

24 \*No man can serue two masters:  
for either he shall hate the one, and loue  
the other, or els he shall leane to the one,  
and despise the other. Ye can not serue  
God and riches.

25 \*Therefore I say vnto you, be not  
carefull for your life, what ye shall eat,  
or what ye shall drinke: nor yet for your  
bodie, what ye shall put on. Is not the  
life more worth than meate: and the bo-  
die then rayment?

26 Beholde the fowles of the heauen:  
for they sowle not, neither reape, nor ca-  
rie into the barnes: yet your heauenly  
Father

Luke 11. 2.  
e He must  
seeke Gods  
glory first, & a-  
bout all things,  
f Reigne thou  
ouer all, and  
let be render  
vnto thee per-  
fect obedience,  
as thine An-  
gels doe.

g To be over-  
come thereby,  
h Chap. 13. 19.  
i In this con-  
clusion exclu-  
deth mans  
merits, & tea-  
cheth vs to  
grounde our  
prayers onely  
on God.

Mark. 11. 25.  
eccles. 28. 2.  
n Spake their  
faces to seeme  
of an other  
for then they  
were wount to  
doe.

o Otherwise  
is commanded  
to accept all  
vaine offensa-  
tion,

Luke 12. 33.  
1 Tim. 6. 19.

Luke 11. 34.  
p If thine eye  
be disposed to  
liberalitie,  
q Chap. 12. 9.  
r If thine af-  
fection be cor-  
rupt, and gi-  
ueth to con-  
fession.

Deut. 10. 9.  
s If the con-  
science and  
wicked affec-  
tions over-  
come reason,  
we must not  
maruellesthat  
men be blind-  
ed, and be like  
vnto brastis,

Luk. 16. 13.  
Phil. 55. 22.  
Luk. 12. 22.  
philip. 4. 6.  
1 Tim. 6. 8.  
1 pet. 5. 7.  
t Spans tran-  
sient  
nothing avail-  
eth where  
God giueth  
not increase,

Rom. 12. 8.  
a These  
works pas-  
sion not of a  
right faith, but  
are done for  
baite glory.  
b In that they  
are prayfed &  
commended of  
men.  
c It is suffici-  
ent that God  
appoyne our  
works,  
d In that day  
to be all things  
shall be reuei-  
led.

e Disphatise  
thy selfe rather  
apart.

f Or, babble  
not much.

g He comman-  
deth vs to be  
ware of much  
babbling and  
superfluous  
repetes.

h He is not  
persecuted by  
frequent  
speeche, and  
long collie, as  
men are.  
i Christ sym-  
bolizeth them  
not to the widdes,  
but to y<sup>e</sup> scribe  
of syna-  
go-  
g.



Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for rayment? Learne, how the lilies of the fild doe grow: they labour not, neither spinne:

29 Yet I say vnto you, that euen Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, & to morrowe is cast into the ouen, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherew shall we be clothed?

32 (For after all these things \*seeke the Gentiles) for your heavenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you.

34 Care not then for the morrow: for the morrow shall care for it: seife: the day hath ynough with his owne griefe.

## CHAP. VII.

1 Christ forbadeth rash iudgement. 6 Not to call holy things to dogges. 7 To aske, seke, or knocke. 12 The scope of the Scripture. 13 The straight and wide gate. 15 Of false prophets. 16 The good tree and euill. 23 False miracles. 24 The house on the rocke, & vpon the sande.

**I**udge not, that ye be not iudged.

2 For with what \*iudgement ye iudge, ye shall be iudged, and with what \*measure ye mete, it shall be measured to you againe.

3 And why seekest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 \*O howe sayest thou to thy brother, suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see cleerely to cast out the mote out of thy brothers eye.

6 \*Gue ye not that which is holy, to dogges, neither cast ye your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 \*Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoever asketh, receiveth: and he that seeketh, findeth: and to him

that knocketh, it shall be opened.

9 For what man is there among you, which if his sone aske him bread, would giue him a stone?

10 Or if he aske a fish, will he giue him a serpent?

11 If ye then which are euill, can giue to your children good gifts, howe much more shall your Father which is in heauen, giue good things to them that aske him?

12 \*Therefore whatsoeuer ye would, that men shoulde doe to you, euen so doe ye to them: for this is the Lawe and the Prophets.

13 \*Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat,

14 Because the gate is strait, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues.

16 Ye shall knowe them by their fruites. \*Doe men gather grapes of thornes? or figges of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree can not bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

19 \*Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall knowe them.

21 \*Not euery one that sayeth vnto me, \*Lorde, Lorde, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 Many will say to me in that day, Lorde, Lorde, haue wee not s by thy Name prophesied: and by thy Name cast out devils: and by thy Name done many great workes?

23 And then will I professe to them, \*I neuer knewe you: \*depart from me, ye that worke iniquitie.

24 Whosoever then heareth of mee these wordes, \*and doeth the same, I will liken him to a wise mā, which hath builded his house on a rocke:

25 And the same fell, and the floods came, and the windes blew, and heare vpon that house, and it fell not: for it was grounden on a rocke.

Luke 6.31.  
10b.41.5.

The whole Lawe and the Scriptures seeke into vs, and comma

Luke 13.24.

d. We must ouercome, and mortifie our affections, if we will be true disciples of Christ.

For the most part of men seek their owne libertie, and runne headlong to euill.

Luke 6.43.  
44.  
Or, a rotten

Chap. 3.10

f he meaneth hirelings and hypocrites, who rather serue God with their lippes then with their heart.

Rom. 2.13.  
James 1.22.

g By thy vertue, authoritie and power.

Or, miracles; h I neuer accepted you to be my true mē, misters and disciples.

Luke 13.27.  
Psal. 6.8.

Luke 6.47.

e The goodness of Gods mercie towardes the herbes of the fild, farre surpasseth all things that man can compare by his power and labour.

u The word signifies, they were not thine selues.

x With care and distrust.

y That is to be regenerate, and amende your liues.

Or, his owne things.

z God will prouide for euery day that shall be necessary, though we doe not encrease the present griefe by the carefulnesse howe to line in time to come.

o He commandeth, not to be curious of malicious to trie out, a catt-benne our neighbours faultes: for hypocrites liue their owne faultes, & seeke not to amende them, but are curious to reprobate other mens.

Luke 6.37.  
rom. 2.1.

1. cor. 4.3.

Mat. 4.24.

luke 6.38.

Luke 6.41.

b Declare not the Gospell to the wicked contentners of God, whom thou hast left to themselves and forsaken.

Chap. 22.23.

marke 11.14.

luke 11.9.  
John 14.13.  
and 16.23,24.  
Iam. 1.5.



26 But whosoever heareth these my words, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sande:

27 And the raine fell, and the floods came, and the windes blew, and beat upon that house, and it fell, and the fall thereof was great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

## CHAP. VIII.

2 Christ healeth the leper. 5 The captaines faith. 11 The location of the Gentiles. 14 Petrus mother in law. 19 The scribe that would followe Christ. 20 Christs pouertie. 24 The miller the sea and the wine. 28 And vnto the deuis out of the possidion, into the twine.

**N**Owe when hee was come downe fro<sup>o</sup> mountaine, great multitudes followed him.

2 ¶ And lo, there came a leper & worchipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his <sup>a</sup> leprosie was clesed.

4 Then Iesus said vnto him, See<sup>o</sup> I tell<sup>o</sup> no man, but go, & shew thy selfe vnto the Priest, & offer the gift<sup>o</sup> ¶ Moyses commanded, for<sup>o</sup> a witnesse to them.

5 ¶ When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And saide, Master, my seruant lyeth sicke at home of p<sup>a</sup>llie, and is grievously pained.

7 And Iesus saide vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my rooffe: but speake the worde onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritye [of another,] and haue soldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Do this, and he doeth it.

10 ¶ When Iesus heard [that,] he marvelled, and saide to them that followed him, Verely, I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, & Isaac, and Iacob in the kingdome of heauen.

12 And p<sup>a</sup> child<sup>o</sup> of the kingdom shall be cast out into utter<sup>o</sup> darkenes: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ And when Iesus came to Peters house, he saide his wifes mother layde downe, and sicke of a feuer.

15 And he touched her hande, and the feuer left her: so the arose, and ministered vnto them.

16 ¶ When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with [his] worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by ¶ Elias the Prophet, saying, He tooke our infirmities, and bare our sicknesses.

18 ¶ And when Iesus saide great multitudes of people about him, he commanded them to goe ouer [the water.]

19 ¶ There came there a certain scribe, and said vnto him, Master, I will folow thee whithersoever thou goest.

20 But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples saide vnto him, Master, suffer me first to goe, and I will burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie their dead.

23 ¶ And when he was entred into the shippe, his disciples folowed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was covered with waues: but he was a sleepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perishe.

26 And he saide vnto them, why are ye fearful, O ye of litle faith: Then he arose, and rebuked the windes and the sea: and [so] there was a great calme.

27 And the men marvelled, saying, What man is this, that both p<sup>a</sup> windes and the sea obey him!

28 ¶ And when he was come to other side, into the countrey of p<sup>a</sup> Sergelenes, there met him two possessed with deuils, which came out of graues verie fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Iesus p<sup>a</sup> Sonne of God, what haue we to doe with thee: Art thou come hither

For there is nothing but meere darkenesse out of the kingdome of heauen. Chap. 22, 13.

Mar. 1. 29. Luke 4. 38.

Mar. 1. 32. Luke 4. 40. Isa. 53. 4. 1. pet. 2. 24. g. The Prophet speaketh chiefly of the fleshly and vilest of our foules, which Iesus Christ hath bought, therefore he

secretly his great mercie and power be: for he openeth eyes by healing the boop. Luke 9. 37. He thought by this meane to couer fauour with the world: but Iesus sheweth him that he is farre worse than that he looketh for: for in stead of worldly wealth, there is but pouertie in Christ.

1. Like maketh mention of these, which were hindered by worldly respectes from coming to Christ. 2. To succour and helpe him in his old age till he die, and then I will folow thee wholy, 3. I do desire of loue is to be preferred to Gods calling: therefore Iesus calleth the dead, which are hindered by an worldly thing to folow Christ.

Marke 4. 35. Luke 8. 22. Marke 5. 1. Luke 8. 26.

Marke 1. 22.

Luke 4. 32.

1. The mightie power of gods Spirit appeareth in him, whereby he declared him self to be God, and caused others to beleeue in him.

Marke 1. 40. Luke 5. 12.

a It was not like that leprosie, but was a kind of scurfe which was curable, b he would not yet be thoroughly known, but had his time and houre appointed, c Our Saviour our wounds not concerne that which was ordained by the Law, seeing as yet the ceremonies thereof were not abolished, Leuit. 14. 4. d To condemn them of ingratitude, when they that see the whole, Luke 7. 1. [Or, a captain ouer an hundred.] [Or, sonne,

e Which are strange people and the Gentiles, to whom the couenant of God did not properly appertaine,



*m* The wicked  
hould out de-  
ferre their pu-  
nishment, thin-  
king all cor-  
rection to  
come to some.  
*n* The deuil  
desireth eue-  
r to doe harme,  
but he can do  
no more then  
God doeth ap-  
point.

*o* Meaning,  
the lake of  
Genneareth.

*p* These Ger-  
gesenes este-  
med more their  
hogs then Je-  
sus Christ.

hither to torment vs<sup>m</sup> before the time:

30 Nowe there was a farre off from them a great heard of swine feeding.

31 And the deuils beought him, say-  
ing, If thou cast vs out,<sup>n</sup> suffer vs to go  
into the heard of swine.

32 And he sayde vnto them, Goe, so  
they went out, and departed into the  
heard of swine: and beholde, the whole  
hearde of swine was carped with vio-  
lence from a sheepe dooline place into the  
sea, and dyed in the water.

33 Then the heardmen fled: and whe  
they were come into the cite, they tolde  
all things, and what was become of the  
that were possessed with the deuils.

34 And behold, all the cite came out,  
to meete Jesus: and when they saue  
him,<sup>p</sup> they beought him to depart out  
of their coastes.

CHAP. IX.

2 He healeth the pallsie, 5 And forgiveth finnes, 9 He cal-  
leth and visiteth spazzed. 13 Spereie, 15 He answereth  
the Pharises and Jolms disciples, 16 Of the rawe cloth  
and new wine, 22 He healeth the woman of the bloodie  
issue, 25 He raiseth Jairus daughter, 29 Cures two  
blind men their sight, 33 Sheweth a domine man to speake,  
35 Preacheth and healeth in diuers places, 38 And ex-  
horteth to prayers for the advancement of the Gospell.

**W**hen he entered into a ship, and  
passed ouer, and came into  
his olvine cite.

2 And <sup>a</sup>loe, they brought  
to him a man sicke of the pallsie, lying on  
a bed. And Jesus seeing they<sup>b</sup> faith, said  
to the sicke of the pallsie, Sonne, be of  
good comfort: thy<sup>c</sup> finnes are forgiven  
thee.

3 And beholde, certaine of <sup>d</sup>scribes  
sayde with them selues, This man blas-  
phemeth.

4 But when Jesus sawe their  
thoughtes, he sayde, wherefore thinke  
ye euill things<sup>e</sup> in your heartes?

5 For whether is it <sup>f</sup>easier to say,  
Thy finnes are forgiven thee, or to say,  
Arise, and walke?

6 And that ye may knowe that the  
Sonne of man hath authoritie in earth  
to forgive finnes, (then saide he vnto the  
sicke of the pallsie,) Arise, take vp thy  
bed, and goe to thine house.

7 And he arose, and departed to his  
olvine house.

8 So when the multitude saue it,  
they maruelled, & glorified God, which  
had giuen such authoritie to men.

9 <sup>g</sup>C\* And as Jesus passed forth  
from thence, he saw a man sitting at the  
receite of custome named Matthewe,  
and saide to him, Followe me. And he

arose, and followed him.

10 And it came to passe, as Jesus sat  
at meate in [his] house, beholde, many  
publicanes and sinners, that came [the-  
ther,] late dooline at the table with Je-  
sus and his disciples.

11 And when the Pharises sawe  
that, they sayde to his disciples, why ea-  
teyth your master with publicanes and  
sinners?

12 Nowe when Jesus heard it, he  
said vnto them, The whole neede not  
a physition, but they that are sicke.

13 But goe ye and learne what this  
is, <sup>h</sup>I will haue mercie, and not facti-  
ce: for I am not come to call the righ-  
teous, but the<sup>i</sup> sinners to repentance.

14 <sup>j</sup>C\* Then came the disciples of  
John to him, saying, why doe we and  
the Pharises fast oft, and thy disciples  
fast not?

15 And Jesus sayde vnto them, Can  
the<sup>k</sup> children of the mariage chamber  
mourne as long as the badegrome is  
with them: But the dayes will come  
when the badegrome shalbe take from  
them, and then shall they fast.

16 Whereouer no man pierceth an olde  
garment with a peece of <sup>l</sup>new cloth: for  
that that shoulde fill it vp, taketh away  
from the garment, and the breach is  
worse.

17 Neither doe they put new wine  
into <sup>m</sup>olde vessels: for then the vessels  
shoulde breake, and the wine shoulde be  
spilt, and the vessels shoulde perishe: but  
they put new wine into new vessels:  
and [so] are both preferred.

18 <sup>n</sup>C\* while he thus spake vnto the,  
beholde there came a certaine ruler, and  
worshipped him, saying, My daughter  
is now deceased, but come and lay thine  
hande on her, and she shall liue.

19 And Jesus arose and followed  
him with his disciples.

20 (And beholde a woman which  
was diseased with an yssue of blood  
twelue yeeres, came behynde him, and  
touched the hemme of his garment.

21 For the said in her selfe, If I may  
touch but his garment onely, I shalbe  
whole.

22 Then Jesus turned him about,  
and seeing her, did say, Daughter, be of  
good comfort: thy faith hath made thee  
whole. And the woman was made  
whole at that houre)

23 Nowe when Jesus came into the  
rulers house, and saw the minstrels and  
the

*e* He repro-  
ueth the same  
perfection of  
them, which  
thought that  
Jesus whole,  
and contem-  
ned the poore  
sicke sinners,  
which thought  
Jesus Christ  
to be their phy-  
sician.

*f* Which are  
puffed by with  
vaine confi-  
dence of your  
olvine righte-  
ousnesse.  
Hoc. 6.6,  
chap. 12.7,  
*g* God requi-  
reth not cere-  
monies, but  
heartly loue  
of one to  
wardes ano-  
ther,  
1. Tim. 1.15.

*h* Marke 2.18.  
I. I. 5.32.  
*i* Christ would  
spare his disci-  
ples a while,  
not burning  
them to much,  
least he shoulde  
discourage  
them.

*j* Christ com-  
pareth his dis-  
ciples for their  
infirmitie, to  
old garments,  
and old vessels,  
which are not  
able as yet to  
beare the per-  
fection of his  
doctrine,  
which he mea-  
neth by new  
cloth, and new  
wine.

*k* Or, rawe and  
vndressed.  
*l* The minde  
which is in-  
fered with the  
degrees of sin-  
neriousness  
remones, is  
not meete to  
receiue the  
pleasant wine  
of the Gospell.  
*m* Or, bottles or  
bags of leather  
or skine,  
wherein wine  
was caried on  
asses or ca-  
mels.

*n* Marke 5.22,  
I. I. 8.41.  
*o* Players up-  
on lutes or  
pipes, or other  
instruments,  
which in those  
dayes they used  
at burials,

Marke 2.3,  
I. I. 5.18.  
*a* And also his  
faith that had  
the pallsie: for  
except we haue  
faith, our  
finnes can not  
be forgiven.  
*b* Jesus con-  
sidereth the prin-  
cipall cause of  
all our mis-  
does, which is  
sinne.

*c* Because  
they did mali-  
ciously refuse  
Christ, who of-  
fered him selfe  
into them.  
*d* Christ spea-  
keth according  
to their capa-  
citie: for they  
more esteemed  
outward mi-  
racles, then the  
vertue of pow-  
er of Jesus  
Christ, where-  
by their finnes  
might be for-  
giuen.  
Marke 2.14,  
I. I. 5.27.



9 Because the  
Scribes office  
was to ex-  
pounde the  
Scriptures, he  
meant him  
that not in-  
terprete them  
aright, and ac-  
cording to the  
Spirit.

2 The pre-  
achers of Gods  
woyde must  
haue faye of  
sunblye and  
ample instruc-  
tions.

Mark. 6. 7.  
luke 4. 1.  
John 6. 42.

3 Or, confins.  
Mar. 6. 4. luke  
4. 24. John 4.  
42. 44.

4 When com-  
monly neglect  
them, whome  
they haue  
known of  
chilhood: also  
they do enuie  
them of the  
same countie:  
and such is  
their ingrate-  
itude, that they  
take light oc-  
casion to con-  
temne the gra-  
ces of God in  
others.

Mar. 6. 14.  
luke 9. 7.

a He spake af-  
ter the com-  
mon error:  
for they thought  
that the foules  
of them that  
were departed  
entered into an  
other body.

b To appoyne  
his reliction:  
and to get  
him greater  
authority.

Mar. 6. 17.  
luke 3. 19.

Leuit. 18. 16.  
and 20. 21.

c Alwell be-  
cause nature  
alshoren such  
horrible inest,  
as also that  
he had taken  
her by force  
from his wy-  
ther.

Chap. 21. 26.

d The phry-  
mes was ticked:  
but per it was mo-  
re vile to be obdurate in the same, than he might seeme constant.

51 ¶ Jesus saide vnto them, Under-  
stand ye all these things: They said vnto  
him, Yea, Lord.

52 Then saide he vnto them, There-  
fore euery Scribe which is taught vnto  
the kingdom of heauen, is like vnto  
an householder, which bringeth forth  
out of his treasure things both newe  
and olde.

53 ¶ And it came to passe, that when  
Jesus had ended these parables, he de-  
parted thence.

54 ¶ And came into his owne country,  
and taught them in their Synagogue,  
so that they were astounded, and sayde,  
Whence cometh this wisdom, and  
great workes vnto this man?

55 Is not this the carpenters sonne:  
is not his mother called Marie, and his  
brethren James and Ioses, and Si-  
mon and Judas?

56 And are not his sisters all with vs:  
Whence then hath he all these things?

57 And they were offended with him.  
Then Jesus saide to them, A Prophet  
is not without honor, saue in his owne  
country, and in his owne house.

58 And he did not many great workes  
there, for their vnbeliefes sake.

#### CHAP. XIII.

2 Herodes opinion concerning Christ. 10 John is beheaded.  
19 Christ secretly fye thousand men with fye loaves and two  
fishes. 25 He prayeth in the mountaine. 28 He appeareth  
by night vnto his disciples byen the Sea. 37 And fourth  
Peter. 37 They confesse him to be the sonne of God. 38 He  
healeth all that touched the hemme of his garment.

¶ That time Herode the  
Tetrache heard of the fame  
of Jesus,

2 And saide vnto his ser-  
uants, This is John Baptist: he is ri-  
sen againe from the dead, and therefore  
great workes are wrought by him.

3 For Herode had taken John, and  
bound him, and put him in prison for He-  
rodiades sake, his brother Philipps wife.

4 For John said vnto him, It is not  
lawfull for thee to haue her.

5 And when he would haue put him  
to death, hee feared the multitude, be-  
cause they counted him as a Prophet.

6 But when Herodes birth day was  
kept, the daughter of Herodiades daunced  
before them, and pleased Herode.

7 Wherefore hee promised with an  
othe, that he would giue her whatsoeuer  
she would aske.

8 And the being before instructed of  
her mother, saide, Giue me here John  
Baptists head in a platter.

Baptists head in a platter.

9 And the King was sorie: neuerthe-  
lesse because of the othe, and them that  
sate with him at the table, he commaun-  
ded it to be giuen [her.]

10 And sent, and beheaded John in  
the prison.

11 And his head was brought in a  
platter, and giuen to the mayde, and she  
brought it vnto her mother.

12 And his disciples came, and tooke  
by his bodie, and buried it, and went,

13 ¶ And when Jesus heard it, he de-  
parted thence by shippe into a desert  
place apart. And when the multitude  
had heard it, they followed him a foote  
out of the cities.

14 And Jesus went forth and saue a  
great multitude, and was moued with  
compassion toward them, and he healed  
their sick.

15 ¶ And when euen was come, his  
disciples came to him, saying, This is a  
desert place, and the houre is alreadie  
past: let the multitude depart, that they  
may goe into the towines, and bye them  
vitales.

16 But Jesus sayde to them, They  
haue no neede to go away: giue ye them  
to eate.

17 Then said they vnto him, We haue  
here but fye loaves, and two fishes.

18 And hee sayde, Bring them hither  
to me.

19 And he commanded the multitude  
to sit downe on the grasse, and tooke the  
fye loaves and the two fishes, and look-  
ed vp to heauen and blessed, and brake,  
and gaue the loaves to his disciples, and  
the disciples to the multitude.

20 And they did all eate, and were suf-  
ficed, & they tooke vp of the fragments  
that remained, twelue baskets full.

21 And they that had eaten, were a-  
bout fye thousand men, beside women  
and little children.

22 ¶ And draught way Jesus: com-  
pelled his disciples to enter into a shippe,  
and to go ouer before him, while he sent  
the multitude away.

23 And assoone as he had sent the mul-  
titude away, hee went by into a moun-  
taine alone to pray: and when the eue-  
ning was come, he was there alone.

24 And the shippe was now in the  
middest of the sea, and was tossed with  
waues: for it was a contrarie winde.

25 And in the fourth watch of the  
night,

Mar. 6. 32.  
luke 9. 10.

c To the in-  
tent that his  
disciples shoulde  
not after their ac-  
cession might  
some what rest  
them, or els  
that he might  
instruct them  
to greater en-  
terprises.

Mark. 6. 35.  
luke 9. 12.

John 6. 5.

f Christ lea-  
ueth them not  
distracted of bo-  
dy nourish-  
ment, which  
seeketh the food  
of the soule.

g Or, prayed  
and gaue  
thanks to  
God.

g The disci-  
ples were loth  
to depart from  
Christ: but per  
they feared  
their obsti-  
nacie.

Mar. 6. 46. 47.  
John 6. 16.  
17. 8.

h The night  
was divided  
into foure wa-  
ches, whereof  
euery one con-  
sisted of three  
houres.



might, Jesus went unto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, & cried out for feare.

i The presence of Christ maketh his bold.

27 But straightway Jesus spake vnto them, saying, Be of good comfort. It is I: be not afraide.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

28 Then Peter answered him, and saide, Master, if it be thou, bid me come vnto thee on the water.

l His enterprise was too great, & therefore he must needs fall in danger, when his faith failed.

29 And he said, Come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.

m Christ correcteth his fault, and also giueth remitteth both at once.

30 But when he saw a mightie winde, hee was afraide: and as hee began to sinke, he cryed, saying, Master, saue me.

31 So immediately Jesus stretched forth his hand, and caught him, and said to him, O thou of little faith, wherefore diddest thou doubt?

32 And as soone as they were come into the shippe, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, O a truest thou art the Sonne of God.

Mark. 6.54. n It seemeth they were a certaine superstition, notwithstanding our aduise would not quench the smoling flare, and therefore we beare with these small beginnings.

34 And when they were come ouer, they came into the land of Gennasaret.

35 And when the men of that place kneble him, they sent out into all that countrie round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment only: and as many as touched it, were made whole.

#### CHAP. XV.

3 Christ correcteth his disciples, and rebuketh the Scribes, and Pharisees, for transgressing Gods commandment by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Cananans daughter. 26 The heede of the children. 30 He healeth the sicke. 36 And feedeth foure thousand men, besides women and children.

Mar. 7.1.5. a Men are more rigorous to observe their owne traditions, then Gods commandment.

**T**hen came to Jesus the Scribes and Pharisees, which were of Ierusalem, saying,

b Or, meate. Exod. 20.12. deut. 5.16. ephel. 6.2.

2 Why doe thy disciples transgresse the tradition of the Elders: for they wash not their handes when they eate bread.

Exod. 21.17. leuit. 20.9. pron. 20.20.

3 But he answered and saide vnto them, Why do ye also transgresse the commandment of God by your tradition?

c The Scribes dispensed with them, & did not their duties to their owne parents, so they would recompence & came to their profit by their offerings,

4 For God hath commanded, saying, Honour thy father and mother: and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to father or mother, By the gift that is offered by me, thou mayst haue profite,

6 Though he honour not his father, or his mother, [shalbe free:] thus haue ye made the commandment of God of no authoritie by your tradition.

7 O hypocrites, Elaias prophesied well of you, saying,

8 This people draweth neere vnto mee with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching [for] doctrines, mens precepts.

10 Then he called the multitude vnto him, and saide to them, heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 Then came his disciples, and said vnto him, Perceivest thou not, that the Pharisees are offended in hearing [this] saying?

13 But he answered and said, Every plant which mine heavenly Father hath not planted, shalbe rooted bp.

14 Let them alone: they be blinde leaders of the blinde: & if the blinde lead the blinde, both shall fall into the ditch.

15 Then answered Peter, & saide to him, Declare vnto vs this parable.

16 Then said Jesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoever entereth into the mouth, goeth into the bellie, & is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things, which defile the man: but to eate with vnbawshen handes, defileth not the man.

21 And Jesus went thence, & departed to the coasts of Tyrys and Sidon.

22 And behold, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the Sonne of Dauid: my daughter is miserably vexed with a deuil.

23 But he answered her not a word. Then came to him his disciples, and besought him, saying, Sende her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel.

Isa. 29.13.

God will not be honoured according to mans fantasie; but verily all good intentions, which are not grounded on his word,

Mar. 7.14, 15.

John 17.2.

d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word, e They are not worthy to be cared for.

Luke 6.39.

Mar. 7.17.

Gen. 6.5.

and 8.21.

f All vices proceede out of the corrupt affection of the heart.

Mar. 7.24.

g The disciples were offended at her importunitie,

Chap. 16.6.



25 Yet he came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and saide, It is not good to take the childrens bread, and to cast it to <sup>h</sup> whelpes.

<sup>h</sup> Chist cal-  
lecth them dogs  
or whelpes,  
which are strā-  
gers from the  
house of God.

27 But he said, Trueth, Lord: yet in deede the whelpes eate of the crommes, which fall from their masters table.

<sup>i</sup> Chist gran-  
ted her petiti-  
on, for her  
faiths sake, and  
not at the re-  
quest of his dis-  
ciples.  
Mark 7.31.

28 When Iesus answered, & said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus \* went away from thence, and came neere vnto the sea of Galile, and went by into a mountaine and late downe there.

Ma. 35. 5, 6.

30 And great multitudes came vnto him, \* hauing with them, halfe, blinde, domme, maymed, and many other, and cast them downe at Iesus feete, and he healed them,

31 In so much that the multitude wondered, to see the domme speake, the maymed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

Mark 8.1.  
<sup>k</sup> Chist can  
not forget  
those that fol-  
low him,

32 ¶ Then Iesus called his disciples vnto him, and said, I <sup>k</sup> haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I wil not let them depart fasting, least they faint in the way.

33 And his disciples saide vnto him, wherence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus saide vnto them, how many loaves haue ye? And they saide, Seuen, and a selue litle fishes.

35 Then he commaunded the multitude to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thankes, and brake [them], and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were satisfied: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women and litle children.

39 Then [Iesus] sent away the multitude, and tooke shippe, and came into the partes of <sup>l</sup> Magadana.

# CHAP. XVI.

1 The Pharises doe a token, 6 Iesus warneth his disciples of the Pharises doctrine, 16 The confession of Peter, 19 The keyes of heauen, 24 The faithfull must beare the crosse, 25 To winne o lofe the life, 27 Chisties coming,

¶ Then came the Pharises and Sadduces, and did <sup>b</sup> tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and saide vnto them, when it is euening, ye say, Faire weather: for the skie is red.

3 And in the morning ye say, To day [shalbe] a tempest: for the skie is red and lowring. O hypocrites, ye can discern the face of the skie, and can ye not [discerne] the signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the <sup>d</sup> signe of the prophet \* Jonas: so he left them, and departed.

5 ¶ And whē his disciples were come to the other side, they had <sup>e</sup> forgotten to take bread [with them].

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadduces.

7 And they thought in themselves, saying, [It is] because we haue brought no bread.

8 But Iesus knowing it, saide vnto them, O ye of litle faith, why thinke you [thus] in your selues, because ye haue brought no bread?

9 Do ye not yet perceiue, neither remember the fise loaves, when there were <sup>f</sup> fise thousande [men], and howe many baskets tooke ye vp?

10 Neither the seuen loaves when there were <sup>g</sup> foure thousand [men], and how many baskets tooke ye vp?

11 Why perceiue ye not, that I saide not vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not saide, that they should beware of the leauen of bread, but of the <sup>h</sup> doctrine of the Pharises, and Sadduces.

13 ¶ Nowe when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

14 And they said, Some say, [John Baptis], and some, Elias, and others, Jeremias, or one of the prophets.

15 He said vnto them, But whom say ye that I am?

16 Then Simō Peter answered, and saide, \* Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of

Chap. 12. 38.  
mark. 8. 31.  
luke 12. 54.  
<sup>a</sup> Although they did not agree in doctrine, yet they agreed together to fight against the truth.

<sup>b</sup> When tempe-  
God either by their incredulitie, or curiositie.

<sup>c</sup> Which ap-  
peraine to the beuēship and spirituall life,  
Chap. 12. 34.  
<sup>d</sup> Chist shall be to them as

<sup>e</sup> Jonas ap-  
peared by from death.  
Jonas 1. 17.  
and 2. 1.

<sup>f</sup> Mark. 8. 14.  
luke 12. 1.

<sup>g</sup> Or, reasoned with them-  
selues.

<sup>h</sup> A token of Chistis missionis to know mens thoughts.

Chap. 14. 17.  
Iohn 6. 9.

Chap. 15. 34.

<sup>i</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>j</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>k</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>l</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>m</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>n</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>o</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>p</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>q</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>r</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.

<sup>s</sup> The map hold by Chistis admision reiect and concerne all erroneous doctrine and mans inuention, and ought onely to cleaue to the word of God,  
Marke 8. 27.  
luke 9. 18.



g He meant  
any thing that  
is in man.

John 1. 43.  
h Elion that  
ſaith wherby  
thou haſt con-  
felled and ac-  
knowledged  
me: for it is  
grounded by  
an anſwerable  
truth.  
i The power  
of Suran  
which ſtan-  
deth in craft  
and violence.  
k The pre-  
achers of the  
Goſpel open  
the gates of  
heaven with  
the word of  
God, which is  
the right key:  
ſo that wher  
this word is  
not purely  
taught, there  
is neither key,  
nor authoritie.  
John 20. 23.  
l Conſcience  
by Gods  
word.

|| Or, abſolve.  
m Becauſe he  
would not in-  
ſtruct them, g  
not prevent  
his time.  
n He would  
plucke out of  
their heartes  
that falſe opi-  
nion, which  
they had of his  
temporall  
kingdome.

o Which word  
ſignifieth an  
aduerſarie,  
who reſiſteth  
the will of God  
either of ma-  
lice, as did Ju-  
das, or of calu-  
ny and arro-  
gance, as Je-  
ter was.

Chap. 10. 38.  
mark. 8. 34.  
luke. 9. 23.  
8. 14. 27.  
Chap. 10. 39.  
mar. 8. 35.  
luke. 9. 24. &  
17. 33.

p That is,  
whoſoeuer ſin-  
neth to ſaue him-  
ſelfe by forſaking  
Jeſus Chriſt.

of Jonas: for ſ fleſh and blood hath  
not reueiled it vnto thee, but my father  
which is in heauen.

18 And I ſay alſo vnto thee, that thou  
art \* Peter, and vpon \* this rocke, I will  
build my Church: and the \* gates of hell  
ſhall not ouercome it.

19 \* And I \* will giue vnto thee the  
keyes of the kingdome of heauen, and  
whatſoeuer thou ſhalt \* bind vpon earth,  
ſhall be bound in heauen: and whatſo-  
euer thou ſhalt \* looſe on earth, ſhall be  
looſed in heauen.

20 Then hee charged his diſciples,  
that they ſhoulde \* tell no man that hee  
was Jeſus the Chriſt.

21 ¶ From that time forth Jeſus  
began to ſhew vnto his diſciples, that he  
muſt go vnto Ieruſalem, and ſuffer ma-  
ny things of the Elders, and of the high  
Prieſts, and Scribes, and be ſlaine, and  
riſe againe the third day.

22 Then Peter tooke him aſide, and  
began to rebuke him, ſaying, Maſter, pre-  
tie thy ſelfe: this ſhall not be vnto thee.

23 Then hee turned backe, and ſayde  
vnto Peter, Get thee behinde me, \* Sa-  
tan: thou art an offence vnto me, becauſe  
thou ſtandeſt not vnto the things that  
are of God, but the things that are of  
men.

24 Jeſus then ſaide to his diſciples,  
\* If any man will follooe me, let him  
forſake himſelfe, and take vpon his croſſe,  
and follooe me.

25 For \* whoſoeuer will \* ſaue his life,  
ſhall loſe it: and whoſoeuer ſhall loſe his  
life for my ſake, ſhall finde it.

26 \* For what ſhall it profite a man,  
though he ſhould winne \* whole world,  
if he loſe his owne ſoule: or what ſhall a  
man giue for recompence of his ſoule?

27 For the Sonne of man ſhall come  
in the glory of his Father with his An-  
gels, and \* then ſhall he giue to euery  
man according to his deedes.

28 \* Verely I ſay vnto you, there be  
ſome of them \* ſtand here, which ſhall  
not taſte of death, \* till they haue ſeene  
\* Sonne of man come in his kingdome.

¶ That is,  
whoſoeuer ſin-  
neth to ſaue him-  
ſelfe by forſaking  
Jeſus Chriſt.

## CHAP. XVII.

2 The tranſfiguration of Chriſt vpon the mountaine of Tha-  
bor, 5 Chriſt taught to be heard, 11, 13 Of Elias and John  
Baptiſt, 15 Hee heareth the Iudaicis, 20 The power of  
faith, 21 Prayer and faſting, 22 Chriſt telleth them be-  
fore of his paſſion, 27 He prayeth tribute.

¶ And \* after ſixe daies, Jeſus  
tooke Peter, & James, and  
John his brother, & brought  
them vp into an high moun-  
taine apart,

2 And was \* tranſfigured before the:  
and his face did ſhine as the Sunne, and  
his clothes were as white as the light.

3 And beholde, there appeared \* vnto  
them Moſes, and Elias, talking with  
him.

4 Then answered Peter, and ſaid to  
Jeſus, Maſter, it is \* good for vs to be  
here: if thou wilt, let vs make here three  
tabernacles, one for thee, & one for Mo-  
ſes, and one for Elias.

5 While hee yet ſpake, beholde, a  
bright cloude ſhadowed them: and be-  
holde, there [came] a voyce out of the  
cloude, ſaying, \* This is my beloued  
Sonne, in whom I am well pleaſed:  
heare him.

6 And when the diſciples heard that,  
they \* fell on their faces, and were ſore a-  
fraid.

7 Then Jeſus came and touched  
them, and ſayde, Arise, and be not a-  
fraid.

8 And when they liſted by their eyes,  
they ſawe no man, ſaue Jeſus onely.

9 ¶ And as they came down from the  
mountaine, Jeſus charged them, ſay-  
ing, ſhew the viſion to no man, vntill  
the Sonne of man riſe againe from the  
dead.

10 \* And his diſciples asked him, ſay-  
ing, why then ſay the Scribes that \* E-  
lias muſt firſt come?

11 And Jeſus answered, and ſaid vnto  
them, \* Certainely Elias muſt firſt  
come, and reſtore all things.

12 But I ſay vnto you, that Elias is  
come already, and they knew him not,  
but haue done vnto him whatſoeuer  
they would: likewiſe ſhall alſo \* Sonne  
of man ſuffer of them.

13 Then the diſciples perceiued that  
he ſpake vnto them of John Baptiſt.

14 ¶ And when they were come to  
the multitude, there came to him a cer-  
taine man, and kneeled downe to him,

15 And ſaid, Maſter, haue pittie on my  
ſonne: for he is lunatique, and is ſore ver-  
ged: for oft times he falleth into the fire,  
and oft times into the water.

16 And I brought him to thy diſci-  
ples, and they could not heale him.

17 Then Jeſus answered, & ſaid, \* O  
generation faithles, and crooked, howe  
long

Mar. 9. 2. Luke  
9. 28.  
¶ Or, the fixt  
day after.

a Chriſt ſhew-  
ed them his  
glory, that they  
might not  
think he had  
ſuffered ſomewhat  
infirmity, but  
that he offered  
up himſelfe  
willingly to  
dye.

b By theſe  
two witneſſes  
are repreſen-  
ted the law and  
the Prophets,  
which lead vs  
to Chriſt.

c After Mo-  
ſes and Elias  
departed,  
Peter fearing  
he ſhould loſe  
that topfull  
light, ſpeaketh  
as a man bi-  
ſtrict, & would  
haue lodged  
them in earth-  
ly houſes,  
which were  
recreare in  
gloiy.

Chap. 3. 17.  
2. pet. 1. 17.  
¶ Hee re-  
ſpecteth to  
God by Chriſt  
onely.

c Chriſt is one  
chief and only  
ſcholemaster.

f And ſo was  
ſuppoſed Chriſt,  
g For men  
would not  
haue beleued  
them, before  
that Chriſt had  
made his glo-  
rie moie man-  
ifeſt by his re-  
ſurrection.

Mar. 9. 11.  
Chap. 1. 14.  
malac. 4. 5.

Mar. 9. 14. 17.  
luke. 9. 38.

h He ſpeaketh  
chiefely to the  
Scribes, who  
began to brag,  
as if they had  
not gotten  
the victorie  
ouer Chriſt.

i Because his  
diſciples were  
not able to doe  
this miracle.



long nowe shall I be with you: holwe  
long now shall I suffer you: bying him  
hither to me.

18 And Jesus rebuked the deuil, and  
he went out of him: and the childe was  
healed at that houre.

19 Then came the disciples to Jesus  
apart, and saide, why could not we cast  
him out?

20 And Jesus saide vnto them, Be-  
cause of your unbeliefe: for verely I  
say vnto you, if ye haue faith [as much]  
as [is] a graine of mustard seede, ye shall  
say vnto this mountaine, Remoue  
hence to yonder place, and it shall re-  
moue: and nothing shall be impossible  
vnto you.

21 Howbeit this kinde goeth not out,  
but by prayer and fasting.

22 And as they abode in Galile,  
Jesus saide vnto them, The Sonne of  
man shall be deliuered into the hands of  
men.

23 And they shall kill him, but 3 thred  
day shall he rise againe: and they were  
verie forie.

24 And when they were come to  
Capernaum, they that receiued polle  
money, came to Peter, and saide, Doeth  
not your Master pay tribute?

25 He saide, Yes. And when hee was  
come into the house, Jesus preuented  
him, saying, what thinkest thou Si-  
mon: of whom do the kings of the earth  
take tribute, or polle money: of their chil-  
dren, or of strangers?

26 Peter saide vnto him, Of stran-  
gers. Then said Jesus vnto him, Then  
are the children free.

27 Neuertheles, lest we shoulde of-  
fende them, goe to the sea, and cast in an  
angle, and take the first fische that com-  
eth by, and when thou hast opened  
his mouth, thou shalt finde a piece of  
twentie pence: that take, and give it vnto  
them for me and thee.

#### CHAP. XVIIII

1 The greatest in the kingdom of heauen, 2 He teacheth his  
disciples to be humble and humble, 3 To auoyde occasi-  
ons of euill, 4 That to contemne the little ones, 5 Why  
Christ came, 6 Of hyerly correction, 7 Of the au-  
thoritie of the Church, 8 The commendation of prayer  
and godly assemblies, 9 Of hyerly forgiveness.

10 He same time the disciples  
came vnto Jesus, saying,  
who is the greatest in the  
kingdome of heauen:

2 And Jesus called a little childe vnto  
him, and set him in the middes of them,  
and let him helpe and reuerenced one another, they were ambitious and  
despisers of their brethren,

3 And sayde, Verely I say vnto you,  
except ye be conuerted, and become as  
little children, ye shall not enter into the  
kingdome of heauen.

4 Whosoever therfore shall humble  
himselfe as this little childe, the same is  
the greatest in the kingdom of heauen.

5 And whosoever shall receiue such  
a little childe in my name, receiue me.

6 But whosoever shall offend one  
of these little ones which beleue in me, it  
were better for him, that a millstone  
were hanged about his necke, and that  
he were drowned in the depth of the sea.

7 Who [be] vnto the worlde because  
of offences: for it must needs be that of-  
fences shall come, but who [be] to that  
man by whom the offence cometh.

8 Wherefore, if thine hande or thy  
foote cause thee to offend, cut them off,  
and cast [them] from thee: it is better for  
thee to enter into life, halt, or maimed,  
then hauing two handes, or two feete, to  
be cast into euerlasting fire.

9 And if thine eye cause thee to offend,  
plucke it out, and cast it from thee: it is  
better for thee to enter into life with one  
eye, then hauing two eyes, to be cast into  
hell fire.

10 See that ye despise not one of these  
little ones: for I say vnto you, in hea-  
uen their Angels alwayes behold the  
face of my Father which is in heauen.

11 For the sonne of man is come to  
saue that which was lost.

12 How thinke ye? If a man haue an  
hundred sheepe, & one of them be gone  
astray, doeth hee not leave ninetie and  
nine, and go into the mountaines, and  
seeke that which is gone astray?

13 And if so be that he finde it, verely  
I say vnto you, hee reioyeth moze of  
that sheepe, then of the ninetie and nine  
which went not astray.

14 So is it not the will of your Father  
which is in heauen, that one of these little  
ones should perish.

15 Whosoever, if thy brother tref-  
passe against thee, go, and tell him his  
faute betwene thee and him alone: if  
hee heare thee, thou hast wonne thy  
brother.

16 But if hee heare thee not, take yet  
with thee one or two, that by the mouth  
of two or thre witnesses every worde  
may be confirmed.

17 And if hee will not hearken to  
thee, offerre of particular finnes, and not of open or known to others, [or, re-  
proue him, Deut. 19.15. iohn 8.17. hebr. 10.28. 2. cor. 13.1.]

Chap. 19. 14.  
1. cor. 14. 20.

b. Not in lack  
of discretion,  
but that they  
be not baine  
gloious, reu-  
ling to ad-  
uance them-  
selves to magis-  
ty in honours.

c. He calleth  
them little, chil-  
dren, not be-  
cause they are  
little, but be-  
cause they are  
simple, and in-  
nocent.

d. The worde  
signifieth a  
great millstone  
which an asse  
turneth, and it  
is spoken in  
respect of that  
which is cur-  
red with man's  
hand, which  
is lesse.

e. Christ war-  
neth his to take  
heede, that  
they thinke  
not backe from  
him for any  
euill example  
or offence that  
man can giue.

Chap. 25. 34.  
Mat. 24. 41.  
f. Christ re-  
ueth the cause  
of this offence,  
which is pride  
and diluance  
of our inso-  
lences.

g. Seeing God  
hath comman-  
ded his Angles  
to take the  
charge of his  
children, the  
which may  
be assured that  
if they despise  
them, God will  
reuerge their  
cause.

h. Hee may  
not lose by one  
offence that  
which God  
hath so dearly  
bought.

i. Calthe with  
thou mayest  
be offended: hee  
speakech

Chap. 19. 16.  
h. Hee may  
not lose by one  
offence that  
which God  
hath so dearly  
bought.

Chap. 19. 17.  
eclius. 19. 17.  
i. Calthe with  
thou mayest  
be offended: hee  
speakech

Chap. 19. 18.  
eclius. 19. 17.  
i. Calthe with  
thou mayest  
be offended: hee  
speakech

Chap. 19. 19.  
eclius. 19. 17.  
i. Calthe with  
thou mayest  
be offended: hee  
speakech

Chap. 19. 20.  
eclius. 19. 17.  
i. Calthe with  
thou mayest  
be offended: hee  
speakech

Chap. 19. 21.  
eclius. 19. 17.  
i. Calthe with  
thou mayest  
be offended: hee  
speakech

Chap. 19. 22.  
eclius. 19. 17.  
i. Calthe with  
thou mayest  
be offended: hee  
speakech

heare

Luke 17. 6.

i. By this ma-  
ner of speache  
is signified,  
that they shoul-  
d doe things by  
faith, that shoul-  
d seeme impos-  
sible.

k. The best re-  
medie to streng-  
then the weak  
faith is prayer,  
which hath  
fasting adde-  
d to it, as an  
helpe to the  
faite.

l. Or, were con-  
uerfant, or re-  
turned into  
Galile.

Chap. 20. 17.  
mat. 9. 31.  
Luke 9. 44.  
and 24. 7.

m. The Greeke  
worde is (di-  
drachma)  
which was of  
value about 4  
pence of our  
sterling money,  
and the Israe-  
lites payed  
it once by the  
law. Exod. 30.  
23. and at this  
time they pay-  
ed it to the Ro-  
manes.

n. To giue  
necessity to the  
cause, in the  
worde is (Saccra)  
which contai-  
neth two di-  
drachmas, and  
is halfe a  
hoine, & greater  
of old sterling.

Mat. 9. 34.  
Luke 9. 46.

a. They strue  
for the reuolue  
before they  
were taken a-  
ny paine: and  
where as they  
thought haue  
holpen and reuerenced one another, they were ambitious and  
despisers of their brethren,



<sup>h</sup> He meaneth according to the order that was among the Jewes, who had their councill of ancient and ex- perient men, to reforme mo- ners, and ere- cte discipline. This assembly represented the Church, which had ap- pointed them to that charge.

<sup>i</sup> Cor. 5. 4. <sup>j</sup> In the 16. Chap. 19. he ment this of doctrine, and here of ecclesi- asticall disci- pline, which dependeth of the doctrine. John 20. 23. <sup>k</sup> Or done to. Luke 17. 4. <sup>m</sup> He must be continually ready to for- give and be forgiven.

<sup>n</sup> A common talent was balued at thre score pence: some also were greater and some lesse.

<sup>o</sup> Which is mounteth of our money to the summe of 25. shillings, or very nere, and was nothing in respect of the former, which was more than foralle him.

heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a publicane.

18 Clerely I say vnto you, \* whatsoeuer ye binde on earth, shall be bound in heauen: and \* whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Again, Clerely I say vnto you, that if tbo of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be | giuen them of my Fa- ther which is in heauen.

20 For where tbo of thre are gathe- red together in my name, there am I in the middes of them.

21 Then came Peter to him, and said, Master, how oft shall my brother sinne against me, & I shall forgive him: vnto seven times?

22 Iesus sayd vnto him, I say not to thee, vnto seven times, but vnto <sup>seuen</sup> times <sup>seuen</sup> times.

23 Therefore is the kingdome of hea- uen likened vnto a certaine King, which would take a count of his seruants.

24 And when hee had begun to recken, one was brought vnto him, which ought him ten thousand <sup>talents</sup>.

25 And because hee had nothing to pay, his master commanded him to be solde, and his wife, and [his] children, and all that he had, and [the dette] to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, appeare thine anger toward me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgauē him the dette.

28 But when the seruant was depart- ed, he found one of his fellowes, which ought him an hundredth <sup>pence</sup>, and hee layde hands on him, & tooke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fell downe at his feete, and besought him, saying, Appea- re thine anger towards me, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the dette.

31 And when his [other] fellowes saw what was done, they were very sorre, and came, and declared vnto their ma- ster all that was done.

32 Then his master called him, and saide to him, O euill seruant, I forgauē

thee al <sup>this</sup> dette, because thou prayedst me. 33 Oughtest not thou also to haue had pittie on thy fellowe, euen as I had pittie on thee?

34 So his master was wroth, and de- liuered him to the iaylor, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except ye forgive <sup>from your heartes</sup>, eche one to his bro- ther their trespasses.

## CHAP. XIX.

3 Child betwixt for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 Hee receiveth like chil- dren. 16 To obtaine life euertlasting. 24 That rich men can scarcely be saved. 28 Hee promised them which haue lett all to followe him, life euertlasting.

**A**ND \* it came to passe, tha- when Iesus had finished those sayings, hee departed from Galile, and came into the coastes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 Then came vnto him the Phar- ises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery <sup>saute</sup>?

4 And he answered and sayde vnto them, haue ye not read, \* that he which made [them] at the beginning, made them male and female.

5 And sayde, \* For this cause, shall a man leaue father & mother, and cleaue vnto his wife, and they <sup>two</sup> shall be one <sup>||</sup> flesh:

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They sayde to him, why did then \* Moses commande to giue a bill of di- uorcement, and to put her away?

8 He said vnto them, Moses, because of the <sup>hardnes</sup> of your heart, suffered you to put away your wives: but <sup>from</sup> the beginning it was not so.

9 I say therefore vnto you, that who- soeuer shall put away his wife, except [it be] for whoredome, and marry ano- ther, <sup>committeth</sup> adulterie: and who- soeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then I sayde his disciples to him, If the matter be so betweene man and wife, it is not good to marrie.

11 But he sayde vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are <sup>some</sup> chaste, which were

<sup>p</sup> God effect- meth onely the heart and affection,

<sup>Or, cause</sup> Gen. 1. 27. Gen. 2. 24. 1. cor. 6. 16. ephes. 5. 31. <sup>a</sup> They that sojourn were as two, shall be as one person.

<sup>Or, person.</sup> Deut. 24. 1. <sup>b</sup> It was to auoide the cru- eltie that men would be- use toward their wives, if they had bene forced to re- turne them in their displa- cture, furie and malice.

<sup>c</sup> That is, at the beginning, and by Gods ordinance. Chap. 5. 3. 2. marks. 10. 11. Luke 16. 18.

<sup>d</sup> 1. cor. 7. 11. <sup>d</sup> For this band cannot be broken at mans plea- sure.

<sup>e</sup> Some by nature are un- able to marrie, and some by arte.

<sup>f</sup> The word signifieth (scri- beth): and they were so made, because they should keepe the chambers of noble wo- men: for they were iudged chaste.



were so borne of [their] mothers bellie: and there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen. <sup>h</sup>ye that is able to receiue this, let him receiue it.

<sup>13</sup> ¶ Then were brought to him little children, that he should put [his] hands on them, and pray: and the disciples rebuked them.

<sup>14</sup> But Iesus saide, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

<sup>15</sup> And when he had put his hands on them, he departed thence.

<sup>16</sup> ¶ And beholde one came, and said vnto him, Good Master, what doing shall I do, that I may haue eternall life?

<sup>17</sup> And he saide vnto him, <sup>i</sup>why callest thou me good: there is none good but one, euen God: but if thou wilt enter into life, <sup>k</sup>keepe the commandments.

<sup>18</sup> He said to him, which? And Iesus sayd, These. Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witness.

<sup>19</sup> Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

<sup>20</sup> ¶ The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yete?

<sup>21</sup> Iesus said vnto him, If thou wilt be perfecte, go, <sup>m</sup>sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

<sup>22</sup> And when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

<sup>23</sup> Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

<sup>24</sup> And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

<sup>25</sup> And when his disciples heard it, they were exceedingly amazed, saying, who then can be saved?

<sup>26</sup> And Iesus beheld them, and saide vnto them, With men this is impossible, but with God all things are possible.

<sup>27</sup> ¶ C Then answered Peter, and

said to him, Beholde, we haue forsaken all, and followed thee: what shall wee haue?

<sup>28</sup> And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

<sup>29</sup> And whosoever shall forsake himselfe, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euertlasting life.

<sup>30</sup> ¶ But many that are first, shall be last, and the last [shalbe] first.

<sup>31</sup> ¶ The top of calceiue which Gods chyldre seeke out in their affliction, is a 1000 fold more worth then all worldly treasures, Chap. 20. 16. mar. 10. 31. luke 13. 30.

CHAP. XX.

<sup>1</sup> Christ teacheth by a similitude, that God is better vnto no man, and howe he alway calleth men to his labour. <sup>18</sup> He admonisheth them of his passion. <sup>20</sup> He teacheth how to flee ambition. <sup>28</sup> Christ payeth our ranfome. <sup>30</sup> Hee giueth two blind men their sight.

**I**N the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

<sup>2</sup> And he agreed with the labourers for a pence a day, and sent them into his vineyard.

<sup>3</sup> And he went out about the thirde houre, and saide other standing idle in the market place,

<sup>4</sup> And said vnto them, So ye also in to my vineyarde, and whatsoever is right, I will giue you: and they went their way.

<sup>5</sup> Againe hee went out about the first and ninth houre, and did like wise.

<sup>6</sup> And hee went about the eleuenth houre, & found other standing idle, and said vnto them, why stand ye here all the day idle?

<sup>7</sup> They saide vnto him, Because no man hath hired vs. he said to them, So ye also in to my vineyard, and whatsoever is right, that shall ye receiue.

<sup>8</sup> ¶ And when euen was come, the Master of the vineyard said vnto hiseward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

<sup>9</sup> And they which were hired about the eleuenth houre, came and receiued euery man a penny.

<sup>10</sup> Nowe when the first came, they supposed

<sup>p</sup> In this worke where by the world is changed, reuened and regenerate to: to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shal in foule and filthy enioy the inheritance, to the ende that they might knowe that it is not sufficient to haue begun once. Luke 22. 30.

<sup>p</sup> Which haue the gift of continence, and use it to serue God with more free libertie. <sup>h</sup> This gift is not common for all men, but is very rare, & giuen to fewe: therefore men may not easily abstaine from marriage. Chap. 18. 3. mar. 10. 7.

<sup>i</sup>is <sup>o</sup>thing <sup>as</sup> Christ <sup>his</sup> man- <sup>de</sup>, he lea- <sup>th</sup> him to <sup>the</sup> things, <sup>the</sup> inter- <sup>that</sup> his doc- <sup>trine</sup> might <sup>better</sup> take <sup>place</sup>, <sup>k</sup> He spake <sup>this</sup>, that hee <sup>might</sup> learne <sup>to</sup> knowe <sup>himselfe</sup>, <sup>Exod.</sup> 20. 13. <sup>deut.</sup> 5. 17. <sup>rom.</sup> 13. 9. <sup>Mar.</sup> 10. 20. <sup>1</sup> Hee boasteth much because as yet he knoweth not himselfe. <sup>m</sup> Christ betwixt discouered his hypocricie, and causes him to see his owne weakness, not generally commanding all to do the like. <sup>n</sup> That bindenance men haue by riches,

¶ Or, cable rope.

<sup>o</sup> Who can frame mens hearts so, that they shall not see their misdoings on their riches. Mar. 10. 28. luke 18. 28.

<sup>a</sup> Which was called denarius, and was of value about foure pence halfe pence of olde money, & was common for a workmans hire. <sup>b</sup> They denie that the day into twelue hours, so that the third was the fourth part of the day, first of the clocke was none, nine was three of the clocke after dinner, & the eleuenth houre was an houre before the sunne set.



supposed that they should receive more, but they likewise received every man a penny.

11 And when they had received it, they murmured against the master of the house,

12 Saying, These last have brought but one houre, and thou hast made them equall vnto vs, which haue bozned the burden, and heate of the day.

[Or, fellowe.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a penny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne: Is thine eye enuill because I am good?

e Enuious, because of my liberalitie: Drut. 15.9. Chap. 19.30. mark. 10.31. Luke 13.30.

16 \*So the last shall bee first, and the first last: for many are called, but fewe chosen.

17 And \*Jesus went by to Ierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 Beholde, we go by to Ierusalem, and the Sonne of man shall be deliuered vnto the chiefe priestes, and vnto the Scribes, and they shall condemne him to death,

d Therefore sauy man in his vocation, as he is called first, ought to go forward, & encourage others, seeing the last is in different for al. Chap. 22.14. Mark. 10.32. Luke 18.31. Iohn. 18.32.

19 And \*shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.

Mark. 10.35.

20 \*Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

h He desired me to be called baptiste.

21 And he sayd vnto her, what wouldest thou: She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

e He setteth the crosse before their eyes to drawe them from ambition, calling it a cup, to signifie the aniection of the afflictions, which sonnes be called baptiste.

22 And Jesus answered and sayd, Ye know not what ye aske. Are ye able to drinke of the cup, that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They sayd to him, we are able.

f Can my father hath not giue me charge to bestowe offices of honour here: but to be an example of humilitie vnto all.

23 And he sayd vnto them, Ye shall drinke in deede of my cup, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

g Can my father hath not giue me charge to bestowe offices of honour here: but to be an example of humilitie vnto all.

24 \*And when the other ten heard this, they disdained at the two brethren.

h Can my father hath not giue me charge to bestowe offices of honour here: but to be an example of humilitie vnto all.

25 Therefore Jesus called them by

to him, and sayde, We knowe that the lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your servant.

27 And whosoever will be chiefe among you, let him be your servant,

Philip. 2.7.

28 \*Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 \*And as they departed from Jericho, a great multitude followed him.

Mark. 10.46. Luke 18.35.

30 And beholde, two blinde men, sitting by the way side, when they heard that Jesus passed by, cryed saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Jesus stoode still, and called them, and sayd, what will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Jesus moued with compassion touched their eyes, and immediately their eyes received sight, and they followed him.

## C H A P. XXII.

7 Christ rideth into Ierusalem on an asse. 12 The hyers and sellers are chased out of the Temple. 15 The children with possenite vnto Christ. 19 The fig tree withereth. 22 Faith requisite in prayer. 25 Telling baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 45 The Iewes reiected, and the Gentiles receiued.

Mark. 11.1. Luke 19.29.

**A**ND when they drew neere to Ierusalem, & were come to Bethphage, vnto the mount of the Olives, then sent Jesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, and straight way hee will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 \*Tell ye the daughter of Sion, Beholde, thy King cometh vnto thee, mecke and sitting vpon an asse, and a colt.

Mal. 62.11. Zach. 9.9. Iohn. 12.15. b What is, the cite Sion, the colt, Ierusalem.



<sup>c</sup> It is a man-  
ner of speache  
called synec-  
doche, whereby  
the one taken  
for one.  
<sup>d</sup> He is on the  
fole end of the  
damme went  
by.

<sup>c</sup> colt, the foie of an asse vsed to the yoke.  
6 So the disciples went, and did as  
Jesus had commanded them,  
7 And brought the asse and the colte,  
and put on them their clothes, and set  
him thereon.

8 And a great multitude spred their  
garments in the way: and other cut  
downe branches from the trees, and  
strawed them in the way.

9 Moreover, the people that went be-  
fore, and they also that followed, cryed,  
saying, Hosanna the sonne of David:  
blessed be he that cometh in the Name  
of the Lord, Hosanna [thou which art]  
in the highest Heavens.]

10 And when he was come into Je-  
rusalem, all the cite was moued, saying,  
who is this?

11 And the people said, This is Jesus  
the Prophet of Nazaret in Galilee.

12 And Jesus went into the Tem-  
ple of God, & cast out all them that solde

and bought in the Temple, and ouer-  
threw the tables of the money changers,  
and the seates of them that solde doves,

13 And sayde to them, It is written,  
My house shall be called the house of  
prayer: but ye haue made it a denne  
of theeues.

14 Then the blinde, & the halt came to  
him in the Temple, and he healed them.

15 But when the chiefe Priests and  
Scribes sawe the maruells that he did,  
and the children crying in the Temple,  
and saying, Hosanna the Sonne of Da-  
uid, they disdained,

16 And sayd vnto him, hearest thou  
what these say: And Jesus sayde vnto  
them, Yea: read ye neuer, By the mouth  
of babes and sucklings thou hast made  
perfit the prayse?

17 And so he left them, and went out  
of the cite vnto Bethania, and lodged  
there.

18 And in the morning as he retur-  
ned into the cite, he was hungrye.

19 And seeing a fig tree in the way, he  
came to it, and found nothing thereon,  
but leaues onely, and sayd to it, Neuer  
fruite growe on thee hence forthwardes.  
And anon the fig tree withered.

20 And when his disciples sawe it,  
they maruelled, saying, Howe soone is  
the fig tree withered!

21 And Jesus answered and sayd vn-  
to them, Merely I say vnto you, if ye  
haue faith, and doute not, ye shall not  
onely doe that, [which I haue done] to

the fig tree, but also if ye say vnto this  
mountaine, Take thy selfe away, and  
cast thy selfe into the sea, it shall be done.

22 And whatsoeuer ye shall aske in  
prayer, if ye beleue, ye shall receiue it.

23 And when he was come into  
the Temple, the chiefe Priests, and the  
Elders of the people came vnto him, as  
he was teaching, and sayd, By what au-  
thoritie doest thou these thinges: and  
who gaue thee this authoritie.

24 Then Jesus answered and sayd  
vnto them, I also will aske you of a cer-  
taine thing, which if ye tell me, I like-  
wise will tell you by what authoritie I  
doe these thinges.

25 The baptisme of John whence  
was it: from heauen, or of men? Then  
they reasoned among themselves, say-  
ing, If we shall say, From heauen, he  
will say vnto vs, why did ye not then  
beleue him?

26 And if we say, Of men, we feare  
the people: for all holde John as a  
prophet.

27 Then they answered Jesus, and  
sayd, We can not tell. And he sayd vnto  
them, Neither tell I you by what au-  
thoritie I doe these thinges.

28 But what thinke ye? A cer-  
taine man had two sonnes, and came to  
the elder, & sayd, Sonne, go, and worke  
to day in my vineyarde.

29 But he answered, and sayd, I wil  
not: yet after ward he repented himselfe,  
and went.

30 Then came he to the second, and  
sayd likewise. And he answered, & sayd,  
I will: so he went not.

31 Whether of them twain did the will  
of the father: They said vnto him, The  
first. Jesus sayd vnto them, Merely I  
say vnto you, that the Publicanes and  
the harlots shall go before you into the  
kingdome of God.

32 For John came vnto you in the  
way of righteousnes, and ye beleened  
him not: but the Publicanes, & the har-  
lots beleened him, & ye, though ye sawe  
it, were not moued with repentance af-  
terward, that ye might beleue him.

33 I heare another parable, There  
was a certaine houtholder, which  
planted a vineyarde, and hedged it  
round about, and made a winepresse  
therein, and built a towre, and let it out  
to husbandmen, & went into a strange  
countrey.

34 And when the tyme of the fruite  
drew

1 Which thing  
seemeth to be  
impossible.  
Chap. 7. 7.  
Iohn. 5. 7.  
I. iohn. 3. 22.  
Mark. 11. 27.  
28. Iuk. 20. 1, 2.

Or, of God,

m The hypo-  
crites feare m  
more the God,  
and malice re-  
uer witheth  
the truth.  
Chap. 14. 5.  
mark. 6. 10.

n So saith it is  
impossible for  
them to repent  
and be saved, &  
stande in their  
owne conceit.  
the greatest  
sinners that  
are, shall more  
soone come to  
repentance.

o God taught  
by John the  
way of righte-  
ousnes, whose  
life was vni-  
right and pre-  
fice.  
Iia. 5. 1. iere. 2.  
1. i. mar. 1. 1.

p The vine-  
yard is the pro-  
ple, whom he  
had elect, &  
q Used all  
meanes to per-  
seue it, and to  
make it fruit-  
full.  
Or, digged.

e Which is to  
say, I haue I  
pray thee, desi-  
ring God to  
prospere & sende  
good successe  
to the spemmas,  
f For God  
which is in  
heauen, must  
onely succ.  
Mark. 11. 11.  
Iuke 19. 45.  
Iohn 2. 13.

g In the porch  
or entrie into  
the Temple.

Iia. 5. 6, 7.  
h Under the  
presence of re-  
ligion hypo-  
crites seeke  
their owne  
gaine, & spoile  
God of his  
true worship.  
Iere. 7. 1. mar.  
11. 17. Iuk. 19.  
46.  
Mark. 11. 18.  
Iuke 19. 47.

Palm. 8. 2.  
i If God re-  
uente his glory  
and might by  
babes, that can  
not as yet  
speake, is it  
maruells, if  
they that can  
speake, doe set  
foorth & magni-  
fie the same?  
k In Chreite  
is, hath open-  
ned on ground-  
ed strength:  
which is all to  
one purpose,  
because God  
is then most  
propayed when  
his strength is  
best known.  
Mark. 11. 12.  
73.  
Chap. 17. 20.



dzelve neere, hee sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They wil reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselves, \* This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slewe him.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They sayd vnto him, he will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, \* The stone which the builders refused, the same is made the head of the corner: \* This was the Lords doing, and it is marvellous in their eyes.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, and shalbe giuen to a nation, which shall bring forth the fruites thereof.

44 \* And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him: feared the people, because they tooke him as a prophet.

#### CHAP. XXII.

2 The parable of the marriage. 9 The location of the Seruants. 11 The marriage garment. 17 Dying of tribute, 25 Of the resurrection. 36 The Seribes question. 44 Chyldes dominie.

**T**hen Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Again hee sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: nine oren and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them chaepely, and slewe them.

7 But when the King heard it, hee was wroth, and sent forth his warriers, and destroyed those murderers, and burnt by their cite.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthe.

9 Soe ye therefore out into the hie wayes, & as many as ye finde, bid them to the marriage.

10 So those seruants went out into the hie wayes and gathered together all that euer they found, both good and bad: so the wedding was furnished with ghestes.

11 Then the King came in, to see the ghestes, and sawe there a man which had not on a wedding garment.

12 And he sayd vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speechlesse.

13 Then sayde the King to the seruants, Binde him hand and foote: take him away, and cast him into bitter darkness: \* there shall be weeping & gnashing of teeth.

14 \* For many are called, but fewe chosen.

15 \* Then went the Pharises and tooke counsell howe they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truly, neither carest thou any man: for thou considerest not the person of men.

17 Tell vs therefore, howe thinkest thou: Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and sayd, why tempt ye me, ye hypocrites?

19 Shewe me the tribute money.

20 And he sayd vnto them, whose is this

b God punisheth extremely by such ingratitude.

c The ingratitude of them which are bid, can not cause Gods liberality and his holp meates to perish, which he hath prepared for him.

d In 8 Church the hypocrites are mixed with the goodly.

e We had not a pure affection and an upright confidence, which proceeded of faith.

f Though God suffer for a time hypocrites in the Church, yet he knoweth howe to trie them, and sanne them out.

g Chap. 8. 12. & 13. 42. & 25. 30.

h Chap. 20. 16. 27. the outward and general calling.

i Luke 20. 20. h These were certaine flatterers of the court, which euer mince the religion, which king Herod best approued and thought they were enemies to the Pharises: yet in this thing they confided, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

k As touching the outward qualitie, as whether a man be rich or poore.

l Or, the coyn of she tribute.

m Which was of value about foure pence.

n This

Chap. 26. 3. & 27. 1. ioh. 11. 53.

Psal. 118. 22. a. 2. 11. rom. 9. 33. 1. peter 2. 7.

u As not mee: o: sit for their building.

x To fasten together the building together, and to vpholde the whole.

11a. 8. 14.

Luke 14. 16. reue. 19. 9. a Chyld speeche the Jewes of their ingratitude & obdinate malice, in that they refused the grace of God, which was so plentifully offered vnto them.



this image and superscription:

21 They said vnto him, Celars. Then sayd he vnto them, \* Since therefore to Celar, the [things] which are Celars, and giue vnto God, those [things] which are Gods.

22 And when they heard it, they maruelled, and left him, & went their way.

23 C\* The same day the Sadduces came to him [which] say that there is no resurrection and asked him,

24 Saying, Master, \* Moses sayde, If a man die, hauing no childzen, let his brother marrie his wife, and raise vp seede vnto his brother.

25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no yssue, left his wife vnto his brother.

26 Likewise also the second, and the thirde, vnto the seventh.

27 And last of all a woman died also.

28 Therefore in the resurrection, whose wife shall he be of the seuen: for all had her.

29 Then Iesus answered, and sayd vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are betrothed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 \* I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonished at his doctrine.

34 C\* But when the Pharisees had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, [which was] an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Lawe?

37 Iesus sayd to him, \* Thou shalt loue the Lorde thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe.

40 On these two commandments hangeth the whole Lawe and the Prophets.

41 C\* While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ: whose sonne is he? They sayde vnto him, Dauidos.

43 He sayd vnto them, Holwe then doeth Dauid in? spirit he call him Lorde, saying,

44 \* The Lorde sayd to my Lorde, Sit at my right hand: till I make thine enemies thy footstool.

45 If then Dauid call him Lorde, holwe is he his sonne?

46 And none could answere him a worde, neither durst any from that day forth aske him any more questions.

the office of his humanity shall cease, and he with the Father and holy Ghost shall reigne for euer as one God all in all. I Christ is Dauidos some touching his manhood, and his Lorde, concerning his Godhead.

#### CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisy of the Scribes and Pharisees. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

Then spake Iesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses seate.

3 All therefore whatsoeuer they bid you obserue, that obserue and doe: but after their workes doe not: for they say, and doe not.

4 \* For they binde heauie burdens, and grievous to be borne, and lay them on mens shoulders: but they themselves will not moue them with one of their fingers.

5 All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments,

6 \* And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 \* But he not ye called, Rabbi: for one is your doctor, [to wit,] Christ, and all ye are brethren.

9 And call no man your father vpon the earth: for there is but one, your Father Which is in heauen.

10 Be not called doctors: for one is

James 3.1. d Christ himselfe, not to giue iust honour to Scribes and Pharisees, but condemneth ambition and superiouritie ouer our brothers faith, which office apperteineth to Christ alone. Or teacher. Ma. 2.1.6. e The Pharisees were called Scribes or fathers, and the Scribes Doctors,

Marke 12.35. Iuke 20.47. o O what stocke of familie.

p By the figure of prophesie speaking of the kingdom of Christ.

q By the right hand is signified the authority and power, wherby

Christ in making him his lieutenant and gouernour ouer his Church,

r For that his kingdom shall then end: but

Nehe. 8.4. a And teacheth that which Scribes teach. b According to Scribes whom they read, but not that which they teach of themselves.

Luke 11.46. act. 15. 10. c They were skrolles of parchment wherein the commandments were written: and to this day the

Hebrews use the same, and close them in a piece of leather, and so binde them to their hynde

and left arme, to the intent they might haue continual remembrance of the Lawe.

Nom. 15.38. deut. 22.12. Marke 12.38. Iuke 21.43.8.

20.46. Or, master.

James 3.1. d Christ himselfe, not to giue iust honour to Scribes and Pharisees, but condemneth ambition and superiouritie ouer our brothers faith, which office apperteineth to Christ alone.

Or teacher. Ma. 2.1.6. e The Pharisees were called Scribes or fathers, and the Scribes Doctors,

your

Rem. 13.7. Marke 12.17. Iuke 20.25.

Marke 12.18. Iuke 20.27. actes 23.8.

Deut. 25.5.

Or, fomes. 1 By the title of alliance; and here by brother he meaneth the next kinsman, that lawfully might marrie her.

m Where Gods worke is not preached and understood, there must needs reigne blindness and error. n Soasmuch as they shalbe exempted fro the infirmities of this present life.

Ezod. 3.6.

Marke 12.28.

Deut. 6.5. Iuke 10.27.

Leuit. 19.18. Marke 12.31. rom. 13.9. gala. 5.14. iam. 2.8.



f The highest  
dignitie in the  
Church is not  
loophis, or do-  
minion, but  
ministerie and  
seruice.

Luke 1.4.11.  
and 18.14.

g Hee keepe  
backe the pure  
religion and  
knowledge of  
God when  
men are ready  
to embrace it.  
h Which haue  
now there foot  
within the  
doores.

Mar. 12.40.

Luke 20.47.

i They sought  
all meanes,  
that they could  
inuent to make  
of a Gentile a  
Iewe.

Or, is a detter.

k And maketh  
it to be taken  
as an holy  
thing, because  
of the life: and  
heresy Christ  
denieth that  
mann doctrine  
doth not onely  
obscure the  
word of God,  
but is contrary  
to it.

1. King. 8.13.  
2. chro. 6.2.

Chap. 5.34.

Luke 11.43.

l He saye at  
that which is  
nothing, and  
let passe that  
which is of  
greater impor-  
tance.  
m Hee seeke  
how to get eiti-  
mation with  
men, and passe  
not whether  
ye haue a good  
conscience or  
no.

your doctour, [euen] Christ.

11 But hee that is <sup>1</sup> greatest among  
you, let him be your seruant.

12 \* For whosoever wil exalt himselfe,  
shall be brought lowe: and whosoever  
will humble himselfe, shall be exalted.

13 ¶ Who therefore [bee] vnto you  
Scribes and Pharises, hypocrites, be-  
cause ye shut vp the kingdome of hea-  
uen before men: for ye your selues go not  
in, neither suffer ye them that would  
enter, to come in.

14 \* Who [be] vnto you, Scribes and  
Pharises, hypocrites: for ye deuoure  
widowes houses, euen vnder a colour of  
long prayers: wherefore ye shall receiue  
the greater damnation.

15 Who [be] vnto you, Scribes & Pha-  
rises, hypocrites: for ye compasse <sup>1</sup> sea  
and land to make one of your profession:  
and when he is made, ye make him two  
fold more the child of hell, then you  
your selues.

16 Who [be] vnto you blinde guides,  
which say, whosoever sweareth by the  
Temple, it is nothing: but whosoever  
sweareth by the golde of the Temple, he  
offendeth.

17 Ye fooles and blinde, whether is  
greater, the golde, or the Temple that  
sanctifieth the golde:

18 And whosoever sweareth by the al-  
tar, it is nothing: but whosoever swea-  
reth by the offering [that is] vpon it, of-  
fendeth.

19 Ye fooles and blinde, whether is  
greater, the offering, or the altar which  
sanctifieth the offering:

20 Whosoever therefore sweareth by  
the altar, sweareth by it, & by all things  
thereon.

21 \* And whosoever sweareth by the  
Temple, sweareth by it, and by him that  
dwelleth therein.

22 \* And he that sweareth by heauen,  
sweareth by the throne of God, and by  
him that sitteth thereon.

23 ¶ Who [be] to you, Scribes and  
Pharises, hypocrites: for ye tythe the mint,  
and anise, and cummin, and leaue the  
weightier matters of the Lawe, [as]  
iudgement, & mercie, and fidelitie. These  
ought ye to haue done, and not to haue  
left the other.

24 Ye blinde guides, which strain  
out a gnat, and swallow a camel.

25 ¶ Who [be] to you, Scribes and  
Pharises, hypocrites: <sup>m</sup> for ye make  
cleane the bitter side of the cuppe, and of

the platter: but within they are full of  
vberie and exesse.

26 \* Thou blinde Pharise, cleanse first  
the inside of the cuppe and platter, that  
the outside of them may be cleane also.

27 Who [be] to you, Scribes and Pha-  
rises, hypocrites: for ye are like vnto  
whited tombes, which appeare beauti-  
full outward, but are within full of dead  
mens bones, and of all filthines.

28 So are ye also: for outward ye ap-  
peare righteous vnto men, but within  
ye are full of hypocricie and iniquitie.

29 ¶ Who [be] vnto you, Scribes and  
Pharises, hypocrites: for ye builde the  
tombes of the Prophets, and garnish  
the sepulchres of the righteous,

30 And say, If we had bene in <sup>1</sup> dayes  
of our fathers, we would not haue bene  
parteners with them in the blood of the  
Prophets.

31 So then ye be witnesses vnto your  
selues, that ye are the children of them  
that murdered the Prophets.

32 Fulfill ye also the measure of your  
fathers.

33 O serpents, the generation of vi-  
pers, howe should ye escape the damna-  
tion of hell:

34 Wherefore beholde, I sende vnto  
you <sup>1</sup> Prophets, and wise men, and  
Scribes, and of them ye shall kill & cri-  
ticise: and of them shall ye scourge in your  
Synagogues, and persecute from citie  
to citie.

35 That vpon you may come all the  
righteous blood that was shedde vpon  
the earth, <sup>2</sup> from the blood of Abel the  
righteous, vnto <sup>3</sup> blood of Zacharias,  
the sonne of Zacharias, whom ye slewe  
betwene the Temple and the altar.

36 Verely I say vnto you, all these  
things shall come vpon this generation.

37 \* Ierusalem, Ierusalem, which  
killest the Prophets, and stonest them  
which are sent to thee, how often would  
I haue gathered thy children together,  
<sup>4</sup> as the henne gathereth her chickens  
vnder her wings, and ye would not!

38 Beholde, your habitation shall be  
left vnto you desolate.

39 For I say vnto you, ye shall not see  
me <sup>5</sup> henceforth till that ye say, Blessed  
[is] he that cometh in the Name of the  
Lord.

CHAP. XXIIII.

<sup>1</sup> Christ between his disciples the destruction of the Temple.  
<sup>2</sup> 5.24 The false Christs. <sup>3</sup> 13 To persecute. <sup>4</sup> 14 The preaching  
of the Gospel. <sup>5</sup> 6.29 The signes of the end of the world. <sup>6</sup> 42 He  
warneth them to wake. <sup>7</sup> 44 The sabbath coming of Christ.

C.3.

And

Or, intempe-  
rancye.  
Luce 11.35.

Or, painted,

n For a re-  
membrance of  
them, and in  
the meane sea-  
son they passed  
not for their  
doctrine.

o It is not  
now onely that  
your nation  
hath begun to  
be cruel against  
the seruants of  
God, & there-  
fore it is no  
maruile

though the chil-  
dren of such  
murderers  
handle rough-  
ly the Pro-  
phets.

p To conuince  
you of greater  
ingratitude.  
q Christ men-  
teth that all  
their race shall  
be punished, for  
that the misde-  
eds of the fa-  
thers haue  
poured into the  
bosome of the  
children,

which resem-  
ble their fa-  
thers.  
Gen. 4.8.  
hebr. 1.1.4.

r Read 2. chro.  
24.22.  
Luce 13.34.  
2. Eld. 1.30.

s He will re-  
turne no more  
to them as a  
teacher, but as  
a iudge, when  
as they shall be  
compelled to  
confesse (al-  
though to late)  
that he is the  
verie sonne of  
God.



Matthe 13. 1.  
Luk 21. 5.



**A**nd Jesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 And Jesus said vnto them, See ye not all these things: Verely I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he late vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe [shalbe] of thy comming, and of the ende of the world.

4 And Jesus answered, and saide vnto them, Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe, but the ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

9 Then shall they deliuer you vp to be afflicted, and shal kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false Prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shalbe colde.

13 But he that endureth to the ende, he shall be saued.

14 And this Gospell of the kingdome shalbe preached through the whole world for a witnesse vnto all nations, and then shall the ende come.

15 When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place, (let him that readeth consider it.) 16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18. And he that is in the felde, let not him returne backe to fetch his clothes.

19 And wo [shalbe] to them that are

with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saved: but for the electes sake those dayes shall be shortened.

23 Then if any shal say vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signes & wonders, so that if it were possible, they should deceiue the very elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they shal say vnto you, Beholde, he is in the desert, go not forth: beholde, he is in the secret places, beleue it not.

27 For as the lightning cometh out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 For where soeuer a dead carcasse is, thither will the Eagles resort.

29 And immediately after the tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glorie.

31 And hee shall sende his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes, and from the one end of the heauen vnto the other.

32 Howe learne the parable of the figge tree: when her bough is yet tender, & it bringeth forth leaues, ye know that sommer is neere.

33 So likewise ye, when ye see all these things, knowe that [the kingdome of God] is neere, [euen] at the doores.

34 Verely I say vnto you, this generation shall not passe, till all these things be done.

35 Heauen & earth shall passe away: but my wordes shall not passe away.

36 But of that day & houre knoweth no man, no not the Angels of heauen,

Actes 1. 12.

Orman.

God prouide

thly for his

children in the

moder of trou-

bles.

Mathe 13. 21.

Luk 21. 23.

k. With the

false Christs,

and heretics

lead the people,

teyng them-

selves in holie,

as if they were

almes of the

profes-

sion.

Oracles,

Luk 17. 37.

I In despit of

Satan the

faithfull shalbe

gathered and

topned with

Christ, as the

Egles assem-

ble to a brau

carcasse.

Mathe 13. 24.

Luk 21. 25.

Isa. 13. 10.

zech. 3. 7.

zech. 3. 7.

Isa. 13. 10.

and 2. 31.

and 2. 31.

m. When God

shall make an

end of the trou-

bles of his

Church.

He meaneth

an horrible

terribling of

the world, and

as it were, an

alteration of

the order of na-

ture.

Dan. 7. 13.

reuel. 1. 7.

1. Cor. 15. 52.

1. the. 4. 16.

For within

fifte peres af-

ter, Ierusalem

was destroyed

the goip were

perfected,

false teachers

floured the

people relig-

on base relig-

ion, so that the

world seemed

to be at an

ende.

but

Mat. 13. 31.



but my Father onely.

37 But as the dayes of Noe [were.] so likewise shall the coming of the Sonne of man be.

Gen. 7. 5. 11.  
Iuke 17. 16.  
1. pet. 3. 10.

38 \* For as in the dayes [before] the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

p Because of their incredulitie,

39 And so likewise shall the flood come, & take them all away: so shall also the coming of the Sonne of man be.

Luke 17. 34. 35.  
1. thell. 4. 17.  
q This teacheth euery

40 \* Then two men shall be in the fieldes, the one shall be receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

Man to walke warily, not respecting his companion, although he be neuer so deare vnto him.

42 \* Waken therefore: for ye know not what houre your master will come.

Make 13. 35.  
Luke 12. 39.  
1. thell. 5. 14.  
reuel. 16. 15.

43 Of this be sure, that if the good man of the house kene at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, will the Sonne of man come.

Luke 12. 42.

45 \* Who then is a faithfull seruant and wise, whome his master hath made ruler over his household, to giue them meate in season:

46 Blessed [is] that seruant whome his master, when hee cometh, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler over all his goods.

48 But if that euill seruant shall say in his heart, My master doeth deferre his coming,

49 And begin to smite his fellowes, and to eat, & to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and giue him his portion with hypocrites: there shall be weeping and gnashing of teeth.

h Or, separate him.  
Chap. 13. 42.  
and 35. 30.

#### CHAP. XXV.

i By the similitude of the virgines Iesus teacheth euery man to watch, 14 And by the talentes to be diligent, 31 The last iudgement, 32 The sheepe and the goates, 35 The woikies of the faithfull.

a This similitude teacheth vs that it is not sufficient to haue once giuen our selues to solow Christ, but that we must continue, b To bo his honour, as the manner was,

**W**hen the kingdome of heauen shall be likened vnto ten virgines, which tooke their lampes, and went to meete the bridegrome.

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but

tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome tarried long, all slumbered and slept.

6 And at midnight there was a crie made, behold, the bridegrome cometh: go out to meete him.

7 Then all those virgines arose, and trimmed their lampes.

8 And the foolish sayde to the wise, Giue vs of your oyle, for our lampes are out.

c They seke that which they haue committed, but it is too late, d This was spoken in reproche, because they made not provision in time,

9 But the wise answered, saying, We feare lest there will not be enough for vs and you: but go ye rather to them that sell, and bye for your selues.

10 And while they went to bye, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

e I will not open to you because you haue failed in the midway, Chap. 24. 47, 44. mar. 13. 33a, 35.

13 \* Watche therefore: for ye knowe neither the day, nor the houre, when the Sonne of man will come.

14 \* For [the] kingdome of heauen is] as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, and to another two, and to another one, to euery man after his owne habilitie, and straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that [receiued] two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

f This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces that God hath giuen vs, g Euery talent commonly made three score pounde, 8. 24, Or, made,

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto mee five talents: beholde, I haue gained with them other five talents.

21 Then his master saide vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler over much: enter in into thy masters joy.

h The master receiued him into his house to giue him part of his goods and commodities,

22 Also hee that had receiued two talents, came and saide, Master, thou deliueredst



deliveredst vnto mee two talents : be-  
holde, I haue gained two other talents  
with them.

23 His master saide vnto him, It is  
well done good seruant, and faithfull,  
Thou hast bene faithfull in litle, I will  
make thee ruler ouer much : enter in in-  
to thy masters ioy.

24 Then hee which had receiued the  
one talent, came & said, Master, I know  
that thou wast an hard man, which reape-  
st where thou sowdest not, and gather-  
est where thou sowdest not :

25 I was therefore afraide, and went  
and hid thy talent in the earth : beholde,  
thou hast thine owne.

26 And his master answered, and  
saide vnto him, Thou cullst seruant, and  
lothfull, thou knowest that I reape  
where I sowed not, and gather where  
I sowed not.

27 Thou oughtest therefore to haue  
put my money to the exchangers, and  
then at my coming should I haue re-  
ceiued mine owne with vantage.

28 Take therefore the talent from  
him, and giue it vnto him which hath  
ten talents.

29 \* For vnto euery man that hath, it  
shalbe giuen, and hee shall haue abun-  
dance, and from him that hath not, euen  
that he hath, shall be taken away.

30 Cast therfore that vnprofitable ser-  
uant into bitter \* darkenes : there shall  
be weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man  
cometh in his glorie, and all the holy  
Angels with him, then shall he sit vpon  
the throne of his glorie.

32 And before him shall be gathered  
all nations, and he shall separate them  
one from another, as a shepheard sepa-  
rateth the sheepe from the goates.

33 And he shall set the sheepe on his  
right hand, and the goates on the left.

34 Then shall the King say to them  
on his right hande, Come ye blessed of  
my Father : inherit ye the kingdome  
prepared for you from the foundations  
of the world.

35 \* For I was an hungred, and ye  
gaue me meate : I thirsted, and ye gaue  
me drinke : I was a stranger, and ye  
lodged me :

36 [I was] naked, and ye clothed me :  
[I was] like, and ye visited me : I was  
in prison, and ye came vnto me.

37 Then shall the righteous answer  
him, saying, Lord, when sawe we thee

an hungred, and fed thee : or a thirst, and  
gaue thee drinke :

38 And when sawe we thee a stran-  
ger, and lodged thee : or naked, and clo-  
thed thee :

39 Or when sawe we thee sicke, or in  
prison, and came vnto thee :

40 And the King shall answer and  
say vnto them, Verely I say vnto you,  
in as much as ye haue done it vnto one  
of the least of these my brethren, ye haue  
done it to me.

41 Then shall he say vnto them on  
the left hand, Depart from me ye cur-  
sed, into euermlasting fire, which is prepa-  
red for the deuill and his Angels.

42 For I was an hungred, and ye  
gaue me no meate : I thirsted, and ye  
gaue me no drinke :

43 I was a stranger, and ye lodged  
me not : [I was] naked, and ye clothed  
me not : like, and in prison, and ye visi-  
ted me not.

44 Then shal they also answer him,  
saying, Lord, when sawe we thee an  
hungred, or a thirst, or a stranger, or na-  
ked, or sicke, or in prison, and did not mi-  
nister vnto thee :

45 Then shall he answer them, and  
say, Verely I say vnto you, in as much  
as ye did it not to one of the least of these,  
ye did it not to me.

46 \* And these \* shall go into euera-  
lasting paine, and the righteous into life  
eternall.

#### CHAP. XXVI.

3 Conspracie of the Priestes against Christ. 10 He crucified  
Hogvalene. 16 The institution of the Lords supper. 31 The  
disciples weakenesse. 48 The treason of Iudas. 61 The  
sword. 64 Because Christ calleth himselfe the Sonne of God,  
he is iudged worship to be. 69 Peter denieth, and repenteth.

**A**ND it came to passe, When  
Jesus had finished all these  
sayings, he said vnto his dis-  
ciples,

2 He know that within two dayes is  
the Pasche, and the Sonne of man  
shall be deliuered to be crucified.

3 \* Then assembled together the chief  
Priestes, and the Scribes, and the El-  
ders of the people into the hall of the hie  
Priest called Caiaphas,

4 And consulted how they might take  
Jesus by subtiltie, and kill him.

5 But they said, Not on y<sup>e</sup> feast [day],  
lest any bpooze be among the people.

6 ¶ And when Jesus was in Betha-  
niam, in the house of Simon the leper,

7 There came vnto him a woman,  
which had a boxe of very costly oyme-  
ment,

Pal. 6. 8.  
chap. 7. 23.  
luke 13. 27.

Dan. 12. 2.  
iohn. 5. 29.  
n. 21. 21. 21.  
therefore onely  
to that, which  
God requirerh  
of vs, and not  
followe mens  
foolish fante-  
sies,

Marke 14. 1.  
luke 22. 1.

John 11. 47.

Marke 14. 3.  
iohn 11. 2.  
and 12. 3.

¶ Or, lingerer.

Chap. 13. 12.  
luke 8. 18.  
and 19. 26,  
mark. 4. 25.

4 The graces  
of God shalbe  
taken away  
from him that  
doeth not be-  
lieve them to  
be Gods glorie

and his neigh-  
bours profit.  
Chap. 8. 12.  
and 32. 12.

k For our salu-  
tion cometh  
of the blessing  
and fauour  
of God.

1 Whereby God  
declareth the  
certaintie of  
our predestina-  
tion, whereby

we are saved  
because we  
were chosen in  
Christ before  
the foundations  
of the world.

Ephe. 1. 4.  
Ephe. 1. 4.  
Ila. 58. 7.

czek. 18. 7.  
m Christ me-  
neth not that  
our saluation  
dependeth on  
our works or  
merites, but

teacheth what  
it is to live iust-  
ly according to  
godliness and  
charitie, and  
that God re-  
compenseth  
his of his free  
mercie, like  
wise as he doth  
elect them,  
Eccles. 7. 35.

¶ Or, in time,

¶ Or, in time,

¶ Or, in time,

¶ Or, in time,

¶ Or, in time,



a He sheweth  
what occasion  
Iudas took  
to commit his  
treason,  
b This was  
through Iu-  
das motion, to  
whom they  
gaue credit,

ment, and powred it on his head, as he  
saie at the table.

8 And when his disciples saw it, they  
had indignation, saying, what needed  
this waste?

9 For this ointment might haue bene  
solde for much, and bene giuen to the  
poore.

10 And Iesus knowing it, saide vnto  
them, why trouble ye the woman: for  
shee hath brought a good worke vpon  
mee.

11 For ye haue the poore allwayes  
with you, but me shall ye not haue al-  
wayes.

12 For in that shee powred this oym-  
ent on my body, shee did it to bury me.

13 Verely I say vnto you, wher-  
euer this Gospell shall bee preached  
throughout all the world, there shall al-  
so to this that shee hath done, be spoken  
of for a memoriall of her.

14 Then one of the twelue, called  
Iudas Iscariot, went vnto the chiefe  
Priests,

15 And saide, what will ye giue me,  
and I will deliuer him vnto you: and  
they appointed vnto him thirtie pie-  
ces of silver.

16 And from that time, hee sought op-  
portunitie to betray him.

17 Nowe on the first [day] of the  
feast of vbleauened bread the disciples  
came to Iesus, saying vnto him, where  
wilt thou that wee prepare for thee to  
eate the Pascheouer?

18 And hee sayde, Goe into the citie to  
such a man, and say to him, The master  
sayth, My time is at hand: I wil keepe  
the Pascheouer at thine house with my  
disciples.

19 And the disciples did as Iesus had  
giuen them charge, and made ready the  
Pascheouer.

20 So when the euen was come, he  
saie doleue with the twelue.

21 And as they did eate, he sayde, Ve-  
rely I say vnto you, that one of you shal  
betray me.

22 And they were exceeding sorrowful,  
and began euery one of them to say vnto  
him, Is it I, Master?

23 And he answered and said, He that  
sippeth his hand with me in the dish,  
he shall betray me.

24 Surely the sonne of man goeth his  
way, as it is written of him: but wo be  
to that man, by whom the Sonne of  
man is betrayed: it had bene good for

that man, if he had neuer bene borne.

25 Then Iudas which betrayed him,  
answered, and said, Is it I, Master: he  
saide vnto him, Thou hast said it.

26 And as they did eate, Iesus  
tooke the bread: and when he had giuen  
thanks, he brake it, and gaue it to the  
disciples, and said, Take, eate: this is my  
body.

27 Also he tooke the cuppe, and when  
he had giuen thanks, he gaue it them,  
saying, Drinke ye all of it.

28 For this is my blood of the Newe  
testament, that is shed for many, for the  
remission of sinnes.

29 I say vnto you, that I will not  
drinke henceforth of this fruite of vine  
vntill that day, when I shall drinke it  
newe to you in my fathers kingdom.

30 And when they had sung a Psalm,  
they went out into the mount of Oli-  
ues.

31 Then saide Iesus vnto them,  
All ye shall be offended by me this  
night: for it is written, I will smite the  
shepherd, and the sheepe of the flocke  
shall be scattered.

32 But after I am risen againe, I  
will go before you into Galilee.

33 But Peter answered, and saide vn-  
to him, Though that all men shoulde  
be offended by thee, yet will I neuer be  
offended.

34 Iesus saide vnto him, Verely I  
say vnto thee, that this night, before the  
cocke crow, thou shalt deny me thrise.

35 Peter saide vnto him, Though I  
shoulde die with thee, yet will I not de-  
nie thee. Likewise also saide all the  
disciples.

36 Then went Iesus with them  
into a place which is called Gethsema-  
ne, and saide vnto his disciples, Sit ye  
here, while I go and pray poudier.

37 And hee tooke Peter, and the two  
sonnes of Zebedeus, and began to waie  
sorrowfull, and grievously troubled.

38 Then sayd Iesus vnto them, My  
soule is very heauie, cūe vnto þe death:  
tary ye here, and watch with me.

39 So he went a litle further, and fell  
on his face, and prayed, saying, O my  
father, if it be possible, let this cuppe  
passe from me: neuerthelesse, not as I  
will, but as thou wilt.

40 After, he came vnto the disciples,  
and found them a sleepe, and said to Pe-  
ter, what: could ye not watch with me  
one houre:

1. Cor. 11. 24.

i That is, a  
true signe and  
testimont that  
my bodie is  
made yours, &  
by me your  
soules are  
nourished.

k The wine  
signifieth that  
our soules are  
refreshed and  
sanctified with  
the blood of  
Christ, spiritu-  
ally renewed,  
that with-  
out him we  
haue no nour-  
ishment.

l You shall no  
more enioy  
my bodie pre-  
sente till wee  
mee together  
in heauen,  
Mar. 14. 27.

m I shall turne  
backe and be  
discouraged,  
Zach. 13. 7.

n This decla-  
reth what nam-  
e it is to  
trust too much  
to our owne  
strength.

o John 13. 38.  
Mar. 14. 32.  
Iuke 22. 39.

p He feared  
not death of it  
selfe, but trem-  
bled for feare  
of Gods an-  
ger towards  
sinne, the bur-  
den wherof he  
was bare for  
our sakes.

q That is, the  
anger of Gods  
for mans  
sinnes.

r Hee knowe  
well what his  
father had de-  
termined, and  
therefore was  
ready to obey:  
but he prayeth  
as the faithfull  
doe in their  
troubles with  
our respect of  
the eternall  
counsel of  
Gods,

Deut. 15. 11.

c This fact  
was extraor-  
dinarie, nei-  
ther was it  
left as an ex-  
ample to be  
followed: also  
Christ is not  
present with  
his bodily, or to  
be honoured  
with any eue-  
nary pompe,  
d To honour  
my buriall  
resthall,  
Mar. 14. 10.  
Iuke 22. 4.

e Euery one  
in value was  
about foure  
pence halfe  
penny of olde  
sterling,  
Mar. 14. 13.  
Iuke 22. 7.

f He maketh  
haste to a more  
trouthe sacrifi-  
ce, to wit, to  
that which the  
Pascheouer  
signified.

Mar. 14. 18.  
Iuke 22. 14.  
Iohn 13. 21.

Plalm. 41. 9.  
g He that is  
accustomed to  
eate with me  
dayly at the  
table, Plalm.  
41. 9.

h To the in-  
terit his disci-  
ples might  
know that all  
this was ap-  
pointed by the  
providence  
of God,



f And therefore we must continually fight against the flesh

41 Watch, and pray, that ye enter not into temptation: the spirit in dedde is ready, but the flesh is <sup>weake</sup>.

42 Again he went away the seconde time, and prayed, saying, O my Father, if this cup can not passe away from mee, but that I must drinke it, thy will be done.

43 And hee came, and founde them a sleepe againe: for their eyes were heaume.

44 So hee left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs go: beholde, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelue, came, and with him a great multitude with swordes and staves, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, whomsoever I shall kisse, that is he, lay holde on him.

49 And forthwith hee came to Jesus, and laide, God saue thee, Master, and kised him.

50 Then Jesus laide vnto him, Friende, wherefore art thou come? Then came they, and laide handes on Jesus, and tooke him.

51 And beholde, one of them which were with Jesus, stretched out [his] hand, and drewhis sworde, and strooke a seruant of the high Priest, and smote off his eare.

52 Then sayde Jesus vnto him, But by thy sword into his place: for all that y take the sworde, shall perish with the sworde.

53 Either thinkest thou, that I cannot now pray to my Father, and hee will giue me mo then twelue legions of Angels?

54 How then should the Scriptures be fulfilled, [which say,] that it must be so:

55 The same houre said Jesus to the multitude, Be ye come out as [it were] against a chiefe, with swordes & staves, to take me: I late dayly teaching in the Temple among you, & ye tooke me not.

56 But all this was done, that the

\* Scriptures of the Prophets might be fulfilled. \* Then all the disciples forsooke him, and fled. Lamen. 4. 20. Verse 31.

57 C And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the elders were assembled.

58 And Peter followed him a farre off vnto the high Priests hall, and went in, and sate with the seruants to see the ende.

59 Nowe the chiefe Priests and the Elders, & all the whole Council sought false wimes against Jesus, to put him to death.

60 But they found none, and though many false witnesses came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and builde it in thre dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerest thou nothing: what is the matter that these men witness against thee?

63 But Jesus helde his peace. Then the chiefe Priest answered, and saide to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 \* Jesus said to him, Thou hast sayde it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man, sitting at the right hand of the power of [God,] and come in the cloudes of the heauen.

65 Then the high Priest rent his clothes, saying, hee hath blasphemed: what haue we any more neede of witnesses: beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, he is worthy to dye.

67 \* Then spate they in his face, and buffeted him: and other smote him with their roddes.

68 Saying, Prophecie to vs, O Christ, who is he that smote thee?

69 C \* Peter sate without in the hall: and a maide came to him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when hee went out into the porch, an other maide saue him, and sayde vnto them that were there, This man was also with Jesus of Nazaret.

72 And againe hee denied with an othe,

Mar. 14. 53. Luke 22. 54. iohn 18. 13, 24.

a He desired to knowe whither he was wrongfully accused, to the end that he might know his innocencie, and not that he suffered for him selfe, but for vs.

b Which could not witness against him, iohn 2. 19.

c Christ did not neglect their false reports, & moreover he was not there to defend his cause, but to suffer condemnation.

d d Hee desired to knowe whither he was wrongfully accused, to the end that he might know his innocencie, and not that he suffered for him selfe, but for vs.

e Hee desired to knowe whither he was wrongfully accused, to the end that he might know his innocencie, and not that he suffered for him selfe, but for vs.

f This was one of their owne traditions, if they had heard any of Israels blasphemie.

g The enemies of God call a true confession, blasphemie.

h The officers smote Christ with their rods of litle flames.

i They mocked him after this sort that he might not seeme to be a Prophet, and so would turne the peoples mindes from him.

k An example of our infirmities that we may learne to depende vpon God, and not put our trust in our felices.

\* He speaketh thus in a contrary sense, meaning they should anon be well wakened.

x Christ dyed willingly, and therefore presented him selfe to his enemies, Mar. 14. 43. iohn 18. 3.

|| Or, Hayle, Rabbi.

x He rebuketh his vnkindnes under the cloke of pretended friendship.

|| Or, heathen. Gen. 9. 6. reuel. 13. 10. y The exercising of the sword is forbidden to private persons, Alfo hee would haue hindered by his vnkindnes the zeale of the ioynt of God.

z Every legi on contained commonly 6000. footmen, and 720. horsemen, where by here he meaneth an infinite number.

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I hee was  
lately toucht  
with repen-  
tance by the  
motiue of gods  
spirit, who  
necurre suffereth  
his to perish  
venerly, though  
for a time they  
fall, to the in-  
tent they may  
feele their owne  
weaknes and  
acknowledge  
his great  
mercie,

March. 15. 1.  
Iude 22. 26.  
Iohn 18. 28.

a For they had  
no authority  
to condemne  
him, or to put  
any to death.  
b But late  
repentance  
bringeth de-  
spiration.  
c Although he  
abhorre his  
sinnes, yet is  
he not displea-  
sed therewith,  
but despaireth  
in gods mer-  
cies, and see-  
keth his owne  
destruction.  
d These hypo-  
crites lay the  
holiest fault on  
Iudas.  
e Actes 1. 18.  
f The hypo-  
crites are full  
of conscience  
in a matter of  
nothing, but to  
thead innocent  
blood they  
make nothing  
at it.  
|| Or, corbana.  
f For the  
Iewes thought  
it a great of-  
fence to be bu-  
ried in the  
same place  
where the stran-  
gers were.  
Actes 1. 19.  
Zach. 11. 13.  
Mar. 15. 2.  
Iude 23. 3.  
Iohn 18. 33.

othe saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euently speach bewayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I knowe not the man. And immediately the rocke crewb.

75 Then Peter remembered þe wordes of Iesus, which had said vnto him, Be- fore the rocke creveth, thou shalt deny me thrise. So hee went out, and wept bitterly.

#### CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangerg himselfe. 23 Christ is pronounced innocent by the iudge, and per is condemned, and crucified among thieves. 46 Hee prayeth vpon the crosse. 51 The waile is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen keepe the graue.

**W**hen þe morning was come, all the chiefe priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And ledde him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, saue that hee was condemned, he repented himselfe, and brought againe the thirtie [pieces] of siluer to the chiefe priests and Elders,

4 Saying, I haue sinned betraying the innocent blood. But they said, what is that to vs: see thou to it.

5 And when hee had cast downe the siluer [pieces] in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe priests tooke the siluer [pieces], and said, It is not lawfull for vs to put them into the [treasure, because it is the price of blood.

7 And they tooke counsell, & bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, The field of blood, vntill this day.

9 (Then was fulfilled þe which was spoken by Ieremias the prophet, saying, ¶ And they tooke thirtie siluer [pieces], the price of him that was valued, whom [they] of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ And Iudas stood before the gouernour, and the gouernour asked him, saying, Art thou the King of the Iewes: Iudas sayde vnto him, Thou sayest it.

12 And when hee was accused of the chiefe priests and Elders, hee answered nothing.

13 Then sayde Pilate vnto him, Hearest thou not how many things they lay against thee:

14 But hee answered him not to one worde, inso much that the gouernour marueyled greatly.

15 Nowe at the feast, the gouernour was wont to deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas,

17 When they were then gathered together, Pilate said vnto them, whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ:

18 (For hee knewe well, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgement seate, his wife sent to him, saying, I haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 But the chiefe priests and the Elders had perswaded þe people, that they should also Barabbas, and shoulde destroy Iesus.

21 Then the gouernour answered, & sayd vnto them, whether of the twaine will ye that I let loose vnto you: And they sayd, Barabbas.

22 Pilate sayd vnto them, what shall I doe then with Iesus which is called Christ: They all sayde to him, Let him be crucified.

23 Then said þe gouernour, But what euill hath he done: Then they cryed the more, saying, Let him be crucified.

24 When Pilate saue that he auailed nothing, but þe more tumult was made, hee tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people, and sayde, his blood [be] on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a skarlet robe,

|| Or, quia.

g It was a tradition of the Iewes to deliuer a prisoner at Easter.

h This word to the greater condemnation of Pilate, who neither his owne knowledge coulde, nor counsell of others, to defende Christes innocence.

Mar. 15. 11.  
Iude 23. 18.  
Iohn 18. 40.  
actes 3. 14.  
i This word was preferred the wretched to the righteous.

k Pilate becometh witness that he is innocent, before hee condemne him.  
l If his death be not lawfull, let the punishment fall on our heades and our children, And as they saue, so they curse rather place to this day.

Mar. 15. 16.  
Iohn 19. 2.  
m To deride him, because hee called himselfe



29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his olbne raiment on him, and led him alway to crucifie him.

32 And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse.

33 And when they came vnto the place called Golgotha, (that is to say, the place of dead mens' skulles)

34 They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

35 And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, \* They deu-ided my garments among them, and vpon my besture did cast lottes.

36 And they late, and watched him there.

37 And they set by also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reviled him, wagging their heades,

40 And saying, \* Thou that destroyest the Temple, and buidest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priestis mocking him, With the Scribes, and Elders, and Pharises, said,

42 He saued others, [but] he cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, and he will beleue him.

43 He trusted in God, let him deli-uer him now, if he will haue him: for he saide, I am the Sonne of God.

44 That same also the 9 thieues which were crucified with him, cast in his teeth.

45 Nowe from the first houre was there darkenesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loud voyce, saying, Eli, Eli, lama labachthan: that is, My God,

my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, saide, This man calleth Elias.

48 And straightway one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other saide, Let be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yeelded by the ghost.

51 And behold, the vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open themselves, and many bodies of the Saintes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watthing Iesus, saue the earthquake, & the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 And many women were there, beholding him a farre off, which had folloved Iesus from Galile, ministering vnto him.

56 Among whom was Marie Magdalene, and Marie mother of James and Ioses, and the mother of Zebedeus somes.

57 And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 Hee went to Pilate, and asked the body of Iesus. Then Pilate commaunded the body to be deliuered.

59 So Ioseph tooke the bodie, and wrappd it in a cleane linnen cloth,

60 And put it in his newe tombe, which he had hewn out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 Now the next day that folloved the Preparation of the Sabbath, the hie Priestes and Pharises assembled to Pilate,

63 And saide, Syr, We remember that that deceiuer sayde, While hee was yet aliuie, within three dayes I wil rise.

64 Commaunde therefore, that the sepulchre

u They mocked at Christs prayer, as if it had bene in vaine. John 19. 29. Or, hylosophie. Italice. Psal. 69. 21.

x Consummation after hee had obeyed his Father in all things. 2. Chro. 31. 14. y Which signified an ende of all the cruelties of the Lawe.

101, Ierusalem.

z This judgement of an heau then man was sufficient to condemn the grosse malice of the Iewes.

Mar. 15. 42. 43. Iuke 23. 50, 51. Iohn 19. 38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

b Christs hanging death so much more becometh his death and resurrection.

c Which was the day before the Sabbath.

Mar. 15. 21. Iuke 23. 26. Mar. 15. 22. Iohn 19. 17. n It was a kind of vynde to open the vyndes, and so to hasten his death, which was giuen him vpon the crosse. Psal. 22. 18. mnt. 15. 24. o The manner then was to set up a wyting to signifye therefore a man was crucured; but here God gouerned Pilates hand to wyte otherwise then he thought. Iohn 2. 19. Psal. 22. 8. wild. 2. 8. p This was a great temptation, to go about to take from him his trust in God, and so to bring him to despair. q Speaking by this speech dothe the one of the thieues. r That was from noone till thre. s Of Ierusalem and the countrie there about. Psal. 22. 2. t Notwithstanding that he feeleth him selfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet he feeleth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so grievous to the flesh.



d agore will  
follow his  
doctrine then  
did  
afore he was  
put to death.  
e That is, men  
appointed for  
the keeping of  
the Temple.  
f The more  
that men go  
about to subue  
Christs power,  
the more they  
they their own  
malice, and  
procure to themselves the greater condemnation, for as much as Gods glory the  
more appeareth thereby.

sepulchre bee made sure vntill the third  
day, least his disciples come by night,  
and steale him away, and say vnto the  
people, hee is risen from the dead: so  
shall the last error bee worse then the  
first.

65 Then Pilate saide vnto them, Wee  
haue a watch: go, and make it sure as  
ye know.

66 And they went, and made the se-  
pulchre sure with the watch, and sealed  
the stone.

Mar. 16.1, 2, 5.  
John. 20.11.  
f Or, evening.  
a Here the e-  
uangelist re-  
membereth the na-  
tural way from  
the Sonne ris-  
ing to his ris-  
ing againe, &  
not as the  
Iewes did,  
which began  
to count at the  
first hour after  
the Sonne set.  
b There were  
two: but it is a  
matter of  
speech to life  
the singular  
number for  
the plural, and  
concrete.

#### CHAP. XXVIII.

6 The resurrection of Christ 10 The heretike of Christ. 12 The  
hie Priests hilde the souldiers. 17 Christ appeareth to  
his disciples, and sendeth them forth to preach, and to baptize,  
20 Promising to them continual assistance.

**N**OWE \* in the ende of the  
Sabbath, when first day  
of the weeke beganne to  
dawninge, Marie Magdalene,  
and the other Marie came to see the se-  
pulchre.

2 And beholde, there was a great  
earthquake: for the Angel of the Lord  
descended from heauen, and came and  
rolled backe the stone from the doore,  
and late vpon it.

3 And his countenance was like light-  
ning, and his raiment white as snowe.

4 And for feare of him, the keepers  
were affonied, and became as dead men.

5 But the Angel answered, and saide  
to the women, Feare ye not: for I know  
that ye seeke Iesus which was cruci-  
fied:

6 He is not here, for he is risen, as hee  
said: come, see the place where the Lord  
was layd,

7 And go quickly, and tell his disciples  
that hee is risen from the dead: and be-  
holde, hee goeth before you into Galilee:  
there ye shall see him: lo, I haue

tolde you.

8 So they departed quickly from the  
sepulchre, with feare and great ioy,  
and did run to bring his disciples word.

9 And as they went to tell his disci-  
ples, beholde, Iesus also mette them,  
saying, God saue you. And they came,  
and tooke him by the feete, and worship-  
ped him.

10 Then said Iesus vnto them, See  
not afraide. Go, and tell my brethren,  
that they go into Galilee, and there shall  
they see me.

11 ¶ Now when they were gone, be-  
hold, some of the watch came into the ci-  
tie, and shewed vnto the hie Priests all  
the things that were done.

12 And they gathered them together  
with the Elders, and tooke counsell, and  
gaue large money vnto the souldiers,

13 Saying, Say, his disciples came by  
night & stole him away while we slept.

14 And if the gouernour heare of this,  
we will perillwade him, and saue you  
harmeles.

15 So they tooke the money, and  
did as they were taught: and this say-  
ing is noyed among the Iewes vnto  
this day.

16 ¶ Then the eleuen disciples went  
into Galilee, into a moueraime, where Je-  
sus had appointed them.

17 And when they saw him, they wor-  
shipped him: but some doubted.

18 And Iesus came, and spake vnto  
them, saying, All power is giuen vnto  
me in heauen and in earth,

19 So therfore, and teach all nations,  
baptizing them in the name of the Father,  
and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things,  
whatsoeuer I haue commanded you:  
and lo, I am with you alway, vntill the  
end of the world, Amen.

d Their ioy  
was mixt with  
feare, both be-  
cause of the  
Angels pre-  
sence, and also  
for that they  
were not ac-  
cused.

e An extreme  
vengeance of  
God, whereby  
the Iewes  
were the more  
hardened, so  
that they can  
not feele the  
poynt of his  
death and re-  
surrection.  
Heb. 2.8. chap.  
11. 27, John.  
17. 2.

Marke 16.15.  
f When map  
not teach the  
same doctrine,  
but whatsoe-  
uer Christ hath  
taught them:  
for he referreth  
this authoritie  
to himselfe,  
to be the onely  
teacher and  
author of the  
doctrine.  
John 14.16.  
g By power,  
grace and be-  
neue of the holy  
Ghost.

## The holy Gospell of Iesus Christ,

according to Marke.

#### CHAP. I.

a The office, doctrine and life of Iohn the Baptist. 9 Christ  
is baptized. 12 And tempted. 14 He preacheth. 17 Cal-  
leth the sithers. 23 Christ healeth the man with the vncleane  
spirit. 27 Iohns doctrine. 29 He healeth Peters mother  
in law. 34 He denieth know him. 41 He cleareth the leper,  
and healeth many others.

**I**N the beginning of the Gospell  
of Iesus Christ the Sonne  
of God:

2 As it is written in the  
Propheets, Beholde, I send

my messenger before thy face, which  
shall prepare thy way before thee.

3 The voice of him that crieth in the  
wildernes [is,] Prepare the way of the  
Lord: make his paths straight.

4 John did baptize in the wildernes  
and preach the baptisme of amende-

d He did both baptize and preach, but preached first, and after baptised, as ap-  
peareth by Mark. 1. 1: so that the other is here inuetered, which thing is com-  
mon in the scriptures.

a He sheweth  
that Iohn  
Baptist was  
the first pre-  
cher of the  
Gospell.  
Malac. 3.1.



d agree will  
follow his doc-  
trine then did  
afore he was  
put to death.  
e That is, men  
appointed for  
the keeping of  
the Temple.  
f The more  
that men go  
about to subue  
Christ's power,  
the more they  
they their own  
malice, and  
procure to themselves the greater condemnation, for as much as Gods glory the  
more appeareth thereby.

sepulchre bee made sure vntill the third  
day, least his disciples come by night,  
and steale him away, and say vnto the  
people, hee is risen from the dead: so  
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66 And they went, and made the se-  
pulchre sure with the watch, and sealed  
the stone.

Mar. 16.1, 2, 5.  
John. 20.11.  
f Or, evening.  
a Here the e-  
uangelist re-  
membereth the na-  
tural way from  
the Sonne ris-  
ing to his ris-  
ing againe, &  
not as the  
Iewes did,  
which began  
to count at the  
first hour after  
the Sonne set.  
b There were  
two: but it is a  
matter of  
speech to life  
the singular  
number for  
the plural, and  
concrete.

#### CHAP. XXVIII.

6 The resurrection of Christ 10 The heretike of Christ. 12 The  
hie Priests hilde the souldiers. 17 Christ appeareth to  
his disciples, and sendeth them forth to preach, and to baptize,  
20 Promising to them continual assistance.

**N**OWE \* in the ende of the  
Sabbath, when first day  
of the weeke beganne to  
dawninge, Marie Magdalene,  
and the other Marie came to see the se-  
pulchre.

2 And beholde, there was a great  
earthquake: for the Angel of the Lord  
descended from heauen, and came and  
rolled backe the stone from the doore,  
and late vpon it.

3 And his countenance was like light-  
ning, and his raiment white as snowe.

4 And for feare of him, the keepers  
were affonied, and became as dead men.

5 But the Angel answered, and saide  
to the women, Feare ye not: for I know  
that ye seeke Iesus which was cruci-  
fied:

6 He is not here, for he is risen, as hee  
said: come, see the place where the Lord  
was layd,

7 And go quickly, and tell his disciples  
that hee is risen from the dead: and be-  
holde, hee goeth before you into Galilee:  
there ye shall see him: lo, I haue

tolde you.

8 So they departed quickly from the  
sepulchre, with feare and great ioy,  
and did run to bring his disciples word.

9 And as they went to tell his disci-  
ples, beholde, Iesus also mette them,  
saying, God saue you. And they came,  
and tooke him by the feete, and worship-  
ped him.

10 Then said Iesus vnto them, See  
not afraide. Go, and tell my brethren,  
that they go into Galilee, and there shall  
they see me.

11 ¶ Now when they were gone, be-  
hold, some of the watch came into the ci-  
tie, and shewed vnto the hie Priests all  
the things that were done.

12 And they gathered them together  
with the Elders, and tooke counsell, and  
gave large money vnto the souldiers,

13 Saying, Say, his disciples came by  
night & stole him away while we slept.

14 And if the gouernour heare of this,  
we will perillwade him, and saue you  
harmeles.

15 So they tooke the money, and  
did as they were taught: and this say-  
ing is noyed among the Iewes vnto  
this day.

16 ¶ Then the eleuen disciples went  
into Galilee, into a moueraime, where Je-  
sus had appointed them.

17 And when they saw him, they wor-  
shipped him: but some doubted.

18 And Iesus came, and spake vnto  
them, saying, All power is giuen vnto  
me in heauen and in earth,

19 So therfore, and teach all nations,  
baptizing the in the name of the Father,  
and the Sonne, and the holy Ghost,

20 Teaching the to obserue all things,  
whatsoeuer I haue commanded you:  
and lo, I am with you alway, vntill the  
end of the world, Amen.

d Their ioy  
was mixt with  
feare, both be-  
cause of the  
Angels pre-  
sence, and also  
for that they  
were not ac-  
cused.

e An extreme  
vengeance of  
God, whereby  
the Iewes  
were the more  
hardened, so  
that they can  
not feele the  
poynt of his  
death and re-  
surrection.  
Heb. 2.8. chap.  
11. 27, John.  
17. 2.

Marke 16.15.  
f When map  
not teach the  
same doctrine,  
but whatsoe-  
uer Christ hath  
taught them:  
for he referreth  
this authoritie  
to himselfe,  
to be the onely  
teacher and  
author of the  
doctrine.  
John 14.16.  
g By power,  
grace and be-  
neue of the holy  
Ghost.

## The holy Gospell of Iesus Christ,

according to Marke.

#### CHAP. I.

a The office, doctrine and life of Iohn the Baptist. 9 Christ  
is baptized. 12 And tempted. 14 He preacheth. 17 Cal-  
leth the others. 23 Christ healeth the man with the vncleane  
spirit. 27 Iesus doctrine. 29 He healeth Peters mother  
in law. 34 He denieth know him. 41 He cleareth the leper,  
and healeth many others.

**T**HE beginning of the Gospell  
of Iesus Christ the Sonne  
of God:

2 As it is written in the  
Prophets, Beholde, I send

my messenger before thy face, which  
shall prepare thy way before thee.

3 The voice of him that crieth in the  
wildernes [is,] Prepare the way of the  
Lord: make his paths straight.

4 John did baptize in the wildernes  
and preach the baptisme of amende-

d He did both baptize and preach, but preached first, and after baptized, as ap-  
peareth by Mark. 1. 1: so that the other is here inuetered, which thing is com-  
mon in the scriptures.

a He sheweth  
that Iohn  
Baptist was  
the first pre-  
acher of the  
Gospell.  
Malac. 3.1.





ment of life, for remission of finnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Jordan confessing their finnes.

6 \* Now John was clothed with camels heare, and with a girdle of a skinne about his loynes: and he did eate <sup>||</sup> locustes and wilde house,

7 \* And preached, saying, A stronger then I cometh after me, whose shoes latched I am not worthy to stoupe downe, and vnloose.

8 Trueth it is, I haue \* baptized you with \* water: but hee will baptize you with the holie Ghost.

9 C \* And it came to passe in those daies, that Iesus came from Nazaret [a citie] of Galile, and was baptized of John in Jordan.

10 And assoone as he was come out of the water, [John] saue the heauens cloude in twaine, and the holie Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, [saying,] Thou art my beloued Sonne, in whom I am well pleased.

12 \* And immediately the <sup>||</sup> Spirit diueth him into the wilderness.

13 And hee was there in the wilderness fourtie dayes, and was <sup>b</sup> tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 C \* Nowe after that John was committed to prison, [Iesus] came into Galile, preaching the Gospell of <sup>||</sup> kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospell.

16 C \* And as he walked by the <sup>||</sup> sea of Galile, he saw Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus sayd vnto them, Follow me, and I will make you to be <sup>b</sup> fishers of men.

18 And straight way they forsooke their nets, and followed him.

19 And when he had gone a little further thence, he saue James [the sonne] of Zebedeus, and John his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the shippe with his hyred seruants, and went their way after him.

21 C So \* they entred into Capernaum, and straight way on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonyed at his doctrine: \* for hee taught them as one that had authoritie, and <sup>||</sup> not as the Scribes.

23 C And there was in their Synagogue a man which had an vncleane spirit, and he cried,

24 Saying, Ah, what haue we to doe with thee, O Iesus of Nazaret: Art thou come to destroy vs: I knowe thee what thou art, [even] <sup>||</sup> holy one of God.

25 And Iesus rebuked him, saying, <sup>m</sup> Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, what thing is this: what <sup>n</sup> newe doctrine is this: for he commandeth the foule spirites with authoritie, and they obey him.

28 And immediately his fame spred abroad throughout all the region bordering on Galile.

29 C And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John.

30 And Simons wifes mother lay sick of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hande, and lift her vp, and the feuer forsooke her by and by, and shee ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him al that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sick of diuers diseases: and hee cast out many deuils, and <sup>o</sup> suffered not the deuils to say that they knew him.

35 And in the morning very early, <sup>p</sup> before day, [Iesus] arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then he sayd vnto them, Let vs goe into the next towne, that I may preach

Math. 4. 13.  
luke 4. 31.

Mat. 7. 28, 29.  
luke 4. 32.  
I Iohes doctrine was dead, and nothing sounded of the spirit.

In Christ would not suffer the father of lies to beare witness to the truth.

n They reuerse the miracle to the kinde of doctrine, and so maruile at it, as a new and strange thing, and do not consider the power of Christ, who is the author of the one and the other.

Math. 8. 14.  
luke 4. 38.

o Christ would not haue such witness to his Gospel. So Paul was offended that the Pythonesse should testify of him.

Act. 16. 18.  
I Or, being yet night.

Math. 3. 4.

|| Or, graffop-pers.  
Leuit. 11. 22.  
Mat. 3. 11, luke 3. 16. ioh. 1. 27

Act. 1. 5, & 24.  
& 17. 16. & 29. 4.

e He declarerth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Mat. 3. 12, luke 3. 22. ioh. 1. 33.  
|| Or, Iesus, f Christ was done for the confirmation of Iohn and them that stood by.

g The father heaerly witnesseth that Christ is the true Sonne of God, Math. 4. 1. luke 4. 1.

|| Or, the holie Ghost.  
h Christ would be tempted to persuade us that he will helpe them that be tempted.

Heb. 2. 18.  
Mat. 4. 12. luke 4. 14. ioh. 4. 43.  
i By the which Gospell he will rule and reigne ouer all.  
Math. 4. 18, luke 5. 2.  
|| Or, Iake, k To drawe them from perdition.



preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the devils out.

Marth. 8. 2.  
Iuke 5. 12.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayde to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, & put forth his hande, and touched him, and said to him, I will: be thou cleane.

42 And assoone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

p For bidding him to tell any man, because as yet his time was not come to be knowne. q It belonged to the priest to know if a man were healed of the leprosie. Leuit. 14. 4. r To take all manner of scruple fro them, and to condemn them of ingratitude. Luke. 5. 15. s The people thus to great that he should thus bene cōspen.

43 And after hee had giuen him a straight commandement, hee sent him alway forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, [and] shewe thy selfe to the \* Priest, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, \* he began to tel many things, and to publish the matter: so that Iesus coule no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

#### CHAP. II.

3 Hee healeth the man of the palsey. 5 Her forgiveness sinnes. 14 He calleth Leui the customer. 18 He eateth with sinners. 18 He crucifieth his disciples, as touching fasting, and keeping the Sabbath day.

Marth. 9. 1.  
Iuke 5. 18.

¶ After \* a fewel] dayes, he entered into Capernaum again, & it was noyed that hee was in the \* house.

a Where hee was wont to remaine.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsey, borne of foure men.

4 And because they coule not come neere vnto him for the multitude, they brouer the rooffe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsey lay.

5 Now when Iesus saw their faith, he sayd to the sicke of the palsey, Sonne, thy sinnes are forgiven thee.

b By these wordes Christ shewed that hee was sent of his Father with authoritie to take away our sinnes. Iob. 14. 4. iij. 43. 25.

6 And there were certayne of the Scribes, sitting there, and reasoning in their heartes,

7 Why doeth this man speake such blasphemies: \* who can forgive sinnes,

but God onely?

8 And immediately when Iesus perceived in his spirite, that thus they thought with themselves, hee sayde vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee: or to say, Arise, and take vp thy bed, and walke?

10 And that ye may knowle, that the Sonne of man hath authoritie in earth to forgive sinnes, (he sayde vnto the sicke of the palsey)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, in so much that they were amazed, and glorified God, saying, Wee neuer saw such a thing.

13 ¶ Then he went againe towarde the sea, and all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he saue Leui [the sonne] of Alphens sitte at the receyte of custome, and sayde vnto him, Followe me. And he arose and followed him.

c Christ spake according to their capacity, who were so blind that they would beleeue nothing, but that which they saw with their eyes, and therefore he sheweth his authoritie ouer the soule by the power which he hath ouer the bodie.

d Their owne consciences cause them to confesse the truth.

Marth. 9. 9.  
Iuke 5. 27.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eate with the Publicanes & sinners, they sayde vnto his disciples, Howe is it, that hee eateth and drinketh with Publicanes and sinners?

17 Nowe when Iesus heard it, hee sayde vnto them, The whole haue no neede of the physition, but the sicke. \* I came not to call the righteous, but the sinners to repentance.

1. Tim. 1. 15.

18 And the disciples of John, and the Pharisees did fast, and came and said vnto him, Why doe the disciples of John and of the Pharisees fast, and thy disciples fast not?

e He speaketh of such as persuade themselves to be iust, although they be nothing better.

Marth. 9. 14.  
Iuke 5. 33.

19 And Iesus said vnto them, Can the children of the mariage chamber fast, whiles the bridegrome is with them: as long as they haue the bridegrome with them, they cannot fast.

f Christ sheweth that hee will spare his, and not burden them before it be necessary.

20 But the daies wd come, when the bridegrome shall be taken from them, & then shall they fast in those dayes.

g The woode properly signifieth new cloth which as presently new putteth the names of the fuller.

21 Also no man soweth a peece of new cloth



cloth in an old garment: for else the new [piece] taketh away the filling vp from the olde, and the breach is worse.

22 Like wise, no man putteth new wine into old vessels: for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as he went through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharisees saide vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

25 And he said to them, Haue ye neuer read what Dauid did, when he had need, and was an hungred, both he, and they that were with him:

26 How he went into the house of God, in the dayes of Abiathar the high priest, & did eate the shew bread, which were not lawfull to eate, but for the priests, and gaue also to them which were with him:

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

#### CHAP. III.

1 He healeth the man with the withered hand. 2 He chooseth his Apostles. 3 Christ is thought of the Iewes to be a Iew. 4 He casteth out the unclean spirit, which the Pharisees ascribe vnto the devil. 5 Blasphemie againt the holy Ghost. 35 The father, sister and mother of Christ.

**A**N D he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might excuse him.

3 Then he saide vnto the man which had the withered hande, Arise: [stande forth] in the middes.

4 And he sayd to them, Is it lawfull to do a good deede on the Sabbath day, or to doe euill: to saue the life, or to kill: But they held their peace.

5 Then hee looked rounde about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 ¶ And the Pharisees departed, and the straight way gathered a counsell with the Herodians agaynst him, that they

might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyonde Iordan: and they that dwelled about Tyrys and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And hee commanded his disciples, that a shippe should waite for him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed vpon him, to touch him as many as had plagues.

11 And when the unclean spirits saw him, they fell downe before him, & cryed, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not utter him.

13 ¶ Then he went vp into a mountaine, and called vnto him whome hee would, and they came vnto him.

14 And he appointed twelue that they should be with him, and that hee might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out devils.

16 And the first [was] Simon, and he named Simon, Peter.

17 Then James the sonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Phillip, and Bartlemew, and Barthewe, and Thomas, & James, [the sonne] of Alphaeus, and Thaddaeus, and Simon the Cananite,

19 And Judas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled a gaine, so that they could not so much as eat bread.

21 And when his kinfolkes heard of it, they went out to lay hold on him: for they thought hee had bene beside himselfe.

22 ¶ And the scribes which came from Ierusalem, saide, he hath Beelzebub, and through the prince of devils he casteth out devils.

23 But he called them vnto him, and saide vnto them in parables, Howe can Satan drine out Satan:

24 For if a kingdome bee deuended a gainst

[Or, scourges, meaning discalces.]

Chap. 6. 7. Mat. 10. 1. Luke 9. 1.

[Or, Lebbeus, or Iudas.]

[Or, Zebedeus.]

[Or, the disciples were not content.]

[Or, they that were about him.]

[Or, they that were about him.]

[Or, they that were about him.]

[Or, they that were about him.]

[Or, they that were about him.]

[Or, they that were about him.]

[Or, they that were about him.]

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[Or, they that were about him.]

[Or, they that were about him.]

Math. 12. 1. Luke 6. 1.

1 Sam. 21. 6.

h. He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names.

1. Chro. 24. 6.

2. Sam. 8. 17.

25. 29. 1. king. 2. 26.

Exod. 29. 33.

Leui. 8. 31.

& 24. 9.

i. Seeing the Sabbath was made for man, it was not meete it should be used to his hindrance and incommode.

Mat. 12. 9. 10. Luke 6. 6.

a. They held their tongues of malice: for they would not either confesse any denie.

b. Christ is in such for anger with man that he pisseth him and seeketh to twine him.

c. Although they hated one another deeply, yet they hated one another not to some their malice to resist Christ. 1. 2. 16.

Mat. 12. 16.



gainst it selfe, that kingdome can not stand.

25 Or if a house be deuided agaynst it selfe, that house cannot continue.

26 So if Satan make insurrection agaynst himselfe, and bee deuided, he can not endure, but is at an ende.

27 No man can enter into a strong mans house, and take away his goodes, except he first bind that strong man, and then spoile his house.

Math. 12. 31.  
luke 12. 10.  
1. ioh. 5. 16.

28 ¶ Verely I say vnto you, al sinnes shall be forgiven vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth agaynst the holy Ghost, that neuer haue forgiveness, but is culpable of eternall damnation.

30 Because they saide, he had an vn-cleane spirit.

31 ¶ Then came his brethren & mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they saide vnto him, Beholde, thy mother, and thy brethren seeke for thee without.

March. 12. 46

luke 8. 9.

¶ Or, cousins.

33 But hee answered them, saying, who is my mother and my brethren:

34 And hee looked rounde about on them, which sate in compasse about him, and sayde, Beholde my mother and my brethren.

35 For whosoener doth the will of God, he is my brother, and my sister, and mother.

#### CHAP. IIII.

2 By the parables of the seede, and the mustard coine, Christ sheweth the state of the kingdome of God. 11 A speciall gift of God to knowe the mysteries of his kingdome. 37 He stirreth the tempest of the sea which obeyed him.

March. 13. 1.  
luke 8. 4.

¶ And hee beganne againe to teach by the sea side, & there gathered vnto him a great multitude, so that he entred into a shippe, and sate in the sea, and all the people was by the sea side on the lande.

2 And he taught them many things in parables, and said vnto them in his doctrine,

3 Hearken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, & some fell by the way side, and the fowles of the heauen came and deuoured it vp.

5 And some fell on stonie grounde, where it had not much earth, and by and by sprang vp, because it had not depth of earth,

6 But as soone as the sunne was by, it caught heate, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew by and choked it, so that it gaue no fruite.

8 Some againe fell in good ground, and did yeld fruite that sprang by, and grew, and it brought forth some thirtie folde, some fiftie folde, and some an hundred folde.

9 Then hee said vnto them, hee that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the myserie of the kingdome of God: but vnto the & are with out, all things be done in parables,

12 That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstande, least at any time they should turne, and their sinnes should be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable: how then should ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that receiue the seede by the wayes side, in whome the worde is sown: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was sown in their hearts.

16 And likewise they that receiue the seede in stonie grounde, are they, which when they haue heard the word, straight wayes receiue it with gladnes.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the worde:

19 But the cares of this worlde, & the deceitfulness of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word & receiue it, and bring forth fruite, one, come, thirtie, another fiftie, & some an hundredth.

21 ¶ Also he said vnto them, ¶ Is the candle lighted to be put vnder a bushel, or vnder the table, and not to be put on a candlestick?

b For God doth not open al mens hearts to vnderstande his mysteries.

c Which are led by the spirit of God, and are not of the number of the faithfull, neither attaine to the pitch and substance, but onely stay in the outward rinde & bark, 11. 6. 9. mat. 13. 14. luke 8. 10. ioh. 12. 40. 28. 28. 26. rom. 11. 8.

1. Tim. 6. 17.

Mat. 5. 14 & 15.

luke 8. 16 & 17.

23. c Spirit searcheth before their eyes the true nature of a Christian life.

¶ Or, as hee caught.

a It is called

Christ's doctrine,

either

for that he was

accustomed to

speake vnto

them by similitudes: or else

because it had

such vertue and

maiestie, that

men could not

denie but it

came from

heauen.



Mat. 10. 26.  
Luk. 8. 47.  
& 12. 2.

f. *How may not  
take occasion to  
do euill vnder  
colour to hide  
our diuine  
all that is  
closed at the  
length.*

Mat. 7. 2.  
Luk. 6. 38.

g. *If you doe  
your enuie  
faithfully, ye  
shall recom-  
pence iustly.*

Mat. 13. 12.  
& 25. 29. Luk. 8.  
28. & 19. 26.

h. *That which  
he thinketh  
himselfe to  
haue.*

i. *These two  
similitudes fol-  
lowing pious,  
that although  
the kingdome  
of God seeme  
to haue  
verie little ap-  
pearance of be-  
grinning, yet  
God doeth in-  
crease it about  
mans reason.*

k. *If the mini-  
sters do their  
dutie, God  
will giue the  
increase.*

Mat. 13. 31.  
Luk. 13. 19.

Mat. 23. 34.

Mat. 8. 23.  
Luk. 8. 22.

l. *And let for-  
ward.*

Mat. 8. 23.  
Luk. 8. 22.

1. *And let for-  
ward.*

Mat. 8. 23.  
Luk. 8. 22.

1. *And let for-  
ward.*

Mat. 8. 23.  
Luk. 8. 22.

1. *And let for-  
ward.*

Mat. 8. 23.  
Luk. 8. 22.

1. *And let for-  
ward.*

Mat. 8. 23.  
Luk. 8. 22.

1. *And let for-  
ward.*

Mat. 8. 23.  
Luk. 8. 22.

1. *And let for-  
ward.*

22 \* For there is nothing hid, that shall not be opened: neither is there a secrete, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he said vnto them, Take heed what ye heare. With what measure ye mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 \* For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, yea, even that he hath.

26 And he said, So is the kingdome of God, as if a man should cast seede in the ground,

27 And should sleepe, & rise by night and day, and the seede should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after that, full come in the eares.

29 And as soone as the fruite sheweth it selfe, anon hee putteth in the sickle, because the harvest is come.

30 \* He said moreover, Whereunto shall wee liken the Kingdome of God: or with what comparison shall we compare it?

31 [It is] like a graine of mustard seed, which when it is sowne in the earth, is the lest of all seedes that be in the earth:

32 But after that it is sowne, it groweth vp, and is greater of all herbes, and beareth great banches, so that the fowles of heauen may builde vnder the shadow of it.

33 And \* with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ Now the same day when euen was come, hee sayde vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, & tooke him as he was in the shippe: and there were also with him other shipps.

37 And there arose a great storme of wind, & the waues dashed into the ship, so that it was now full.

38 And he was in the sterne <sup>m</sup> a sleepe on a pillow: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then hee saide vnto them, why are ye so fearefull: howe is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, what is this, that both the winde and the sea obey him?

# CHAP. V.

8 Jesus casteth the devils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloodie fluxe. 41 And raiseth the captaines daughter.

¶ And they came ouer to the other side of the sea into the countrey of the Gadarenes.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vnclane spirite:

3 who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when hee was often bounde with fetters & chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And allwayes both night and day he cried in the mountains, & in the graues, and strooke himselfe with stones.

6 And when he sawe Iesus afarre off, he ran, and worshipped him,

7 And cried with a loude voyce, and said, what haue I to do with thee, Iesus, the Sonne of the most high God? I charge thee by God, that thou torment me not.

8 For he said vnto him, Come out of the man, thou vnclane spirite.)

9 And hee asked him, what is thy name: and hee answered, saying, My name is Legion: for we are many.

10 And he prayed him instantly, that he would not sende them away out of the countrey.

11 Now there was there in the moste taines a great heard of swine feeding.

12 And all the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue the leaue. Then the vnclane spirites went out, and entered into the swine, and the herde ranne headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the sea.

14 And the swineherdes fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saide him

[Or, haue you  
not yet faith?

Mat. 8. 28,  
Luk. 8. 26,

a. The devil is  
constrained to  
confesse Iesus  
Christ, and yet  
creacheth not to  
resist him.

[Or, adure  
thee to weare  
by God,

b. He abuseth  
the name of  
God, to main-  
taine his tyran-  
nie.

c. A Legion  
contained a-  
bout 6000. in  
number, reade  
Spa. 26. 53.

[Or, ran with  
violence head-  
long,

[Or, in the lake



him that had byn possessed with þe deuill, and had the legion, sit both clothed, and in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the wyne.

17 Thei began to pray him, that he woulde depart from their coastes.

18 And whē he was come into þe ship, he that had bene possessed with þe deuill, prayed him that he might be with him.

19 Holbeite, Iesus woulde not suffer him, but sayde vnto him, Goe thy way home to thy friendes, and shewe them what great things the Lord hath done vnto thee, and holwe he hath had compassion on thee.

20 So he departed, and began to publish in Cærapolis, what great thinges Iesus had done vnto him: and all men did maruella.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 \*And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when hee sawe him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lieth at poynt of death: I pray thee that thou wouldest come and laye thine handes on her, that she may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, & thronged him.

25 (And there was a certaine womā, which was diseased w an issue of blood twelue yeeres,

26 And had suffered many thinges of many physicians, and had spent all that shee had, and it auailed her nothing, but she became much worse.

27 When hee had heard of Iesus, she came in the preale behind, and touched his garment.

28 For the saide, If I may but touch his clothes, I shalbe whole.

29 And straightway þe course of her blood was dried vp, & the felt in her body, that she was healed of that plague.

30 And immediatly when Iesus dyd knowe in himselfe the vertue that went out of him, he turned him rounde about in the preale, and sayde, who hath touched my clothes?

31 And his disciples sayde vnto him,

Thou seest the multitude throng thee, and sayest thou, who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for the kneiue what was done in her, and she came and fell downe before him, and tolde him the whole trueth.

34 And hee said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.

35 While hee yet spake, there came from the [same] ruler of the Synagogues house [certaine] which sayde, Thy daughter is dead: why discatest thou the matter any further?

36 Asone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And hee suffered no man to followe him, save Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and saue the tumult, and them that wept and wayled greatly.

39 And he went in, and said vnto the, why make ye this trouble, and weepe: the childe is not dead, but sleepeeth.

40 And they laughd him to scorn: but he put them all out, and tooke the father, and the mother of the childe, and them that were with him, and entered in where the childe lay.

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeeres: and they were astonished out of measure.

43 And he charged them straightly that no man shoulde knowe of it, and commanded to giue her meate.

#### CHAP. VI.

4 Holwe Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 32 Christ giveth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on þe water. 55 Hee healeth many.

**A**fterwarde \* hee departed thence, & came into his owne country, and his disciples followed him.

2 And when þe Sabbath was come, he began to teach in the Synagogue, & many that heard him, were astonished, and saide, \* From whence hath he these things: & what wisdom is this that

[Or, scourge,

h He meant, he was not dead, but sleepeeth. 40 And they laughd him to scorn, because he shuld incontinently be relaxed as gaine to life. 41 For they had no hope to see her liue as gaine. 42 That is, iust three disciples,

Mat. 13. 54. luke 4. 16.

\* Christ is neglected of his owne friendes, and kinsfolks,

d Sparke holwe  
loue of riches  
and worship  
spectis hinder  
men to receiue  
Christ.  
e The world  
lings moye  
seeme their  
loue, then  
they do Iesus  
Christ.  
f Little must be  
clare vnto  
others the be-  
nefices which  
God sheweth  
towards vs,  
that thereby  
they may giue  
him praise and  
glory.

[Or, in the  
country of  
the ten cities,

Mat. 9. 18, luke  
8. 41.

g Her faith  
brought her to  
Christ, and mo-  
ued her to ap-  
proch nere to  
him, and not  
a superstitious  
opinion, to at-  
tribute any  
virtue to his  
garment.

[Or, fountaine.  
[Or, knewe,  
[Or, scourge,



|| Or, miracles.

|| Or, cousin.

b That which ought to moue them to come to Christ causeth them to go backe from him, which cometh of the olme wickednes.

Mat. 13. 57. Iuk.

4. 24. Ioh. 4. 44.

c That is, he

would not.

d Lacke of

faith maketh

vs unable to

receiue Gods

benefices.

Mat. 4. 23. Iuk.

13. 22.

Mat. 10. 1. chap.

3. 14. Iuk. 9. 1.

e Christ onely

forbadeth the

co carie any

thing, which

might be bur-

densome, as his

disci-

ples.

|| Or, purges.

Act. 12. 8.

f Which were

a kinde of light

shoes tyed to

the feete with

strings.

g The foolish

derth curiositie

in changing

thee lodgings

in this chie

tyerodie mee-

fage.

Mat. 10. 14.

Iuk. 9. 7.

h In token of

exeration, and

of the horrible

vengeance of

God which

shall light vpon

on them.

Act. 13. 5. 1. and

2. 8. 6.

Iam. 5. 14.

i The oyle was

a signe of this

miraculous

working, and

not a medicine

to heale disea-

se: for that the

gift of mira-

cles ceasing, the

ceremonie

is to no vse.

Mat. 14. 11.

Iuk. 9. 7.

k Appearing, off

into prophets.

is giuen vnto him, that euen such great workes are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of James &amp; Ioses, and of Iuda and Simon: and are not his sisters here with vs? And they were offended in him.

4 Then Iesus sayde vnto them, A prophet is not without honour, but in his olme countrye, &amp; among his olme kindred, and in his olme house.

5 And he coulde there doe no great workes, saue that he laide his hands vpon a fewe sicke folke, and healed them.

6 And he marvelled at their vnbelief, &amp; went about by p towne on euery side, teaching.

7 C\* And hee called the twelue, &amp; began to sende the twuo and twuo, and gaue them powder ouer vnclene spirites.

8 And commanded them, that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles.

9 But that they should be shod with sandals, and that they should not put on two coats.

10 And he said vnto them, wheresoeuer yee shall enter into an house, there abide till ye depart: thence.

11 And whosoener shall not receiue you, nor heare you, whye depart thence, hee.

12 Make off the dust that is vnder your feete, for a witness vnto them. Verely I say vnto you, It shall bee easier for Sodom, or Gomorrah at the day of iudgement, then for that cite.

13 C\* And they went out, &amp; preached, that men should amend their liues.

14 And they cast out many deuils: and they anoynted many that were sicke, with oyle and healed them.

15 C\* Then King herode heard of him (for his name was spread abroad) and sayde, Iohn Baptist is risen againe from the dead, &amp; therefore great workes are wrought by him.

16 Other said, It is Elias: &amp; some said, It is a prophet, as one of the prophets.

17 So whē herode heard it, he said, It is Iohn whome I beheaded: hee is risen from the dead.

18 For herode himself had sent forth, and had taken Iohn, and bound him in prison for herodias sake, which was his brother Philips wife, because hee had married her.

19 For Iohn saide vnto herode, \* It becometh not one body to wear straight into another. Leuit. 18. 16 and 20. 11.

is not lawfull for thee to haue thy brothers wife.

19 Therefore herodias had a quarell against him, and woulde haue killed him, but he coulde not:

20 For herode feared Iohn, knowing that he [was] a iust man, and an holy, and reuerenced him, and when hee heard him, he did many thinges, and heard him gladly.

21 But the time being conuenient, when herode on his birth day made a banquet to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same herodias came in and daunced, and pleased herode and them that late at table together, the King layd vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And he swore vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, [euen] vnto the halfe of my kingdome.

24 So she went forth, and laide to her mother, what shall I aske: And she said, Iohn Baptists head.

25 Then he came in straight way with haste vnto the King, and asked, saying, I woulde that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie forie: [yet] for his othes sake, &amp; for their sakes which late at table with him, he woulde not refuse her.

27 And immediately the King sent the hangman, and gaue charge that his head shoulde be brought. So he went and beheaded him in the prison.

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke by his bodie, and put it in a tombe.

30 C\* And the Apostles gathered them selues together to Iesus, &amp; tolde him all thinges, both what they had done, and what they had taught.

31 And he layde vnto them, Come ye aparte into the wilderness, and rest a while: for there were many commers &amp; goers, that they had not leasure to eate.

32 So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knewe him, &amp; ran afoot thither out of all cities, &amp; came thither before them, &amp; assembled vnto him.

34 \* Then

In the liberty that Iohn had to repone vice without exception of person, becauere howe the true ministers ought to be haue themselves.

n Such is the nature of Gods worke, that it compellerh the doer to reuerence it: as no doubt the King had some good motions, but the lede fell in stomie places, and soooke no root. o Which inconuenience cometh by wanton dauncing.

Mat. 14. 8.

p Iosephus calleth her name Salome. q Daughter of Philip, &amp; herodias. r Or, carkeis. Luke. 10. q The Apostles render account of their messinge, which is to declare their fidelitie and obedience. r Christ bare with the infirmities of his seruants, and bingerh them to quietnes, that he may instruct them, &amp; make them strong against troubles. Mat. 14. 13. Iuk. 9. 10.



Mat. 9.36, and  
14.14.

f This declar-  
eth that there  
is an horrible  
disorder among  
that people,  
where the true  
preaching of  
Gode word  
wanteth.  
Luk. 9.11,  
Mat. 14.15.

34 \* Then Jesus went out, and saw  
a great multitude, and had compassion  
on them, because they were like sheepe  
which had no shepherd: & he began to  
teache them many things.

35 \* And when day was now farre  
spent, his disciples came vnto him, say-  
ing, This is a desert place, and now the  
day is farre passed.

36 Let them departe, that they may  
go into the villages and towne about,  
and bie them bread: for they haue no-  
thing to eate.

37 But he answered, and saide vnto  
them, Giue ye them to eate. And they  
said vnto him, Shall wee goe and bye  
two hundred perry worth of bread, and  
giue them to eate?

38 Then hee laid vnto them, Holue  
many loaves haue ye: goe and looke.  
And when they knew it, they said, Five,  
and two fishes.

39 So he commanded them, to make  
them all sit downe by || companies vpon  
the greene grasse.

40 Then they late down by || rowes,  
by hundredes, and by fifties.

41 And he tooke the five loaves, and  
the two fishes, and looked vp to heauen,  
and gaue thakes, and brake the loaves,  
and gaue them to his disciples to set be-  
fore them, and the two fishes he deuoued  
among them all.

42 So they did all eat, & were satisfied.

43 And they tooke by twelue baskets  
full of the fragments, and of the fishes.

44 And they that had eaten, were a-  
bout five thousand men.

45 And straight way he caused his  
disciples to go into the ship, and to go be-  
fore vnto the other side vnto Bethsaida,  
while he sent away the people.

46 Then as soone as hee had sent  
them away, hee departed into a moun-  
taine to pray.

47 \* And when euen was come, the  
ship was in the muddes of the sea, and he  
alone on the land.

48 And hee salve them troubled in  
rowling, (for the winde was contrarie  
vnto them) and about the fourth watch  
of the night, hee came vnto them, wal-  
king vpon the sea, and would haue pas-  
sed by them.

49 And whē they saw him walking  
vpon the sea, they supposed it had bene a  
spirite, and cried out.

50 For they all saw him, and were  
fearde: but none hee talked with

them, and said vnto them, Be of good  
comfort: it is I, be not afraide.

51 Then he went by vnto them into  
the ship, and the winde ceased, and they  
were for amazed in themselves beyond  
measure, and maruelled.

52 For they had not considered the  
matter of the loaves, because their hearts  
were hardened.

53 And they came ouer, & went in-  
to the land of Gennesaret, and arriued.

54 So when they were come out of  
the ship, straight way they knew him,

55 And ran about throughout all that  
region round about, & began to carie  
hither & thither in beddes all that were  
sicke, where they heard that he was.

56 And whither soeuer he entred in-  
to towne, or cities, or villages, they laid  
their sick in the || streetes, & prayed him  
that they might touche at the least the  
edge of his garment. And as many as  
touched him, were made whole.

#### CHAP. VII.

2 The disciples ate with vnwashed hands. 3 The commande-  
ment of God is transgressed by many traditions. 12 What  
benefiteth man. 24 Of the woman of Syrophoenicia. 32 The  
healing of the dumme. 37 The people praise Christ.

Then gathered vnto him the  
Pharises, and certaine of the  
Scribes which came from  
Ierusalem.

2 And when they salve some of his  
disciples ate meate with || common  
handes, (that is to say vnwashed) they  
complained.

3 (For the Pharises, and all the  
Iewes, except they wash their handes  
off, eat not, holding the tradition of the  
Elders.

4 And [when they come] from the  
market, except they wash, they eat not:  
and many other things there be, which  
they haue taken vpon them to obserue,  
[as] the washing of cups, and pottes, &  
of brassen vessels, and of tables.)

5 Then asked him the Pharises and  
Scribes, why walke not thy disciples  
according to the tradition of the Elders,  
but eate || meate with vnwashed hands?

6 Then hee answered and said vnto  
them, Surely \* Elai hath prophesied  
well of you hypocrites, as it is written,  
This people honoureth me with their  
lippes, but their heart is farre awaye  
from me.

7 But they worship me in vaine, teach-  
ing [for] doctrines the commande-  
ments of men.

8 For ye lay the commandement  
of man,

Christ as-  
serteth his ma-  
iesty the holier,  
both by his  
word, & might-  
ie power.

They had  
forgot the ma-  
racle wherby  
was wrought  
with the five  
loaves.  
Mat. 14.34.

Or, markets,  
a place for any  
such vertue  
that was in his  
garment, but  
for the consi-  
derance which  
they had in  
him.

Mat. 15.2.

Or, filthie  
The phar-  
ises would not  
eat with vn-  
washed hands,  
because they  
thought that  
the common  
handling of  
things defiled  
them, so that  
they made holie-  
nes and religi-  
on to depend  
in handes was-  
hings.

b Or, contin-  
tiously, dring-  
ing to wash best.

c Little pots,  
for which moze  
in quantitie  
then a twine  
pinte.

Or, breade,  
Mat. 29.13.

d Cuch an out-  
ward shew.

e Whosoever  
teacheth any  
doctrine but  
Gode word, is  
a false worship-  
per, and a seuer-  
er of the peo-  
ple, ferme his  
doctrine neuer  
to probable to  
the iudgement  
of man.

e Which is a  
hour fine poise  
sterling.

Mat. 14.17,  
Luk. 9.13, John.  
6.9.

Or by table-  
fuls for in e-  
very rike were  
as many as a  
cable could  
holde.

u The Greeke  
word signifieth  
such beds as  
are made in a  
garden, so that  
the company,  
which were  
there set, might  
ferme as  
rotues, or boys-  
ders of beds in  
a garden.

Mat. 14.23,  
John. 6.15.

x Which was  
about two or  
three houres  
before day.



of God apart, and obserue the tradition of men, [as] the washing of pottes and of cuppes, & many other such like things ye doe.

9 And he saide vnto them, well ye reiect the commandment of God, that ye may obserue your owne tradition.

10 For Wholes said, \* Honour thy father, and thy mother: and, \* whosoever shall curse father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maiest haue profite, [he shall be free.]

12 So ye suffer him no more to do any thing for his father, or his mother.

13 Making the Worde of God of none authoritie, by your tradition which yee haue ordeined: and yee doe many such like things.

14 Then he called the whole multitude vnto him, & said vnto them, hearken ye all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entrecth into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house [away] from the people, his disciples asked him concerning the parable.

18 And he said vnto them, what are ye without vnderstanding also: Doe ye not knowe that whatsoeuer thing from without entrecth into a man, cannot defile him,

19 Because it entrecth not into his heart, but into the bellie, and goeth out into the draught which is the purging of all meates:

20 Then he said, That which cometh out of man, that defileth man.

21 \* For from within, euen out of the heart of men, procede euill thoughts, adulteries, fornications, murders,

22 Theftes, couetousnes, wickednes, deceit, vnclannes, a wicked eye, backbiting, pride, foolishnes.

23 All these euill things come from within, and defile a man.

24 \* And from thence he rose, and went into the borders of Tyrys & Sidon, and entred into an house, & woulde that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vnclane spirit, heard

of him, and came, and fell at his fecte.

26 [And the woman was a Greeke, a Syrophemissian by nation] and she sought him that he woulde cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Truth, Lord: yet in deede the whelpes eate vnder the table of the childrens cronnes.

29 Then hee said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come homie to her house, she found the deuill departed, and her daughter lying on the bed.

31 And hee departed againe from the coastes of Tyrys and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, & stabled in his speache, & prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, & put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tougue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, \* He hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

CHAP. VIII.

2 The miracle of the seven loaves. 11 The Pharisees aske a signe. 15 The leauen of the Pharisees. 22 The blime receiveth his sight. 29 He was knowen of his disciples. 33 The reprouerh Peter. 34 And sheweth how necessarie preteritum is.

1 \* Those daies, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

2 I haue compassion on the multitude, because they haue nowe continued with me thre dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came froo farre.

4 Then

Exod. 20. 12.  
deut. 5. 16.  
ephe. 6. 2.  
Exod. 21. 17.  
leuit. 20. 9.  
prou. 20. 20.  
What is twise  
out any hope of  
paradise.

Mat. 15. 10.

2 There is no  
outward of cor  
porall thing,  
which entrecth  
into man, that  
can defile him:  
meaning chief  
ly of meates,  
which if they  
be take excell  
ently, it com  
meth of the in  
ordinate lust of  
the heart, and  
so the lust is  
euill.

Gen. 6. 5. &  
8. 21.

Or, wantones  
Or, enuies.

Mat. 15. 21.

h Meaning  
the Iewes, to  
whom the pro  
phets were  
first made.  
i The Iewes  
tooke straggers  
no better then  
the dogs, and  
therefore Christ  
spakech ac  
cording to their  
opinion.  
k Sde asketh  
but the poore  
cronnes, and  
not the chil  
drens bread,  
wherein the de  
claereth her  
faith and hu  
militie.

l Declaring by  
this signe the  
compassion that  
he hath vpon  
mans miseries.

Gen. 1. 31. ec  
clus. 39. 16.  
m As if they  
would say, he  
sides all the mi  
racles that he  
hath done, euen  
this now decla  
reth that what  
soeuer he woth,  
is very well.





[Or, whence,

b If they were so hard to come by, it seemed impossible to obtaine other meate.

4 Then his disciples answered him, [Howe can a man satisfie these<sup>b</sup> with bread here in the wilderness?

5 And hee asked them, Howe many loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit down on the ground: and he tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to let before them, and they did set them before the people.

7 They had also a fewe small fishes: and when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, & were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousand: so he sent them away.

Mat. 14. 29.

c Which was nere to Bethsaida, betweene the lake of Genesaret and the lake of Tiberias.

d Wh the incredible love of our Christ? how long shall we abide his great mercies?

e Christ goeth about by sharpnes of speech to saue them from wilful destruction.

f Or, asigne be giuen, f As if he would say, if I shewe them any signe let me be a liar and deceiuer.

Mat. 16. 5. g He willeth them to beware contagious doctrine, and such subtilie practises as the adversaries wile to supplant his Gospel.

John. 6. 11.

h Christ reproveth them because their minde is as yet upon the material leauen, notwithstanding that he had proued by diuers miracles that he gaue them their daily bread.

10 And anon he entred into a ship with his disciples, and came into parts of Dalmanutha.

11 And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee<sup>d</sup> sighed deeply in his spirit, and said, why doeth this generation seeke a signe? Verely I say vnto you, if a signe shal not be giuen vnto this generation.

13 So he left them, & went into the ship againe, & departed to the other side.

14 And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 And he charged them, saying, Take heed, & beware of the leaue of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, [It is,] because we haue no bread.

17 And when Iesus knew it, he said vnto them, why reason you thus, because ye haue no bread? perceiue ye not yet, neither vnderstande: haue ye your hearts yet hardened?

18 Haue ye eyes and and see not: and haue ye eares and heare not: and doe ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, howe many baskets of the leauings of broken meate tooke ye vp? and they saide, Seuen.

21 Then he saide vnto them, howe

[is it] that ye vnderstand not?

22 And he came to Bethsaida, & they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him, if he sawe ought.

24 And he looked vp, and saide, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, & made him looke againe. And he was restored to his sight, & saue every man as farre off cleerly.

26 And he sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 And Iesus went out, and his disciples into the towne of Cefarea Philippi. And by the way he asked his disciples, saying vnto them, whome do men say that I am?

28 And they answered, [Some say,] John Baptist: and some, Elias: & some, one of the prophets.

29 And he said vnto them, But whom say ye that I am? The Peter answered and said vnto him, thou art the Christ.

30 And he sharply charged them that concerning him they should tel no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should bee reproued of Elders, and of the chief Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 And hee called the people vnto him with his disciples, and saide vnto them, Whosoever will folloewe mee, let him forsake himselfe, and take vp his crosse, and folloewe me.

35 For whosoever will save his life, shall lose it: but whosoever shal lose his life for my sake and the Gospels, he shall save it.

36 For what shall it profite a man, though he should winne the whole world, if he lose his soule?

37 What shall a man giue for recompence of his soule?

38 For whosoever shal be ashamed of me,

Mat. 16. 13. Luk. 9. 18.

i He that is the anointed of God and filled with all grace for mans salvation.

k Delecting it to a more glorious time, lest some haile should rather hinder the furthering of his calling.

l This way he signifieth, aduersarie, as enemies: and he calleth him so because he did as much as in him lay, to pull him from obeying God.

Mat. 10. 38. & 16. 24. Luk. 9. 23. & 14. 27. Mat. 10. 39. & 16. 25. Luk. 9. 24. & 17. 33.

iohn. 12. 25. m For mortallitie & corruption, he shall receive immortallitie and perfection.

Mat. 10. 33. Luk. 9. 26. & 12. 9.



me, and of my wordes among this adulterous and sinful generacion, of him that the Sonne of mā be ashamed also, whē he cometh in the glorie of his Father with the holy Angels.

## CHAP. IX.

3 The transfiguration, 7 Christ is to be heard, 26 The dōm spirit is cast out, 29 The force of prayer and fasting, 31 Of the death and resurrection of Christ, 33 The dignitation whā should be the greatest, 38 Not to hinder the course of the Gospel, 42 Sinners are forbidden.

Marth, 16, 28.  
luk. 9, 27.



And \* he said vnto them, Verely I say vnto you, þ there be some of them that stande here, which shal not taste of death, till they haue seene þ

kingdome of God come with power.

2 \* And sixe dayes after, Iesus tooke Peter, & James, and John, & brought them vp into an he mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did shine, and was berie white, as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to bee here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knewe not what he saide: for they were afraide.

7 And there was a cloude that shadowed them, & a voyce came out of the cloude, saying, \* This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saide no moze any man saue Iesus onely with them.

9 \* And as they came down from the mountaine, he charged them, that they should tell no man what they had seene, saue whē the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demaunded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, why say the Scribes, that \* Elias must first come?

12 And hee answered, and saide vnto them, Elias verely shall first come and restore all things: and \* as it is written of the Sonne of man, he must suffer many things, and be set at naught.

13 But I say vnto you, that Elias is

come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 \* And when he came to his disciples, he saide a great multitude about them, & the Scribes disputing with them.

15 And straight way all the people, when they behelde him, were amazed, & ran to him, and saluted him.

16 Then he asked the Scribes, what dispute you among your selues:

17 And one of the rōpame answered, and said, Master, I haue brought my sone vnto thee, which hath a dōm spirit:

18 And wheresoeuer he taketh him, he teareth him, and he someth, & gnatheth his teeth, and pineth away: and I shake to thy disciples that they shoulde cast him out, and they could not.

19 Then he answered him, and said, O faithles generation, how long now shall I be with you! how long now shall I suffer you! bring him vnto me.

20 So they brought him vnto him: and as soone as þ spirit saw him, he tare him, and he fell downe on the grounde, wallowing and foaming.

21 Then he asked his father, howe long time is it since he hath bene thus: And he said, Of a child.

22 And oft times he casteth him into the fire, & into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleue it, al things are possible to him that beleueeth.

24 And straight way the father of þ child crying with teares, said, Lord, I beleue: helpe my vnbeleife.

25 When Iesus saide that the people came running together, he rebuked the vnleane spirit, saying vnto him, Thou dōme & deafe spirit, I charge thee, come out of him, and enter no moze into him.

26 Then the spirit cryed, & rent him sore, & came out, & he was as one dead, in so much that many said, he is dead.

27 But Iesus tooke his hande, and lift him vp, and he rofe.

28 And when hee was come into the house, his disciples asked him secretly, why could not we cast him out:

29 And he said vnto them, This kind can by no other meanes come forth, but by prayer and fasting.

30 \* And they departed thence, and went through Galile, and he would not that any should haue knowen it.

Mat. 17, 14.  
luk. 9, 37, 38.  
G. Of the name, which he left þ day before.

[Or against them.

h. When the spirit cometh vpon him, he teareth him with inward fozme and pangs, as in a colike a man feeleth such grieft, as if his bowels were rent asunder. i. It seemeth that this man defuered not so sharpe an answer: but Christ speakeh in his person to the Pharisees, which were vnberne and desperate.

k. The Lord is cuer ready to helpe vs, so that we put him not backe through our vnbeleefe. l. All things that are agreeable to the will of God, shalbe graunted to him that beleue: for faith seeketh nothing, that is contrary to his will, or that is not reuered in his woode. m. That is, the feeblenes, and imperfection of my faith, n. Meaning, the child. o. Meaning, that prayer which is sincerely grounded vpon faith, and hath fasting ioyne vnto it as a profitable aide. Mat. 17, 21.  
luk. 9, 22.

a. The preaching of the Gospel receiued and increased: he spake to them to comfort them, and that they should not thinke they were useless in baine. Mat. 23, 13.  
b. Christ them self his maiesty to force as their infermitie was pendit.

c. Peter measure this vnto according to his owne capacity, not considering the end thereof. Mat. 3, 17 & 27, 5. luk. 3, 22, chap. 1, 11.

d. Christ onely must be the chiefe teacher & instructor of all them, which professeth themselves to be his members, seeing þ God the Father giueth him this authority, and commandeth vs this obedience. Mat. 17, 9. Malach. 4, 5. e. Their false opinion was that either Elias should rise againe from þ dead, or that his soule shoulde enter into some other bodie. Mai. 3, 4. f. That is, John Baptist.



31 For he taught his disciples, & sayd vnto them, The Sonne of man shall be deliuered into the handes of men, & they shall kill him, but after that he is killed, he shall rise againe the thirde day.

32 But they vnderstoode not that saying, and were afrayed to aske him.

33 After he came to Capernaum: and when he was in the house, he asked the, what was it that yee disputed among you by the way:

34 And they helde their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And he late downe, and called the twelue, and saide to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a litle childe, & set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receiue one of such litle children in my name, receiueeth me: and whosoever receiueeth me, receiueeth not me, but him that sent me.

38 ¶ Then John answered him, saying, Master, we saue one casting out devils by thy Name, which followeth not vs, and we forbad him, because hee followeth vs not.

39 But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 And whosoever shall offend one of these litle ones, that beleue in mee, it were better for him rather, y a millstone were hanged about his necke, and that he were cast into the sea.

43 Wherefore if thine hande cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to go into hell, into the fire that neuer shall be quenched,

44 Where their worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to be cast into hel, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dyeth not, & the fire neuer goeth out.

49 For euery man shall bee salted with fire: and euery sacrifice shall be salted with salt.

50 Salt is good: but if the salt bee vnsauerie, wherewith shall it bee seasoned: haue salt in your selues, and haue peace one with another.

#### CHAP. X.

2 Diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the formes of zebedeus. 46 Bartimeus hath his eyes opened.

¶ And he arose from thence, & went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as hee was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto the, what did Moses command you?

4 And they sayde, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered and said vnto them, For the hardness of your heart he wrote this precept vnto you.

6 But at the beginning of the creation, God made the male and female.

7 For this cause shall man leave his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he sayde vnto them, Whosoever shall put away his wife and marry another, committeth adulterie against her.

12 And if a woman put away her husbande, and bee married to another, shee committeth adulterie.

13 ¶ Then they brought litle children to him, that he should touch them: and his Disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and saide to them, Suffer

¶ the

¶ He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire.

Leuit. 2. 13. Math. 5. 13.

x They which destroy grace that they haue received of God, are as salt, which hath lost his savor, and are worse then indels.

Math. 14. 34.

¶ The rich man questioneth with Christ.

30 Their reward that are persecuted.

35 Of the formes of zebedeus.

46 Bartimeus hath his eyes opened.

¶ Math. 19. 1.

¶ Math. 19. 1.

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¶ Math. 19. 1.

¶ Math. 19. 1.

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceive nothing.

Mat. 18. 1. Luk. 9. 45.

q To wit, one by as man, but as him in who is all perfection and fullness of all graces & benefits.

Luke 9. 49.

1. Cor. 12. 3.

¶ Or, any great worke.

r Although he theme not himselfe to be mine, yet in that he beareth reverence to my Name, it is ynough for vs.

March. 10. 42.

March. 18. 6.

Luke. 17. 12.

March. 5. 30.

and 18. 8.

s It is a manner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ.

Lui. 6. 24.

t These similitudes declare the paynes, & eternall tormentes of the damned.

a The true way to amende abuses, is to returne to the institution of things, and to trie them by Gods word.

Gen. 1. 27.

March. 19. 4.

Gen. 2. 24.

1. cor. 6. 16.

ephil. 5. 31.

¶ Or, person.

1. Cor. 7. 10.

Math. 5. 32.

¶ 19. 9. Luk. 16.

18. 1. cor. 7. 10.

b For the reason is not his wife, but his hart.

Math. 19. 13.

Luk. 18. 15.



the litle children to come vnto mee, & forbide them not: for of such is the kingdome of God.

15 Verely I say vnto you, whosoever shall not receiue the kingdome of God as a litle childe, he shall not enter therein.

16 And he tooke the by in his armes, and put [his] hands vpon them, & blessed them.

17 C And when he was gone out on the way, there came one \* running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Iesus sayde to him, why callest thou me good? there is none \* good but one, [euen] God.

19 Thou knowest the commaundementes, \* Thou shalt not commit adulterie, Thou shalt not kill. Thou shalt not steale, Thou shalt not beare false witness. Thou shalt hurt no [man.] Honour thy father and mother.

20 Then he answered, & said to him, Master, all these things I haue obserued from my youth.

21 And Iesus beelde him, & loued him, & sayde vnto him, One thing is lacking vnto thee, Goe [and] \* sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauē, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowfull: for hee had great possessions.

23 And Iesus looked rounde about, and said vnto his disciples, how hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his words. But Iesus answered again, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with them selues, who then can be saved?

27 But Iesus looked vpon the, and said, with men [it is] impossible, but not with God: for with God all things are possible.

28 C \* Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I saye vnto you, there is no man that

hath forsake house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospells,

30 But hee shall receiue an hundredfold more at this present: houses, and brethren, and sisters, and mothers, and children, and lands with \* persecutions, and in the world to come, eternal life.

31 \* But many [that are] first, shall be last, and the last first.

32 C \* And they were in the way going vp to Ierusalem, and Iesus went before them, and they were amazed, and as they followed, they were afraid, and Iesus tooke the ribleue againe, and beganne to tell them what things shoulde come vnto him,

33 [Saying,] Behold, we go vp to Ierusalem, & the Sonne of man shall be deliuered vnto the priests, & to the scribes, and they shall condemne him to death, & shall deliuer him to the Gentiles.

34 And they shal mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 C \* Then James and John the sonnes of Zebedeus came vnto him, saying, Master, wee woulde that thou shouldest doe for vs that that we desire.

36 And he said vnto the, what wouldest thou I should doe for you?

37 And they said to him, Graunt vnto vs, that wee may sit one at thy ryght hande, and the other at thy left hande in thy glory.

38 But Iesus said vnto the, We knowe not what ye aske. Can ye \* drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they saide vnto him, Wee can. But Iesus said vnto the, We shal drinke in deede of the cup that I shal drinke of, and be baptized with \* baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not \* mine to giue, but [it shall be giuen] to the for whom it is prepared.

41 And whē the ten heard that, they began to murmure at James and John.

42 But Iesus called them vnto him, and said to them, \* We knowe that they which desire to beare rule among the Gentiles, haue dominatio ouer them, & they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoever wil be great among you, shalbe your seruant.

¶ He must be regenerate and hope of all grise, and conuiscence, d It was vsual with the Iewes that the greater shoulde blese the inferiour, Heb. 7. 7. there fore Christ being head of his Church, did by a solemne kind of prayer offer by & consecrate the babies to God.

March. 19. 16. Luke 18. 15. & Christ would shewe that his goodnes was far otherwile then the goodnesse which is attributed to men, which is full of vanitie and hypocritie, Exod. 20. 12. f That is, he appoynted certaine good feed that was in him, in which gaue him a litle macion. g Detrouched his malice, & fore, which he fore he felt not.

¶ Or, cable rope h Which putteth his trust in riches.

i For he can giue grace to cause him to enter his riches, as if he had them not. March. 19. 27. Luke. 18. 28.

k He must note measure these promises by our owne conuiscence, desir, but refer the accomplisment to Gods will, who euen in our persecutions and afflictions perseruethe the same to farre as they be expedient. Let vs therefore learne to beare prouings and to want, that being tried, we may enioy our treasures in heauē, March. 19. 30.

l He saith this because they that are first called, shoulde goe still forward, & not disbaire others. March. 20. 17. Luke. 18. 31. March. 20. 20.

m Can you be partakers of my crosse and afflictions?

n I haue not this comission for this time.

Luke 22. 25.

o Christ would not be his disciples and ministers shoulde beare rule as his disciples gouernours doe.



44 And whosoener will bee chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

March. 20. 29.  
Iuk. 18. 35.

p The other  
Euangeliſts  
mention this,  
but ſpake no  
more him that  
was moſt kno-  
wen.

46 C\* Then they came to Jericho: and as he went out of Jericho with his diſciples, and a great multitude, Bartimeus ſonne of Timeus, a blinde man, ſate by the way ſide begging.

47 And when hee heard that it was Jeſus of Nazaret, he began to crye and to ſaye, Jeſus the ſonne of Dauid, haue mercie on me.

q The more  
that Satan re-  
ſiſteth vs, the  
more our faith  
ought to in-  
creaſe.

48 And many rebuked him, becauſe he ſhould holde his peace: but he cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Jeſus ſtoode ſtill, and commanded him to be called: and they called the blinde, ſaying vnto him, Be of good comfort: ariſe, he calleth thee.

50 So he threwe aſide his cloke, and roſe, and came to Jeſus.

51 And Jeſus answered, and ſaid vnto him, what wilt thou that I doe vnto thee? And ſe blinde ſaid vnto him, Lord, that I may receiue ſight.

52 Then Jeſus ſaide vnto him, Goe thy way: thy faith hath ſaued thee. And by and by, he receiued [his] ſight, & followed Jeſus in the way.

#### CHAP. XI.

11 Chriſt cometh to Ieruſalem. 12 The figge tree dyeth by. 13 The builders ſellers are caſt out of the Temple. 24 He declareth the deſtroy of ſayth, & how we ſhould pray. 27 The Phariſees queſtion with Chriſt.

Mat. 21. 1. Iuk. 19. 29.

**A**D when they came neere to Ieruſalem, to Bethphage and Bethania vnto ſ mount of Olives, he ſent forth two of his diſciples,

a Chriſt ſhew-  
eth by this  
poore entrie  
the ſtate of his  
kingdome, and  
it is not like to  
the great mag-  
niſcence of  
this world.

2 And ſayde vnto them, a Goe your wayes into that tolbne that is ouer againſt you, and alſoone as ye ſhall enter into it, ye ſhall find a colte bound, whereon neuer man ſate: looſe him, and bring him.

3 And if any man ſay vnto you, why do ye this? ſay that y Lord hath neede of him, and ſtraight way hee will ſende him hither.

4 And they went their way, & founde a colte tyed by the doore without, in a place where two wayes met, and they looſed him.

5 Then certaine of them that ſtoode there, ſaide vnto them, what doe ye looſing the colte?

6 And they ſaid vnto them, as Jeſus

had commanded the. So they let them goe.

7 C\* And they brought the colte to Jeſus, and caſt their garments on him, and he ſate vpon him.

Iohn 12. 14.

8 And many ſpread their garments in the way: other cut downe branches of the trees, and ſtrewed them in y way.

b Every one  
ſtrewed ſome  
ſigne of hono-  
ur and reuerence.

9 And they that went before, & they that followed, cryed, ſaying, Hoſanna: bleſſed be he that cometh in y Name of the Lord.

Or ſaue, pray  
thee.

10 Bleſſed [be] the kingdome y cometh in the Name of the Lord of our father: Dauid: Hoſanna. O thou which art in the higheſt Heauens.

c Many came  
in their owne  
name, but  
Chriſt came in  
the Name of  
the Lord.  
d Becauſe the  
promiſe was  
made to him.  
Math. 21. 70.  
Iuke. 19. 45.

11 So Jeſus entered into Ieruſalem, and into the Temple: and when he had looked about on all things, and noſe it was evening, hee went forth vnto Bethania with the twelue.

Math. 21. 19.

12 And on the morrowe when they were come out from Bethania, he was hungrie.

e Chriſt was  
ſubſect to our  
infirmities.

13 And ſeeing a fig tree a far off, that had leaues, he went to ſee: if he might find any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figges was not yet.

14 Then Jeſus answered, and ſaid to it, Neuer man eate fruit of thee hereafter while the worde ſtandeth: & his diſciples heard it.

f This he ſaith  
to declare how  
much they diſ-  
pleaſe God  
which haue but  
the outwarde  
ſhew and ap-  
pearance wiſe:  
out fruit.

15 C And they came to Ieruſalem, & Jeſus went into the Temple, & began to caſt out them that ſold and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the ſeates of them that ſolde dones.

16 Neither would he ſuffer that any man ſhould carie a beſtell through the Temple.

17 And he taught, ſaying vnto them, Is it not written, Mine houſe ſhall be called the houſe of prayer vnto all nations: but you haue made it a denne of theeres.

Iſai. 56. 7.

18 And ſcribes & the prieſts heard it, and ſought howe to deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

Ier. 7. 11.

19 But when even was come, Jeſus went out of the cite.

20 C\* And in the morning as they paſſed by, they ſawe the figge tree dyed by from the rootes.

Math. 21.  
19. 20.

21 Then Peter remembered, and ſayd vnto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

E. 2. 22 And

and then



h Christ taketh occasion to instruct the of the vertue of faith.

Matth. 7. 7.  
luke. 11. 9.  
i He teacheth us to aske whatsoeuer we need in good in our fantasies for our prayer must be grounded on faith and our faith upon the word of God.  
Matth. 6. 14.  
Matth. 21. 23.  
luke. 20. 1, 2.

k He commendeth his wisdom of office and minister.

l They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

luk. 5. 1. iere. 2.  
21. mat. 21. 33.  
luk. 20. 9.

a The Greeke word signifieth the vessel of earthen, which standeth under the wine presse to receive the wine of liquor.

22 And Jesus answered, and sayde vnto them, haue faith in God.

23 For verely I say vnto you, who soeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not waue in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be done to him.

24 Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 But when ye shall stand, & pray, forgive, if ye haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ Then they came again to Ierusalem: and as he walked in the Temple, there came to him the dy. pnestes, & the Scribes, and the Elders,

28 And said to him, By what authority dost thou these things? who gaue thee this authority, that thou shouldest doe these things?

29 The Jesus answered, & said vnto them, I will also aske of you a certaine thing, & answer ye me, & I will tell you by what authority I doe these things.

30 The baptisme of John, was it from heauen, or of men: answer me.

31 And they thought with the selues, saying, If we shall say from heauen, he will say, why the did ye not beleue him: 32 But if we say of men, we feare the people: for all men counted John, that he had bene a very Prophet.

33 Then they answered, and said vnto Jesus, we can not tel. And Jesus answered, and sayde vnto them, Neither will I tell you by what authority I doe these things.

#### CHAP. XII.

1 The vineyard is let out, 2 Obedience and tribute due to princes, 3 The resurrection of the dead, 28 The summe of the Lawe, 33 Christ the sonne of Dauid, 38 Hypocrites must be reiecte, 41 The offering of the poore wisdom.

¶ And he began to speake vnto them in parables. \* A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the wine-press, and builded a towre in it, and let it out to husbandmen, & went into a strange country.

2 And at a time, he sent to the husbandmen a seruant, that hee might receiue of

the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, & at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also hee sent the last vnto the, saying, They will reuerence my sonne.

7 But the husbandmen laid among them selues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard do: he will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read to much as this Scripture: \* The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is maruelous in our eyes.

12 The they went about to take him, but they feared the people: for they perceived that hee spake a parable against them: therefore they left him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, & of the Herodians that they might take him in his talke.

14 And when they came they said vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Cesar, or not?

15 Shoulde we giue it, or shoulde we not giue it? But hee knewe their hypocrisy, and said vnto them, Why tempt ye me: Bring me a penie, that I may see it.

16 So they brought it, and hee saide vnto them, Whose is this image and superscription: and they sayde vnto him, Cessars.

17 Then Jesus answered, & said vnto them, Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they marvelled at him.

18 ¶ Then came the Sadducees vnto him, which say, there is no resurrection: and they asked him, saying,

b Hee sheweth the plague that shall befall these ambitious and enuious rulers, whose hearts are barren against Christ.

Psal. 118. 22.  
isa. 28. 16 mat.  
21. 42. 44.  
11. rom. 9. 33.  
1. pet. 2. 7. 8.

c It is the ordinance of God that it shoulde be so, which most commonly is contrary to mans reason: & thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ.

reade spath.  
22. 116.  
Matth. 22. 15.  
luk. 20. 30.

d As the qualities of him of his own of our owne things.  
e As goodly manners, agreeable to Gods Lawe.  
f Hee gaue it to understande that he knewe their malicious intent.

Rom. 13. 7.



Deut. 25. 5.

*g* This was a  
politicke lawe  
giuen for a  
time for the  
persecution  
of families,  
reade Mat.  
22. 24.

19 *H*aster, \*Moses wrote vnto vs, If any mans brother die, and leaue [his] wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 *T*here were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 *T*hen the second tooke her, and he dyed, neither did he yet leaue issue, and the third likewise.

22 *S*o seuen had her, and left no issue: last of all the wife died also.

23 *I*n the resurrection then, when they shall rise again, whose wife shall he be of them? for seuen had her to wife.

24 *T*hen Iesus answered, and sayd vnto them, Are ye not therefore deceiued, because yee knowe not the Scriptures, neither the powber of God?

25 *F*or when they shall rise againe fro the dead, neither men marie, nor wiuues are maried, but are <sup>as</sup> Angels which are in heauen.

26 *A*nd as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 *H*e is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 *T*hen came one of the Scribes that had heard the disputing together, [and] perceyuing that hee had answered them well, hee asked him, which is the first commandment of all?

29 *I*esus answered him, The first of all the commandments [is], *H*eare, *I*rael, The Lord our God is <sup>only</sup> Lord.

30 *T*hou shalt therefore loue <sup>the</sup> Lord thy God with all thine heart, and with all thy soule, and with all thy mind, and with all thy strength: this is the first commandment.

31 *A*nd the seconde [is] <sup>like</sup> that is, *T*hou shalt loue thy neighbour as thy self. There is none other commandment greater then these.

32 *T*hen the Scribe saide vnto him, well *H*aster, thou hast saide the truthe, that there is one God, and that there is none but he.

33 *A*nd to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, & to loue [his] neighbour as himselfe, is more then all burnt offerings & sacrifices.

34 *T*hen, when Iesus saide that he answered discretely, hee said vnto him, *T*hou art not farre from <sup>the</sup> kingdom of God. And no man after that durst aske him any question.

35 *A*nd Iesus answered and said teaching in the Temple, howe say the Scribes? *C*hrist is the sonne of Dauid.

36 *F*or Dauid himselfe said by the <sup>holy</sup> Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy foote stooke.

37 *T*hen Dauid himselfe calleth him *L*orde: by what meanes is he then his sonne? & much people heard him gladly.

38 *M*ozecouer he saide vnto them in [his] doctrine, Beware of the Scribes which loue to go in long robes, & [loue] salutations in the markets,

39 *A*nd the chiefe seates in the Synagogues, and the first roomes at feastes,

40 which deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue <sup>greater</sup> danation.

41 *A*nd as Iesus saie ouer against <sup>the</sup> treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 *A*nd there came a certaine poore widow, and shee threwe in two mites, which make a quadrin.

43 *T*hen he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

44 *F*or they all did cast in of their superfluitie: but the of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

*The destruction of Ierusalem, 10 The Gospel shalbe preached to all, 22 The persecutions & false prophets which shalbe before the coming of Christ, which house is uncertaine, 33 The exhortation euery one to watch,*

*Ad* as hee went out of the Temple, one of his disciples saide vnto him, *H*aster, see what stones, and what buildings are here.]

2 *T*hen Iesus answered & said vnto him, Seest thou these great buildings: there shall not bee left one stone vpon a stone, that shal not be throwen downe.

3 *A*nd as he saie on the mount of Olives, ouer against the Temple, Peter, & James, and John, and Andrieue asked him secretly,

4 Tell vs, when shall these things be: and what shalbe the signe when all these things shalbe fulfilled:

E. 3.

& And

*m* Because he  
knew himself  
willing to be  
taught, & well  
perceiued the  
difference be-  
tweene our out-  
ward possellion,  
and that which  
God doth prin-  
cipally require  
of vs,  
Mat. 22. 44.

*l*uk. 20. 41.  
*i* Inspired by  
the holy Ghost  
& by the spirit  
of prophetic,  
Psal. 110. 1.  
Mat. 23. 6. luke.  
11. 43. & 20.

*o* For as he  
taught.

*o* The condemn-  
ment not their  
apparel, but  
their vaine o-  
stentation and  
outward shew  
of holmes,  
whereby they  
deceiued <sup>the</sup> sim-  
ple people.

Mat. 23. 14.  
luk. 20. 47.

*o* Or, & vnder  
pretence pray  
long.

Luk. 21. 1.  
*p* Which is ac-  
tually half a false  
thing.

*q* Our Sauiour  
our esteeme  
our gifts by  
our affections &  
readie willes.

*h* Not as touch-  
ing the spiri-  
tuall nature,  
but concerning  
the state of in-  
corruption, &  
immortalitie,  
so that then  
where shall need  
no more mar-  
riage.  
Exod. 2. 6.  
mat. 22. 32.  
*i* Then it fol-  
loweth that  
they liue, al-  
though they  
be deceased  
out of this life.  
Mat. 22. 35.

Exod. 20. 2.  
deut. 6. 4.

[Or, thought.

*k* That is, de-  
pendently on the  
first, and pro-  
ceedeth of the  
loue of God.  
Leuit. 19. 18.  
mat. 22. 39.  
rom. 13. 9.  
galat. 5. 14.  
iam. 2. 8.

*i* He meaneth  
all the cere-  
monies of the  
Law, wherein  
the hypocrites  
put great ho-  
lineffe.

Mat. 24. 1.  
luk. 21. 5.

Luk. 19. 43. 44



Deut. 25. 5.

*g* This was a  
politicke lawe  
giuen for a  
time for the  
persecution  
of families,  
reade Mat.  
22. 24.

19 *H*aster, \*Moses wrote vnto vs, If  
any mans brother die, and leaue [his]  
Wife, and leaue no children, that his brother  
should take his wife, and raise vp  
seed vnto his brother.

20 *T*here were seuen brethren, and  
the first tooke a wife, and when he dyed,  
left no issue.

21 *T*hen the second tooke her, and he  
dyed, neither did he yet leaue issue, and  
the third likewise.

22 *S*o seuen had her, and left no issue:  
last of all the wife died also.

23 *I*n the resurrection then, when  
they shall rise again, whose wife shall the  
be of them? for seuen had her to wife:

24 *T*hen Iesus answered, and sayd  
vnto them, Are ye not therefore deceiued,  
because yee knowe not the Scriptures,  
neither the powber of God?

25 *F*or when they shall rise againe fro  
the dead, neither men marie, nor wiues  
are maried, but are <sup>as</sup> Angels which  
are in heauen.

26 *A*nd as touching the dead, that they  
shall rise againe, haue ye not read in the  
booke of Moses, howe in the bush God  
spake vnto him, saying, I am the God of  
Abraham, and the God of Isaac, and  
the God of Jacob:

27 *H*e is not the God of the dead, but  
the God of the liuing. Ye are therefore  
greatly deceiued.

28 *T*hen came one of the Scribes  
that had heard the disputing together,  
[and] perceyuing that hee had answered  
them well, hee asked him, which is the  
first commandment of all?

29 *I*esus answered him, The first of  
all the commandments [is], *H*eare, *I*-  
rael, The Lord our God is <sup>only</sup> Lord.

30 *T*hou shalt therefore loue <sup>the</sup> Lord  
thy God with all thine heart, and with  
all thy soule, and with all thy mind, and  
with all thy strength: this is the first  
commandment.

31 *A*nd the seconde [is] <sup>like</sup> that is,  
\*Thou shalt loue thy neighbour as thy  
self. There is none other commandment  
greater then these.

32 *T*hen the Scribe saide vnto him,  
well *H*aster, thou hast saide the truth,  
that there is one God, and that there is  
none but he.

33 *A*nd to loue him with all the heart,  
and with all the vnderstanding, & with  
all the soule, and with all the strength,  
& to loue [his] neighbour as himselfe, is  
more then all burnt offerings & sacrifices.

34 *T*hen, when Iesus saide that he  
answered discretely, hee said vnto him,  
*T*hou art not farre from <sup>the</sup> kingdom  
of God. And no man after that durst  
aske him any question.

35 *A*nd Iesus answered and said  
teaching in the Temple, howe say the  
Scribes? *C*hrist is the sonne of Dauid:

36 *F*or Dauid himselfe said by the  
Holy Ghost, The Lord said to my Lord,  
Sit at my right hand, till I make thine  
enemies thy foote stooke.

37 *T*hen Dauid himselfe calleth him  
Lord: by what meanes is he then his  
sonne? & much people heard him gladly.

38 *M*ozecouer he saide vnto them in  
his doctrine, Beware of the Scribes  
which loue to go in long robes, & [loue]  
salutations in the markets,

39 *A*nd the chiefe seates in the Syna-  
gogues, and the first roomes at feastes.

40 *W*hich deuoure widowes houses,  
euen vnder a colour of long prayers.  
These shall receiue <sup>greater</sup> danation.

41 *A*nd as Iesus saie ouer against <sup>the</sup>  
treasurie, he beheld how the people cast  
money into the treasurie, and many rich  
men cast in much.

42 *A*nd there came a certaine poore  
widow, and shee threwe in two mites,  
which make a quadrim.

43 *T*hen he called vnto him his dis-  
ciples, and said vnto them, Verely I say  
vnto you, that this poore widowe hath  
cast more in, then all they which haue  
cast into the treasurie.

44 *F*or they all did cast in of their su-  
perfluitie: but the of her pouertie did cast  
in all that she had, euen all her liuing.

CHAP. xiii.

*The destruction of Ierusalem, 10 The Gospel haibe  
preached to all, 9, 22 The persecutions & false prophets which  
shaibe before the coming of Christ, which house is uncer-  
taine, 33 The exhorteth euery one to watch,*

*Ad* as hee went out of the  
Temple, one of his disciples  
saide vnto him, *H*aster, see  
what stones, and what build-  
ings are here.]

2 *T*hen Iesus answered & said vnto  
him, Seest thou these great buildings:  
there shall not bee left one stone vpon a  
stone, that shall not be throwen downe.

3 *A*nd as he saie on the mount of O-  
liues, ouer against the Temple, Peter, &  
James, and John, and Andrieue asked  
him secretly,

4 *T*ell vs, when shall these things  
be: and what shall be the signe when all  
these things shall be fulfilled:

E. 3.

& And

*m* Because he  
knew himself  
willing to be  
taught, & well  
perceiued the  
difference be-  
tweene our out-  
ward possesion,  
and that which  
God doth prin-  
cipally require  
of vs,

Mat. 22. 44.  
luk. 20. 41.

*i* Inspired by  
the holy Ghost  
& by the spirit  
of prophetic,  
Psal. 110. 1.

Mat. 23. 6. luk.  
11. 43. & 20.

46. *O*r as he  
taught.

*o* The condemn-  
meth not their  
apparel, but  
their vaine o-  
stentation and  
outward shew  
of holmes,  
whereby they  
deceiued <sup>the</sup> sim-  
ple people.

Mat. 23. 14.  
luk. 20. 47.

*O*r, & vnder  
pretence pray  
long.

Luk. 21. 1.

*p* Which is ac-  
tually half a fac-  
ting.

*q* Our Saui-  
our esteemeth  
our gifts by  
our affections &  
readie willes.

Mat. 24. 1.  
luk. 21. 5.

Luk. 19. 43. 44.

*h* Not as tou-  
ching the spi-  
rituall nature,  
but concerning  
the state of in-  
corruption, &  
immortalitie,  
so that then  
there shall need  
no more mar-  
riage.  
Exod. 2. 6.  
mat. 22. 32.  
*i* Then it fol-  
loweth that  
they liue, al-  
though they  
be deceased  
out of this life.  
Mat. 22. 35.

Exod. 20. 2.  
deut. 6. 4.

[*O*r, thought.

*k* That is, de-  
pendently on the  
first, and yea-  
reth of the  
loue of God.  
Leuit. 19. 18.  
mat. 22. 39.  
rom. 13. 9.  
galat. 5. 14.  
iam. 2. 8.

*i* He meaneth  
all the cere-  
monies of the  
Law, wherein  
the hypocrites  
put great ho-  
lineffe.



Eph. 5.6.

2. thel. 2.3.

a He darth  
and were them  
of things that  
wee: more ne-  
cessarie for the  
to know then  
the things  
that they de-  
maunde.  
b Clipping  
the authoritie  
of Christ.

5 And Iesus answered them, and be-  
gan to say, \* Take heede least any man  
deceyve you.

6 For many shall come in my name,  
saying, I am [Christ] and shall deceyve  
many.

7 Furthermore when yee shall heare  
of warres, and rumours of warres, bee  
yee not troubled: for [such things] must  
needes be: but the end shall not be yet.

8 For nation shall rise against nation,  
and kingdome against kingdome, and  
there shall bee earthquakes in diuers  
quarters, & there shall bee famine & trou-  
bles: these are the beginnings of sorowes.

9 But take ye heed to your selues: for  
they shall deliuer you vp to the Consuls,  
& to the Synagogues: ye shalbe beaten,  
and brought before rulers and kings for  
my sake, for a testimoniall vnto them.

10 And the Gospel must first be pub-  
lished among all nations.

11 \* But when they leade you, and de-  
liuer you vp, take yee no thought afoze,  
neither premeditate: what ye shall say:  
but whatsoeuer is giuen you at the same  
time, that speake: for it is not yee that  
speake, but the holy Ghost.

12 Yea, and the brother shall deliuer  
the brother to death, and the father the  
sonne, and the children shall rise agaynst  
their parents, & shall cause them to die.

13 And ye shalbe hated of all men for  
my Names sake: but who soeuer shall  
endure vnto the end, he shalbe saued.

14 \* Moreover, when ye shall see the  
abomination of desolation (spoken of by  
Daniel the Prophet) standing where  
it ought not, let him that readeth, con-  
sider it: then let them [that be] in Iudea,  
flee into the mountains,

15 And let him that is vpon the house,  
not come downe into the house, neither  
enter therein, to fetch any thing out of  
his house.

16 And let him that is in the feldes,  
not turne backe againe vnto the things  
which hee left behinde him, to take his  
clothes.

17 Then wo shalbe to them that are  
with child, and to them that giue sucke  
in those dayes.

18 Pray therefore that your flight be  
not in the winter.

19 For there shalbe in those dayes such  
tribulation, as was not from the begin-  
ning of the creation which God created  
vnto this time, neither shalbe.

20 And except that the Lord had

shortened those dayes, no flesh shoulde  
be saued: but for the electes sake, which  
he hath chosen, he hath shortened those  
dayes.

21 Then \* if any man say to you, Lo,  
here is Christ, or, loe, [he is] there, be-  
leeue it not.

22 For false Christs shall rise, and  
false prophets, and shal shew signes and  
wonders, to deceyue if it were possible,  
the very elect.

23 But take ye heed: behold, I haue  
told you all things before.

24 \* Moreover in those daies, after  
that tribulation, the Sunne shall waxe  
dark, & Moone shal not giue her light.

25 And the starres of heauen shall  
fall: and the powres which are in hea-  
uen, shall shake.

26 And then shal they see the Sonne  
of man comming in the cloudes, with  
great power and glorie.

27 \* And he shall then sende his An-  
gels, and shall gather together his elect  
from the foure windes, [and] from the  
vtmost parte of the earth to the vtmost  
part of heauen.

28 Now learne a parable of the figge  
tree. When her bough is yet tender, and  
it bringeth forth leaues, yee knowe that  
summer [is] nere.

29 So in like manner, when ye see  
these things come to passe, knowe that  
[the kingdome of God] is nere, [even]  
at the doores.

30 Clerly I say vnto you, that this  
generation shall not passe, till all these  
things be done.

31 Heauen & earth shall passe away,  
but my words shall not passe away.

32 But of that day & houre know-  
eth no man, no, not the Angels which  
are in heauen, neither he: Sonne him-  
selfe, saue the Father.

33 Take heede: watch, and pray: for  
ye know not when the time is.

34 [For the Sonne of man is] as a  
man going into a strange countrey, & lea-  
ueth his house, & giveth authoritie to his  
servants, & to euery man his worke, and  
commandeth the porter to watch.

35 Watch therefore, for yee knowe  
not when the Master of the house will  
come, at euē, or at midnight, at the cocke  
crowing, or in the dawning.

36 Lest if he come suddenly, he shoulde  
finde you sleeping.

37 And those things that I say vnto  
you, I say vnto all men, watch.

[Or, man,

Mat. 24. 23.

Luk. 21. 8.

k The elect

may haue &amp;

be troubled,

but they can

not deceyue

deceit, and

ouercome.

l Wherefore he

that suffereth

himselfe, natiue

to be scourged,

bath none ex-  
r.

Lk. 11. 10.

czech. 32. 7.

ioel. 1. 10. &amp;

3. 15.

m This tes-

timony shalbe

shalbe a chage

of the whole

order of nature

Mat. 24. 31.

c That they  
may be in-  
ter-  
rified.

March. 10. 19.

Luk. 21. 11.

and. 12. 1. &amp;

d He onely say-

ing these things

that are which

commeth of

deceit.

e This is not

to make them

negligent, but

to assure them

that he will as-

sist them and

instruct them

sufficiently

with answers,

so that they

may hereby

perceyue that

these defence

flames not in

their owne

wisdomme, or

eloquence.

Math. 24. 15.

Dan. 9. 27.

f This is ment

of that time

that the Ro-

mans shoulde

prophane the

Temple.

[Or, being,

Luk. 21. 20. &amp;

g Because the

destruction

shalbe most ex-

treme and

cruel.

h For they

shall not be

able to flee.

i That you

haue no let to

hinder you

should escape.

n The moode

signifieth the

space of 100.

yeeres: albeit

this came to

passe before.

o Hence power.

p When the

destruction of

Ierusalem, the

persecutions &amp;

illusions shall

come: but chie-

ly there are un-

derstand of the

second coming

of Christ.

q In that he is

man and Spi-

rit.

Mat. 24. 23.

r For of the

comming he

is most as-  
sured: but of the

time, he percei-

eth day or houre,

we are ignorant,

and therefore

must watch

continually.



## CHAP. XIII.

1 The Disciples conspire against Christ. 2 Mary Magdalene anointeth Christ. 3 The Passouer is eaten. 4 He telleth afoze of the treason of Judas. 5 The Lords supper is instituted. 6 Christ is taken. 7 Peter denieth him.

Marth. 26. 1.  
Iuke 22. 1.

**A**ND \*two dayes after follo-  
wed [the feast of] the Passe-  
ouer, & of vbleaunened bread:  
and the hie priestes, and the  
scribes sought howe they might take  
him by craft, and put him to death.  
2 But they sayde, Not in the feast  
[day,] least there be any tumult among  
the people.

Marth. 26. 6.  
Iohn 13. 1.

3 \* And when he was in Bethania in  
the house of Simon the leper, as he sate at  
table, there came a woman hauing a  
bore of oymntment of [a] spikenarde, very  
costly, and shee brake the bore, & powred  
it on his head.

¶ Or, of pure  
nard, and faith-  
fully made.

a As Iudas  
who caused  
this murther-  
ing.

4 Therefore some disdained among  
themselves, and saide, To what ende is  
this waste of oymntment?

b Which are  
in value about  
five pound ster-  
ling.

5 For it might haue bin sold for moze  
then three hundred pence, and bene gi-  
uen vnto the poore, & and they grudged  
against her.

c To wit, Iu-  
das: who was  
offender there-  
with, & there-  
fore made a  
buisnes.

6 But Iesus sayde, Let her alone:  
why trouble ye her? she hath wrought  
a good worke on me.

7 For ye haue the poore with you al-  
wayes, and when yee will yee may doe  
them good, but me yee shall not haue al-  
wayes.

8 She hath done that she coulede: she  
came afoze hande to anoynt my body to  
the burying.

9 Verely I say vnto you, whersoener  
this Gospel shall bee preached through-  
out the whole worlde, this also that she  
hath done, shall be spoken of in remem-  
brance of her.

Marth. 26. 14.  
Iuke 22. 4.

10 \* Then Judas Iscariot, one of  
the twelue, & went awaye vnto the hie  
priests, to betray him vnto them.

d He tooke oc-  
casion by this  
oymntment as of  
a thing euill  
done.

11 And when they heard it, they were  
glad, and promised that they would giue  
him money: therefore he sought howe he  
might conveniently betray him.

Marth. 26. 17.  
Iuke 22. 7, 8.

12 \* Nowe the first day of vbleaun-  
ened bread, when they sacrificed the Passe-  
ouer, his disciples said vnto him, Where  
wilt thou that we goe and prepare, that  
thou mayest eate the Passouer?

13 Then he sent forth two of his disci-  
ples, and said vnto them, Goe ye into the  
cittie, & there shall a man meete you bea-  
ring a picher of water: followe him.

14 And whithersoener hee goeth in,  
say ye to the goodman of the house, The

Passer sayeth, where is the lodging  
where I shall eate the Passouer with  
my disciples?

15 And he will shewe you an upper  
chamber [which is] large, trimmed and  
prepared: there make it readie for vs.

16 So his disciples went forth, and  
came to the citie, and founde as he had  
sayde vnto them, and made readie the  
Passouer.

17 And at euen he came with the  
twelue.

18 \* And as they sate at table and did  
eate, Iesus saide, Verely I say vnto  
you, that one of you shall betray mee,  
which eateth with me.

Mar. 26. 20.  
Iuke 22. 14.  
Iohn 13. 21.

19 Then they beganne to be sorow-  
full, and to say to him one by one, Is it  
I? And another, Is it I?

20 And he answered and sayde vnto  
them, [It is] one of the twelue that  
eateth with me in the platter.

21 \* Truly the Sonne of man goeth  
his way, as it is written of him: but wo  
[be] to that man, by whome the Sonne  
of man is betrayed: it had bene good for  
that man, if he had neuer bene borne.

e To dip the  
bannet, is as  
much to say,  
as he that is  
accustomed to  
eate with me.  
Psal. 41. 9.  
Iohn 13. 28.

22 \* And as they did eate, Iesus  
tooke the bread, and when he had giue  
thanks, he brake it, and gaue it to them,  
and said, Take, eate, this is my bodie.

f These words  
teach that no-  
thing can be  
done without  
Gods precious  
merce.  
Mat. 26. 26.

23 Also he tooke the cuppe, and when  
he had giuen thanks, gaue it to them:  
and they all dranke of it.

24 And he saide vnto them, This is  
my blood of the new Testament, which  
is shed for many.

1. cor. 11. 24.  
g Reade what  
chap. 26. 26.  
h The Greeke  
wordes is to  
drinke, which is  
here taken  
only to giue  
thanks, as  
Luke end S.  
Paul inter-  
pret it, and S.  
Marke also  
speaking of  
the cuppe.  
Iohn 16. 32.

25 Verely I say vnto you, I will  
drinke no moze of the fruite of the vine,  
vntill that day, that I drinke it newe in  
the kingdom of God.

26 And when they had sung a psalme,  
they went out to the mount of Olives.

27 \* Then Iesus said vnto them,  
All ye shalbe offended by me this night:  
for it is written, \* I will smite the shep-  
herd, and the sheepe shall be scattered.

28 But after that I am risen, I will  
goe into Galilee before you.

29 And Peter sayde vnto him, Al-  
though all men shoulde be offended, yet  
would not I.

i These is  
written from  
me, because of  
the persecu-  
tion.  
Zach. 13. 7.  
Chap. 16. 7.

30 Then Iesus sayde vnto him, Verely  
I say vnto thee, this day, [euen] in  
this night, before the cocke crowe twise,  
thou shalt deny me thrise.

31 But he sayde moze earnestly, If I  
shoulde die with thee, I will not denie  
thee: likewise also saide they all.



Matth. 26. 36.  
luke 22. 39.

32 ¶ After they came into a place named Gethsemane: the he said to his disciples, Sit ye here, till I haue prayed.

k His disinnite was as it were hid, and his humanner showed it selfe fully.

33 And he tooke with him Peter, and James, and Iohn, and he began to be afraide, and in great heauinesse.

34 And saide vnto them, My soule is very heauie, I enen vnto the death: tary here and watch.

35 So he went forwarde a litle, & fell downe on the grounde, and prayed, that if it were possible, & houre might passe from him.

l Ab in Chyue, and Abba in the Syrian tongue signifieth father.  
m He standeth not so to his owne will, but that willing he offereth him selfe to obey God.

36 And he saide, 'Abba, Father, all things are possible vnto thee: take away this cup from me: neuer thelesse, not that I will, but that thou wilt, be done.'

37 The he came & prayd, that ye enter not into tentation: the spirite in dede is ready, but the flesh is weake.

38 Watch ye, and pray, that ye enter not into tentation: the spirite in dede is ready, but the flesh is weake.

39 And againe he went away, & prayed, and spake the same words.

40 And he returned, and found the a sleepe againe: for their eies were heauy: neither knewe they what they shoulde answer him.

n He meaneth that the houre will come wher he shall be kept from sleeping.

41 And he came the third time, & said vnto them, 'Sleepe henceforth, & take your rest: it is ynough: & houre is come: behold, the Sonne of man is deliuered into the hands of sinners.'

42 Rise vp: let vs goe: lo, he that betrayeth me, is at hand.

Matth. 26. 47.  
luke 22. 47.  
iohn 18. 3.

43 ¶ And immediately while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staves from the hie Priests, and Scribes, and Elders.

o It was the fashion then to greet with kissing: and also at their departure.

44 And he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, he it is: take him and leade him away safely.

p He expecteth it thus, as if he had bene moored with a certaine pittie in taking his last leave.

45 And alsoone as he was come, hee went straight way to him, & said, 'Master, Master, and kissed him.'

q To kiss, Peter.

46 Then they laide their handes on him, and tooke him.

r Called Galatibus.

47 And one of them f stood by, drew out a sword, and smote a seruant of the hie Priest, and cut off his eare.

s Called Galatibus.

48 And Iesus answered & saide vnto them, We be come out as vnto a thiefe w swordes and with staves to take me.

49 I was daily with you teaching in the Temple, and ye took me not: but [this is done] that the scriptures should

be fulfilled.

50 Then they: al forsooke him, & fled.

51 And there followed him a certaine yong mā, clothed in linen vpon his bare bodie, and the yong men caught him.

52 But he left his linen cloth, and fled from them naked.

53 ¶ So they led Iesus away to f hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and fate with the seruants, and warmed him selfe at the fire.

55 And the hie Priestes, and all the Council sought for: witnes against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 We heard him say, 'I will destroy this Temple made with handes, and within three dayes I will builde another, made without handes.'

59 But their witness yet agreed not together.

60 Then the hie Priest stood by amongs them, and asked Iesus, saying, Answerest thou nothing: what is the matter f these beare witness against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus saide, I am he, and ye shall see the Sonne of man sit at the right hande of the powder of God, and come in the cloudes of heauen.

63 Then f hie Priest rent his clothes and said, what haue we any moze neede of witnesses?

64 ¶ He haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some beganne to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophetic. And the sergeants smote him with [their] rodde.

66 ¶ And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And whē he saw Peter warming him selfe, [he looked on him, and saide, Thou wast also w Iesus of Nazaret.

68 But he denied it, saying, I know him not, neither wot I what thou saist.

t Hearing all the disciples.

Mat. 26. 57.

luke 22. 54.

iohn 18. 24.

u That is, they which had the best authority among the Priestes.

x Altho they signified that his hour yeare began nioe to be abate.

[O. light.

Mat. 26. 56.

[O. were not like.

John 2. 19.

y These two witnesses dis-

sent, in that f one reported

f Christ said, he could destroy

the Temple, [as spach, wi-

reth] and the other said, he

heard him say, that he woulde

doe it, as is here noted.

z That is, of God, who is

worthie all praise: f which

woye in their language, the

Angels when they spake of

God, use commonly in their

worshiping euen to this day.

Mat. 24. 30.

a Althou the

nowe contem-

ned in this

hale estate, [he

should see ap-

peare at the

last day with

maiestie and

glorie.

b These deca-

red the wis-

domes f insu-

lence of the

gouernours, &

rulers, seeing

their officers

contrary to all

iustice, thus

regard and con-

temned him,

that was im-

ment.

Mat. 26. 69.

luke 22. 55.

iohn 18. 25.

c Althoought

to confound

one infirmi-

tie, that we

may learne

onely to trust

in God, & not

in our owne

strength.

Then



*¶* Or, entric.  
d Peter pre-  
parch himselfe  
to see if he  
were further  
led into.  
Mat. 26. 71.  
Iuke 22. 58.  
Iohn 18. 25.

Then he went out into the porch, and the cocke crewe.

69 \*Then a maide saide him againe, and beganne to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of the: for thou art of Galile, and thy speech is like.

71 And he beganne to curse, & sweare, saying, I knowe not this man, of whome ye speake.

72 \*Then the seconde time the cocke crewe, and Peter remembered the word that Iesus had saide vnto him, Before the cocke crowe thrise, thou shalt denie me thrise, and waping that with him selfe, he wept.

Mat. 26. 75.  
Iohn 13. 38.

*¶* Or, rushed  
out of the  
doores and  
wept.

CHAP. XV.

1 Iesus is leade to Pilate. 15 He is condemned, crucified and put to death. 45 And is buried by Ioseph.

**A**Nd anon in dawning, the high Priestes helde a counsell with the Elders, and the Scribes, & the whole Councill, and bound Iesus, and ledde him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes: And he answered, and said vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 \*Wherefore Pilate asked him againe, saying, Answerest thou nothing: behold howe many things they witnesse against thee.

5 But Iesus answered, no more at all, so that Pilate marvelled.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomsoever they woulde desire.

7 Then there was one named Barabbas, which was bound with his felowes, & had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloude, and began to desire that he woulde doe as he had euer done vnto them.

9 Then Pilate answered them, and saide, will ye that I let loose vnto you the King of the Iewes:

10 For he knewe that the hie Priestes had deliuered him of enuie.

11 But the hie Priestes had moued the people to desire that he woulde rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, what will ye then that I doe [with him,] whome ye call

the King of the Iewes:

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done: And they cried the more frequently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hal, and called together the whole bande,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Hail, King of the Iewes.

19 And they smote him on the head with a reede, and spate vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him.

21 \*And they compelled one to passe by, [called] Simon of Cyrene (which came out of the countrey, & was father of Alexander & Rufus) to beare his crosse.

22 \*And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled with myrre: but he received it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And of title of his cause was written above, THE KING OF THE IEWES.

27 They crucified also with him thre other, the one on the right hande, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heades, and saying, He, thou that destroyest the Temple, and buiddest it in thre dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priestes mocking, said among them selues with the Scribes, he saued other men, him selfe he can not saue.

32 Let Christ King of Israel now come

d When a  
iudge hath re-  
spect to men,  
he quite for-  
getteth iustice.

*¶* Or, pretorie.

*¶* Or, stalle.

Mat. 27. 32.  
Iuke 23. 26.  
e It was the  
custome to  
make him that  
was condem-  
ned, to car-  
ry his crosse, but  
Iesus was not  
able for weak-  
nesse.

Mat. 27. 33.  
Iuke 23. 33.  
Iohn 19. 17.

f Which was  
to fasten his  
body: but he  
would not  
drinke it, be-  
cause he woulde  
waite for the  
houre that his  
father had ap-  
pointed, that  
he might rem-  
de vnto him  
perfitte obe-  
dience.

g The Iewes  
desired their  
day into foure  
parts, so that  
by the thirde  
houre is here  
ment the third  
part of the  
day, which  
was from the  
a clothe to  
nine, at what  
time Spach,  
saith he was  
crucified.  
Ira. 53. 12.  
Iohn 19.

Mat. 27. 17.  
Iuke 23. 66.  
Iohn 18. 28.  
a For the  
Romans  
gaue them no  
authoritie to  
put any man  
to death.

Mat. 27. 12.  
Iuke 23. 3.  
Iohn 18. 35.

b He woulde  
not defende his  
cause, but pre-  
sented himself  
willingly to be  
condemned.

c The people  
alwayes main-  
taine their cu-  
stomes, al-  
though they  
be wrong nor  
thing.



## CHAP. XVI.

h <sup>h</sup> Speaking the one of this that were crucified,

i <sup>i</sup> Because this darkenes was only over the land of Canaan, when the rest of the world was light, the miracle was the greater.

k <sup>k</sup> Which was the third part of the day, and about three of the clocke after noone.

l <sup>l</sup> This was spoken mockingly.

33 <sup>33</sup> And when the first houre was come, darkenesse arose ouer all the land vntill the ninth houre.

34 <sup>34</sup> And at the ninth houre Iesus cryed with a loude voyce, saying, Eloi, Eloi, lamma sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 <sup>35</sup> And some of them that stode by, when they heard it, saide, Beholde, he calleth Elias.

36 <sup>36</sup> And one ran, and filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 <sup>37</sup> And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 <sup>38</sup> And the baile of the Temple was rent in twaine, from the topp to the bottome.

39 <sup>39</sup> Now when the Centurion, which stode ouer against him, saide, he thus crying gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 <sup>40</sup> There were also women, which behelde afare off, among whom was Marie Magdalene, & Marie the mother of Iames the lesse, and of Ioses) and Salome,

41 <sup>41</sup> which also when he was in Galilee, followed him, and ministered vnto him, and many other women which came by with him vnto Ierusalem.

42 <sup>42</sup> And now when night was come (because it was the day of the preparation, that is before the Sabbath)

43 <sup>43</sup> Ioseph of Arimathea, an honorable Counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the bodie of Iesus.

44 <sup>44</sup> And Pilate marvelled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 <sup>45</sup> And when he knewe the truth of the Centurion, he gaue the bodie to Ioseph,

46 <sup>46</sup> who bought a linnen cloth, and tooke him downe, & wrappd him in the linnen cloth, & laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 <sup>47</sup> And Marie Magdalene, and Marie Ioses [mother] behelde where he shoulde be layde.

1 <sup>1</sup> The women came to the graue, 9 Chast being risen againe, appeared to Magdalene, 14 Also to the eleuen, and reprimed their unbelief, 16 He committed the preaching of the Gospell to the multitude of baptisme vnto them,

2 <sup>2</sup> When the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought sweete oymments, that they might come, and embaulme him.

3 <sup>3</sup> Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising,

4 <sup>4</sup> And they said one to another, who shall rolle vs away the stone from the doore of the sepulchre?

5 <sup>5</sup> And when they looked, they saue that the stone was rolled away (for it was a very great one.)

6 <sup>6</sup> So they went into the sepulchre, and saue a young man sitting at the right side, clothed in a long white robe: and they were affraid.

7 <sup>7</sup> But he said vnto the, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: beholde the place, where they put him.

8 <sup>8</sup> But goe your way, and tell his disciples, and Peter, that he will go before you into Galilee: there shall ye see him, as he said vnto you.

9 <sup>9</sup> And they went out quickly, & fled from the sepulchre: for they trembled, and were amazed: neither said they any thing to any man: for they were affraid.

10 <sup>10</sup> And when Iesus was risen againe, in the morowe (which was the first day of the weeke) he appeared first to Marie Magdalene out of whome he had cast seven deuils.

11 <sup>11</sup> And she went and tolde them that had bene with him, which mourned and wept.

12 <sup>12</sup> And when they heard that he was aliuie, and had appeared to her, they beleued it not.

13 <sup>13</sup> After that, he appeared vnto two of them in another soone, as they walked, and went into the country.

14 <sup>14</sup> And they went and tolde it to the remnant, but they beleued them not.

15 <sup>15</sup> Finally, he appeared vnto the eleuen as they late together, and reprimed them of their unbeliefe and hardenesse of heart, because they beleued not them which had seene him, being risen by againe.

16 <sup>16</sup> And he saide vnto them, Goe ye into

Luke 24.7.  
John 20.1.

[Or, not risen]

Mat. 28.1.

1. John. 20.12.

a The Angel

of God in the

likenesse of a

young man,

b He especi-

ally maketh

mention of

Peter to com-

fort him, be-

cause he had

fallen into

greater danger

then the rest,

Mat. 26.32.

chap. 14.28.

John 20.16.

Luke 8.2.

c They had

soone forgot-

ten that, that

Christ had

told them of

his resurrec-

tion, Luke 24.13.

15.

Luke 24.36.

John 20.19.

d Spurning

and praying,

Mat. 28.19.

into



e As wel Gen-  
rile as Jewe.  
John 1. 2. 48.  
f This gift  
was but for a  
time to cause  
men the more  
willingly to  
recieve the  
Gospell which  
as yet was not  
evidently  
known.  
Act. 16. 18.  
Acts. 2. 4. and 10. 46.

into all the worlde, and preach the Gos-  
pell to every creature.

16 He that shall beleue and be bap-  
tized, shall be saved: \* but he that will not  
beleue, shall be damned.

17 And these tokens shall followe  
them that beleue. \* In my Name they  
shall cast out devils, and \* shall speake  
with newe tongues,

18 \* And shall take away serpents,  
g And other and diuers, as Luke saith. Act. 28. 5.

and if they shall drinke any deadly  
thing, it shall not hurt them: \* they shall  
lay their handes on the sicke, and they  
shall recouer.

19 \* So after the Lorde had spoken  
vnto them, he was receiued into heaue,  
and sat at the right hande of God.

20 And they went forth, & preached  
euery where. And the \* Lorde wrought  
with them, and confirmed the worde  
with signes that followed, Amen.

Actes 28. 8.

Luke 2. 4. 51.  
Heb. 2. 4.  
h The mira-  
cles & signes  
follow the doc-  
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taine scales, so  
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rer, Deut.  
33. 3.

## The holy Gospell of Iesus Christ, according to Luke.

### CHAP. I.

5 Of Zacharias and Elisabeth. 11 The Angell sheweth him  
of the natiuite of Iohn Baptist. 20 His incredulitie is pu-  
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57 The birth, Circumcision, and graces of Iohn. 68 Za-  
charias giueth thanks to God, and prophesieth.

a Speaking,  
the Apostles  
to whom the  
was conuer-  
tant.

b Of the  
thing: and it  
may be refer-  
red either to  
Christ or to the  
Gospell: and  
hereby is  
ment, that they  
were the mini-  
sters of Christ.

c Which from the beginning saue them  
their selues, and were ministers of the  
worde.

d It seemed good also to me (most  
noble Theophilus) alsoone as I had  
searched out perfectly all things from  
the beginning, to write vnto thee these  
of from point to point.

e That thou mightest acknowledge  
the certaintie of those things, whereof  
thou hast bene instructed.

f The time of Herode king  
of Iudea; there [was] a  
certaine Priest named Za-  
charias, of the course of A-  
ron: & his wife [was] of the daughters  
of Aaron, and her name [was] Elisabeth.

g Both were iust before God, & wal-  
ked in all the commandments and or-  
dinances of the Lorde, without reproofe.

h And they had no child, because that  
Elisabeth was barren: and both were  
well stricken in age.



As much as many  
haue taken in hande to  
set forth the storie of  
those thinges, whereof  
we are fully persuaded.

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And it came to passe, as he executed  
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According to the custome of the  
Priestes office, his lot was to burne in-  
cense.

The Office worke signifieth iustifications, whereby is  
meant the outward obseruation of the ceremonies commanded by God.

That is, the evening and morning sacrifice, according to the Lawe.

When he went into the Temple  
of the Lorde.

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people were without in prayer, \* while  
the incense was burning.

Then appeared vnto him an An-  
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he was troubled, & feare fell vpon him.

But the Angell saide vnto him, Feare  
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And thou shalt haue ioy and glad-  
nesse, & many shall reioyce at his birth.

For he shall be great in the sight of  
the Lorde, and shall neither drinke wine,  
nor strong drinke: and he shall be filled  
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thers wombe.

And many of the children of Is-  
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And behold, thou shalt be donne,  
and not bee able to speake, untill the  
day that these thinges be done, because

Thy signifieth, the strength of our weaknesse  
of God. p We must not measure Gods promise by our weaknesse.

thou

i The Tem-  
ple was deu-  
ded into three  
partes: the  
first was the  
booke of the  
Temple called  
Atrium, where  
the people  
was: the se-  
cond called  
Sanctum,  
where the  
Priestes and  
Leuites were:  
and the thirde  
Sanctum  
Sanctorum,  
into the which  
the high Priest  
entered once a  
yeere to sa-  
crifice.

Exod. 20. 7.  
Leuit. 16. 17.  
k Which sig-  
nifieth the  
grace of the  
Lorde.

l The worde  
signifieth all  
manner of work  
which maich  
men do.

Mal. 4. 5. 6.  
Mat. 11. 14.  
m As a King  
in his roialtie  
each one to go  
before him,  
who signifieth  
the King to be  
at hand.

n Active Christ  
saith he came  
to see the fatiue  
against the  
same yet, he  
meant the  
successe which  
cometh of the  
Gospell,

though the  
malice of men:  
but here he  
speakes of the  
true ende and  
purpose of the  
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e As wel Gen-  
rile as Jewe.  
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f This gift  
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c Which is called  
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tary the autho-  
ritie of his  
doctrine, ser-  
uing her reuer-  
end it of the  
Apostles.

d The sonne  
of Ananias.  
e Reader. 24.  
f By her fa-  
ther: for by her  
mothers line  
he was of the  
house of Da-  
uid.

g This per-  
fection of ius-  
tice is iudged  
by the fruit  
and outward  
appearance, &  
not by the  
cause: which  
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municeth of  
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h The outward  
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i That is, the  
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Mal. 4. 5. 6.  
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m As a King  
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n Elias Christ  
saith he came  
to set the fathers  
against the  
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meant the  
succession which  
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purpose.

o The signifi-  
cation, the strength  
of fortitude of  
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p We must not  
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promise by our  
weak faith.

Thou



q While their  
course endu-  
red to sacrifice,  
they might  
not live with  
their wives,  
nor drink and  
licour that  
might make  
one dymite.

r For the bar-  
ren women  
enjoyed not  
the promise  
which God

made to them  
that were mar-  
ried to have  
issue: but prin-  
cipally they  
were deprived  
of that promise  
which God  
made to Aba-  
ham, that he  
would increase  
his seede.

Or, gladnesse  
be to thee.

Or, received  
into favour,  
I say for her  
merits: but  
onely through  
Gods free

merit, who  
loved us when  
we were sin-  
ners, that  
whosoever re-  
turneth shoulde  
reioyce in the  
Lord.

Mat. 7.14.  
Mat. 1.21.  
chap. 2.21.

e Because he  
is the true  
Sonne of God,  
begotten from  
before all be-  
ginning, and  
manifested in  
flesh at the de-  
terminate time

Dan. 7.14.  
Mich. 4.7.

u She woulde  
be refused of  
all boubres, so  
the end she  
might  
more fully  
embrace the  
promise of  
God.

x It shall be a  
secret opera-  
tion of the holy  
Ghost.

y De must be  
pure and with-  
out sinne,  
which must  
take away the  
stiness of the  
wombe.

z Forwithstanding  
that Elisabet was married to one of the tribe of  
Leui, yet she was Marias cousin, which was of the stocke of Dauid. For the  
same why she forbare marriage out of their owne tribe, was onely that the tribes  
should not be mixt and confounded, which could not be in marrying with the  
kinred: for they had no portion assigned vnto them.

thou beleeuedst not my wordes, which  
shall be fulfilled in their season.

21. Solve the people waited for Za-  
charias, and marvelled that he taried so  
long in the Temple.

22. And when he came out, he coulde  
not speake vnto them: then they percei-  
ued that he had seene a vision in the Te-  
ple: for he made signes vnto them, and  
remained domine.

23. And it came to passe, when the  
dayes of his office were fulfilled, that he  
departed to his owne house.

24. And after those dayes, his wife  
Elisabet conceived, and hid her selfe five  
moneths, saying,

25. Thus hath the Lord delt with me,  
in the dayes wherein he looked on me,  
to take fro me my rebuke among men.

26. And in the first moneth, the An-  
gell Gabriel was sent from God vnto a  
cittie of Galile, named Nazaret,

27. To a virgin affianced to a man  
whose name was Ioseph, of the house of  
Dauid, & y virgins name was Marie.

28. And the Angell went in vnto her,  
and saide, Hail thou that art freely  
beloued: the Lord is with thee: bles-  
sed art thou among women.

29. And when she saw him, she was  
troubled at his saying, & thought what  
manner of salutation that shoulde be.

30. Then the Angell sayde vnto her,  
Feare not, Marie: for thou hast found  
favour with God.

31. For loe, thou shalt conceive in thy  
wombe, and beare a sonne, and shalt cal  
his name IESVS.

32. He shalbe great, and shall be called  
the Sonne of the most high, and the  
Lord God shall giue vnto him the throne  
of his father Dauid.

33. And he shal reigne ouer the house  
of Iacob for euer, and of his kingdome  
shall be none end.

34. Then sayde Marie vnto the An-  
gell, How shall this be, seeing I know  
not man?

35. And the Angel answered, and said  
vnto her, The holy Ghost shall come  
vpon thee, and the power of the most  
high shal ouershadow thee: therefore  
also y holy thing which shalbe borne of  
thee, shall be called the Sonne of God.

36. And beholde, thy cousin Elisabet,  
she hath also conceived a sonne in her  
olde age: and this is her sixt moneth,  
which was called barren.

37. For with God shall nothing be  
impossible.

38. Then Marie saide, Beholde, the  
seruaunt of the Lord: be it vnto me ac-  
cording to thy word. So the Angel de-  
parted from her.

39. And Marie arose in those daies,  
and went into the hill countrey with  
haste to a citie of Iuda.

40. And entred into the house of Za-  
charias, and saluted Elisabet.

41. And it came to passe, as Elisabet  
heard the salutation of Marie, the babe  
sprang in her bellie, and Elisabet was  
filled with the holy Ghost.

42. And she cryed with a loud voyce,  
and saide, Blessed art thou among wo-  
men, because the fruite of thy wombe  
is blessed.

43. And whence cometh this to  
me, that the mother of my Lord shoulde  
come to me?

44. For loe, as soone as the voyce of  
thy salutation sounded in mine eares,  
the babe sprang in my bellie for ioy.

45. And blessed is she that beleeued:  
for those things shall be performed,  
which were tolde her from the Lord.

46. Then Marie sayde, My soule  
magnifieth the Lord.

47. And my spirit reioyeth in God  
my Saviour.

48. For he hath looked on the poore  
degree of his seruaunt: for beholde, from  
henceforth shal all ages call me blessed.

49. Because, he that is mightie, hath  
done for me great things, and holy is  
his Name.

50. And his mercie is from genera-  
tion to generation on them that feare him.

51. He hath shewed strength with his  
arme: he hath scattered the proude in  
the imagination of their hearties.

52. He hath put downe the mightie  
from their seates, and exalted them of  
lowe degree.

53. He hath filled the hungrye with  
good things, & sent away rich emptye.

54. He hath vpholden Israel his  
seruaunt, being mindefull of his mercie,

55. As he hath spoken to our fa-  
thers, to wit, to Abraham and his  
seed for euer.

56. And Marie abode with her a-  
bout three moneths: after, she returned  
to her owne house.

she hath also conceived a sonne in her  
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thers, to wit, to Abraham and his  
seed for euer.

56. And Marie abode with her a-  
bout three moneths: after, she returned  
to her owne house.

a Which was  
also called, Ri-  
riah-aba, or  
Iehon, Josh.  
14.15. & 21.14.

b This mo-  
uing was ex-  
traordinary &  
not naturall,  
which was to  
commemore the  
miracle.

c He beareth  
the cause why  
Marie was  
blessed.

d By the me-  
dage of the  
Angell.

e The soule, &  
the spirit sig-  
nifie the inner  
flaming and  
affection which  
are the two  
principal partes  
of the soule.

f Or, lowe  
estate.

g This fauour  
that God hath  
shewed me,  
shall be spoken  
of for euer.

h According to  
the promise  
made to Aba-  
ham that he  
woulde be his  
God, and the  
God of his  
seed for euer.

i Is. 51.9.  
Psal. 33.10.

j Is. 39.15.

k He wished  
say shal be for  
other, wherwith  
they them-  
selves are  
taken.

l Sam. 2.5.  
6.7.

m Psal. 34.10.

n Is. 30.18.  
and 41.9.  
and 54.5.

o Is. 31.3. 32.0.

p Gen. 17.19.  
and 22.17.  
and 13.11.

q Or, posteritie.



57 **C** Powe Elisabeths time was fulfilled, that she should be delivered, and she brought forth a sonne.

58 And her neighbours, and cousins heard tell howe the Lorde had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumsise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, & said, Not so, but he shall be called John.

61 And they sayd vnto her, There is none of thy kindred, that is named with this name.

62 Then they made signes to his father, howe he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is John, and they maruelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake and prayled God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noyld abroad through out all the hill countrye of Iudea.

66 And all they that heard them, layd [them] vp in their hearts, saying, what manner child shall this be! and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be [the] Lord God of Israel, because he hath visited & redeemed his people,

69 And hath raised vp the <sup>h</sup>orne of saluation vnto vs, in the house of his seruant Dauid,

70 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliverance from our enemies, and from the hands of all that hate vs,

72 That he would shewe <sup>a</sup> mercie towarde our fathers, and remember his holy Covenant,

73 And [the] othe which he sware to our father Abraham:

74 [which] was, that hee would graunt vnto vs, that we being delivered out of the hands of our enemies, should <sup>a</sup> serue him without feare

75 All the dayes of our life, in <sup>a</sup> holiness and righteounesse before him.

76 And thou, babe, shalt be called the

Prophet of the most high: for thou shalt go before the face of the Lord, to prepare his wayes,

77 [And] to giue knowledge of saluation vnto his people, by the <sup>a</sup> remission of their sinnes,

78 Through the tender mercie of our God, whereby <sup>a</sup> the day spring from an high, hath visited vs,

79 To giue light to them that sit in darkenes, and in the shadowe of death, and to guide our feete into the way of peace.

80 And the childe greiue, and waxed strong in spirit, and was in the wilderness till the day came, that hee should shewe himselfe vnto Israel.

was least inhabiter, where also the gentle and rude people dwellen,

#### CHAP. II.

7 The birth and circumcision of Christ, 22 He was receiued into the Temple, 28 Simeon and Anna prophesie of him, 46 He was found among the doctors, 51 His obedience to father and mother.

**A**ND it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the

world should be taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Joseph also went by from Galilee out of a citie called Nazaret, into Iudea, vnto the citie of David, which is called Beth-lehem (because hee was of the house and lineage of Dauid.)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 And so it was, that while they were there, <sup>a</sup> dayes were accomplished that she should be delivered.

7 And she brought forth her <sup>d</sup> first begotten sonne, and wrapped him in swaddling clothes, and layed him in a cratch, because there was no roome for them in the Inn.

8 And there were in <sup>f</sup> same country shepherds, abiding in the fildes, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, & the glory of <sup>f</sup> Lord shone about them, and they were sore afraid.

10 Then the Angel layd vnto them, Be not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 [That is,] that vnto you is borne

<sup>q</sup> He seuereth that our saluation consisteth in the remission of sinnes, which is the principall part of the Gospel. Zech. 3.8. &c. 6. 12. mal. 4. 2. <sup>r</sup> By which of a tree meaning the Messiah, who is <sup>f</sup> figure of righteounesse which sheweth from heaven. <sup>s</sup> That is, of all felicitie. <sup>t</sup> He meaneth that part of Iuda which

<sup>a</sup> So much as was subject to the Romanes. <sup>b</sup> Or put in writing. <sup>c</sup> Whereby the people were more charged and oppressed. <sup>d</sup> He seuereth by what occasion Iesus was borne in Beth-lehem. Iohn 7. 42.

<sup>d</sup> Reade Mat. 1. 25. <sup>e</sup> Whereby appeared his power, & their credulitie, which would not picture such a woman in such case.

<sup>l</sup> Not onely for his benefite in pardoning his fault, but also for shewe that he was fully punished for his incredulitie.

<sup>k</sup> The mightie power of God and his graces, which declared that he should be an excellent person.

<sup>i</sup> In declaring him selfe minisfull of his people, and therefore is come from heauen to visite and become them.

Matth. 1. 21. chap. 2. 30. <sup>p</sup> Mat. 1. 32. 17.

<sup>m</sup> When the promises of God seemed to haue failed & the state of Israel to haue perished, the sent by his Christ

to shew by his invincible strength, as truly a strong boine overthrew his enemies.

Ierem. 23. 6. and 30. 10.

<sup>n</sup> He declareth the cause and fountaine of our redemption.

Gene. 22. 16. 27. Ierem. 31. 33.

Ierem. 6. 17. <sup>o</sup> This is the end of our redemption.

1. Pet. 1. 15. <sup>p</sup> To witte no hypocritie can be acceptable.

table,



f Which was  
Beth-lehem.

g Because they  
should not be  
offended with  
Christe more  
than the An-  
gel presented  
this boy, and  
through in  
what way they  
should find  
him,  
h The free  
mercy & good  
will of God,  
which is the  
fountain of  
our peace and  
felicitie, and is  
clearly declared  
to the elect.

this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you, Ye shall finde the childe swaddled, and layed in a cratch.

13 And straightway there was with the Angel a multitude of heavenly soldiers, praying God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men of good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepherds layd one to another, Let vs go then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & found both Marie and Ioseph, and the babe layed in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it wondered at the things which were tolde them of the shepherds.

19 But Marie kept all those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praying God, for all that they had heard and seene, as it was spoken vnto them.

21 ¶ And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called IESVS, which was named of the Angel, before hee was conceived in the wombe.

22 ¶ And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 (As it is written in the Law of the Lord, ¶ Every man childe that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, as it is commanded in the Lawe of the Lord, a paire of turtle doves, or two yong pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon: this man was iust, & feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lordes Christ.

27 And he came by [the motion] of the Spirit into the Temple, and when the parents brought in the childe Jesus, to doe for him after the custome of the Lawe.

28 Then he tooke him in his armes, and prayed God, and sayd,

29 Lord, now lettest thou thy servant depart in peace, according to thy worde:

30 For mine eyes haue seene thy salvation,

31 which thou hast prepared before the face of all people:

32 A light to be reuelled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, & said vnto Marie his mother, Beholde, this childe is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Pea and a sword shall pearce through thy soule) that thy thoughts of many hearts may be opened.

36 And there was a prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lived with an husband seven yeeres from her virginitie.

37 And she was widow about foure score and foure yeeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, || confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galilee to their owne citie Nazaret.

40 And the childe grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Nowe his parents went to Jerusalem every yeere, \* at the feast of the Pascheuer.

42 And when he was twelue yeere olde, and they were come by to Jerusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Jesus remained in Jerusalem, & Ioseph knewe not nor his mother,

44 But they supposing, that he had bene

† Ebr. Greeke,  
in the Spirit,

1 Simeon de-  
clared himself  
to be willing-  
ly since he hath  
seene the spiri-  
tall which was  
promised  
in The meane  
of saluation,  
[Or, for the re-  
velation of,

o That is, pray-  
ing to God for  
them, and for  
the prosperitie  
of Chriſten  
kingdome.

o To be the  
fall of the re-  
probate which  
perish through  
their owne de-  
faule, & raising  
up of the elect  
to whom God  
giueth faith.  
Ila. 8. 14. rom.  
9. 32. 1. pet. 2. 8.  
p That is, ſe-  
uantes should  
peerece here  
breare as a  
flouere.

q This childe  
appeared  
vnto the caste  
which was  
laid vpon  
vs, whereby  
mens brates  
are tryed.

r Hee was ſe-  
uen yeeres  
maried.  
s Hee was  
continually in  
the Temple,  
[Or, praised,

Gene. 17. 12.  
Iohn 7. 22.  
Leuit. 12. 3.

Math. 1. 21.  
chap. 1. 31.

Leuit. 12. 6.  
[Or, their.

Exod. 13. 2.  
nom. 8. 1. 6.  
[Or, that is first  
borne,

Leuit. 12. 6.

i Which of-  
fring was ap-  
pointed to the  
which were so  
poore that they  
were not able  
to offer a  
lamb,  
k The spirit  
of prophesie.

[Or, Medias,

Deut. 16. 1.



bene in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they founde him not, they turned backe to Jerusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the doctores, both hearing them, and asking them questions.

47 And all that heard him, were astonished at his understanding, & answers.

48 So when they salve him, they were amazed, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee with heauie hearts.

49 Then sayd he vnto them, how is it that ye sought me? knewe ye not that I must go about my Fathers busines?

50 But they vnderstoode not the woorde that he spake to them.

51 Then he went dolvne with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. IIL

3 The preaching, baptisme, and prisonment of John. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

**N**OWE in the fiftenth yeeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 When Annas & Caiaphas were the hie Priests the woorde of God came vnto John, the sonne of Zacharias in the wilderness.

3 And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes.

4 As it is written in the booke of the sayings of Elias the Prophet, which saith, The voyce of him that cryeth in the wilderness is, Prepare ye the way of the Lord: make his paths straight.

5 Every valley shalbe filled, & every mountaine, and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes shall be

made smooth.

6 And all flesh shall see the saluatioun of God.

7 Then sayd he to the people that were come out to be baptised of him, Generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore frutes worthy the amendement of life, and begin not to say with your selues, we haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen dolvne, and cast into the fire.

10 Then the people asked him, saying, what shall we doe then?

11 And he answered, and sayd vnto them, He that hath two coats, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptised, and sayde vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of John, if hee were not the Christ,

16 John answered, and sayd to them all, In deede I baptize you with water, but one stronger then I, cometh, whose shooes latchet I am not worthy to vniiole: he will baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne by with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto people.

19 But when Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this about all, that he shuld by John in prison.

21 Nowe it came to passe, as all the people were baptised, and that Iesus

Or, euery man  
That is, the Messiah shall be crucified to 7 month.  
Mat. 3. 7.  
Or, vipers broods.

The vengeance of God is at hand.

James 2. 15.  
1. iohn 3. 17.  
He willeth that the rich helpe the poore according to their needesse.  
e. Whose office was to receive the tribute & tolls.

Mat. 3. 11.  
marke 1. 8.  
1. iohn 1. 26. act. 1. 5. & 2. 4. & 21. 1. 6. & 19. 4.  
h. The vertue and force of baptisme nameth in Iesus Christ, & John was but the minister thereof.

i. That is, with a mightie and vehement spirit: whose propertie is to consume, and purge our flesh as fire doeth the metalles.  
Mat. 3. 12.  
Mar. 1. 9.  
marke 6. 17.  
k. Named Ananias.  
Mat. 3. 13. mar. 1. 9. iohn 1. 32.

e Our duetie to God is to be preferred before father and mother.  
u For his dedication was not yet manifestly known.

a This was the sonne of Herode called the great.  
Actes 4. 6.  
b There could be by Gods sake but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by reason of ambition & hyberie, that both Caiaphas and Annas his father in lawe had it deuided betweene them.  
Mar. 3. 2. mar. 1. 4.  
1. iohn 4. 3. iohn 1. 23.  
c All impediments shall be taken away, which should hinder the way of God, or of saluatioun, so that the way shall be plaine by Christ to leade vs vnto God.



was baptized & did pray, that the hea-  
uen was opened:

22 And the holy Ghost came downe  
in a bodily shape like a dove, vpon him,  
and there was a voyce from heauen,  
saying, Thou art my beloued Sonne: in  
thee I am well pleased.

23 And Iesus himselfe began to be  
about thirtie yeres of age, being as men  
supposed the sonne of <sup>1</sup> Joseph, which  
was the sonne of Eli,

24 [The sonne] of Hattath, [the  
sonne] of Levi, [the sonne] of Melchi, the  
sonne of Yanna, [the sonne] of Joseph,

25 [The sonne] of Hattathias, [the  
sonne] of Amos, [the sonne] of Naum,  
[the sonne] of Eli, [the sonne] of Ragge,

26 [The sonne] of Haath, [the sonne]  
of Hattathias, [the sonne] of Semei,  
[the sonne] of [the sonne] of Joseph, [the sonne] of  
Juda,

27 [The sonne] of Ioanna, [the sonne]  
of Rhea, [the sonne] of Zorobabel,  
[the sonne] of Salathiel, [the sonne] of  
Reti,

28 [The sonne] of Melchi, [the sonne]  
of Abdi, [the sonne] of Cosan, [the sonne]  
of Elmodam, [the sonne] of Er,

29 [The sonne] of [the sonne] of [the sonne]  
of Eliezer, [the sonne] of Jozim,  
[the sonne] of [the sonne] of Hattath, [the sonne] of  
Leui,

30 [The sonne] of Simeon, [the sonne]  
of Juda, [the sonne] of Joseph, [the sonne]  
of Elmodam, [the sonne] of Elatim.

31 [The sonne] of Helea, [the sonne]  
of Hainan, [the sonne] of Hattatha,  
[the sonne] of Hathan, [the sonne] of  
Dauid,

32 [The sonne] of Jesse, [the sonne] of  
Obed, [the sonne] of Boos, [the sonne] of  
Salmon, [the sonne] of Raallon,

33 [The sonne] of Aminadab, [the sonne]  
of Adam, [the sonne] of Elrom,  
[the sonne] of Phares, [the sonne] of  
Juda,

34 [The sonne] of Jacob, [the sonne]  
of Isaac, [the sonne] of Abraham, [the sonne]  
of Thara, [the sonne] of Nachor,

35 [The sonne] of Saruch, [the sonne]  
of Ragau, [the sonne] of Phaler, [the sonne]  
of Eber, [the sonne] of Sala,

36 [The sonne] of Caman, [the sonne]  
of Arpharad, [the sonne] of Sem, [the sonne]  
of Noe, [the sonne] of Lamech,

37 [The sonne] of Hattukia, [the sonne]  
of Enoch, [the sonne] of Jared,  
[the sonne] of Hataleel, [the sonne] of  
Caman,

38 [The sonne] of Enos, [the sonne]  
of Seth, [the sonne] of Adam, [the sonne]  
of God,

God by generation, but by creation, in the which sense, God also calleth him selfe  
Father, Deut. 32. 6, 18, 19.

# CHAP. II.

1 Iesus is led into the wilderness to be tempted. 13 He over-  
cometh the deuil. 14 He goeth into Galilee. 16 Iheru-  
salem at Nazaret, and Capernaum. 22 The Jewes despise  
him. 38 He cometh into Peters house, and healeth his  
mother in law. 41 The deuil acknowledge Christ. 43 He  
preacheth through the cities.

And Iesus full of the holy  
Ghost returned from Jor-  
dan, and was led by the spi-  
rit into the wilderness,

2 And was [there] fourtie dayes  
tempted of the deuil, and in those dayes  
he did eate nothing: but when they  
were ended, he afterward was hungry.

3 Then the deuil sayd vnto him, If  
thou be the Sonne of God, commaunde  
this stone that it be made bread.

4 But Iesus answered him, saying,  
It is written, \* That man shall not liue  
by bread onely, but by euery worde of  
God.

5 Then the deuil tooke him vp into  
an high mountaine, and shewed him all  
the kingdomes of the worlde, in the  
twinkeling of an eye.

6 And the deuil sayd vnto him, All  
this power will I giue thee, and the  
glorie of those [kingdomes]: for that is  
deliuered to me: and to whome so euer  
I wil, I giue it,

7 If thou therefore wilt worship  
me, they shall be all thine.

8 But Iesus answered him, and said,  
hence from me, Satan: for it is writ-  
ten, \* Thou shalt worship the Lord thy  
God, and him alone thou shalt serue.

9 Then he brought him to Jerusa-  
lem, & set him on a pinnacle of the Tem-  
ple, and sayd vnto him, If thou be the  
Sonne of God, cast thy selfe down from  
hence,

10 For it is written, \* That he will  
giue his Angels charge ouer thee to  
keepe thee:

11 And with [their] hands they shall  
lift thee vp, least at any time thou shouldest  
dash thy foote against a stone.

12 And Iesus answered, and said vn-  
to him, It is sayde, \* Thou shalt not  
tempt the Lord thy God.

13 And when the deuil had ended all  
the temptation, he departed from him for  
a season.

14 And Iesus returned by his power  
a liue, it is to the end that he may renue his voyce and assaile vs more sharply.

But that  
Adam was  
the sonne of  
God.

1 Luke ascen-  
ded from the  
last father to  
the first, and  
spatewe  
descended  
from the first  
to the last.

Spatewe ex-  
cended not his  
rehearsall fur-  
ther then to A-  
braham, which  
is for the affir-  
mance of his  
promise for the  
Sewas. Luke  
referred is  
euen to Adam,  
wherby the  
Sewas also  
are assured of  
the promise,

because they  
came of Adam,  
and are resto-  
red in the se-  
cond Adam:  
spatewe  
counteney by the  
legal descent,  
and Luke by  
the naturall:  
finally both  
two speaking of  
the same  
persons apply  
vnto them di-  
uers names,

Or, Ioseph.  
Or, Iesus.  
Or, Mattha.  
Or, Menna,

1. 12.  
a This last  
was miracu-  
lous, to con-  
firme the Gos-  
pel, and ought  
to be so fo-  
lowed then the  
other miracles  
that Christ  
did.

Deut. 8. 3.  
matth. 4. 4.  
b That is, by  
the opinnance  
and prouide-  
nce of God,  
of Greece in a  
moment of  
time.

c Satan pro-  
mised that,  
which he can  
not giue, thin-  
king thereby  
that he might  
deceiue the  
more craftily:  
for he is but  
prince of the  
worlde by per-  
mission, & hath  
his power li-  
mited.

Or, fall down  
before me.  
d Greeke, goe  
behinde me,  
Deut. 6. 13.  
and 10. 20.

e Christ thew-  
eth that all crea-  
tures ought  
onely to wor-  
ship and serue  
God.

f This decla-  
reth howe hard  
it is to resist  
the tentations  
of Satan: for  
he giueth not  
ouer for those  
of thyle put-  
ting backe.

Psal. 91. 11, 12.  
Deut. 6. 16.  
g It is not p-  
nough, thyle  
of thyle to re-  
sist Satan: for  
he neuer cea-  
seth to tempt:  
or if he relent

of



of the Spirit into Galile : and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

Math. 13. 54.  
marke 6. 1.  
1. chro. 4. 43.

16 And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias : and when he had opened the booke, he found the place, where it was written,

Isa. 61. 1.

g That is, en-  
dued with  
graces.

18 The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bound,

h He alludeth  
to the perr of  
Galile, which  
is mentioned  
in the Lawe,  
whereby this  
great deliue-  
rance was  
figured.

19 And that I should preach the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

i They appoy-  
ned and com-  
mended what  
souce he said.

22 And all i bare him witnesse, and wondered at his gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he saide vnto them, Ye will surely say vnto me this prouerbe, Physicion, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

k Betwixt thy  
benefits vpon  
them, which  
appertaine  
mored vnto thee,  
John 4. 44.  
l Their in-  
delitee staped  
Christ from  
working mi-  
racles,  
1. King. 17. 9.  
James 5. 17.

24 And he saide, Verely I say vnto you, No Prophet is accepted in his owne countrey.

25 But I tell you of a truerth, many widowes were in Israel in the dayes of Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land.

m He sheweth  
by examples,  
that God oft  
times prefer-  
reth the stran-  
gers to them of  
the householde,  
2. King. 5. 14.  
n Because  
they perceived  
that the grace  
of God should  
be taken from  
them and gi-  
uen to others.

26 But vnto none of them was Elias sent, saue into Sarepta, [a cite of] Sidon, vnto a certaine widow.

27 Also many lepers were in Israel, in the time of Elishes the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all [that were] in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of

the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But he passed through the mids of them, and went his way,

31 And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes.

32 And they were affonied at his doctrine: for his worde was with authoritie.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret: art thou come to destroy vs: I knowe who thou art, [even] the holy one of God.

35 And Iesus rebuked him, saying, holde thy peace, and come out of him. Then the deuil throwing him in the middes [of them], came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and powber hee commaundeth the foule spirits, and they come out.

37 And the fame of him spred abroad throughout all the places of the countrey round about.

38 And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

Math. 8. 14.  
marke 1. 30.

39 Then he stood ouer her, & rebuked the feuer, and it left her: and immediately she arose, and ministered vnto them.

40 Now when Iesus was downe, all they that had sick [folkes] of diuers diseases, brought them vnto him, and he layed his handes on euery one of them, and healed them.

41 And deuils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be the Christ.

Marke 1. 34.  
The deuils  
are contrap-  
ned to confesse  
Christ to be  
the Sonne of  
God, and yet  
is doth nothing  
anise them,  
because it com-  
meth not of  
fath.

42 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.



## CHAP. V.

<sup>1</sup> Christ preached out of the shippe. <sup>6</sup> The great draught of fish. <sup>10</sup> Certaine disciples are called. <sup>12</sup> He cleareth the Lepser. <sup>18</sup> He healeth the man of the palse. <sup>27</sup> He calleth after him the customer. <sup>30</sup> Secretly with sinners. <sup>34</sup> And exhorteth his, as touching fasting.

Matth. 4. 18.  
marke 1. 16.

**E**n when it came to passe, as the people pressed vpon him to heare the worde of God, that he stood by the lake of Gennesaret.

2 And saue two shippes stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

<sup>a</sup> To the intent that he might not be thought of the people, and also that he might be heard.

3 And he entred into one of the shippes, which was Simons, and required him that he would thrust off a litle from the land: and he satte downe, and taught the people out of the shippe.

4 Now when he had left speaking, he saide vnto Simon, Lanche out into the deepe, and let downe your nets to make a draught.

<sup>b</sup> The word signifieth him that to make ruler ouer any thing.

5 Then Simon answered, and saide vnto him, Master, we haue trauailed all night, & haue taken nothing: neuer thelesse at thy word I will let downe the net.

<sup>c</sup> He sheweth his prompt obedience to Christs commandement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the shippes, that they did sinke.

<sup>d</sup> They were so laden that they almost sunke.

8 Now when Simon Peter saw it, he fel downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

<sup>e</sup> The feeling of Gods presence maketh ashaide.

9 For he was betterly astomied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from henceforth thou shalt catch men.

<sup>f</sup> He appointeth him to the office of an Apostle.

11 And when they had brought the shippes to land, they forooke all, and folloved him.

Matth. 8. 2.  
marke 1. 40.

12 ¶ Nowe it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when he saue Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hande, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commaunded him that he should tell it no man: but So, [saith he,] and he went thy selfe to the Priest, and offer for thy cleansing, as Moses hath commaunded, for a witnesse vnto them.

<sup>g</sup> Hereby he sheweth them that he would not transgresse the Lawe, and that they should be inexcusable, who seeing the miracle wrought, would not believe Christ.  
Leuit. 14. 4.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharisees and doctours of the Lawe satte by, which were come out of euery towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was [in him] to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palse, and they sought meanes to bring him in, and to lay him before him.

Matth. 9. 2.  
marke 2. 3.

19 And when they coude not finde by what way they might bring him in, because of the people, they went vpon the house, and let him downe through the tiling, bed & all, in the mids before Iesus.

20 And when he saue their faith, he said vnto him, Man, thy sinnes are forgiven thee.

<sup>h</sup> Christ toucheth the principall cause of all our euils.

21 Then the Scribes and the Pharisees began to thinke, saying, who is this that speaketh blasphemies: who can forgive sinnes, but God onely?

22 But when Iesus perceiued their thoughtes, he answered, and saide vnto them, what thinke ye in your heartes?

23 whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that ye may knowe that the Sonne of man hath authoritie to forgive sinnes in earth (he said vnto the sick of the palse) I say to thee, arise: take vp thy bed, and go to thine house.

<sup>i</sup> Soasmuch as his divinitie was sufficient by this miracle, he gaue them thereby to understand that he had power to forgive sinnes.

25 And immediatly he rose vp before them, and tooke vp [his bed] whereon he lay, and departed to his owne house, praying God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

<sup>j</sup> Or aboute our expectacion.

27 ¶ And after that, he went forth and saue a Publicane named Lem, sitting at the receite of custome, and saide vnto him, Follow me.

Matth. 9. 9.  
marke 2. 14.  
Or, Matthew.

28 And hee left all, rose vp, and folloved him.



29 Then Lem made him a great feast in his owne house, where there was a great companie of Publicanes, and of other that late at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, why eate ye and drinke ye with Publicanes and sinners?

31 Then Jesus answered, and saide vnto them, They that are whole, neede not the Physico, but they that are sicke.

32 I came not to call the righteous, but sinners to repentance.

33 Then they said vnto him, why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 And hee saide vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they faste in those dayes.

36 Again hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde besture: for then the newe renteth it, and the piece [taken] out of the newe, agreeth not with the olde.

37 Also no man putteth newe wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perishe.

38 But newe wine must be put in newe vessels: so both are preserued.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, the olde is better.

#### CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he cleareth his Apostles. 18 He healeth & teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoid hypocrisie.

40 As it came to passe on the second Sabbath after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in [their] hands.

41 And certaine of the Pharises saide vnto them, why do ye that which is not lawfull to do on the Sabbath dayes?

42 Then Jesus answered them, and said, Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 Holwe hee went into the house of God, and tooke, and ate the shew bread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priestes onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day. 6 It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dyed vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughtes, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stode vp.

9 Then said Jesus vnto them, I will aske you a question, whether is it lawfull on the Sabbath dayes to do good, or to do euill: to saue life, or to destroy it?

10 And hee behelde them all in compasse, and saide vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of malice, and communed one with another, what they might do to Jesus.

12 And it came to passe in those dayes, that he went into a mountain to pray, & spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them he chose twelue, which also he called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philippe, and Bartolomeu:

15 Mattheu, and Thomas: James [the sonne] of Alphaeus, and Simon called Zelous:

16 Judas James brother, & Judas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stode in a plaine place, with the companie of his disciples, and a great multitude of people out of all Judea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were bered with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 And he lifted vp his eyes vpon his disciples, and saide, Blessed be ye people,

Exod. 29. 33.

Leuit. 8. 31.

and 24. 9.

Dauid

power to dis-

penche with,

and qualifie the

heping of the

Sabbath into

other cerema-

nies.

Matth. 12. 9.

marke 3. 1.

1. Tim. 1. 15.

k which

seeme to be

righteous and

yet are but hy-

poorites.

Matth. 9. 14.

marke 2. 18.

4 Greeke, make

prayers.

1 The friends

and familiars

of Christ: and

hereto Jesus

Christ decla-

reth that he

will not be-

lieve his friends

that he hath

made them

able to beare.

Matth. 12. 1.

marke 2. 23.

a Those friends

which concei-

ued many

dapes as the

Pharisee, and

the lead of Ca-

bernacles, had

two Sab-

baths: the first

day of the feast

and the last.

Matth. 5. 3.

f. 4.

poore:



e They that are humble and submit themselves willingly to obey God, Mat. 6. 13. March 5. 11.

21 \* Blessed are ye that hunger now: for ye shall be satisfied: blessed [are] ye that weepe now: for ye shall laugh.

22 \* Blessed are ye when men hate you, and when they separate you, and reuile [you], and put out your name as euill, for the Sonne of manns sake.

23 Reioyce ye in that day, & be glad: for beholde, your reward [is] great in heauen: for after this manner their fathers did to the Prophets.

24 \* But who [be] to you [are] rich: for ye haue receiued your consolation.

25 \* Who [be] to you that are full: for ye shall hunger. Who [be] to you that now laugh: for ye shall waile and weepe.

26 Who [be] to you when all men speake well of you: for so did their fathers to the false prophets.

27 C \* But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 \* And vnto him that smiteth thee on the [one] cheek, offer also the other: and him that taketh away thy cloke, forbid not [to take thee] coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy [goods], aske them not againe.

31 \* And as ye would that men should do to you, so do ye to them likewise.

32 \* For if ye loue them which loue you, what thanke shall ye haue: for euery sinners loue those that loue them.

33 And if ye do good for them which doe good for you, what thanke shall ye haue: for euery sinners do the same.

34 \* And if ye lend to [them] of whom ye hope to receiue, what thanke shall ye haue: for euery sinners lende to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lende, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most high: for he is kinde vnto the bin kinde, and to the euill.

36 Wee therefore mercifull, as your Father also is mercifull.

37 C \* Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgieue, and ye shall be forgiven.

Mat. 5. 46. n They are commonly called sinners, which are of a wicked life, and without all feare of God, Mat. 5. 42. deui. 1. 5. 8. o Not onely not hoping for profit, but to lose the stocks and principal, for as much as Christ binde himselfe to repay the whole with a most liberal interest, March 5. 45. March 7. 1.

38 Giue, and it shall be giuen vnto you: a good measure, pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with [it] shall men mete to you againe.

March 7. 2. Marke 4. 24.

39 And he spake a parable vnto them, Can the blinde leade the blinde: shall they not both fall into the ditch:

March 15. 14.

40 \* The discipile is not aboue his master: but whosoever [waite] a perfect discipile, shall be as his master.

Mat. 10. 24. iohn 13. 16. and 15. 20.

41 C \* And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye:

Mat. 7. 3. p He reprehendeth the hypocrite of such as wink at their owne horrible fautes, and yet are too curious to see out the least fault in their brother.

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seeest not the beame that is in thine owne eye: hypocrite, cast out [the beame] out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

Mat. 7. 3. p He reprehendeth the hypocrite of such as wink at their owne horrible fautes, and yet are too curious to see out the least fault in their brother.

43 C \* For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruite.

March 7. 17.

44 \* For euery tree is knowen by his owne fruite: \* for neither of thornes gather men figges, nor of bushes gather they grapes.

March 12. 35.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

q The name and title are nothing worthy to proue that a man is sent of God, except in effect he shewe the same.

46 C \* But why call ye me Master, master, and doe not the things that I speake:

Mat. 7. 21. rom. 2. 13. james 1. 22.

47 Whosoever cometh to me, and heareth my wordes, and doth the same, I will helpe you to whom he is like.

r He speaketh not onely to the false prophets, but to all false pharisees, scribes and hypocrites.

48 Hee is like a man which built an house, and digged deepe, and layde the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounden vpon a rocke.

49 But he that heareth and doth not, is like a man that built an house vpon the earth without foundation, against which the flood did beat, & it fell by and by: and the fall of that house was great.

#### CHAP. VII.

2 He healeth the captaines seruant, 11 He rayseth by the wordes some from death to life, 19 He answereth the disciples whome John Baptist sent vnto him, 24 He commendeth Iohn, 31 And reproveth the Iewes for their vnfaithfullnes, 36 He eateth with the Pharisee, 37 The woman which his seruice with her teares, and he forgiveth her sinnes,

when



Mat. 8. 5.

**V**hen he had ended all his sayings in the audience of people, hee entered into Capernaum.

a It might be, that this captain dwelt with his garrison in Capernaum.

2 And a certaine Centurions servant was sicke and ready to die, which was deare vnto him.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was wortheie he should do this for him.

b In building this Temple for their assemblies, he shewed his zeale towards the true seruice of God.

5 For he loueth, sayd they, our nation, and he hath built vs a Synagogue.

c The seruants speake to Iesus in the captaines name.

6 Then Iesus went with them: but when hee was nowe not farre from the house, Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not wortheie that thou shouldst enter vnder my roofo.

7 Wherefore I thought not my selfe wortheie to come vnto thee: but say the worde, and my seruant shalbe whole.

d D. command by a voyce only that it to be,

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another Come, and he cometh: and to my seruant; Doe this, and hee doeth it.

e He comendeth this heauenly captain because he assuredly himselfe vpon Christes voyde alone,

9 When Iesus heard these things, hee marvelled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

f Which was a towne of Galilee in the tribe of Zabulon, not farre from Tiberias,

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that hee went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Nowe when he came neere to the gate of the citie, beholde, there was a dead man caried out, [who was] the only begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

10r, here.

13 And when the Lorde saue her, hee had compassion on her, and sayde vnto her, weep not.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead,

14 And he went and touched the coffin, and they that bare him, stode still, and hee sayde, vngodly man, I say vnto thee, Arise.

15 And he that was dead, sat vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raysed vp among vs, & God hath visited his people.

h That is, in establish, and reioyce them,

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that shouldest come, or shall wee waite for another?

To wit, the messias, and redeemer,

20 And when the men were come vnto him, they saide, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that shouldest come, or shall wee waite for another?

21 And at that time hee cured many of their sicknesses, and plagues, & of euill spirits, and vnto many blinde men hee gaue sight.

k Hee declareth by the vertues, and power that were in him, that he was the Christ.

22 And Iesus answered, and said vnto them, Go your wayes & shew Iohn what things ye haue seene and heard: that the blinde see, the halt goe, the Lepers are cleansed, & deafe heare, the dead rise againe, [and] the poore receiue the Gospell.

l Such as feede their owne miserie, and woe, as doo.

23 And blessed is hee, that shall not be offended in me.

m Or, the Gospel is preached to the poore.

24 And when messengers of Iohn were departed, he began to speake vnto the people, of Iohn, what went ye out into the wilderness to see? A reede shaken with the winde?

n That shall persecute and not thinke backe for any thing that can come vnto them.

25 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in kings courttes.

o Reade Mat. 11. 7.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

p Or, Angel.

27 This is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

q They prepared him as with, faithful, good mercifull, for the fruit of their bapisme appeared in them.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, hee that is the least in the kingdom of God, is greater then he.

r This word comprehendeth the whole doctrine that Iohn taught, & meaning, to their owne condemnation, as is some reade, with them selves, because they durst not open.

29 Then all the people that heard, and the Publicanes, & iustified God, being baptised with the bapisme of Iohn.

s I speake against Iohns doctrine: for they feared the people.

30 But the Pharisees and the expounders of the Lawe despised the counsell of God against themselves, and [were] not

not



Mat. 11. 16.

not baptized of him.

31 \* And the Lorde layde, whereunto shall I liken the men of this generation: and what [thing] are they like vnto:

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, & ye haue not daunced: We haue mourned to you, and ye haue not wept.

33 For John Baptist came, neither eating bread, nor drinking wine: and ye say, he hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, We holde, a man [which is] a glutton, and a drinker of wine, a friend of Publicans and sinners.

35 But wifedome is iustified of all her children.

36 \* And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and late dovvne at table.

37 And beholde, a woman in the citie, which was a sinner, whe she knew that Iesus late at table in the Pharises house, she brought a borie of oymnt.

38 \* And she stoode at his feete behind him weeping, and began to wash his feete with teares, & did wipe them with the heares of her head, and kissed his feete, and anointed them with the oymnt.

39 Nowe when the Pharise which bade him, sawe it, he spake with him selfe, saying, If this man were a prophet, hee woulde surely haue knowne who, & what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simo, I haue some what to say vnto thee. And he saide, Master, say on.

41 There was a certaine lender which had two debtors: the one ought fure hundredth pence, and the other fiftie.

42 When they had nothing to pay, he forgave them both. which of the two, supposest thou, will loue him most?

43 Simon answered, and sayde, I suppose that he, to whome hee forgave most. And he said vnto him, Thou hast truly iudged.

44 Then hee turned to the woman, and saide vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the heares of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didest not anoynt: but shee hath anoynted my feete with oymnt.

47 Wherefore I say vnto thee, many sinnes are forgiven her: for shee loued much. To whom a litle is forgiven, hee doth loue a litle.

48 And he said vnto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say withim themselves, who is this that euen forgiveth sinnes?

50 And he layde to the woman, Thy faith hath saved thee: go in peace.

## CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, & preach. 2 The women minister vnto them of their goodes. 3 Hee sheweth the parable of the seer, 21 teller who is his mother and his brother. 24 Hee telleth the raging of the lake. 27 Hee delivereth the possessed. 33 The deuils enter into the heards of swine. 41 Hee healeth the sick woman, and Jairus daughter.

**A**ND it came to passe afterward, that he himseife went through every citie & towne, preaching, & publishing the kingdome of God, and the rvelue [were] with him.

2 And certaine women, which were healed of euill spirites, and infirmities, [as] Marie which was called Magdalene, out of whom went seven deuils,

3 And Joanna the wife of Chyza herodes steward, and Sulanna, and many other which ministered vnto him of their substance.

4 \* Nowe when much people were gathered together, & were come to him out of all citie, he spake by a parable.

5 A sower went out to sowe his seeede, and as hee sowde, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stoncs, & when it was sprung vp, it withered away, because it lacked moystnes.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundredfold. And as he sayd these things, he cryed, he that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was:

10 And he said, Vnto you it is given to know the secrets of the kingdome of God, but

r The fonges of lile children are sufficient to condemne the Pharises and such like, f Liuely according to the faction of other men.

r He sheweth that the wicked, although they turne fro God, shall nothing hinder the elect to continue in the faith of the Gospel. Marke 14. 3.

Marke 15. 40. iohann 11. 2.

u This great loue is a signe that she felt her selfe much bounde vnto Christ, who had forgiven her so many sinnes. x The peace of conscience cometh onely of faith,

Marke 16. 9.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perceiuaunce, which proued their knowledge to be of God. b O, to them. Math. 13. 3. marke 4. 2.

b That is, to understand and beleue these things.



c Which word  
is here taken  
for an offence  
of heresie say-  
ing.  
Ila. 6.9. mat.  
13. 14. mar. 4.  
12. 10. 12. 40.  
actes 28. 26.  
rom. 11. 8.  
Mat. 13. 18.  
marke 4. 13.

d That is, ac-  
knowledge, &  
consent to the  
word and also  
repentance of it.  
e When they  
returne home  
to their af-  
faires.

Chap. 11. 33.  
mat. 5. 15.  
mar. 4. 21.  
f Christ warn-  
eth his to do  
good with  
their light  
which they  
haue receiued,  
and to set it  
forth before all  
mens faces.  
Ioy. 3. 30.

Chap. 12. 2.  
mat. 10. 26.  
mar. 4. 22.  
Mat. 13. 12.  
& 25. 29.  
mar. 4. 25.  
chap. 19. 24.  
26.

g Both to him  
selfe, and to  
others.  
Mat. 1. 24. 6.  
mar. 3. 31.

h Or, kinsfolke.  
I The spiri-  
tuall kinred  
is to be pre-  
ferred to the  
carnall and na-  
turall, foras-  
much as there-  
by of many use  
are made one,  
consenting to-  
gether one  
God, one faith,  
and one baptis-  
me, Iouing  
God above all  
things, and our  
neighbours as  
our selues.  
Mat. 8. 23.  
mar. 4. 26.

i The word  
signifieth a  
deepe or found  
leepe.

but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 ¶ The parable is this, The seede is the worde of God.

12 And they that are beside the way, are they that heare: after ward cometh the deuill, and taketh away the worde out of their hearts, lest they should beleeue, and be saued.

13 But they that are on stones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes, which for a while beleeue, but in the time of tentation go away.

14 And which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, & voluptuous liuing, and bring forth no fruite.

15 But which fell in good ground, are they which with an honest and good heart heare the worde, and keepe it, and bring forth fruite with patience.

16 ¶ No man when he lighteth a candle, couereth it vnder a vessel, neither putteth it vnder the table, but setteth it on a candlestick, that they that enter in, may see the light.

17 ¶ For nothing is secrete, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 Take heede therefore howe ye heare: for whosoever hath, to him shall be giuen: and whosoever hath not, from him shall be taken euē that, which he seemeth that he hath.

19 ¶ Then came to him his mother and his brethren, and couide not come neere to him for the prease.

20 And it was tolde him [by certaine] which sayd, Thy mother and thy brethren stand without, & woulde see thee.

21 But he answered, & said vnto them, My mother, & my brethren are these which heare the word of God, and do it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto y other side of the lake.

And they launCHED forth.

23 And as they sayled, he fell a sleepe, and there came downe a storme of wind on the lake, and they were filled with water, and were in pericardie.

24 Then they went to him, & awoke him, saying, Master, Master, we perishe. And hee aroose, and rebuked the winde, and the waues of water: & they ceased,

and it was calme.

25 Then he sayd vnto them, where is your faith: and they feared, and wondered among themselves, saying, who is this that commandeth both the windes and water, and they obey him.

26 ¶ So they sayled vnto the region of the Gadarenes, which is ouer against Galilee.

27 And as he went out to land, there met him a certaine man out of the cite, which had a deuill long time, & he ware no clothes, neither abode in house, but in the graues.

28 And when he sawe Iesus, he cried out, and fell downe before him, and with a loude voyce saide, what haue I to doe with thee, Iesus the Sonne of God, the most high: I beseeche thee, to torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times he had caught him: therefore hee was bound with chaynes, and kept in fetters: but he brake the bandes, and was caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, what is thy name? And he said, Legion, because many deuils were entred into him.

31 And they besought him, & he woulde not comend them to go out into y deepe.

32 And there was thereby an heard of many swine, feeding on an hill, and the deuils besought him, that hee woulde suffer them to enter into them. So hee suffered them.

33 Then went the deuils out of y man, and entred into the swine: and the heard was caried with violence from a sleepe downe place into the lake, and was choked.

34 When the hardemen sawe what was done, they fled: & when they were departed, they tolde it in the cite and in the country.

35 Then they came out to see what was done, and came to Iesus, & founde the man out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afrayde.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about y Gadarenes, besought him, that he woulde depart from them: for they were taken with a great feare: and

Mat. 8. 28.  
mar. 5. 1.

k Satan is  
commenced  
where Christ  
is present.  
Or, many a  
day agone.

l The worde  
signifieth to  
be infused in  
violence, as an  
boyle when he  
is spured.  
m A Legion,  
as wntereth Cle-  
mentius, contem-  
ned 6000.  
footemen, and  
7200 horsemen,  
but here it is  
taken for an  
uncertaine and  
infinite num-  
ber.

n That is, so  
to depart, that  
they could do  
no harme: and  
this word, is  
chap. 16. 23. is  
called hell,  
where the de-  
uils are chas-  
ed out in the ob-  
scure of darknes, as  
Peter 3. 4.



and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And behold, there came a man named Jairus, and he was the ruler of the Synagogue, who fell downe at Jesus feete, and besought him that hee would come into his house.

42 For he had but a daughter onely, about twelue yeeres of age, and she lay a dying (as he went, the people thronged him).

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any:

44 When she came behind [him], she touched the hemme of his garment, & immediately her issue of blood stancheth.

45 Then Jesus sayde, who is it that hath touched me: when euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, who hath touched me?

46 And Jesus saide, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saide that shee was not hid, shee came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and howe she was healed immediately.

48 And he saide vnto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

49 While he yet spake, there came one from the ruler of the Synagogue house, which sayde to him, Thy daughter is dead: discease not the master.

50 When Jesus heard it he answered him, saying, Feare not: beleeue onely, and she shall be made whole.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and James, and John, and the father and mother of the maide.

52 And all wept, and sorrowed for her:

but he sayde, weep not: for shee is not dead, but sleepeth.

53 And they laugh him to scozne, knowing that she was dead.

54 So he thrust them all out, & tooke her by the hand, & cried, saying, Daide, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meate.

56 Then her parents were astonished: but hee commaunded them that they should tell no man what was done.

C H A P. IX.

2 Hee sendeth out the twelue Apostles to preach. 7 Herode beareth tell of him. 12 Hee feedeth foue thousand men with foue loaves, and two fishes. 19 Diuers opinions of Christ. 28 Hee transfigureth himselfe vpon the mount. 42 Hee denieth the possesors. 47 And teacheth his disciples to be lowly. 54 They desire vengeance, but hee reproueth them.

**T**hen called he the twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 And hee sent them to preach the kingdome of God, and to cure the sick.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor siluer, neither haue two coats.

4 And whatsoeuer house ye enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when ye go out of that citie, shake off the berie: but from your feete for a testimonie against them.

6 And they went out, & went through euery towne preaching the Gospell, and healing euery where.

7 ¶ Nowe Herode the Tetrarch heard of all that was done by him: and he doubted, because that it was saide of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whom I heare such things: and hee desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. Then hee tooke them, and went aside into a solitarie place, [neere] to the citie called Bethsaida.

11 But when the people knew it, they followed him: & hee receiued them, & spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 And

o Christ knew that he should better serue him being absent then with him.

p This was his owne citie called Gadara, which was in the country of Decapolis, and therefore Luke distinguishes not from the Synagogue, which he saith that he preached in Decapolis, March 9. 18. March 5. 22. q Of the congregation of the Jewes.

r Being assured of the vertue and power of Jesus Christ, and not attributing any vertue to the garment.

t Christ doeth not impute vnto vs the weakness of our faith, but doeth accept it, as though it were perfect.

x Meaning, the ruler of the Synagogue.

u Although he was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe. x Hee meant those which he founde in the house.

Mat. 10. 1. Mar. 3. 13. & 6. 7.

Mat. 10. 7. 8. Mar. 6. 8.

a To the ende they might do their charge with greater diligence when they had nothing to see them.

b Or, dodder. b Hee willeth them not to tarry long, but to preach from towne to towne.

Acies 13. 51. chap. 10. 11. c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits.

which are vnto us: that one should receive any thing at their hands. Mat. 14. 11. Mar. 6. 14.

Mar. 6. 30.

Mat. 14. 13. Mar. 6. 32.



Math. 2. 15.  
mark. 6. 35.  
John 6. 5.

12 \*And when the day beganne to weare away, the twelue came, and said vnto him, Send the people away, that they may go into the towne and villages round about, and lodge, and get meate: for we are here in a desert place.

d Christ say-  
safety not the  
that followe  
him, but fear-  
eth them (the  
frequent relief.

13 But he sayde vnto them, Give ye them to eate. And they said, We haue no mo but five loaves and two fishes, except we should go, and buy meate for all this people.

14 For they were about five thousand men. Then hee sayde to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

e John sayth,  
he gaue thanks,  
John. 6. 11.

16 Then hee tooke the five loaves, & the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

Math. 16. 13.  
mark. 8. 27.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am?

19 They answered, and sayd, John Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And he warned, and commanded them, that they should tell that to no man.

f For he knew  
best his conuic-  
tion time  
which was ap-  
pointed for him  
to be mani-  
fested in.  
Math. 17. 22.  
mark. 8. 31.

22 Saying, \*The Sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

Chap. 14. 27.  
mat. 10. 38 &  
16. 24. mark.  
8. 34.

23 ¶ And hee sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse daily, and followe me.

g For as one  
day followeth  
another, so no-  
eth one crosse  
followe in the  
neck of ano-  
ther.

24 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

Chap. 17. 33.  
mark. 10. 39. &  
16. 25. mark.  
8. 38. 2. tim.  
2. 12.

26 \*For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when he shall come in his glory, and [in the glory]

of the Father, and of the holy Angels.

27 \*And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

Math. 16. 28,  
mark. 9. 1.

28 \*And it came to passe about an eight dayes after those wordes, that he tooke Peter, and John, and James, and went by into a mountaine to pray.

h Established  
and enlarged  
by the pre-  
dicating of the  
Gospel.  
Math. 17. 2.  
mark. 9. 2.

29 And as he prayed, the facion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 which appeared in glorie, and tolde of his departing, which he should accomplish at Ierusalem.

i That is, what  
I will be should;  
hate and house  
he should die.

32 But Peter & they that were with him, were heavy with sleepe, and when they awoke, they saide his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter sayd vnto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While he thus spake, there came a cloude, and ouershadowed them, and they feared when they were entring into the cloude.

k For as these  
wayes they  
had not bene  
able to compas-  
sion his great  
majestie.  
Math. 3. 17.  
mark. 1. 11.

35 \*And there came a voyce out of the cloude, saying, This is my beloued sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close, & tolde no man in those dayes any of those things which they had seene.

l They conce-  
led it till  
Christe resur-  
rection, as  
Mark. 16. 7.  
text.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 \*And beholde, a man of the country cryed out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue.

Math. 17. 14.  
mark. 9. 17.

39 And lo, a spirit taketh him, and suddenly he cryeth, and he tearcth him, that he cometh, and with much paine departeth from him, when he hath brysted him.

40 Nowe I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and sayd, O generation faithles, and crooked, howe long nowe shall I be with you, and suffer you! bring thy sonne hither.

m Under the  
colour that his  
disciples could  
not breake the  
sicke man, he  
reproued the  
which would  
haue dimini-  
shed his author-  
itie.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jesus rebuked the vnclene spirit, and

G.I.

healed him,



healed the child, and deliuered him to his father.

43 ¶ And they were all amazed at the nightie powder of God: and while they all wondered at all things, which Iesus did, he sayd vnto his disciples,

44 ¶ Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they were vnderstoode not that worde: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that worde.

46 ¶ Then there arose a disputacion among them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their hearts, he tooke a litle child, and set him by him,

48 And sayd vnto them, whosoever receiueth this litle child in my Name, receiueth me: and whosoever shall receiue me, receiueth him that sent me: for he that is least among you all, he shall be great.

49 ¶ And John answered & sayd, Master, we haue one casting out devils in thy Name, and we forgoe him, because he followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbidde ye [him] not: for hee that is not against vs, is with vs.

51 ¶ And it came to passe, when the dayes were accomplished, that hee should be redeemed by, he setted himselfe fully to go to Ierusalem,

52 And sent messengers before him: and they went and entered into a towne of the Samaritanes, to prepare him [lodging].

53 But they would not receiue him, because his behauiour was, [as] though he would go to Ierusalem.

54 And when his disciples, James and John sawe it, they sayd, Lord, wilt thou that we commaund, that fire come downe from heauen, & consume them, cūen as Elias did:

55 But Iesus turned about, and rebuked them, and sayd, We knowe not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, a certaine man sayde vnto him, I will followe thee, Lord, whithersoever thou goest,

58 And Iesus sayd vnto him, The foxes haue holes, and the birds of the heauen haue nestes, but the Sonne of man hath not whereon to lay his head.

59 But he said vnto another, Follow me. And the same sayd, Lord, suffer me first to go and burie my father.

60 And Iesus sayd vnto him, Let the dead burie their dead: but goe thou and preach the kingdome of God.

61 Then another sayd, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus sayd vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

are impossible to serue God. \* To be hindered, or entangled with respect of any worldly commodity, or stayed to go forward for any paine, or trouble.

#### CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge howe to behaue themselves. 23 He threatneth the obstinate. 24 He giueth thanks to his heavenly Father. 25 He answereth the scribe that tempted him. 33 And by the example of the Samaritane sheweth who is a mans neighbour. 38 Marke receiueth the Lorde into her house. 40 Marke is seruient in hearing his word.

¶ After these things, the Lord appointed other seuentie also, and sent them, two and two before him into every cite and place, whether he himselfe should come.

2 And he said vnto them, ¶ The harvest [is] great, but the labourers [are] few: pray therefore the Lorde of the haruest to send forth labourers into his haruest.

3 Go your wayes: behold, I sende you forth as lambs among wolves.

4 Beare no bagge, neither scrip, nor shooes, and salute no man by the way.

5 ¶ And into whatsoeuer house ye enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tarie still, eating and drinking such things as by them [shall be] set before you: for the labourer is worthy of his wages. Goe not from house to house.

8 But into whatsoeuer cite ye shall enter, if they receiue you, cate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoeuer cite ye shall

long in one towne, neither yet be careful to change their lodging. h Doubt not to receiue nourishment of them, for whom ye traueile.

¶ He must not followe Christ for riches and commodities, but prepare his selues to pouertie & to the crosse by his example.

¶ That is all he be dead, & all haue done imitatorie to him.

¶ He may not followe what seemeth best to vs, but onely Gods calling, and here by dead he meaneth those that are with respect of

Math. 10. 15.

Math. 9. 37. ¶ Speaking a great ribber of people, which are ready to be brought vnto God.

¶ That is, the preachers.

Math. 10. 16. ¶ Not that they shall hurt you, but that ye shall be persecuted by my persecutors.

2 Kings. 4. 29. ¶ He willeth that they should dispatch this

journey with diligence, not occupying this

felicitie about other wories.

Math. 10. 12. mark. 6. 10.

¶ It was their manner of salutation, whereby they wished

health and felicitie.

¶ Which locuthe the doctrine of peace and the Gospel.

Deut. 24. 14. 15. mat. 10. 10. 1. tim. 5. 18.

¶ He willeth not that they should tarie

enter,

¶ Greeke, put these wordes into your eares.

n They were so blinded with this opinion that Christ should haue a temporal kingdome, that they would not vnderstand when he spake of his death. Math. 18. 1. mark. 9. 33. 34.

Mark. 9. 38.

o Forasmuch as he lechereth vs not, and God is glorified by his creation. p ¶ His death, whereby he was exalted.

q ¶ Of face, or apparel: for they knewe he was a Jewe, as touching the Samaritans opinion of the Temple, see Ioh. 4. 20: also they hated y Jewes because they differed from them in religion.

2 Kings. 1. 10. ¶ He requirith their faith and carnall affect, on which were they built. Elias built. Math. 8. 19.



enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

Mat. 10. 14.  
chap. 9. 5. actus  
17. 31. & 18. 6.  
1. God did pre-  
sent him life  
into you by his  
messenger,  
and woulde  
haue reigned  
ouer you.

Mat. 11. 21.

11. Then the very \*dust, which clea-  
ueth on vs of your cite. we wipe off a-  
gainst you: notwithstanding knowe  
this, that the kingdom of God was  
come neere vnto you.

12. For I say to you, that it shall be  
easier in that day for them of Sodom,  
then for that cite.

13. \*Wo be to thee, Chorazin: wo be  
to thee, Beth-saida: for if the miracles  
had bene done in Tyzus and Sidon,  
which haue bene done in you, they had a  
great while agone repented, sitting in  
sackcloth and ashes.

k Which were  
the signes of  
repentance.

14. Therefore it shall be easier for Ty-  
rus, and Sidon, at the iudgement, then  
for you.

15. And thou, Capernaum, which art  
exalted to heauen, shalt be thrust downe  
to hell.

l The mo-  
nesties that  
God bestow-  
eth vpon any  
people, the  
more doeth  
their ingrati-  
tude deserve to  
be punished.  
Mat. 10. 40.  
Iohn 13. 20.

16. \*He that heareth you, heareth  
me: and he that despiseth you, despiseth  
me: and he that despiseth me, despiseth  
him that sent me.

17. ¶ And the sequente turned againe  
with ioy, saying, Lorde, euen the deuils  
are subdued to vs through thy Name.

18. And he sayd vnto them, I saue  
Satan, like lightning, fall down from  
heauen.

m The power  
of Satan is  
beaten downe  
by the pre-  
aching of the  
Gospel.

19. Beholde, I giue vnto you power  
to tread on serpents, and scorpions, and  
ouer all the power of the enemy, and  
nothing shall hurt you.

20. Neuertheles, in this reioyce not,  
that the spirits are subdued vnto you:  
but rather reioyce, because your names  
are written in heauen.

n Or, in his  
milde.

21. ¶ That same houre reioyced Je-  
sus in the spirit, and said, I confesse vnto  
thee, Father, Lord of heauen & earth,  
that thou hast hid these things from the  
wise and learned, and hast reueiled  
them to babes: euen so, Father, because  
it so pleased thee.

o He attribut-  
eth it to the  
free election of  
God, that the  
wise & world-  
lings knowe  
not the Gospel  
and yet p poore  
base people vn-  
derstande it.  
o Christ is  
our only  
meane to re-  
ceiue Gods  
mercy by.  
p Therefore  
we must ex-  
tremely him as  
the Fathers  
voyle hath  
taught vs, and  
not according  
to mans iudge-  
ment.

22. Then he turned to his disciples,  
and said, All things are <sup>a</sup> given me of my  
Father: and no man knoweth who the  
Sonne is, but the Father: neither who  
the Father is, saue the <sup>a</sup> Sonne, and he  
to whom the Sonne will reueile him.

23. ¶ And hee returned to his disci-  
ples, and sayd secretly, \*Blessed are the  
eyes, which see that ye see.

q In whom  
we see God as  
in his liuely  
image.  
Mat. 13. 16.

24. For I tell you that many Pro-  
phets & Kings haue desired to see those

things which ye see, and haue not seene  
them: and to heare those things which  
ye heare, and haue not heard [them].

25. ¶ Then beholde, a certaine ex-  
pounder of the Lawe stood by, and  
tempted him, saying, Master, what shall  
I doe, to inherite eternall life?

Mat. 22. 35.  
Mat. 12. 28.

26. And he sayde vnto him, what is  
written in the Lawe: how readest thou?

27. And he answered, & sayd, \*Thou  
shalt loue the Lorde God with all thine  
heart, and with all thy soule, and with  
all thy strength, & with all thy thought,  
& thy neighbour as thy selfe.

Deut. 6. 5.

28. Then he sayde vnto him, Thou  
hast answered right: this doe, and thou  
shalt liue.

Leuit. 19. 18.

29. But he willing to <sup>a</sup> iustifie himselfe,  
sayde vnto Iesus, what is then my  
neighbour?

Or, to ap-  
proue himselfe  
as iust.

30. And Iesus answered, and sayd, A  
certaine man went downe from Ieru-  
salem to Jericho, & fell among thieues,  
and they robbed him of his raiment, and  
wounded him, and departed, leauing  
him halfe dead.

r For they  
counted no  
man their  
neighbour, but  
their friend.

31. And by chance there came downe  
a certaine <sup>a</sup> Priest that same way, and  
when he sawe him, he passed by on the  
other side.

s For so it se-  
med to mans  
iudgement, al-  
though this  
was to appoin-  
ted by Gods  
counsell and  
providence.

32. And likewise also a Leuite, when  
he was come nere to the place, went and  
looked on him, and passed by on the  
other side.

t Depuile  
noteth the  
great cruelty,  
which was a-  
mong this peo-  
ple, and chiefly  
the gouer-  
nours.

33. Then a certaine <sup>a</sup> Samaritane, as  
he iourneyed, came neere vnto him, and  
when he sawe him, he had compassion  
on him.

v This nation  
was odious to  
the Iewes.

34. And went to him, and bound by  
his wounds, and poured in oyle and  
wine, and put him on his owne beast,  
and brought him to an Inne, and made  
prouision for him.

35. And on the morrowe when he de-  
parted he tooke out <sup>a</sup> two pence, & gaue  
them to the hoste, and sayde vnto him,  
Take care of him, and whatsoever thou  
spendest more, when I come againe, I  
will recompence thee.

\* Which was  
about nine  
pence of there  
ling money.

36. Which now of these three, thinkest  
thou, was neighbour vnto him that fell  
among the thieues?

37. And he sayd, he that shewed mer-  
cie on him. Then sayd Iesus vnto him,  
Go, & doe thou likewise.

y Helpe him  
that hath need  
of thee al-  
though thou  
know him not.

38. ¶ Nowe it came to passe as they  
went, that hee entered into a certaine  
towne, and a certaine woman named  
Martha, receiued him into her house.



39 And she had a sister called Marie, which also late at Iesus seete, & heard his preaching.

40 But Martha was combred about much serving, and came to him, & sayd, Master, dost thou not care that my sister hath left me to serue alone: bid her therefore, that she helpe me.

41 And Iesus answered, & sayd vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

## CHAP. XI.

a He teacheth his disciples to pray. 14 He vniuerseth out a deuill, 15 And rebuketh the blasphemous Pharisee. 28 He prefereth the spiriual couinaunce. 29 They require signes and tokens. 37 He teacheth with the Pharisee, and reponneth the hypocrite of the Pharisee, scribes and hypocrites.

**A**ND so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples sayd vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

2 \* And he sayd vnto them, when ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy Will be done euen in earth, as it is in heauen:

3 Our dayly bread giue vs: for the day:

4 And forgive vs our sinnes: for euen we forgive euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ Whereouer hee sayd vnto them, which of you shall haue a friend, and shall go to him at midnight, and say vnto him, Friend, lende me three loanes:

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he withim should answere, and say, Trouble me not: the doore is now shut, & my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doubtles because of his importunitie, he would rise, and giue him as many as he needed.

9 \* And I say vnto you, Aske, and it shall be giuen you: seeke, & ye shall finde: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiuet: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 \* If a sonne shall aske bread of any

of you that is a father, wil he giue him a stone: or if [he aske] a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good giftes vnto your children, howe much more shall your heavenly Father giue the holy Ghost to them, that desire him:

14 ¶ Then he cast out a deuill which was dumme: and when the deuill was gone out, the dumme spake, and the people wondered.

15 But some of them sayd, he casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and sayd vnto them, \* Euery kingdom deuided agai[nst] it selfe, shall be desolate, and an house deuided agai[nst] an house, falleth.

18 So if Satan also be deuided agai[nst] himselfe, how shall his kingdom stand, because ye say that I cast out deuils through Beelzebub:

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out: Therefore shall they be your iudges.

20 But if I by the finger of God cast out deuils, doubtles the kingdom of God is come vnto you.

21 When a strong man armed, keepeth his palace, the things that he possesseth, are in peace.

22 But when a stronger then he, cometh vpon him, & ouercometh him: he taketh from him all his armour where in he trusted, and deuideth his spoiles.

23 He that is not with me, is agai[nst] me: and he that gathereth not with me, scattereth.

24 ¶ When the vnclane spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him: seuen other spirits worse then him selfe: and they enter in, and dwell there, so the last state of that man is worse then the first.

27 ¶ And it came to passe as he sayd these things, a certaine woman of the companie

c The chiefe thing that we can better of God, is his holy Spirit.

Math. 12. 25, mar. 3. 24, 25. d That is to say, your conuincers.

e The finger of God is taken for the vertue & power of God, and the vertue of the Father and the Sonne is the holy Ghost: for to spatch the word interpret this place.

f The word significth an entrie or porch before an house.

g Or, saticie. h They that doe not wholy applye them selves to destroy the kingdom of Satan, can not be counted to be on Christs side, but are his aduersaries: how much more is he agai[nst] him that maketh open warre with him as Satan doeth.

Math. 12. 43. h To the intent that he might toyke accepting to his malicious nature.

i Spoye apt to receiue him then it was afore.

k If by incontinencie we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

Heb. 6. 4, 6. a, pect. 2. 20.

z. For the forgate the principall, which was to heare Gods word. a. It was not meete that he should haue bene spoken from so profitable a thing, whereunto he could not alwayes haue opportunitie.

Math. 6. 9.

a. Or, euen pray, as if much as is sufficient for this day, Or, pardon.

b. By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not continually that which we demand, Or, in passing by the way.

Or, importunate.

Mar. 7. 7, & 21. 22. mar. 11. 24. Iohn 14. 13, & 16. 23. James 1. 5.

Math. 7. 9.



companie lifted by her boyce, and saide vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

m. Clap. game  
ber a pynne  
cause for that  
the omment the  
chiefe praise  
which was due  
vnto him: that  
was, that they  
were blessed in  
need to whom  
he communi-  
cated hymselfe  
by his word,  
Math. 12. 3, 8,  
39.  
Jonas 1. 17.  
1. King. 10. 7.  
2. chro. 9. 1.

28 But he saide, <sup>m</sup> Bea. rather blessed [are] they that heare the worde of God, and keepe it.

29 ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but <sup>p</sup> signe of <sup>p</sup> Jonas the prophet.

30 For as Jonas was a signe to the Nineuites, so shall also the Sonne of man be to this generation.

31 ¶ The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

Jonas 3. 5.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

Chap. 8. 16.  
math. 5. 15.  
marke 4. 21.

33 ¶ No man lighteth a candle, and putteth it in a priue place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

Math. 6. 22.  
|| Or, candle.  
n Because it  
should guide  
and lead the  
body.  
o Cliehou  
spot of vice,

34 ¶ The light of <sup>p</sup> bodie is the <sup>e</sup> eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heed therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole bodie shall be light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise saue it, he marvelled that he had not first washed before dinner.

Math. 23. 25.

39 ¶ And <sup>p</sup> Lord said to him, In deede ye Pharises make cleane the outside of the cup, & of the platter: but the inward part is full of rauening and wickednesse.

40 Be fooles, did not hee that made that which is without, make that which is within also?

41 Therefore, <sup>p</sup> giue almes of those things which are within, and behold, all things shall be cleane to you.

|| Or, of that  
that you haue.

42 But wo be to you, Pharises: for ye tithe the munte and the rewe, and all

maner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ¶ Wo be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Laue, and saide vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he said, wo be to you also, ye interpreters of the Laue: for ye lade men with burdens grievous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 Wo be to you: for ye builde the sepulchres of the Prophets, and your fathers killed them.

48 Truly ye beare witnesse, and allow the deedes of your fathers: for they killed them, & ye builde their sepulchres.

49 Therefore saide the wisdom of God, I will sende them Prophets and Apostles, and of them they shall slay and persecute.

50 That <sup>p</sup> blood of all the Prophets, shed from the foundation of the world, may be required of this generation.

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verily I say vnto you, it shall be required of this generation.

52 Wo be to you, interpreters of the Law: for ye haue taken away the keye of knowledge: ye entred not in your selues, & them that came in, ye forbade.

53 And as he saide these things vnto them, the Scribes and Pharises began to bigne him foze, and to prouoke him to speake of many things.

54 Laying waite for him, and seeking to catch him some thing of his mouth, wherby they might accuse him.

|| Or, that  
which is iust  
and right,  
q He would  
not bryke the  
very least com-  
mandment  
before all  
things were  
accomplished:  
but caught  
them to the  
cheefe and  
not pre-  
ferre the in-  
feriour cere-  
monies which  
must quickly  
be abolished.  
Chap. 20. 46,  
math. 23. 6,  
marke 12. 8.  
r Cliehou flinke  
and infection  
appeare not  
foresen.  
Acies 15. 10.  
s Cliehou  
ye keepe in  
remembrance  
the execrable  
deedes of your  
fathers.  
t You shewe  
your selues as  
great hypo-  
crites as were  
your fathers,  
making men  
believe ye ho-  
nour God,  
when you dis-  
honour him.  
u They were  
more curious  
to builde their  
graues, then to  
followe their  
doctrine.  
|| Or, cruelly  
expell them,  
Gen. 4. 8.  
2. Chr. 14. 11.  
x Because  
they were cul-  
pable of the  
same fault that  
their ances-  
tors were, as  
y They hid and  
cooke away  
the pure doc-  
trine: and true  
vnderstanding  
of the Scrip-  
tures.

Chap. 20. 46,  
math. 23. 6,  
marke 12. 8.

r Cliehou flinke  
and infection  
appeare not  
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s Cliehou  
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nour God,  
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honour him.

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more curious  
to builde their  
graues, then to  
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doctrine.

|| Or, cruelly  
expell them,  
Gen. 4. 8.

2. Chr. 14. 11.

x Because  
they were cul-  
pable of the  
same fault that  
their ances-  
tors were, as

y They hid and  
cooke away  
the pure doc-  
trine: and true  
vnderstanding  
of the Scrip-  
tures.

as y They hid and  
cooke away  
the pure doc-  
trine: and true  
vnderstanding  
of the Scrip-  
tures.

the pure doc-  
trine: and true  
vnderstanding  
of the Scrip-  
tures.

trine: and true  
vnderstanding  
of the Scrip-  
tures.

trine: and true  
vnderstanding  
of the Scrip-  
tures.

trine: and true  
vnderstanding  
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trine: and true  
vnderstanding  
of the Scrip-  
tures.

trine: and true  
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tures.

trine: and true  
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of the Scrip-  
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trine: and true  
vnderstanding  
of the Scrip-  
tures.

trine: and true  
vnderstanding  
of the Scrip-  
tures.

#### CHAP. XII.

1 Christ commandeth to anoynt hypocrites. 4 That we should not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to contentious care of this life. 22 But to righteuousnes, almes, watching, patience, wisdom & conuoy.

¶ The meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first,

G.3.

Take

Math. 16. 5, 6,  
marke 8. 14.



Take heede to your selues of the leauen of the Pharises, which is hypocritie.

Math. 10. 26.  
marke 4. 22.

2 \* For there is nothing couered, that shall not be reueiled: neither hid, that shall not be knowne.

3 Wherefore whatsoeuer ye haue spoken in darkenes, it shall be heard in the light: and that which ye haue spoken in the eare, in secret places, shall be preached on the top of the houles.

a Openly that  
all men may  
heare.  
Math. 10. 28.

4 \* And I say vnto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

5 But I will forewarne you, whom ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fow sparowes bought for two farthings, [and] yet not one of them is forgotten before God?

7 Yea, and all the haeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

Chap. 9. 26.  
math. 10. 32.  
marke 8. 38.  
2. tim. 1. 12.

8 \* Also I say vnto you, whosoever shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

b He that shall  
resist against  
the worke of  
God purpose-  
ly, and against  
his confidence.

10 And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: but vnto him, that shall blaspheme the holy Ghost, it shall not be forgiven.

Math. 10. 19.  
marke 13. 11.  
c Be not so  
doubtfull that  
you should be  
discouraged or  
disturbd.

11 \* And When they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

d Or, moment-  
ly came to be  
iudged, and not  
to iudge, not-  
withstanding  
he wiltest the  
Christians to  
be iudges and  
decide contro-  
uersies between  
their brethren.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 And one of the companie said vnto him, Master, bid my brother denide the inheritance with me.

1. Cor. 6. 1.  
e Chast com-  
mendeth the  
arrogancie of  
the rich woul-  
ding, who as  
though they  
had God look-  
ed up in their  
concess and  
barnes, fe-  
ther their whole  
felicitie in their  
goods, not  
considering  
that God gaue  
them life and  
also can take  
it away when  
he will.

14 And he saide vnto him, Man, who made me a iudge, or a deider ouer you: 15 Wherefore he said vnto them, Take heede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in riches.

16 And hee put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruits plentifully.

Math. 6. 20.  
f Do in a rea-  
son to pre-  
cise the charge  
which is com-  
mitted vnto  
you.

17 Therefore hee thought with himselfe, saying, what shall I do, because I haue no [roune,] where I may lay up my fruites?

18 And he saide, This will I do, I will pull downe my barnes, and builde

greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods layde vp for many yeeres: lue at ease, eate, drinke, and take thy pastime.

20 But God saide vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast provided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And hee spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the bodie [more] then the raiment.

24 Consider the rauen: for they neither sow nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are ye better then fowles?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spinne they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse, which is to day in the fildes, & to morrow is cast into the ouen, howe much more will he clothe you, O ye of little faith?

29 Therefore alke not what ye shall eate, or what ye shall drinke, neither stand in doute.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

31 But rather seeke ye after the kingdom of God, and all these things shall be ministred vnto you.

32 Feare not, little flocke: for it is your Father's pleasure, to giue you the kingdom.

33 C \* Sell that ye haue, and giue almes: make you bagges, which ware not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your heartes be also.

35 C \* Let your loynes be girded about you,

f To depende  
onely on his  
providence,  
knowing that  
he hath enough  
for all.  
Math. 6. 25.  
1. pet. 5. 7.  
psal. 55. 22.

g He exhorteth  
vs to cast our  
care on God,  
and to submit  
our selues to  
his prouidence.

h The liberall  
life of God  
which flourisheth  
in the herbes  
and flowers,  
summarily  
all that man  
can do by his  
riches of force.

i Or, make dis-  
courses in the  
air.

k Which are  
but necessaries  
and are com-  
mon as well  
to the wicked  
men as to the  
goodly.

l Which is the  
chiefest thing  
that can be gi-  
uen, and there-  
fore you can  
not want these  
things which  
are of little im-  
portance.

Math. 6. 20.  
1. Pet. 1. 13.

m Do in a rea-  
son to pre-  
cise the charge  
which is com-  
mitted vnto  
you.



about, and your lightes burning,

36 And ye your selues like vnto men that wait for their master, when he will returne from the wedding, that when he cometh and knocketh, they may open vnto him immediately.

37 Blessed [are] those seruants, whom the Lorde when he cometh shall finde waking: verely I say vnto you, he will <sup>10</sup>gerde himselfe about, and make them to sit downe at table, and wil come forth, and serue them.

38 And if he come in the second watch, or come in the thirde watche, and shall finde them so, blessed are those seruants.

39 Now vnderstand this, if the good man of the house had knowne at what houre the thiefe would haue come, he would haue watched, & would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, who is a faithfull steward, & wise, whom the master shall make ruler ouer his householde, to giue them their portion of meate in season?

43 Blessed is that seruant, whome his master when hee cometh, shall finde so doing.

44 Of a trueth I say vnto you, that hee wil make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his coming, and shall beginne to smite the seruants, and maydens, and to eate, and drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and wil cut him off, and giue him his portion with the vnbelievers.

47 And that seruant that kneebe his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that kneebe it not, and yet did commit things worthe of stripes, shall be beaten with few stripes: for vnto whom soeuer much is giuen, of him shall be much required, and to whome men much commit, the more of him will they aske.

49 I am come to put fire on the earth, and what is my desire, if it be already kindled:

50 Notwithstanding I must be baptized with a baptism, and howe am I grieved, till it be ended?

51 Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be sune in one house divided, three against two, and two against three.

53 The father shall be deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe, against her mother in lawe.

54 Then saide hee to the people, when ye see a cloude rise out of the west, straightway ye say, A thowre cometh: and so it is.

55 And when ye see the South winde blowe, ye say, that it will be hoate: and it cometh to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the heaue: but why discern ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be delivered from him, least he bring thee to the iudge, and the iudge deliver thee to the payler, and the payler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

#### CHAP. XIII.

The crueltie of Pilate. We ought not to condemne all to be wicked men which suffer. Christ exhorteth to repentance. The health of crooked woman. Answereth to the matter of the Synagogue. By diuers similitudes hee declareth what the kingdome of God is. Also that the number of them which shall be saved, is small. Finally hee sheweth that no worldly policie or force can let the worship of Christ of God.

Here were certaine men presented at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, that these Galileans were greater sinners then all other Galileans, because they haue suffered such things?

3 I tell you, nay: but except ye amend your liues, ye shall all likewise perishe.

4 Or thinke you that those eightene, vpon whom the towre in Siloam fell, and slewe them, were sinners above

all which colpe stood by? I tell you, they were not above them in sin, but they were not better than they.

The comparison of his death to baptism.

Math. 10. 34.

Math. 16. 2.

Math. 5. 25.

Though it be to clip loose, and hinderance.

The murder of them as they were sacrificing: and so their blood was mingled with the blood of the heastes which were sacrificed. For Iesus took occasion thereby to condemne them as most wicked men.

The warning them rather than consider their owne estate, then to reprove other mens.

Or, detesters.

10 Because they do be long garments, the manner was to gird them up when they went about any business. Math. 24. 41. Luc. 12. 15.

10 The portion of seruants euery month was foure pecks of coine, as Donatus teacheth in Hieronimo.

10 Therefore ignorance is punishable. To whome God hath given man's grace.

10 The Gospel is as a burning fire most vehement, which maketh a change of things through all the world. If there be great troubles and alterations vpon the earth, which things come not by the prophetic of the Gospel, but by the wickedness of man.



all men that dwell in Ierusalem:

5 I tell you, nay: but except ye amend your lues, ye all shall likewise perish.

6 He spake also this parable, A certaine man had a figge tree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then saide he to the dresser of his vineyarde, Beholde, this three yeeres haue I come and sought fruite of this figge tree, and finde none: cut it doolne: why keepeth it also the ground barren:

8 And hee answered, and saide vnto him, Lorde, let it alone this yere also, till I digge rounde about it, and dung it.

9 And if it beare fruite, Well: if not, then after thou shalt cut it doolne.

10 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmitee eightene yeeres, and was bowed together, and could not lift vp [her selfe] in any wise.

12 When Iesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy diseale.

13 And he layde his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath [day,] and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, lo, eightene yeeres, be loosed from this bounde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 Then saide hee, what is the kingdom of God like: or whereto shal I compare it:

19 It is like a graine of mustard seede, which a man tooke & sowed in his garden, and it grewe, and waxed a great tree, and the fowles of the heauen made nestes in the banches thereof.

20 And againe he said, wherewith shal I liken the kingdom of God:

21 It is like leauen, which a woman tooke, and hid in three peckes of flour, till all was leavened.

22 And he went through all cities and towines, teaching, and iourneying towards Ierusalem.

23 Then saide one vnto him, Lorde, are there seibe that shall be saued: And he said vnto them,

24 Strive to enter in at the straite gate: for many, I say vnto you, wil seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are,

26 Then shall ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 But hee shall say, I tell you, I knowe you not whence ye are: depart from me, all ye workers of iniquitee.

28 There shall be weeping & gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdom of God.

30 And behold, there are last, which shall be first, and there are first, which shall be last.

31 The same day there came certaine Pharisees, and saide vnto him, Depart, and go hence: for herode will kill thee.

32 Then said he vnto them, Go ye and tell that fore, Behold, I cast out devils, and wil heale still to day, & to morowe, and the thirde day: I shal be perfected.

33 Neuertheles I must walke to day, and to morowe, and the day following, for it can not be, that a prophet should perish out of Ierusalem.

34 O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how oft would I haue gathered thy children together, as the henne gathereth her broode vnder her wings, and ye would not!

35 Beholde, your house is left vnto you desolate: and verely I tell you, ye shall not see mee vntill the time come that ye shall say, Blessed [is] he that commeth in the Name of the Lord.

which ye nowe denie, which shalbe when you shall see me in my matricke,

Math. 9.35.

marke 6.6.

Math. 7.13.

1 The mult en-

drount, and cut

of all impedi-

ments, which

may let vs,

in the warneth

the Iewes that

they despise

not themselves

by their owne

negligence, of

that saluation,

which was of-

fred vnto them,

Psal. 6.8.

math. 7.23.

and 25.41.

o The people,

who rise

were straggers,

Math. 10.30.

and 20.16.

marke 10.37.

o Christ cut-

teeth off his vaine

confidence of

the Iewes, who

gloried in that,

that God had

chosen them

for his people:

yet they obeyed

him not accord-

ing to his

word.

p Neither the

enue of the

Pharisees, who

would haue put

him in the face of

herode, nor yet

any policie of

man could flap

him from that

office which

God had impo-

sed him.

q Spending,

a little while.

r By Chyphes

death we are

made perfect

for euill.

s Or, make an

ende.

t He noteth

their malice,

which by all

meanes sought

his death more:

then did the re-

uant, of whome

they willed him

to beware.

Math. 23.37.

t Christ Ihesu

warneth them

of the betrou-

ment of his C

empe, and of their

euill policie.

u I tellen youe

thine confes-

sion shall re-

deem youe you

and cause you to

confesse that

e By this li-  
mitation is de-  
clared the  
great patience  
that God beareth  
toward sinners  
in looking for  
their amend-  
ment: but this  
delay anglerh  
them nothing,  
when they still  
remaine in  
their corrup-  
tion.

f Let see our  
state, if we  
being not forth  
fruit.

g For both it  
is unfruitfull  
it selfe, & doeth  
hurt to the  
ground where  
it groweth.

h Elsom Sa-  
tan had stroken  
with a diseale,  
as the spirit of  
couetousnesse

is that spirit,  
that maketh a  
man couetous,

i As they are,  
whose sinnes  
are hyponic.

|| Or, let at li-  
berty out of  
Satan's bands.

Math. 13.37.

marke 4.31.

k By these li-

mitations he

betwixt the in-

teresse, where

by God ang-

menteth his

kingdome, con-

trarie to all

mens opini-

ons.



## CHAP. XIII.

1 Jesus eateth with the Pharise, 4 Healeth the boye upon the Sabbath, 8 Teacheth to be lowly and to bid the poore to our table, 17 He telleth of the great supper, 28 He warneth them that will follow him, to lay their accounts before, what it will cost them, 34 The salt of the earth.

¶ Take his refection.

**A**ND it came to passe that whe hee was entred into þ house of one of the chiefe Pharises on þ Sabbath day, to eate bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropie.

3 Then Jesus answering, spake vnto the reprobbers of þ Lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, & let him go.

5 And answered them, saying, which of you [shall haue] an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ Hee spake also a parable to the ghestes, when hee marked howe they chose out the chiefe roomes, and said vnto them,

8 \* When thou shalt be bidden of any mā to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou, be bidden of him,

9 And hee that bade both him & thee, come, and saye to thee, Sitte this man roome, & thou then beginne with shame to take the lowest roome.

Prou. 25.5.

10 \* But when thou art bidden, go and sit downe in the lowest roome, that whe hee that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: then shalt thou haue worship in þ presence of them that sit at table with thee.

Chap. 18.14, mat. 23.12.

11 \* For whosoever exalteth himselfe, shall be brought lowe, and hee that humbleth himselfe, shall be exalted.

b Shall receyue beneath onely the blinde affection of man, which regardeth nothing but a worldly recompence, Prou. 3.9, 27. 28. tob. 4.7.

12 ¶ Then hee also to him that had bidden him, \* when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the riche neighbours, least they also bid thee againe, and a recompence bee made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, [and] the blinde,

14 And thou shalt be blessed, because they can not recompence thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table, heard these things, he saide vnto him, Blessed [is] hee that eateth bread in the kingdome of God.

16 Then saide he to him, \* A certaine

man made a great supper, & bade many, 17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first sayd vnto him, I haue bought a farme, & I must needes go out & see it: I pray thee haue me excused.

19 And another saide, I haue boughte five yoke of oxen, & I go to plow them: I pray thee, haue me excused.

20 And another saide, I haue married a wife, and therefore I can not come.

21 So that seruant returned, & shew- ed his master these things. Then was the good man of the house angry, and said to his seruant, Go out quickly into the places and streetes of the cite, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the seruant saide, Lorde, it is done as thou hast commanded, and yet there is room.

23 Then the master sayde to the seru- ant, Go out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and saide vnto them,

26 \* If any man come to me, & hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 \* And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to build a towre, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,

29 Least that after he hath layde the fundation, & is not able to performe it, al- that beholde it, beginne to mocke him,

30 Saying, This man began to build, and was not able to make an ende:

31 Or what king going to make warre against another king, sitteth not downe first, and taketh counsell whether hee

Mat. 22.2. reuel. 19.9. c He calleth the Telus in the eery with their ingrati- tude, which would not cate of those holp meats of Gods word, which was pfected vnto them, an whereunto they were bid a long time before,

d Here is signified the call- ing of the Gentiles,

e God will rather receiue all the rallall people of the world to his bancket, then them which are unthank- full.

f This com- pletion com- meth of the feeling of the power of gods word, after that his word hath bene yea- ched.

Mat. 10.37. and 16.24.

g That is, he that calleth not off all af- fections and desires which

come vs from Earth.

Chap. 9.23. mat. 16.24. mar. 8.24.

h He that will profess the Gospel, must diligently con- sider what his profession re- quireth, and not rashly take in hande so great an en- terpryse: nepe ther pre when he hath take it in hande, in any case forsake it,



be able with tenne thousande, to meete him that cometh against him with twentie thousande:

32 ¶ **W**hile he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoener hee be of you, that forsaketh not all that he hath, he can not be my disciple.

34 \* Salt is good: k but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the doungill, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

2 The Pharisee murmure because Christ receiue sinners. 4 The louing mercie of God is openly set forth in the parable of the hundred sheepe. 7 Joy in heauen for one sinner. 12 Of the prodigall sonne.

**W**hen resorted vnto him all the publicanes and sinners, to heare him.

2 Therefore the Pharisees and Scribes murmured, saying, He receiue sinners, and eateth with them.

3 Then spake he this parable to the, saying,

4 What man of you hauing an hundred sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he cometh home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing ten pieces of siluer, if she lose one piece, doeth not light a candle, & sweep her house, and seeke diligently till she finde it?

9 And when she hath founde it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayde moreouer, A certaine man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue me the portion of

the goods that falleth to me. So hee deuinded vnto them [his] substance.

13 So not long after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And he would faine haue filled his belly with husks, that the swine ate: but no man gaue [them] him.

17 Then he came to himselfe, & saide, How many hired seruants at my fathers haue bread ynough, and I die for hunger!

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saide him, and had compassion, and ranne and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayde to his seruants, Bring forth the best robe, and put it on him, & put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, & kill him, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but hee is found. And they began to be merry.

25 Now the elder brother was in the field, and when he came & drew neere to the house, hee heard melodie, and dauncing,

26 And called one of his seruants, and asked what those things meant.

27 And he saide vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angrie, and would not goe in: therefore came his father out and intreated him.

29 But he answered and said to his father, Loe, these many yeeres haue I done

i He that is not persuaded to leaue all at euery houre to bestow himselfe frankly in Gods seruice. Mat. 5. 13. k If they that should seale others, haue lost it themselves, where should a man recouer it? Or, if a sinner,

d The Sheke word significantly so to waste all, that a man receiveth nothing to himselfe.

e For no man had pittie upon him.

f That is, as gainst God.

g God puniteth vs and heareth our groanings before we cry to him.

h He was touched with the feeling of his sinne, & therefore was ashamed thereof, and heauie in heart.

a Which is the selfe, and knowe not their owne faultes.

b The word is drachma, which is some what more in value then five pence of our sterling money, and was equall with a Roman penny.

c This declarereth that wee ought not to desire to haue our portion separate from God, except we will lose all.

i God reproveth the enuie of such as grudge when God receiveth sinners to mercy.



k Thy part which art a Tene, is nothing diminished by that that Christ hath added to thy Gen- tilitie: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life everlasting.

done thee seruaice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kiddle that I might make mery with my friends.

30 But when this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his sake killed the fat calf.

31 And he said vnto him, <sup>b</sup> Sonne, thou art euer with me, and all that I haue, is thine. It was meete <sup>c</sup> we should make merye, and be glad: for this thy brother was dead, and is aliae againe: and hee was lost, but he is found.

## CHAP. XVI.

2 Christ exhorteth vs to wisdom and liberallitie by the example of the steward. 13 None can serue two masters. 14 He reproveth the couetousnes and hypocricie of the Pharises. 16 Of the ende and force of the Lawe. 18 Of the holy state of marriage. 19 Of the rich man, and Lazarus.

**A** <sup>a</sup> **D** hee saide also vnto his disciples, <sup>a</sup> There was a certaine rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And hee called him, and sayde vnto him, howe [is it] that I heare this of thee: Give an accounts of thy stewardship: for thou maist be no longer steward.

3 Then the steward said within himselfe, what shall I doe: for my master will take away from me my stewardship: I can not digge, [and] to begge I am ashamed.

4 I know what I will do, that when I am put out of the stewardship they may receiue me into their houses.

5 Then called he euery one of his masters debtors, and said vnto <sup>b</sup> the first, howe much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said to him, Take thy writing, & sit downe quickly, & write fiftie.

7 Then saide hee to another, howe much owest thou? And he said, An hundred measures of wheate. Then he said to him, Take thy writing, and write fourescore.

8 And <sup>c</sup> the Lord commended <sup>b</sup> the vnjust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends <sup>d</sup> with riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vn-

just in the least, is vnjust also in much.

11 If then ye haue not bene faithfull in <sup>e</sup> wicked riches, who will trust you in the true [treasures?]

12 And if ye haue not bene faithfull in another mans goods, who shall giue you that which is yours?

13 <sup>f</sup> No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they mocked him.

15 Then he said vnto the Pharises, which <sup>g</sup> I wiske your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 <sup>h</sup> The Law and the Prophets endured vntill John: and since that time the kingdom of God is preached, and euery man <sup>i</sup> prealeth into it.

17 <sup>j</sup> Now it is more easie that heauen and earth should passe away, then that one title of the Law should fall.

18 <sup>k</sup> Whosoever putteth away his wife, and marrieth another, committeth adulterie: and whosoever marrieth her that <sup>l</sup> is put away from her husbande, committeth adulterie.

19 <sup>m</sup> There was a certaine rich man, which was clothed in purple, and fine linnen, and fared wel and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riches mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger dyed, and was caried by the Angels into <sup>n</sup> Abrahams bosome. The rich man also died and was buried.

23 And being in hell in torments, hee lift vp his eyes, & saue Abraham as farre off, and Lazarus in his bosome.

24 Then he cryed, and sayde, Father Abraham, haue mercie on mee, and sende Lazarus that he may dippe the tip of his finger in water, & coole my tongue: for I am tormented in this flame.

<sup>o</sup> Whereby is signified <sup>p</sup> most blessed life, which they die in: & that that Abraham doth, shal enioy after this world. <sup>q</sup> Christ bestoweth spiritual things by such manner of speech as is most proper to our vnderstanding: for our senses haue neither fingers nor eyes, neither are they that see or speake but <sup>r</sup> the Lord as it were in a table, painteth forth the state of life to come, as our capacity is able to comprehend it.

<sup>d</sup> They which cannot wel be saue worldly goods, will be saue euill spiritual treasures: & therefore they ought not to be counted vnto them. <sup>e</sup> As riches and such like things, which God hath giuen not for your selues onely, but to bestowe vpon others.

<sup>f</sup> Christ calleth <sup>g</sup> gifts which be giuen vnto vs, ours. <sup>h</sup> Mat. 6. 24. <sup>i</sup> Because they iudge no man happy, but those that were rich. <sup>j</sup> Which loue outward appearance, and vaine glory. <sup>k</sup> Mat. 11. 12. <sup>l</sup> Their seales is so inflamed, that they follow the flesh: the flesh will loue respect of worldly things. <sup>m</sup> Mat. 5. 18. <sup>n</sup> Mat. 5. 32. & 19. 9. 1. cor. 7. 11.

<sup>o</sup> That is, which is not lawfully disuoyced. <sup>p</sup> This storie is declared what punishment men: they shall haue, which lue deliciously and negligently the poore.

<sup>q</sup> As the fathers in the old Law, were said to be gathered into <sup>r</sup> Abrahams bosome. <sup>s</sup> Because they receiue the fruits of him: so faith is him: so in the new Testament we say that the members of Christ are ioyned to their head, or gathered vnto him.

<sup>a</sup> Christ teacheth hereby, that he which is in authority and hath riches, if he get friends in his prosperitie, may be relied vpon in his aduersitie: so our liberallitie towards our neighbour shal stand vs in such steade at the day of iudgement, that God will accept it as done vnto him.

<sup>b</sup> God, who doeth here represent the measure of <sup>c</sup> house, doth rather commend the vngodly waste of his goods, and the liberall giving of <sup>d</sup> fame to the poore, then the strait keeping of a house of them.

<sup>e</sup> That is, rather wickedly gotten, or wickedly kept, or wickedly spent: and hereby we be warned to suspect riches which by the most part are an occasion to their possessors of great wickednes.



p In calling him some, he canntch his name boasting, who in his life baner himself to be the soune of Abraham: warning vs also hereby how litle glorious titles auale.

Or, good things.

Or, euill things.

Or, swallowing pit.

q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profite by the liuely woyle of God.

r As faith commeth by Gods woyle, so is it maintained by the same. So that neither we ought to

looke for Angels from heauen, or the dead to confirme vs therein, but onely the woyle of God is sufficient to life eternall.

CHAP. XVII.

1 Christ teacheth his disciples to auoid occasions of offence.

2 One to forgive another.

3 The woyle to pay for the increase of faith.

4 He magnifieth the verue of faith.

5 And the vniuersality of man.

6 Healeth ten lepers.

7 Speakech of the latter dayes, and of the ende of the worlde.

Mat. 18. 7.

mar. 9. 42.

a That is, to

come him backe from the knowledge of God, and his saluation.

Mat. 18. 21.

b That is, many a certayne for by a certayne number hee enuanceth an vn certaine.

Mat. 17. 20.

c That is, if so hee neuer so litle of pure and perfitte faith.

d Speaking, they should be wonderfull and incredible things.

25 But Abraham saide, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is hee comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.

27 Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 For I haue fine brethren that he may testifie vnto them, least they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses & the prophets: let them heare them.

30 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

32 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

33 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

34 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

35 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

36 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

37 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

38 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

39 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

40 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

41 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

42 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

43 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

44 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

45 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

46 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

47 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

48 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

49 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

50 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

51 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

52 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

53 Then he sayde vnto him, If they heare not Moses and the prophets, neither wil they be perswaded, though one rise from the dead againe.

would say vnto him by and by, When he were come from the fildes, Goe, and sit downe at table:

8 And would not rather say to him, Dresse wherewith I may suppe, and giue thee leise, & serue me, till I haue eaten and drunken, and afterwarde thou shalt eat and drinke:

9 Woeth he thanke that seruant, because hee did that which was commanded vnto him: I trow not.

10 So likewise ye, whyle ye haue done all those things, which are commanded you, say, we are vnprofitable seruants: to haue done which was our duetie to doe.

11 And so it was when hee went to Ierusalem, that hee passed through the middes of Samaria and Galilee.

12 And as hee entred into a certaine towne, there met him tenne men that were lepers, which stood afare off.

13 And they lift vp their voyces & said, Iesus, Master, haue mercie on vs.

14 And when he saide them, he said vnto them, Go, shewe your felues vnto the priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saide that he was healed, turned backe, and with a loud voyce prayed God,

16 And fell downe on his face at his feete, & gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and sayde, Are there not ten cleansed: but where are the nine?

18 There are none founde that returned to giue God praise, saue this stranger.

19 And hee said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdome of God should come, hee answered them, and saide, The kingdome of God cometh not with obseruation.

21 Neither shall men say, Lo here, or loe there: for behold, the kingdome of God is within you.

22 And hee said vnto the disciples, The dayes wil come, when ye shall desire to see one of the dayes of Sonne of man, and ye shall not see it.

23 Then they shall say to you, Beholde here, or behold there: but go not thither, neither follow them.

24 For as the lightning & lighteneth out of one part vnder heauen, shyneth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But

e Directly is declared that it is not enough to do a piece of our duetie for a time, but also we must continue to the ende.

f For God receiuech nothing of vs, whereby he should stand bounde vnto vs.

Leuit. 14. 2. g To whom it did appertaine to iudge of the leprosie, & c.

1. 4. 2. and heroe by also the priests should haue no occasion to grudge, of murmure, h he noteth hereby their ingratitude, & that the great neglect of the benefices of God.

i It can not be discerned by any outward shewe, of maiestic, whereby it might be rather be knowne.

Or, among you. k Either by reason of the woyle of God, which is receiued by faith, or that the

spirituals which they sought as absent, is now present, euen within their owne doores, and yet they knowe him not. Job. 1. 11.

l Hee speaketh of his first coming into the woyle.

Mat. 24. 23. mar. 13. 21. m Speaking, his seconde coming, wherein hee shall appeare in glory.



25 But first must hee suffer many things, & be reioyed of this generation.

26 \*And as it was in the <sup>1</sup>dayes of Noe, so shall it bee in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gaue in marriage vnto the day that Noe went into the Arke: & the flood came, and destroyed them all.

28 \*Likewise also, as it was in the daies of Lot: they ate, they dranke, they bought, they sold, they played, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these <sup>1</sup>ensamples shall it bee in the day when the Sonne of man shall be reueiled.

31 At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the fielde likewise, let him not turne backe to that he left behind.

32 \*Remember Lots wife.

33 \*Whosoener will seeke to saue his soule, shall lose it: and whosoener shall lose it, I shall get it life.

34 \*I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together: the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be receiued, and another shall be left.

37 And they answered, and saide to him, where, Lord: And hee saide vnto them, \*where soeuer the bodie is, thither will also the Egles resort.

CHAP. XVII.

2 By the example of the widow, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The reward promised to his, 31 And of the crosse, 35 The blind man receiveth sight.

1 \*He spake also a parable vnto them, [to this end,] that they ought alwayes to pray, and not to waile faint,

2 Saying, There was a iudge in a certaine cite, which feared not God, neither reuerenced man.

3 And there was a widow in that cite, which came vnto him, saying, Doe me iustice against mine <sup>1</sup>aduersarie.

4 And hee would not for a time: but afterwarde hee sayde with him selfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth

me, I will do her right, least at the last she come and make me wearie.

6 And the Lord sayd, heare what the vnrigheteous iudge saith.

7 Now shall not God auenge his elect, which crie day and night vnto him, yea, though he suffer long for them:

8 I tell you hee will auenge them quickly: but when the Sonne of man cometh, shall hee finde fayth on the earth:

9 Hee spake also this parable vnto certaine which trusted in themselves that they were iust and despised other.

10 Two men went vnto the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharisee <sup>1</sup>stoode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, brynst, adulterers, or euil as this Publicane.

12 I fast twise in the weeke: I giue tithes of all that euer I possesse.

13 But the Publicane standing as farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tel you, this man departed to his house iustified, I rather then the other: for euery man that exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

15 C \*They brought vnto him also babes, that he should touch them. And when his disciples saide it, they rebuked them.

16 But Iesus called <sup>1</sup>them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoener receiveth not the kingdome of God as a babe, he shall not enter therein.

18 Then a certaine ruler asked him saying, Good master, what ought I to do, to inherite eternall life:

19 And Iesus said vnto him, why callest thou me good: none is good, save one, euen God.

20 Thou knowest the commandments, \*Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Nowe when Iesus heard that, he sayde vnto him, Yet lackest thou one thing.

Gen. 7.5.  
mat. 24.38.  
1. pet. 3.20.  
n When men concerned the iudgement of God, where truly they were before menaced.  
Gen. 19.24.

o The must forget that which we have left behind vs, to the end, that we may the better followe our heavenly vocation.  
Gen. 19.26.  
Chap. 9.24. & 16.25. mat. 10.39. mar. 8.35.  
p This corporall death shall engender life everlasting.  
mat. 24.40. 41.  
q He meaneth that no band of conuincion is so strait that should stay vs.  
Mat. 24.28.  
r Nothing can hinder y faithfully to be ioynd to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

Ecclus. 18.22.  
rom. 13.12.  
1. thess. 1.7.

a The Sheeke may signifyerly not to hymne backe, as common doct in warre, or to giue place in affliction of daungers.  
I. Cor. 15.16.  
b The place betwixt against me.

c And seeme slowe in reuenging their wrongs.

d Thereby he declared his ioynde and dis painfull heart.

e These were figures of an humble and lowly heart. I. Or, and the other, Chap. 14.11. mat. 23.12. Mat. 19.13. mar. 10.13.  
f The two be signifyerly yong sucking babes which they carried in their armes.  
g He meaneth the nourishes of them that bare the babes, which the Apostles rebuked.  
h He commaundeth all such that are infants of age, as them also, which are like vnto infants in simplicitie and plainnesse.  
i Signifying that they ought to lay aside all malice & pride.  
Math. 19.16.  
mar. 10.17.  
k Because commonly they abused this word, Iesus sheweth him that he could not excuse him to be good, except also he acknowledge h he was of God.  
Rom. 12.13.14.



thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, follo me.

23 But when he heard those things, hee was verie heauie: for he was marvellous rich.

24 And when Iesus said him so forth, he saide, with what difficultie shall they that haue riches, enter into the Kingdome of God?

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the Kingdome of God.

26 Then said they that heard it, And who then can be saved?

27 And he sayde, The things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he sayde vnto them, Verely I say vnto you, there is no man that hath left house, or parentes, or brethren, or wife, or childzen for the kingdome of Gods sake,

30 which shall not receyue much more in this world, and in the worlde to come life euermlasting.

31 Then Iesus tooke vnto him the twelue, and said vnto them, Behold, we go by to Jerusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall bee deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitte d on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they understood none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 And it came to passe, that as he was come nere vnto Jericho, a certaine blinde man sat by the way side begging.

36 And when hee heard the people passe by, he asked what it ment.

37 And they said vnto him, that Iesus of Nazaret passed by.

38 Then hee cried, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he should holde his peace, but hee cryed much more, O Sonne of

Dauid, haue mercie on me.

40 And Iesus stood still, and commaunded him to bee brought vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receyue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and al the people, when they saw [this,] gaue praise to God.

#### CHAP. XIX.

2 Of Zaccheus. 12 The ten pieces of money. 23 Christ rideth to Jerusalem, and beecheth for it. 45 He churseth out the merchants. 47 And his enemies seek to betray him.

Now when Iesus entred and passed through Jericho,

2 Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the people, because he was of a low stature.

4 Wherefore hee ranne before, and climed by into a wilde figge tree, that he might see him: for hee should come that way.

5 And when Iesus came to the place, hee looked by, and saue him, and sayde vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily, and receiued him ioyfully.

7 And when al they saw it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauallation, I restore him foure fold.

9 Then Iesus sayde to him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.

10 For the Sonne of man is come to seeke, and to saue that which was lost.

11 And whyles they heard these things, he continued and spake a parable, because he was nere to Jerusalem, and because also they thought that the kingdome of God should shortly appeare.

12 Hee saide therefore, A certaine sonne of Abraham is to bee chosen freely, Rom. 9. 8. to walke in the steps of the faith of Abraham, Rom. 4. 12. to doe the workes of Abraham, Iohn. 8. 39. by the which things, we are most assured of life euermlasting, Rom. 8. 29.

He was minfull of the benefice receyued, and also the people were moued thereby to glorifie God.

Or a man of a wicked life.

Or, false accusation.

A Zacharias adoption was a sign that the whole family was receyued to mercy. And understanding this promise, God referueth to himselfe free libertie euen to chuse of for take as in Abrahams house.

To be the steps of

noble

Or, cable rope.

For hee so gurneth the hearts of his, that his riches do not blinde them. Mat. 19. 27. mar. 10. 28.

The little that a man hath with the grace of God, is an hundredfold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen. Mat. 20. 17. mar. 10. 32.

Mat. 20. 29. mar. 10. 46.

The people used to call the messias by this name, because they knew he should come of the stocke of Dauid. Iohn. 1. 1. Act. 1. 30.



c This was to declare to the, that he must yet take great paines before his kingdome should be established.

d This piece of money is called spina, and the whole summe mounteth about the value of seven pence, concerning euery piece about five shillings & seven pence.

e God will not spare his graces remaine idle with vs. f Calberch we learne that the scdo coming of our Saviour Christ shall be more glorious, and excellent then at boeth now appears.

g They that supplicke the gifts of God, & live in holines, are without all excuse.

Chap. 8. 18. mat. 13. 12. and 25. 29.

mat. 4. 25. h He that faithfully bestoweth the graces of God, shall haue the increase: but they that take them away fro him that is unprofitable, & use them not to Gods glory.

i Herby we perceiue the excellent comendation of Christ, who notwithstanding he did not use might against the error of death, & Gods iudgement yett before his fearful disciples, and led the way to death.

Mat. 21. 1.

Mat. 21. 1.

noble man went into a farre countrey, to receiue for himselfe a kingdome, and [so] to come againe.

13 And he called his ten seruants, and deliuered them ten pieces of money, & said vnto them, Occupie till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased five pences.

17 And he saide vnto him, well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pences.

19 And to the same he saide, We thou also ruler ouer five cities.

20 So the other came and said, Lord, behold thy piece, which I haue laid vp in a naphin.

21 For I feared thee, because thou art a strange man: thou takest vp, that thou laiest not downe, and reapest that thou didst not sowe.

22 Then he saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knowest, I am a strange man, taking vp that I laide not downe, and reaping that I did not sowe.

23 Wherefore then gauest thou my money into the banke, that at my coming I might haue required it with bantage?

24 And he said to them that stood by, Take from him that piece, and giue it him that hath ten pences.

25 And they said vnto him, Lord, he hath ten pences.)

26 For I say vnto you, that vnto all them that haue it, shall be giuen: and fro him that hath not, euen that hee hath, shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither and slay them before me.

28 And when he had thus spoken, he went forth before, ascending vp to Ierusalem.

29 And it came to passe when hee was come nere to Bethphage, and Be-

thania, besides the mount which is called [the mount] of Olives, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, assoone as yee are come, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him [hither.]

31 And if any man aske you, why ye loose him, thus shall yee say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayde vnto them.

33 And as they were loosing the colt, the owners thereof said vnto them, why loose ye the colt?

34 And they saide, The Lord hath neede of him.

35 So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voice, for all great works that they had seene.

38 Saying, Blessed [bee] the King that cometh in the Name of the Lord: peace in heauen, and glorie in the heyl [places.]

39 Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and sayde vnto them, I tel you, that if these should hold their peace, the stones would cry.

41 And when he was come nere, he beheld the Citie, and wept for it,

42 Saying, O if thou haddest euen known at the least in this thy day those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leave in thee a stone vpon a stone, because thou knewest not the tyme of thy visitation.

45 C He went also into the Temple, and beganne to cast out them that solde therein, and them that bought,

Christ persecuted his disciples.

Mat. 21. 7. ioh. 12. 14.

i They wish that God may be appeased, & reconciled with men: and so by this means be glorified.

Chap. 21. 6. mar. 24. 1.

mar. 13. 1. m Christ partly pitied the Citie which was so nere her destruction,

and partly by her malice which would not obeye Christ.

his Seruant, & therefore ynnocent punishment to Ierusalem,

then to other Cities, which had not receiued like graces.

n Weaning Christ, without whom there is no saluation, & with whom is all felicitie.

o Through thine owne malice thou art blinded.

p And receiued not the Reuerent, which was sent first.

Mat. 21. 13. mar. 11. 17.



IIa. 56. 7.  
Iere. 7. 11.

¶ Or, in the day  
time.

q. That is,  
were most at-  
tent to heare,

Mat. 21. 23.  
mat. 11. 27. 28.

a By baptisme  
he comprehen-  
deth all Johns  
ministerie, who  
were witnesses  
to Christ.

b By this  
meanes he  
made them a-  
bandoned and a-  
bandoned.  
Mat. 21. 33.  
mat. 12. 1.  
Isa. 5. 1. Iere. 2. 21  
c The flowers  
were as Gods  
plantes and his  
owne grafting.  
d God commit-  
ted his people  
to the gover-  
nours and  
giue them.  
e He raised by  
Prophets.

46 Saying vnto them, It is written,  
\* Mine house is the house of prayer, \* but  
ye haue made it a denne of thieues.

47 And he taught daily in the Tem-  
ple. And the high Priests & the Scribes,  
and the chiefe of the people sought to de-  
stroy him.

48 But they could not find what they  
might do to him: for all the people hanged  
vpon him when they heard him.

CHAP. XX.

¶ Christ stoppeth his aduersaries mouths by a other question,  
9 Whereby their destruction by a parable. 22 The autho-  
ritie of Moses. 27 The resurrection and his diuine power.  
46 He reproueth the ambition of the Scribes.

**A**ND it came to passe, that on  
one of those dayes, as hee  
taught the people in the Te-  
mple, and preached the Gos-  
pel, the high Priests and the Scribes  
came vpon him with the Elders,

2 And spake vnto him, saying, Tell  
vs by what authoritie thou doest these  
things, or who is he that hath giue thee  
this authoritie?

3 And he answered, & said vnto them,  
I also will aske you one thing: tell mee  
therefore:

4 The baptisme of John was it  
from heauen, or of men?

5 And they reasoned with themselves,  
saying, If we shal say, From heauen, he  
will say, why then beleueed ye him not?

6 But if we shall say, Of men, all the  
people will stone vs: for they be perswa-  
ded that John was a prophet.

7 Therefore they answered, that they  
could not tell whence it was.

8 Then Iesus sayd vnto them, Nei-  
ther tell I you, by what authoritie I do  
these things.

9 ¶ Then began he to speake to the  
people this parable, \* A certaine man  
planted a vineyard, and let it forth to  
husbandmen: and went into a strange  
country, for a great season.

10 And at a time he sent a seruant to  
the husbandmen, that they should giue  
him of the fruit of the vineyard. But the  
husbandmen did beat him, and sent him  
away empty.

11 Again he sent yet another seruant:  
and they did beat him, and so vile increa-  
sed him, and sent him away empty.

12 Moreover, he sent the third, & him  
they wounded, and cast out.

13 Then saide the Lord of the vine-  
yard, what shall I do: I will send my  
beloued Sonne: it may be that they will  
do reuerence, when they see him.

14 But when the husbandmen saide  
him, they reasoned with themselves, say-  
ing, This is the heire: come, let vs kill  
him, that the inheritance may be ours.

15 So they cast him out of the vineyard,  
and killed him. What shall the Lord of  
the vineyard therefore do vnto them?

16 He will come and destroy these hu-  
sbandmen, and wil giue out his vineyard  
to others. But when they heard it, they  
sayd, God forbid.

17 ¶ And he beheld them, and sayde,  
What meaneth this? that is written,  
\* The stone that the builders refused,

that is made the head of the corner:

18 & whosoever shall fall vpon that  
stone shall be broken: & on whom soeuer  
it shal fall, it will grind him to powder.

19 Then the high Priests & the Scribes  
the same houre went about to lay hands  
on him: (but they feared the people) for  
they perceyued that hee had spoken this  
parable agaynst them.

20 ¶ And they watched him, & sent  
forth spyes, which should keepe him  
selfe iust men, to take him in his talke,  
and to deliuer him vnto the powder and  
authoritie of the gouernour.

21 And they asked him, saying, Ma-  
ster, We knowe that thou sayest, and tea-  
chest right, neyther doest thou accept  
mans person, but teachest the way of  
God truly.

22 Is it lawfull for vs to giue Cesar  
tribute, or no?

23 But he perceiued their craftines, &  
said vnto them, why tempt ye me?

24 Shew me a pemie. whose image  
and superscription hath it? They answer-  
ed and said, Cesars.

25 Then he saide vnto them, ¶ Giue  
then vnto Cesar the things which are  
Cesars, & to God those which are Gods.

26 And they could not repone his say-  
ing before the people: but they maruel-  
led at his answer, and held their peace.

27 ¶ Then came to him certaine of the  
Sadduces (which denie that there is a-  
ny resurrection) and they asked him,

28 Saying, Master, Moses wrote  
vnto vs, If any mans brother die ha-  
uing a wife, and he die without children,  
that his brother should take [his] wife,  
and raise by seede vnto his brother.

29 Now there were seuen brethren,  
and the first tooke a wife, and hee dyed  
without children.

30 And the second tooke the wife, and  
he dyed childlesse.

31 Then

Psal. 118. 22.  
Iia. 28. 16. ac.

4. 11. com. 9.  
33. 1. pet. 2. 7.

f. 802. by it the  
building is  
sounded toge-  
ther, and made  
strong.

g. They shal  
humble and  
fall on Christ,

climbing to op-  
presse him, shall  
be ouerthrowne  
themselves and  
destroyed.

Mat. 22. 16.  
marke 12. 13.

h. They waite  
for a con-  
uenient time  
and place.

i. They thought  
it vnlawfull  
to pay to a  
pemie being  
an infidell, that  
which they  
were wont to  
pay to God in  
his Temple.

Rom. 13. 7.  
k. The due tie  
which we owe  
to princes let-  
teth nothing  
that which is  
due vnto God

Mat. 22. 23.  
mar. 12. 18.

Deut. 25. 5.



31 Then the third tooke her: & so like wife the seuen died, and left no children.

32 And last of al, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she bee: for seuen had her to wife.

34 Then Iesus answered, and sayde vnto them, The children of this worlde marrie wiues, and are married.

35 But they which shall bee counted worthe to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto Angels, and are the Sonnes of God, since they are the children of the resurrection.

37 And that the dead shal rise againe, euen Moses shewed it besides the bush, when he said, The Lord [is] the God of Abraham, and the God of Isaac, & the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Pharisees answered and sayd, Master, thou hast well sayde.

40 And after that, burst they not at ke him any thing at all.

41 Then said he vnto them, how say they that Christ is Dauides sonne:

42 And Dauid himselfe saith in the booke of the Psalmes, The Lord saide vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid calleth him Lord, how is he then his sonne:

45 Then in the audience of all the people he said vnto his disciples,

46 Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chief roomes at feasts:

47 which deuoure widowes houses, eue vnder a colour of long praying: these shall receiue greater damnation.

#### CHAP. XXI.

3 Christ commeth to the poore widowe. 6 He foresheweth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the world.

37 And of his dayly exercise.

And as he beheld, he saw the riche men, which cast their gifts into the treasure.

2 And he saw also a certaine poore widow, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the litle thing that she had.

5 Now as some spake of the Temple, how it was garnished wth goodly stones, and with consecrate things, he said,

6 Are these the things that yet looke vpon: the dayes will come, wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be: and what signe shall there be: when these things shall come to passe:

8 And he said, Take heede, that ye be not deceived: for many will come in my Name, saying, I am Christ, and the time draweth nere: followe ye not them therefore.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the ende followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 And great earthquakes shalbe in diuers places, and hunger, & pestilence, & fearful things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 Lay it by therefore in your hearts, that ye premeditate not, what yee shall answer.

15 For I wil giue you a mouth, & wisdom, where against al your aduersaries shall not be able to speake, nor resist.

16 Now, ye shall bee betrayed alio of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And yee shall be hated of al men for my Names sake.

18 Yet there shall not one heare of your heads perish.

19 For your patience: possesse your soules.

20 And when ye see Ierusalem besieged with souldiers, then bnderstand

a God esteemeth not the gift of almes by the quantity of value, but by the heart & affection. Chap. 19. 43. 44. mat. 24. 1. mar. 13. 1. Or gifts,

Ephe. 5. 6. 2. thess. 2. 3. b Christ them maketh answer of that which was more necessarie for them, and not to the question they demanded,

Mat. 24. 7. mar. 13. 8.

c This their sufferance shall both be a greater confirmation to the Gospel, & also by their constancie the testimony of their enemies shall at length be manifest for God and man.

Chap. 13. 12. mar. 10. 19. mar. 13. 11. d For though they were so impudent to resist, yet through euil gagneth the victory. Mat. 10. 30. e That is, liue topfully and blessedly euen vnder persecution. Mat. 24. 15. mar. 13. 14. dan. 9. 27.

1 In this place he calleth all them children of this world, which remaine in the same: as els maritornie should not seeme to appertene to the children of God, as that wicked master of the Pope & others taught against the manifest scriptures. In since marriage is ordeined to maintain and increase mankind, when we shall be immortal, it shall not be in any use. n For although she which riseth againe, yet that life is but deatch & an eternal destruction. Exod. 3. 6. o Of them which are not, but of them which are. p The immortality of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh. Mat. 22. 44. mar. 12. 35. Psal. 110. 1. q For the sonne is not the loue of his father, and therefore it followeth that Christ is God. Chap. 11. 43. mat. 23. 6. mar. 12. 38.

Mar. 12. 41.





that the desolation thereof is neere.

21 Then let them which are in Judea, flee to the mountaines: and let them which are in the muddes thereof, depart out: and let not them that are in the cōfretrey, enter therein.

22 For these be the daies of vengeance, to fulfill all things that are written.

23 But wo [bee] to them that be with child, & to them that giue sucke in those dayes: for there shalbe great distresse in this land, and wrath ouer this people.

24 And they shall fall on the edge of the worde, and shalbe led captiue into al nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the 8 time of the Gentiles be fulfilled.

25 \* Then there shall be signes in the Sunne, and in the Moone, and in the starres, & vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, & for looking after those things which shall come on the world: for the powres of heauen shalbe shaken,

27 And then shall they see the Sonne of man come in a cloud, with power and great glorie.

28 And when these things begiune to come to passe, then looke vp, and lifte vp your heades: \* for your redemption draweth neere.

29 And hee spake to them a parable, Behold, the figge tree, and all trees,

30 when they nowe shoote forth, yee seeing them, knowe of your owne selues, that sommer is then neere.

31 So likewise yee when ye see these things come to passe, knowe ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not passe, til all these things be don.

33 Heauen and earth shal passe away, but my wordes shal not passe away.

34 Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkenesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 Now in the day time he taught

in the Temple, and at night he wēt out, and abode in the mount that is called the mount of Olives.

38 And al the people came in the morning to him, to heare him in the Temple.

# CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passouer. 13 The institution of the Lordes supper. 24 They strue who shall be greatest, and he repprocheth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him & bring him to the high Priestes house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councill, where he maketh ample confession.

**N**ow the feast of vbleauened bread dwelle neere, which is called the Passouer.

2 And the hie Priestes and Scribes sought howe they might kill him: for they feared the people.

3 Then entred Satan into Judas, who was called Iscariot, and was of the number of the rabelous.

4 And hee went his way, and communed with the hie Priestes and captaines, how he might betray him to the.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ Then came the day of vbleauened bread when the Passouer must be sacrificed.

8 And he sent Peter and John, saying, Go, and prepare vs the Passouer, that we may eate it.

9 And they saide to him, where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, when yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of the house, The Paster saith vnto thee, where is the lodging where I shal eate my Passouer with my disciples?

12 Then he shal shew you a great hie chamber trimmed: there make it ready.

13 So they went, and founde as hee had said vnto them, and made ready the Passouer.

14 ¶ And whē the houre was come, he satte downe, and the twelue Apostles with him.

15 Then hee said vnto them, I haue earnestly desired to eate this Passouer with you before I suffer.

16 For I say vnto you, I henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And

f Sons watch against this people that appear by the calamities and plagues wherewith they be will punish them. g He meaneth their iniquities to receive like punishment as Ierusalem. lla. 13. 10. ecc. 32. 7. mar. 14. 29. mar. 13. 24.

h Rom. 8. 23. i The effect of that redemption on which Jesus Christ hath purchased, shall then full appeare.

i For all these things come to pass within little peeres after.

k To catch and intangle them, wherefore they be in the world. l Or, that ye may be made worthe.

Mar. 26. 1. mar. 14. 1. a The feast was so called, because they could eate no leuened bread for the space of seven dayes: for so long the feast of Passouer continued.

b Such as were appointed to herperet Temple.

c For they were in doubt what way to take before this occasion was offered.

Mar. 26. 17.

mark. 14. 13.

d According to Gods commandment

which was first

to offer it, and

after to eate it.

Mar. 26. 20.

mar. 14. 17. 18

e Which was

in the evening

about the twis

light, which

time was ap

pointed to eate

the Passouer.

f He meaneth

that this is the

last time that

he would be

conuerant

with them as

he was before,

or to eate with

them.



17 And hee tooke the cuppe, and gaue thanks, and said, Take this, and deuide it among you.

18 For I saye vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 \* And he tooke bread, and when he had giuen thanks, he brake it, and gaue to thei, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after supper [ hee tooke ] the cup, saying, This cup [ is ] the newe Testament in my blood, which is shed for you.

21 \* Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is appoynted: but woe [ be ] to that man, by whom he is betrayed.

23 Then they beganne to enquire among theiues, which of thei it shoulde be, that shoulde do that.

24 C \* And there arose also a strife among them, which of thei shoulde seeme to be the greatest.

25 But he said vnto them, The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called Gracious lordes.

26 But ye [ shall ] not [ be ] so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or hee that serueth? Is not hee that sitteth at table? And I am among you as he that serueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I appoynt vnto you a kingdom, as my Father hath appoynted to me.

30 \* That ye may eate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 C And the Lord said, Simon, Simon, behold, \* Satan hath desired you, to winnue you, as wheat.

32 But I haue prayed for thee, & thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 \* And he saide vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But hee sayde, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knowest me.

35 C And he said vnto them, \* when I sent you without bagge, and scrippe, and shooes, lacked ye any thing? And they saide, Nothing.

36 Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrippe: and he & hath none, let him sell his coate, and bye a sworde.

37 For I say vnto you, that yet the same which is written, must be performed in me, \* Euen with the wicked was he nombred: for doubtlesse those things which [ are ] written of me, haue an end.

38 And they saide, Lord, beholde, here are two swordes. And he said vnto them, It is ynough.

39 C \* And he came out, and went (as he was wont) to mount of Olives: and his disciples also followed him.

40 \* And when he came to the place, he sayde to them, Pray, least ye enter into tentation.

41 And he gate him selfe from them, about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: yet neuertheless, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an agonie, he prayed more earnestly: and his sweat was like droppes of blood, trickeling downe to the grounde.

45 And he rose vp from prayer, and came to [ his ] disciples, and founde them sleeping for heavinesse.

46 And he saide vnto them, Why sleepe ye? rise and pray, least ye enter into tentation.

47 C \* And while he yet spake, beholde a companie, and he that was called Judas one of the twelue, went before them, and came nere vnto Iesus to kisse him.

48 And Iesus saide vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Nowe when they which were about him, sawe what would followe, they sayde vnto him, Lord, shall we smite with sworde?

50 And one of them smote a servant of the high Priest, and strake off his right eare.

51 Then Iesus answered, and saide, Suffer [ them ] thus farre: and he touched his eare, and healed him.

52 The Iesus said vnto his Priests, and

Mat. 10.9, 10.

o By this he sheweth them that they must susteine great troubles and afflictions, lra. 53. 12.

p They were yet so rude & they thought to haue reddeed with materiall weapons, where as Christ warneth them of a spirittuall fight, where as well their life as faith shoulde be in danger.

Mat. 26. 36.

marke 14. 32.

john 18. 1.

Mat. 26. 41.

mar. 14. 38.

i Spinning,

his death and passion.

e The word

signifieth that

horour that

Christ had con-

ceiued not onely

for feare of

death, but of

his Fathers

iudgement and

wrath against

sinne.

Mat. 26. 47.

mar. 14. 43.

john 18. 3.

March. 26. 26.

mark. 14. 22.

i. cor. 11. 24.

g The bread

is a true signe,

and an assured

testimonie that

the body of

Iesus Christ is

giuen for the

nourture of

our soules: like

wise the wine

signifieth that

his blood is

our drinke to

refresh & quicken

by euers-

tinging.

h The signe of

the newe con-

uenant which is

established and

ratified by

Christ's blood,

John 13. 18.

psal. 41. 9.

i By the secret

counsell of

God, as Act.

4. 28.

Matth. 20. 25.

mark. 10. 42.

k Spinning,

that they haue

daime end fac-

inging titles

giuen them,

for as much as

they are win-

ning less then

their names

do signifie.

l Or, yongest,

Or, least, by

bequest.

Matth. 19. 28.

l By these si-

militudes he

declareth that

they shall be

partakers of

his glory: for

in heauen is

neither eating

nor drinking,

1. Pet. 5. 8.

m Satan se-

theth by all

meanes to su-

per the Church

of Christ,

to disperse it, and

to shake it, as

the true faith,

n It was fore

tolden, but yet

notouerthrow-

en.

Matth. 26. 34.

35. mark. 14.

29. 3. iohn.

13. 38.



and captaines of the Temple, and the Elders which were come to him, We pe come out as vnto a thiefe with swordes and stauces:

53 When I was dayly with you in the Temple, ye stretcht not forth the hands against me: but this is your very houre, and the power of darkenes.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. And Peter followed a farre off.

55 \* And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also late downe among them.

56 And a certaine maide behelde him as hee sat by the fire, and hauing well looked on him, sayde, This man was also with him.

57 But hee denied him, saying, I knowe him not.

58 And after a little while, another man saide him, & said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter saide, Man, I knowe not what thou sayest. And immediatly while he yet spake, the cocke crowe.

61 ¶ Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had said vnto him, \* Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that helde Jesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, \* Prophesie who it is that smote thee.

65 And many other thinges blasphemously spake they against him.

66 \* And alsoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, \* Art thou the Christ? tel vs. And he saide vnto the, If I tell you, ye will not beleene it.

68 And if also I talke you, ye will not answere me, nor let me go.

69 \* Hereafter shall the Sonne of man sit at the right hande of the power of God.

70 ¶ Then said they all, Art thou then

the Sonne of God: And he saide to them, We say that I am.

71 ¶ Then saide they, What neede we any further witness: for we our selues haue heard it of his owne mouth.

## CHAP. XXIII.

1 ¶ Jesus is brought before Pilate and Herode, 18 Of Barabbas, 26 Of Simon the Cyrenian, 27 The women make lamentation, 33 Christ crucified, 34 He prayeth for his enemies, 40 He conuerteth the thiefe and many others at his death, 53 And is buried.

¶ Then \* the whole multitude of them arose, and ledde him vnto \* Pilate.

2 And they began to accuse him, saying, We haue founde this man peruerter the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 \* And Pilate asked him, saying, Art thou the King of the Iewes: And he answered him, and said, Thou sayest it.

4 ¶ Then said Pilate to the Priests, and to the people, I find no fault in this man.

5 But they were the more fierce, saying, he moueth the people, teaching throughout al Iudea, beginning at Galile, euen to this place.

6 ¶ Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herods iurisdiction, he <sup>b</sup> sent him to Herode, which was also at Ierusalem in those dayes.

8 And when Herode sawe Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many thinges of him, and trusted to haue seene some signe done by him.

9 ¶ Then questioned he with him of many thinges: but he answered him <sup>d</sup> nothing.

10 ¶ The hie Priests also and Scribes stood forth, & accused him bellemently.

11 And Herode with his men of warre despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate & Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, & the rulers, and the people,

14 ¶ And laide vnto them, We haue brought this man vnto me, as one that peruerter the people: & behold, I haue examined him before you, & haue found

Mat. 22.21, mar. 12.17.

a Who was the chiefe gouernour, and had the examination of matters of life and death.

Mar. 27.11, mar. 15.2, iohn 18.33.

b To rid his hands, and to gratifie Herode.

c Of a certain curiousitie.

d Or, miracle.

d For Christ came not to defende him selfe, neither yet would please the iaine curiositye of this tyrant.

Or, bande, or, traine, c. Commonly this was a robe of honour of excellencie: but it was giuen to Christ in mockage.

Or, in bright colour. Mar. 17.23, mar. 15.14, iohn 18.38, and 19.4.

f For nowe God gaue liberte to Simon Iulias misters they bore, to execute his rage against him: which thing we see is gouerned by the prouidence of God.

Matth. 26.69, mark. 14.66, iohn 18.25.

Matth. 26.74, iohn 18.38.

e They scoffed at him, because the people thought he was a Prophet.

Matth. 27.11, mark. 15.1, iohn 18.28, u They asked not to the end, that the truth might be knowen (for y thing was to manifest) but for to make they bare towards Christ.

x At his trespas comming, y As in the same place of honour and dignitie.



no fault in this man, of those things whereof he accuse him:

15 No, nor yet Herod: for I sent you to him: and lo, nothing worthy of death is done to him.

[Or, by him,

16 I will therefore chastise him, and let him loose.

f For the Romans had given such franchises to the Jews, which was but a tradition, and not according to the word of God.

17 (For of necessity he must have let one loose unto them at the feast.)

18 Then all the multitude cryed at once, saying, away with him, and deliver to us Barabbas:

19 Which for a certaine insurrection made in the citie, and murder was cast in prison.

20 Then Pilate spake againe to the, willing to let Jesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

g The iudge quickly senteth with Christ, before he condemneth him, whereby plainly appeareth Jesus innocencie.

22 And he saide unto them the third time, What euill hath hee done: I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the high priests prevailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Jesus to do with him what they would.

Mat. 27.32.  
Mat. 27.31.

26 ¶ And as they ledde him away, they caught one Simon of Cyrene, coming out of the felde, and on him they laide the crosse, to beare it after Jesus.

27 And there followed him a great multitude of people, & of women, which women bewailed and lamented him.

[Or, women of Jerusalem.

28 But Jesus turned back unto the, and saide, Daughters of Jerusalem, weepe not for mee, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed [are] the barren, & the wombs that neuer bare, & the paps which neuer gaue sucke.

Isa. 2.19. hofe,  
10.8. reuel. 6.  
16.

30 Then shal they begin to say to the mountaynes, Fall on vs: and to the hilles, Couer vs.

1. Pet. 4.17.  
h If the innocents be thus punished, what shall the wicked man be?

31 ¶ For if they doe these things to a greene tree, what shall be done to the drye?

32 And there were two others, which were euill doers, ledde with him to bee slaine.

Mat. 27.38.  
mat. 15.27.  
John. 19.18.

33 And when they were come to the place, which is called Caluarie, there

they crucified him, and the euill doers: one at the right hande, and the other at the left.

34 Then said Jesus, Father, forgive them: for they know not what they do.

And they parted his raiment, & cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue him selfe, if he be Christ, the chosen of God.

36 The souldiers also mocked him, & came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in Greeke letters, & in Latin, & in Hebrewe, THIS IS THE KING OF THE IEWES.

39 And one of the euill doers, which were hanged, rayled on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearst thou not God, seeing thou art in the same condemnation?

41 We are in deepe righteously [here:] for we receiue things worthy of that we haue done: but this man hath done no thing amisse.

42 And he said unto Jesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darkenes ouer all the land, vntill the ninth houre.

45 And the sunne was darkened, & the baile of the Temple rent through the mids.

46 And Jesus cried with a loud voice, and said, Father, into thine handes I commend my spirit. And when he thus

had said, he gaue vp the ghost.

47 ¶ Nowe when the Centurion saue what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things, which were done, smote their breastes, and returned.

49 And all his acquaintance stood a farre off, and the women that followed him from Galile, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a counsellor, a good man and a iust.

51 Hee did not consent to the counsell and deepe of them, [which was] of Armathea,

i Whom God hath before all others appointed to be the Spelias: otherwise the Scriptures calleth them elect of God, whom he hath chosen before all beginning to life eternall.

k Christ with myrrour and gall to hasten his death. l That thing might be knowne to all nations, because these three languages were most common.

m The condemnation which thou notest falsest, causeth it thee not to feare God.

n which was midday.

Psal. 31.5.

o Or, captainne. p The Roman Captainne, who had charge ouer an hundred men.

Mat. 27.57.  
mat. 15.43.  
John. 19.38.



Or had embraced.  
p He looked  
for the redeemer,  
by whom  
all should be  
rejoiced.

q When men  
prepared all  
things ready  
for the feast,  
r That is, be-  
gan the same  
turning,

Mac. 2. 1. mar.  
16. 1. ioh. 20. 1  
a Which was  
the first day af-  
ter the first  
Sabbath of  
the feast.

b Two An-  
gels in forme  
of men.

Chap. 9. 22.  
mat. 17. 23.  
mar. 9. 31.

mathea, a cite of the Iewes: who also him selfe <sup>p</sup> waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe he had out of a rocke, wherein was neuer man yet layed.

54 And that day was the preparation, and the Sabbath: dwelwe on.

55 And the womē also that folloved after, which came with him from Galile, beheld the sepulchre, and how his body was laide.

56 And they returned, and prepared odours, and ointments, and rested the Sabbath [day,] according to the commandement.

#### CHAP. XXIII.

1 The women come to the grave. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 Wee standeth in the midst of his disciples, and openeth their understanding in the Scriptures. 47 He giveth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him. 35 And of their daily exercise.

**N**OW the first [day] of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, & bowed downe their faces to the earth, they said to them, why seeke ye him that liueth, among the dead:

6 He is not here, but is risen: remember how he spake vnto you, when hee was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his wordes,

9 And returned from the sepulchre, & tolde all these things vnto the eleue, and to all the remnant.

10 Now it was Marie Magdalene & Iohnna, & Marie the [mother] of Iames, and other women with the, which tolde these things vnto the Apostles.

11 But their wordes seemed vnto the, as a fained thing, neither beleued they them.

12 Then arose Peter, & ran vnto the sepulchre, and looked in, and saue the linnen clothes laid by them selues, & departed wondering in him selfe at that which was come to passe.

13 And behold, two of them went that same day to a towne, which was from Ierusalem about thre score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they continued together, & reasoned, that Iesus himselfe dwelwe nere, & went with them.

16 But their eyes were holden, that they could not know him.

17 And he said vnto them, what manner of communications are these? ye haue one to another as ye walke, and are sad:

18 And the one [named Cleopas] answered, and said vnto him, Art thou only a stranger in Ierusalem, & hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto the, what things? And they saide vnto him, Of Iesus of Nazaret, which was a prophet, mighty in deede and in word before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But wee trusted that it had bene he that should haue deliuered Israel, & as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they saue not.

25 The he said vnto them, O fooles, and slow of heart to beleue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glorie?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they dwell nere vnto the towne, which they went to, but hee made as though he would haue gone further.

29 But

Mar. 16. 12.

c Which is about fower miles and an half.

d Whereby apparently they had faith, although it was weak.

e This declaration that we can neither see, nor understand till God open our eyes.

f For a thing was so notorious, that all men might haue knowen it.

g They understood not yet what was the deliuerance of Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelity is reproued.

i Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Son of man that is promised.

k Because Christ did both shut their eyes and open them, he would keepe the in suspense till his time came to manifest him selfe vnto them.



29 But they constrained him, saying, Abide with vs: for it is to wardes night, and the day is farre spent. So he went in to tarrye with them.

1 According to the custome: the which manner of praying before meales they vs to this day.

30 And it came to passe, as hee sate at table with them, he tooke the bread, & gaue thankes, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knelved him: but he was taken out of their sight.

32 And they said betweene themselves, Did not our heartes burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Jerusalem, and founde the elenen gathered together, and them that were with them.

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

22 So soon as he began to bryake bread, Mar. 16. 14. John. 20. 19.

35 The they told what things were done in the way, & how he was knownen of them in breaking of bread.

36 ¶ And as they spake these thinges, Jesus himsele stood in the muddes of them, and saide vnto them, Peace be to you.

37 But they were abashed & afraid, supposing that they had seene a spirit.

38 Then he said vnto them, why are ye troubled: and wherefore doe doubtis arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh & bones, as ye see me haue.

40 And when he had thus spokē, he shewed them his handes and feete.

41 And while they yet beleueed not for ioy, and wodered, he said vnto them, haue ye here any meate?

42 And they gaue him a piere of a broyled fish, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 And hee said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are writen of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstande the Scriptures,

46 And said vnto them, Thus is it writen, & thus it behoued Christ to suffer, & to rise againe fro the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Jerusalem.

48 For ye are witnesses of these thinges.

49 And behold, I will send the <sup>a</sup> promes of my father vpon you: but tarry ye in the cite of Jerusalem, <sup>b</sup> untill ye be endued with power from an hie.

50 Afterward hee led them out into Bethania, and lift vp his handes, and blessed them.

51 And it came to passe, that as hee blessed them, he departed from them, & was caried vp into heauen.

52 And they worshipped him, and returned to Jerusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

John. 15. 26. act. 1. 4.

<sup>a</sup> Which was till Christ came, when the holy Ghost was sent from heauen.

Mar. 16. 19. act. 1. 9.

## The holy Gospell of Iesus Christ,

according to Iohn.

### CHAP. I.

1. 14. 17. The diuinitie, huminitie, and office of Iesus Christ.  
15 The testamonte of Iohn. 39 The calling of Ananias, & Sapphira.

10 Before the beginning.

a Christ is God before all time.  
b The Sonnes is of the same substance with the Father.  
c The creature was made without Christ.

**I**n the beginning was the worde, and the worde was with God, and that worde was God.

2 The same was in the beginning with God.

3 All thinges were made by it, and without it was made nothing that was made.

4 In it was life, & the life was the light of men.

5 And the light shineth in the darkenes, and the darkenes comprehended it not.

6 ¶ There was a man sent from God, whose name was Iohn.

7 The same came for a witnes, to beare witnes of the light, that all men through him might beleue.

8 He was not that light, but [was sent] to beare witnes of the light.

9 That was the true light, which lighteth

<sup>a</sup> Whereby all thinges are quickened and preserued.

<sup>b</sup> The life of man is more excellent then of any other creature, because it is illuminated with light and vnderstanding.

<sup>c</sup> Mans minde is full of darkenes because of the corruption thereof.

Mat. 1. 1. mar. 1. 4. Ioh. 1. 9.



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41 And while they yet beleueed not for ioy, and wodered, he said vnto them, haue ye here any meate?

42 And they gaue him a piere of a broyled fish, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 And hee said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are writen of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstande the Scriptures,

46 And said vnto them, Thus is it writen, & thus it behoued Christ to suffer, & to rise againe fro the dead y third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Jerusalem.

48 For ye are witnesses of these thinges.

49 And behold, I will send the \* promes of my father vpon you: but tary ye in the cite of Jerusalem, <sup>1</sup> vntill ye be endued with power from an hie.

50 Afterward hee led them out into Bethania, and lift vp his handes, and blessed them.

51 And it came to passe, that as hee blessed them, he departed from them, & was caried vp into heauen.

52 And they worshipped him, and returned to Jerusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

John. 15. 26. act. 1. 4.

n Which was till Ascension, when the holy Ghost was sent from heauen.

Mar. 16. 19. act. 1. 9.

## The holy Gospell of Iesus Christ,

according to Iohn.

### CHAP. I.

1. 14. 17. The diuinitie, huminitie, and office of Iesus Christ.  
15 The testamonte of Iohn. 39 The calling of Ananias, & Sapphira.

10 Before the beginning.

a Christ is God before all time.  
b The Sonnes is of the same substance with the Father.  
c His creature was made without Christ.

**I**n the beginning was the worde, and the worde was with God, and that worde was God.

2 The same was in the beginning with God.

3 All thinges were made by it, and without it was made nothing y was made.

4 In it was life, & the life was the light of men.

5 And the light shineth in the darkenes, and the darkenes comprehended it not.

6 ¶ There was a man sent from God, whose name was Iohn.

7 The same came for a witnes, to beare witnes of the light, that all men through him might beleue.

8 He was not that light, but [was sent] to beare witnes of the light.

9 That was the true light, which lighteth

d Whereby all thinges are quickened and preserued.

e The life of man is more excellent then of any other creature, because it is illuminated with light and vnderstanding.

f Mans minde is full of darkenes because of the corruption thereof.

Mat. 1. 1. mar. 1. 4. Ioh. 1. 9.



Or is b. me.

lighteth every man that cometh into the world.

10 He was in the world, & the world he made by him: and the world knew him not.

11 He came unto his owne, and his owne receiued him not.

12 But as many as receiued him, to the he gaue power to be sones of God, euen to the that beleue in his Name,

13 which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the word was made flesh, and dwelt among vs, (and we sawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father) full of grace and truth.

15 Iohn bare witnes of him, and cryed, saying, This was he of whom I said, he that cometh after me, is preferred before me: for he was before me.

16 And of his fulnes haue all we receiued, and grace for grace.

17 For the Law was giue by Moses, but grace & truth came by Iesus Christ

18 No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the Father, hee hath declared him.

19 The this is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, who art thou?

20 And he confessed and denied not, & said plainly, I am not the Christ.

21 And they asked him, what then? Art thou Elias? And he said, I am not. Art thou the Prophet? And hee answered, No.

22 Then said they vnto him, who art thou that wee may giue an answer to them that sent vs: what saiest thou of thy selfe?

23 He laide, I am the voyce of him that cryeth in the wilderness, Make straight the way of the Lorde, as saide the Prophet Elias.

24 Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, why baptisest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 He it is that cometh after me, which is preferred before mee, whose shoe

latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Jordan, where Iohn did baptize.

29 The next day Iohn seeth Iesus coming vnto him, and saith, Beholde the lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I saw the Spirit come down fro heauen, like a dove, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, hee saide vnto mee, Upon whome thou shalt see the Spirit come down, and tarry still on him, that is he which baptiseth with holy Ghost.

34 And I saw, and bare record that this is the Sonne of God.

35 The next day, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and said, Beholde the lambe of God.

37 And the two disciples heard him speake and followed Iesus.

38 Then Iesus turned about, & saw them follow, and said vnto them, What seek ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 He said vnto them, Come, and see. They came and saide where he dwelt, & abode with him that day: for it was about the tenth houre.

40 And Iohn, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

41 The same found his brother Simon first, and laide vnto him, We haue founde the Messias, which is by interpretation, the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon? some of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following, Iesus would go into Galilee, & found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the cite of Andrew and Peter.

45 Philip found Nathanael, & said vnto him, We haue found him, of whom

p Signifying the original sinne, which is the fontaine of all finnes, & therewith all other finnes, & that is, by sight, but only by the reuelation of God, Mat. 3.16, mar. 1.10, luk. 3.22.

r Also giueth the vertue and effect to baptisme, accomplishing that thing which is thereby represented.

s He alludeth to the Paschall lambe which was a figure of Christ.

t D, where is thy lodging? or whether goest thou? & he dwelled in Nazareth, and was there as a stranger, & that was, two houres before night.

u Iohn Iohn said that Iesus was the lambe of God.

Or, the anointed.

Or, Petrus.

Heb. 11.2, 3  
Because they did not worship him as their God. Rom. 1.21, Act. 14.15, 16  
To the Israelites, who were his peculiar people.  
i Speaking a privilege of dignity.  
Mat. 1.16, luk. 2.7, 11.  
k He was formed and made man by the operation of the holy Ghost without the operation of man.  
Mat. 17.2, 2. pet. 1.7.  
l Or, proceeding from the Father.  
Col. 1.19, & 2.9.

Or, more excellent then I.  
m Grace abundant grace that by Moses.  
1. Tim. 6.16, 1. Iohn. 4.12, m Speaking, he is most deare, & straitly loved to his Father not onely in love, but also in nature and union.  
n And so God that before was invisible, was made, as it were visible in Christ.  
Act. 13.25, o Whom they looked for to be such one as Moses was.  
Deut. 18.15, 18.  
Mat. 3.14, 3.16, 3.17, 3.21, 3.22, 3.23, 3.24.

Mat. 3.11, 11.7, 1. Iohn. 3.16, act. 1.5, & 3.1, 6, 8, 19, 4.



Gene. 49. 10.  
deut. 18. 18.  
Iſa. 4. 2. & 40.  
20. & 42. 1. &  
45. 8. ierem.  
23. 5. & 33. 14.  
eze. 34. 23.  
29. & 37. 24.  
25. dan. 9. 24.  
25.

y<sup>e</sup> holē things  
which are con-  
temptible to  
the world, are  
esteemed and  
preferred of  
God: & those  
things which  
the world pre-  
ferreth God  
abhorreth.

¶ Or, thou be-  
lieuest.

2 Christ ope-  
neth the hea-  
uens, that we  
may haue ac-  
cess to God.  
3 maketh vs fel-  
lows to the  
Angels.  
Gene. 28. 12.

\* Moses did write in the Lawe, and the  
\* Prophets, Iesus of Nazaret the sonne  
of Ioseph.

46 Then Nathanael said vnto him,  
Can there any good thing come out of  
Nazaret? Philippe saide to him, Come,  
and see.

47 Iesus saide Nathanael coming  
to him, I sayde of him, Schold, in deede  
an Israelite, in whom is no guile.

48 Nathanael said vnto him, whence  
knewest thou me? Iesus answered, and  
said vnto him, Before that philip called  
thee, when thou wast vnder þ figge tree,  
I saue thee.

49 Nathanael answered, and sayde  
vnto him, Rabbi, thou art the Sonne of  
God: thou art the King of Israel.

50 Iesus answered, & said vnto him,  
Because I saide vnto thee, I saue thee  
vnder the figge tree, || beleuest thou?  
Thou shalt see greater things the these.

51 And he saide vnto him, Verely, ve-  
rely I say vnto you, hereafter shall yee  
see heauē open, and the Angels of God  
\* attending and descending vpon the  
Sonne of man.

## CHAP. II.

8 Christ turneth the water into wine. 14 He viſiteth the buy-  
ers, and sellers out of the Temple. 19 He forwarneth his  
death and resurrection. 23 He conuertyth many, and di-  
strueth many.

¶ And the third day, was there  
a marriage in Cana [a towne]  
of Galile, and the mother of  
Iesus was there.

2 And Iesus was called also, and his  
disciples vnto the marriage.

3 Nowe when þ wine failed, the mo-  
ther of Iesus said vnto him, They haue  
no wine.

4 Iesus said vnto her, woman, what  
haue I to doe with thee? mine houre is  
not yet come.

5 His mother said vnto the seruants,  
Whatsoeuer he saith vnto you, doe it.

6 And there were set there, six wa-  
ter pots of stone, after the manner of the  
\* purifying of the Iewes, containing two  
or three || firkins a peece.

7 And Iesus said vnto them, Fill the  
waterpots with water. Then they fil-  
led them vp to the brimme.

8 Then he said vnto them, Draw out  
nowe and beare vnto the || gouernour of  
the feast. So they bare it.

9 Nowe when the gouernour of the  
feast had tasted þ water that was made  
wine, (for he knewe not whence it was:  
but the seruants, which drew the wa-

ter, knewe) the gouernour of the feast  
called the bridegrome,

10 And saide vnto him, All men at the  
beginning set forth good wine, and whe  
men haue well drunke, then that which  
is worse: [but] thou hast kept backe the  
good wine vntill nowe.

11 This beginning of || miracles dyd  
Iesus in Cana [a towne] of Galile, and  
shewed forth his glory: and his disciples  
beleueed on him.

12 After that he went downe into Ca-  
pernaum, he & his mother, and his || bre-  
thren, and his disciples: but they con-  
tinued not many dayes there.

13 For the Iewes Passouer was at  
hand. Therefore Iesus went vp to Je-  
rusalem.

14 \* And he found in þ Temple those  
that solde oxen, and sheepe, & doves, and  
changers of money, sitting [there.]

15 Then hee made a scourge of small  
cordes, and draue the al out of the Tem-  
ple with the sheepe & oxen, and powred  
out the changers money, & ouerthrew  
the tables,

16 And sayde vnto them that solde  
doves, Take these things hence: make  
not my Fathers house, an house of man-  
chandise.

17 And his disciples remembred, that  
it was writen, \* The zeale of thine  
house hath eaten me vp.

18 Then answered the Iewes & said  
vnto him, what || signe shewest thou vn-  
to vs, that thou doest these things?

19 Iesus answered and said vnto the,  
\* Destroy this Temple, & in three dayes  
I will raise it vp againe.

20 Then saide the Iewes, Fourtie  
and six yeres was this Temple a buyl-  
ding, and wilt thou reare it vp in three  
dayes?

21 But he spake of the Temple of his  
bodye.

22 Alsoone therefore as he was risen  
from the dead, his disciples remembred  
that he thus sayde vnto them: and they  
beleueed the Scripture, and the worde  
which Iesus had said.

23 Nowe whe he was at Jerusalem  
at the Passouer in the feast, many be-  
leueed in his Name, when they saw his  
miracles which he did.

24 But Iesus did not comit himself  
vnto them, because he knewe them all,

25 And had no neede that any should  
testifie of man: for hee knewe what was  
in man.

¶ Or, signes,

¶ Or, cousins,

Math. 2. 1. 2.  
mark. 11. 15.  
luk. 19. 45.

Psal. 69. 9.  
c This affec-  
tion haue so  
burning in  
him, that it sur-  
mounted and  
 swallowed vp  
all the others,  
¶ Or, miracle.  
Matt. 26. 61. &  
27. 40. mark.  
14. 58. & 15.  
29.

d Christs body  
might iustly be  
called þ Tem-  
ple, because the  
fullnesse of the  
goodde dwel-  
led in it corpor-  
ally. Col. 2. 9.

e For hee tooke  
not them for  
true disciples,  
as hee knewe by  
their inward  
thoughtes, what  
religion fouere  
they did pre-  
sented outwardly.

a ¶ Those wch  
continually wor-  
shipps to puri-  
fie themselves,  
¶ Which super-  
stition Hebron  
the heretike  
would haue  
brought into  
the Church.  
9 nowe the Iu-  
dys house re-  
uered it.  
¶ Or, measure,  
b ¶ Either of  
uery one con-  
tained 15. gal-  
lons,  
¶ Or, beuade,



## CHAP. III.

3 Christ instructed Nicodemus in the regeneration. 15 Of faith. 16 Of the love of God towards the world. 23 The doctrine and baptism of Iohn. 28 And the wickeſſe that he beareth of Christ.



Here was noth a man of the Pharisees named Nicodemus, a ruler of the Iewes.

2 Hee came to Iesus by night, & said vnto him, Rabbi, we know that thou art a teacher come from God: for no man could do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not see the kingdom of God.

4 Nicodemus saide vnto him, Howe can a man be borne which is olde: can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.

7 Parueile not that I sayde to thee, He must be borne againe.

8 The wind bloweth where it listeth, and thou hearest the sounde thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, Howe can these things be?

10 Iesus answered, and sayde vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, and testifie, that wee haue seene: but yet receiue not our witnesse.

12 If I whē I tel you earthly things, ye beleeeue not, howe shoulde ye beleeeue, if I shall tell you of heavenly things?

13 For no man ascendeth vp to heauen, but hee that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp,

15 That whosoever beleeeueth in him, shal not perishe, but haue eternall life.

16 For God so loued the world, that he hath giuen his onely begotten sonne, that whosoever beleeeueth in him, shoulde not perishe, but haue eueralasting life.

17 For God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saued.

18 He that beleeeueth in him, shall not be condemned: but he that beleeeueth not, is condemned already, because he beleeeueth not in the name of the onely begotten Sonne of God.

19 And this is the condemnation, that light is come into the world, & men loued darkenes rather the light, because their deedes were euill.

20 For every man that euill doth, hateth the light, neither cometh to light, least his deedes should be reprobated.

21 But he that doeth truth, cometh to the light, for his deedes might be made manifest, that they are wrought according to God.

22 After these things, came Iesus and his disciples into the lande of Iudea, and there taried with them, and baptizeth.

23 And Iohn also baptizeth in Enon besides Salim, because there was much water there: and they came, and were baptizeth.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, & sayd vnto him, Rabbi, hee that was with thee beyonde Jordan, to whome thou barest witnesse, behold, he baptizeth, and all men come to him.

27 Iohn answered and saide, A man can receiue nothing, except it bee giuen him from heauen.

28 Be your selues are my witnesses, that I saide, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth heareth him, reioyceth greatly, because of the bridegromes voice. This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come fro on hie, is aboute all: he that is of the earth, is of the earth, & speaketh of the earth: he that is come from heauen, is aboute all.

32 And what he hath seene & heard, that hee testifieth: but no man receiveth his testimonie.

33 Hee that hath receiued his testimonie,

Chap. 9. 39. &

12. 47.

1 The steeme

of Chylis, the

finnes of the

wicked con-

demne them:

per Christ as a

lust iudge gi-

ueth sentence

against the re-

probate.

m Not onely

the Iewes, but

whosoever

shoulde beleue

in him.

Chap. 1. 9.

n The cause &

matter of con-

demnation.

o In walking

roundly, and

serenely.

Or, in God.

p As they doe

which let God

only before

their eyes, and

follow the rule

of his word.

Or, territic.

Chap. 4. 1, 2.

q That is, how

they might be

made cleane

before God,

which hee was

things vnder

the Lawe did

repent.

r They were

led with ambi-

tion, fearing

least their ma-

ster shoulde

haue lost his

fame.

Chap. 1. 7, 4.

Chap. 1. 20.

s No man

ought to be

surprised any

thing further

then God gi-

ueth him.

t And be exal-

ted, and so o-

bedeemed as his

creant.

u The mini-

ster compar'd

to Christ, is

but earth.

a To enter

therein.

b Catching things,

is to be all-im-

bles and incor-

porate into the

Church of

God.

c Which is the

spirituall wa-

ter where the

holý Shoft

body wash vs

into newnesse

of life.

d As the pow-

er of God is

manifest by

the mouing of

the aire, so is it

in changing &

renewing vs, al-

though the

manner be vs

from vs.

e Although he

was excellen-

ly learned, yet

knowe he not

those things

which the wo-

rd bakes in

Chylis schole

ought to

knowe.

f We may not

teach our oune

inventions.

g De reprob-

ueth him, so

that men doe

teach things

which they vn-

derstand not,

& yet others be-

leuee them: but

Christ teacheth

things most

certaine and

knowen, and

men will not

receiue his

doctrine.

h Which was

after a commi-

and grosse ma-

ner.

i By reason of

the vniõ of

his Goodhead

with his man-

hood.

Nom. 21. 9.

k His power

must be mani-

fest which is

not per know-

en.

r. Iohn 4. 9.



Rom. 3. 4.

x For vnto  
Christ was gi-  
uen the full a-  
bundance of all  
grace, that we  
might receiue  
of him as of  
the onely foun-  
taine.  
Math. 11. 27.  
Habac. 2. 4.  
1 John 5. 10.

me, hath sealed that \* God is true.

34 For he whom God hath sent, spea-  
keth the wordes of God: for God giueth  
him not the Spirit by measure.

35 The Father loueth the Sonne, &  
hath \* giuen all things into his hand.

36 \* He that beleueth in the Sonne,  
hath euermolde life, and he that obedieth  
not the Sonne, shall not see life, but the  
wrath of God abideth on him.

## CHAP. IIII.

¶ The communication of Christ with the woman of Samaria,  
34 His zeale towards his Father and his haue, 35 The  
commisio of the Samaritanes, 45 And Galileans, 47 How  
he healeth the rulers sonne.

**N**OW When the Lord knewe,  
howe Pharisees had heard,  
that Iesus made and bapti-  
zed mo disciples then John,

2 Though Iesus him selfe baptized  
not: but his disciples)

3 He \* left Judea, and departed again  
into Galile.

4 And hee must needs goe through  
Samaria.

5 Then came hee to a cite of Samaria  
called Sychar, neere vnto the pos-  
session that \* Jacob gaue to his sonne  
Joseph.

6 And there was Jacobs well. Iesus  
then wearied in the iourney, sat \* thus  
on the well: it was about the \* sixt houre.

7 There came a woman of Samaria  
to drinke water. Iesus sayde vnto her,  
Giue me drinke.

8 For his disciples were gone away  
into the cite, to buy meate.

9 Then said the woman of Samaria  
vnto him, howe is it, that thou being a  
Iewe, askest drinke of me, which am a  
woman of Samaria: For the Iewes  
medle not with the Samaritanes.

10 Iesus answered and sayde vnto  
her, If thou knewest the \* gift of God,  
and who it is that sayeth to thee, Giue  
me drinke, thou wouldest haue asked of  
him, & he woulde haue giuen thee \* wa-  
ter of life.

11 The woman saide vnto him, Syr,  
thou hast nothing to drinke with, & the  
well is deepe: from whence then hast  
thou that water of life?

12 Art thou greater then our father  
Jacob, which gaue vs the well, and hee  
him selfe dranke thereof, & his children,  
and his cattell?

13 Iesus answered, and said vnto her,  
who soeuer drinketh of this water, shal  
thirst againe:

14 But who soeuer drinketh of the

\* water that I shal giue him, shal neuer  
be moze \* a thirst: but the water that I  
shal giue him, shal be in him a well of wa-  
ter, springing vp into euermolde life.

15 The woman saide vnto him, Syr,  
giue mee of that water, that I may not  
thirst, neither come hither to drinke.

16 Iesus said vnto her, Go, call thine  
husband, and come hither.

17 The woman answered, & saide, I  
haue no husbnde. Iesus sayde to her,  
Thou hast well said, I haue no husbnd.

18 For thou hast had fve husbnds, &  
he whome thou nowest hast, is not thine  
husband: that saydest thou truly.

19 The woman saide vnto him, Syr,  
I see that thou art a prophet.

20 Our fathers worshipped in this  
mountaine, and ye say, that in \* Ierusa-  
lem is the place where men ought to  
worshippe.

21 Iesus saide vnto her, woman, be-  
leeue me, the houre cometh, when ye  
shall neither in this mountaine, nor at  
Ierusalem, worship the Father.

22 We worship that which ye \* know  
not: we worship that which we knowe:  
for saluation is of the Iewes.

23 But the houre cometh, and now  
is, when the true worshippers shall wor-  
ship the Father in spirit, and truth: for  
the Father requireth euen such to wor-  
ship him.

24 \* God is a \* Spirit, and they that  
worship him, must worship him in spirit  
and truth.

25 The woman sayde vnto him, I  
knowe wel \* Messias shall come, which  
is called Christ: when he is come, he will  
tell vs all things.

26 Iesus said vnto her, I am he, that  
speake vnto thee.

27 ¶ And vpon that came his disci-  
ples, and marvelled that he talked with  
a woman: yet no man sayde vnto him,  
what askest thou: or why talkest thou  
with her?

28 The woman then left her water  
pot, and went her way into the cite, and  
sayde to the men,

29 Come, see a man which hath tolde  
me all thinges that euer I did: is not he  
the Christ?

30 Then they went out of the cite,  
and came vnto him.

31 ¶ In y meane while, the disciples  
prayed him, saying, Master, eate.

32 But hee sayde vnto them, I haue  
meate to eate, that ye knowe not of.

J. 2. 33 Then

8 Of the spi-  
ritual gracie.  
b. He shall ne-  
uer be vnto by  
of drinke.

i. Call the host  
luchly touched  
with her fante,  
he mocked &  
woulde not  
heare Christ,  
Deut. 12. 6.

a. King. 17. 29

a. Cor. 3. 17.  
k. God being  
of a spiri-  
tuelle  
nature, requi-  
reth a spiri-  
tuelle  
seruice, and a-  
greeable to his  
nature.

a. To giue  
place to their  
rage.

¶ Or, Sychem,  
Gen. 33. 19. &  
48. 22. ioh. 4. 5.  
32.

b. Euen weary  
as he was,  
c. Which was  
midday.

d. For Iewes  
esteemed the  
Samaritanes  
as wicked and  
profane,  
e. Speaking of  
himself whom  
his Father had  
sent to conuert  
this woman.  
f. Which is the  
loue of God in  
his Sonne  
pouen into  
our hearts by  
the holy Ghost  
vnto euermol-  
de life. Rom.  
5. 5. 1. ioh. 3. 5.  
¶ Or, the lively  
water.

A. 8. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. 8. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. 8. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. 8. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



33 Then saide the disciples betweene themselves, hath any man brought him meate?

i There is nothing that I hunger for more, or whether I take greater pleasure.

34 Iesus said vnto them, My meat is that I may do the wil of him that sent me, and finish his worke.

Math. 9. 37.  
Iuke 10. 2.

35 Say not yet, There are yet foure moneths, and then cometh harvest: Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

m Without grudgung the one at the others labour.  
n Or, prouerbe.  
o Spanning the Prophets.

36 And he that reapeth, receiueth wages, & gathereth fruite vnto life eternal, that both hee that soweth, and hee that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and yee are entred into their labours.

o The Samaritanes by way of enemie lines building to receive his doctrine, who being but strangers, & scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.  
p That is, had theright and true say,

39 Now many of the Samaritanes of that cite beleued in him, for the saying of y woman which testified, he hath tolde me all things that euer I did.

40 The when y Samaritanes were come vnto him, they besought him, that he would tarie with them: and he abode there two dayes.

41 And many more beleued, because of his owne word.

42 And they sayde vnto the woman, Now we beleue, not because of thy saying: for wee haue heard him our selues, and knowe that this is in deepe y Christ the Saviour of the world.

43 So two dayes after hee departed thence, and went into Galile.

Math. 13. 57.  
mark. 6. 4. Iuke 4. 24.

44 For Iesus himselfe had testified that a prophet hath none honour in his owne country.

q Here, by his owne country he meant Jerusalem, & the country about.

45 Then when hee was come into Galile, y Galileans receiued him, which had seene all the thinges that hee did at Jerusalem at the feast: for they went also vnto the feast.

Chap. 2. 1.

46 And Iesus came again into Cana [a towne] of Galile, where hee had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

r The word signifies royall, or one of y Kings court: & it seemeth, that he was one of Herods court, who was in great estimation with Herode, whome the people called King. Par. 6. 14.  
s Or, come.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him that he would goe downe, and heale his sonne: for he was euen ready to die.

48 Then sayde Iesus vnto him, except ye see signes and wonders, yee will not beleue.

49 The ruler saide vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, So thy way, thy sonne lieth: and the man beleued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants met him, saying, Thy sonne lieth.

Or, returning.

52 Then enquired hee of them the houre when hee began to amende. And they said vnto him, Yesterday y seventh houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne lieth. And he beleued, and all his household.

54 This second miracle did Iesus againe, after hee was come out of Iudea into Galile.

#### CHAP. V.

8 Here healed the man that was sicke eight and thirtie yeres.  
10 The Iewes accuse him. 12 Christ answereth for himselfe, and reprooueth them. 32 Shewing by the resemblance of his Father. 33 Of Iohn. 36 Of his woyses. 39 And of the Scriptures, who he is.

After that, there was a feast of the Iewes, & Iesus went vp to Jerusalem.

Leuit. 23. 3.  
deut. 16. 1.

2 And there is at Jerusalem by y place of y sheepe, a poole called in Chibze y Bethesda, hauing foue portches.

l Or, the sheepe market.

3 In the which lay a great multitude of sicke folke, of blinde, halt, & withered, waiting for the moving of the water.

a Where the sheepe were washed, that should be sacrificed.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever the first, after the stirring of y water, stepped in, was made whole of whatsoeuer disease he had.

b Which signifies y poole of pouring out, because the water ran out by conduites.

5 And a certain man was there, which had bene diseased eight & thirtie yeres.

6 When Iesus saw him lie, & knew y he now long time had bene diseased, he saide vnto him, Wilt y be made whole?

7 The sicke man answered him, Sir, I haue no man, whē the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus sayde vnto him, Rise: take vp thy bed, and walke.

c Christ was, to the ende that the miracle might be so euident, that no man coulde speake against it.

9 And immediately y man was made whole, and tooke vp his bed, & walked: and the same day was the Sabbath.

10 The Iewes therefore said to him, That was made whole, It is the Sabbath day: it is not lawfull for thee to carie thy bed.

Jerem. 17. 22.

11 He answered them, he that made me



me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, what man is that which sayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conuened him selfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & said vnto him, Behold, thou art made whole: <sup>a</sup> sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and told the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, & I worke.

18 Therefore the Iewes sought the more to kill him: not only because he had broken the Sabbath: but sayd also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and saide vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, save that he seeth the Father do: for whatsoever things hee doeth, the same things doeth the Sonne also.

20 For the father loneth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shewe him greater workes then these, that yee should maruaile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men shoulde honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleueth in him that sent me, hath euermlasting life, & shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe,

so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that hee is the Sonne of man.

28 Paruile not at this: for þe houre shall come in the which all that are in graues, shall heare his voyce.

29 And they shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: & my iudgement is iust, because I seeke not mine owne wil, but the wil of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of mee, is true,

33 ¶ He sent vnto John, and hee bare witness vnto the truth.

34 But I receiue not the recoorde of man: neuertheles, these things I say, that ye might be saued.

35 He was a burning, and a shining candle: and ye would for a lealon haue reioyced in his light.

36 But I haue greater witness then the witness of John: for þe works which the Father hath giuen me to finish, the same workes that I do, beare witness of me, that the Father sent me.

37 And the Father him selfe, which hath sent me, beareth witness of me, & he haue not heard his voyce at any time, neither haue ye seene his shape.

38 And his worde haue yee not abiding in you: for whom he hath sent, him ye beleue not.

39 Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that ye might haue life.

41 I receiue not prasse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, & ye receiue me not: if another shall come in his owne name, him wil ye receiue.

44 How can ye beleue, which receiue honour one of another, & seeke not the honour that cometh of God alone?

45 Do not thinke that I will accuse you to my Father: there is one that accuseth you, [eu]e I doles in whom ye trust.

I.3.

46 For

That is, to gouerne & rule all things,

Mat. 25. 46.

Chap. 8. 14.

Mat. 2. 17.

m. Christ had respect to their weakness, that heard him, and therefore said his owne witness should not be sufficient. Chap. 1. 27.

Or, lampe. n But ye left him quickly, & did not perseuer.

Mat. 2. 17. and

17. 5.

o In the Law and Prophets.

Deut. 4. 12.

AG. 17. 11.

p The people are more ready to receiue false prophets, then Iesus Christ. q Name glory is a great let for a man to come to God. Chap. 12. 43.

r As Moses that accuseth the trust in him to receiue greater enemies at the day of iudgement, then I uirgine Marie and the Saintes, upon whom none they call: but whosoener doth accuse the godly, Christ & their own conscience that condemneth them.

d The afflictions that we endure, are chastisements for our finnes.

e That is, proper and peculiar to him alone.

f He was full for all Israel to call God their Father, & so. 4. 22.

but because Christ did attribute to himselfe, that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him.

g That is, he doeth communicate with him, hauing the same power and the same will.

h In giuing him power and rule ouer all

i They that receiue it by faith. k Co communicate it with vs.



Gen. 3. 15. &  
22. 17. & 49.  
10. deut. 18. 15

46 For had yee beleueed Moses, yee would haue beleueed me: for he wrote of me.

47 But if ye beleuee not his writings, how shall ye beleuee my words?

CHAP. VI.

10 Iesus seereth fise thousand men with fise loaves and two fishes. 15 He departed away, that they should not make him king. 16 He requirith his disciples hearers of his word. 41 The carnall are offended at him. 63 The flesh profiteth not.

**A**fter these things, Iesus wet his way ouer the sea of Galilee, of <sup>b</sup>Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went by into a mountaine, & there he late with his disciples.

4 Now the Passouer, a feast of the Jewes, was neere.

5 \*Then Iesus lift by [his] eyes, and seeing that a great multitude came vnto him, he saide vnto Philip, whence shall we buy bread, that these might eat:

6 (And this he saide to proue him: for he himselfe knew what he would do)

7 Philip answered him, Two hundred penn worth of bread is not sufficient for them, that euery one of them may take a litle.

8 Then said vnto him one of his disciples, Andreiw, Simon Peters brother,

9 There is a litle boy here, which hath fise barley loaves, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit down. (Now there was much grasse in that place) Then the men late downe in number about fise thousand.

11 And Iesus tooke the bread, & gaue thanks, and gaue to the disciples, & the disciples to the that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, hee layde vnto his disciples, Gather by the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broke meate of the fise barley loaves, which remained vnto them that had eaten.

14 Then the men whē they had seene the miracle that Iesus did, sayde, This is of a tructh the Prophet that shoulde come into the world.

15 When Iesus therefore perceyued that they would come, and take him to make him a King, hee departed againe

into a mountaine himselfe alone.

16 When euen was now come, his disciples went downe into the sea,

17 \*And entred into a ship, and went ouer the sea towarde Capernaum: & now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fise and thientie, or thirtie <sup>h</sup>furloges, they sawe Iesus walking on the sea, & drawing neere vnto the shippe: so they were afraied.

20 But he said vnto them, It is I: be not afraied.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 C The day following, the people, which stood on the other side of the sea, saue that there was none other shippe there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in <sup>i</sup>ship, but that his disciples were gone <sup>i</sup>alone.

23 And that there came other ships fro Tiberias neere vnto <sup>i</sup>place where they ate the bread, after the Lorde had given thanks.

24 Now when the people saue that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they saide vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and saide, Verely, verely I say vnto you, ye seeke me not, because ye saue the miracles, but because ye ate of <sup>i</sup>loaves, & were filled.

27 Labour not for the meate which perisheth, but for <sup>i</sup>meat that endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath <sup>i</sup>God the Father <sup>i</sup>sealed.

28 Then said they vnto him, what shall we doe, that wee might worke the <sup>i</sup>workes of God?

29 Iesus answered, and said vnto the, \*This is the worke of God, that ye beleue in him, whom he hath sent.

30 They sayde therefore vnto him, what signe shewest thou then, that we may see it, and beleue thee: what dost thou worke?

31 Our Fathers did eate Manna in the desert, as it is <sup>i</sup>written, He gaue them bread from heauen to eate.

32 Then

Mat. 14. 25.  
mar. 6. 47.  
g Quer a cop  
ner of the lake.

<sup>h</sup> Thereof  
eight make a  
mile.

<sup>i</sup> Therefore  
it must needs  
followe that  
Christ passed  
miraculously.

<sup>k</sup> This was  
not straight ou  
er the lake  
from doe to  
doo, but out a  
crosse, or acro  
ss of the lake,

which saued  
much labour  
to them that  
should haue  
gone about by  
land.

<sup>l</sup> Which nou  
rieth <sup>g</sup> aug  
menteth their  
faith.

Chap. 1. 3. 2.  
mat. 3. 17. &  
17. 5.

<sup>m</sup> For when  
he appointed  
him to be the  
mediator, he  
set his mark  
and seale in  
him to be the  
only one to  
reconcile God  
and man toge  
ther.

<sup>n</sup> Such as  
be acceptable vnto  
God.  
1. Iohn. 3. 23.  
Exo. 16. 14. 15.  
nom. 11. 7.  
Psal. 78. 24. 15.  
uid. 16. 20.

a Called the  
lake of Gene  
sareth.

b Tiberias,  
Bethsaida, and  
Capernaum  
were on this  
side the lake, in  
respect of Ga  
lilee: but it is  
here said that  
he went ouer,  
because there  
were diuers  
cries and tur  
nings, ouer the  
which men  
ferried.

Leuit. 23. 5.  
deut. 6. 1.  
Mar. 14. 16.  
mar. 6. 37.

c This summe  
amounteth to  
about fise  
pound sterling

d Prayer and  
thanksgiving  
do sanctifie our  
meates, where  
with we are  
nourished.

e The abun  
dant love of  
Gods graces  
ought not to  
make vs pro  
digall to waste  
them.

f They imagi  
ne an earthly  
kingdome  
without the  
testimonie of  
Gods word,  
so that by this  
means his spi  
rituall king  
dome shoul  
d haue bene abo  
lished.



c He compar-  
eth Jhesus  
with the fa-  
ther, & Panna  
with Christ.  
Who feedeth vs  
into everlast-  
ing life,  
1. Cor. 10. 3.

Ecclus. 24. 24.  
chap. 4. 14.  
p He shall ne-  
uer want spi-  
rituall nourish-  
ment.  
q God doeth  
regenerate his  
elect, and cau-  
seth them to o-  
bey the Gol-  
pel.

March. 13. 55.

r That is, o  
believe in me,  
I shal light-  
ning his heart  
with his holy  
Spirit.  
Jhs. 54. 13. here.  
31. 33.

Math. 11. 27.

Exod. 16. 15.  
s Then there  
is no food that  
can nourish  
our soules, but  
Jhesus Christ,  
v. which giveth  
life to the  
world.

32 The Jhesus said vnto the, Verely, verely I say vnto you, Wholes gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they saide vnto him, Lorde, euermore giue vs this bread.

35 And Jhesus saide vnto them, I am the bread of life: he that commeth to me, shall not hunger, and he that beleueth in me, shall neuer thirst.

36 But I said vnto you, that yee also haue seene me, and beleue not.

37 All that the Father giueth mee, shall come to me: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to doe mine owne will, but his which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which hee hath giuen mee, I shoulde lose nothing, but shoulde raise it vp againe at the last day.

40 And this is the will of him that sent mee, that euery man which seeth the Sonne, & beleueth in him, shoulde haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because he sayde, I am the bread, which is come downe from heauen.

42 And they saide, \* Is not this Jhesus the sonne of Ioseph, whose father and mother we know: howe then saith he, I came downe from heauen?

43 Jhesus then answered, & saide vnto the, Murmure not among your selues.

44 No man can come to me, except by father, which hath sent me, & draw him: and I will raise him vp at the last day.

45 It is written in \* Propheets, And they shal be al taught of God. Euery man therefore that hath heard, & hath lea-  
ned of the Father, commeth vnto me,

46 \* Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, he that beleueth in mee, hath euerlasting life.

48 I am the bread of life.

49 \* Your fathers did eat Panna in the wilderness, and are dead.

50 This is the bread, which commeth downe from heauen, that hee which eateth of it, should not die.

51 I am the living bread, which came downe from heauen: if any man eate of

this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the worlde.

52 Then the Iewes strone among themselves, saying, howe can this man giue vs [his] flesh to eate?

53 Then Jhesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.

54 Whosoener eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him vp at the last day.

55 For my flesh is meat in deede, and my blood is drinke in deede.

56 he that eateth my flesh, & drinketh my blood, dwelleth in me, & I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth my flesh, shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers hath eaten Panna, and are dead. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Jhesus knowing in him selfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 [what] then if ye shoulde see the Sonne of man ascende vp? where he was before?

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speake vnto you, are spirit & life.

64 But there are some of you that beleue not: for Jhesus knewe from the beginning, which they were that beleued not, and who shoulde betray him.

65 And he said, Therefore said I vnto you, no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Jhesus to the twelue, will ye also go away?

68 Then Simon Peter answered him, Master, to whome shall we goe? Thou hast the wordes of eternal life:

69 And we beleue and knowe that thou art the Christ the Sonne of the li-  
uing God.

70 Jhesus answered them, haue not I chosen you twelue, and one of you is a deuill:

x Where  
Christ is not,  
there death  
reigneth,  
1. Cor. 11. 27.

y As our bod-  
ies are feede  
with meat  
and drinke: so  
are our soules  
nourished with  
the bodie and  
blood of Jhesus  
Christ.

z To eate the  
flesh of Christ  
and drinke his  
blood, is to  
dwell in Christ,  
and to haue  
Christ dwell-  
ing in vs.

a That is, vn-  
derstande it.

b He meanteth  
that his  
humane de-  
scended from  
heauen: but he  
spake of, con-  
fessing the work-  
ing of both na-  
tures attribut-  
ing to the one,  
that which ap-  
pertained to the  
other.

Chap. 3. 12.  
c To wit, if it  
be separated  
from the Spi-  
rit, whereof it  
hath the force: so  
it is cometh  
of the power of  
the Spirit that  
the flesh of  
Christ giueth  
vs life.

d Then with  
out Christ  
there is but  
death: for his  
wordes onely  
leade vs to  
life.

Mat. 16. 16.

Mat. 26. 16.

e Although  
your number  
be small, yet  
shall ye be dis-  
tinguished.



71 Nowe he spake it of Judas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelve.

## CHAP. VII.

6 Jesus repproeth the ambition of his coussins. 12 There are diuers opinions of him among the people. 17 He sheweth how to knowe the truth. 20 The iudges say vnto him. 47 The Pharisees rebuke the officers because they haue not take him. 52 And chide with Nicodemus for talking his part.

**A**fter these thinges, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Nowe the Iewes<sup>a</sup> feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy woorkes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be famous. If thou doest these thinges, shewe thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus sayde vnto them, My time is not yet come: but your time is alway readye.

7 The worlde can not hate you: but me it hateth, because I testifie of it, that the woorkes thereof are euill.

8 Soe ye vp into this feaste: I wil not goe by yet vnto this feaste: for my time is not yet fulfilled.

9 The thinges he said vnto them, and abode still in Galile.

10 But as soon as his brethren were gone by, then went he also by vnto the feaste, not openly, but as if it were pryncely.

11 The Iewes sought him at the feaste, and said, where is he?

12 And much murmuring was there of him among the people. Some sayde, he is a good man: other sayde, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Nowe when halfe the feaste was done, Iesus went by into the Temple and taught.

15 And the Iewes marvelled, saying, howe knoweth this man the Scriptures, seeing that he neuer learned?

16 Iesus answered them, and sayde, My doctrine is not mine, but his that sent me.

17 If any man wil do his wil, he shal knowe of the doctrine, whether it bee of God, or whether I speake of any selfe.

18 He that speaketh of him selfe, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no surbrighte outlines is in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? why goe ye about to kill me?

20 The people answered, and said, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, & said to them, I haue done one woork, & ye all maruail.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 Iudge not according to appearance, but iudge righteous iudgement.

25 Then sayd some of them of Ierusalem, Is not this he, whome they goe about to kill?

26 And behold, he speaketh openly, & they say nothing to him: do the rulers know in dede? this is the very Christ.

27 Howbeit we knowe this man whence he is: but when the Christ cometh, no man shall know whence he is.

28 Then cried Iesus in the Temple as he taught, saying, Ye both know me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layde handes on him, because his houre was not yet come.

31 Nowe many of the people beleueed in him, and sayde, when the Christ cometh, wil he doe mo miracles then this man hath done?

32 The Pharisees heard that the people murmured these thinges of him, and the Pharisees and the priests sent officers to take him.

33 Then sayde Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent me.

34 Ye shall seeke me, & shall not find me, & where I am, can ye not come.

35 Then said the Iewes among themselves, whether wil he go, that we shall not finde him: wil he goe vnto them that are dispersed among the Grecians, and

f By this marke we may knowe whether the doctrine be of God or of man. g Nothing counterfaits of nature. Exod. 24. 3. Chap. 3. 1. 8. h Also did not knowe the feety of the scribes. i Because I did it on the Sabbath day. Leuit. 24. 3. Gen. 17. 10.

l Or, freely.

k He speaketh thus, as it were secretly.

l They were well minded to heare him: which preparation is here called (although improperly) faith. m He sheweth vnto them that they haue no power ouer him, till it come that his father hath ordeined. Chap. 3. 35. n Among the Iewes which were scattered here and there among the Gentiles.

Leuit. 23. 34. a In this feaste they dwelled seven dayes in tents, which put them in remembrance, if they had no citie here permanent, but that they must seek one to come. Or, manifest.

b Also the world hateth Christ. c Christ doeth not utterly denie that he would goe to the feaste, but signifieth that as yet he was not fully decreed, mine.

d These were the heads of the people who did enuie Christ.

|| Or, letters.

e In that, that he is man only.



and teach the Grecians:

36 What saying is this that he saide,  
He shal seeke me, and shal not find me:  
and where I am, can ye not come?

Leuit.23.36.

37 Nowe in the last [and] great day  
of the feast, Iesus stood and cryed, say-  
ing, If any man thirst, let him come vnto  
me, and drinke.

o The true  
way to come  
to Christ, is by  
faith.

Deut.18.15.  
p Which shal  
never thie up,  
Joel.2.28.  
act.2.17.

q These were  
the wilde gra-  
ues, which  
were giuen to  
the Apostles  
after his ascen-  
sion.

r They looked  
for some mira-  
cle Prophet  
besides the  
Messias,  
Chap.1.21.  
Mich.5.2.  
mat.2.5.

38 He that beleueth in me, \* as saith  
the Scripture, out of his belly shal flow  
riuers of water of life.

39 (\* This spake he of the Spirit  
which they that beleued in him, should  
receiue: for the holy Ghost was not yet  
[giuen,] because that Iesus was not  
yet glorified)

40 So many of the people, when  
they heard this saying, said, Of a trueth  
this is the Prophet.

41 Other sayde, This is the Christ:  
and some sayde, But shall Christ come  
out of Galile?

42 \* Saith not the Scripture that  
the Christ shall come of the seede of Da-  
uid, & out of the towne of Beth-lehem,  
where Dauid was?

43 So was there dissension among  
the people for him.

44 And some of the would haue ta-  
ken him, but no man laid hands on him.

45 Then came the officers to pharise  
priests & pharises, and they saide vnto  
them, why haue ye not brought him?

f Therefore ap-  
peareth the  
mightie power  
of Christes  
word against  
his enemies.  
g They allegie  
the authoritie  
of man against  
Godes autho-  
ritie.

46 The officers answered, Neuer  
man spake like this man.

47 Then answered them the pha-  
rises, Are ye also deued?

48 Doeth any of the rulers, or of  
the pharises beleue in him?

49 But this people, which knowe  
not the Lawe, are cursed.

50 Nicodemus sayde vnto them,  
(\* he that came to Iesus by night, and  
was one of them.)

51 Doeth our Lawe iudge a man be-  
fore it heare him, \* and knowe what he  
hath done?

Chap.3.1.2.

Deut.17.8.  
and 19.15.

52 They answered and sayde vnto  
him, Art thou also of Galile? Search  
and looke: for out of Galile ariseth no  
Prophet.

53 And euery man went vnto his  
owne house.

#### CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie, 12 He  
is the light of the world, 14 He deliuereth from whence he is  
come, wherfore, and whither he goeth, 32 All are free,  
and who are bounde, 34 Of free men and slaues, and their  
reward. 46 He delieth his enemies, 59 And being per-  
secuted, will persecute him selfe,

AND Iesus went vnto the  
mount of Olives,

2 And early in the mor-  
ning came againe into the  
Temple, and all the people came vnto  
him, & he saide vnto them,

3 Then the scribes, and the phari-  
ses brought vnto him a woman, taken  
in adulterie, and set her in the middes,

4 And saide vnto him, Master, this  
woman was taken in adulterie, in the  
verie act.

5 \* Nowe Moses in the Lawe com-  
manded vs, that such should be stoned:  
what sayest thou therefore?

Leuit.24.10.

6 And this they saide to tempt him,  
that they might haue wherof to ac-  
cuse him. But Iesus stooped doune,  
and with his finger wrote on the ground.

7 And while they continued asking  
him, he lift him selfe vp, and saide vnto  
them, \* Let him that is amōg you with-  
out sinne, cast the first stone at her.

8 And againe he stooped doune, and  
wrote on the ground.

9 And when they heard it, being ac-  
cused by their owne conscience, they  
went out one by one, beginning at the el-  
dest euen to the last: so Iesus was left  
alone, and the woman standing in the  
middes.

10 When Iesus had lift vp him selfe  
againe, and saide no man, but the wo-  
man, he saide vnto her, woman, where  
are those thine accusers: hath no man  
condemned thee?

11 She said, No man, Lord. And Ie-  
sus saide, Neither doe I condemne  
thee: goe and sinne no more.

12 He spake Iesus again vnto the,  
saying, I \* am the light of the world: he  
that followeth me, shall not walke in  
darknes, but shall haue the light of life.

13 The pharises therefore said vnto  
him, Thou bearest recorde of thy selfe:  
thy recorde is not true.

14 \* Iesus answered, and sayde vnto  
them, \* Though I beare recorde of my  
selfe, [yet] my recorde is true: for I  
knowe whence I came, and whither I  
goe: but ye can not tel whence I come,  
and whither I goe.

15 Ye iudge after the flesh: I iudge  
no man.

16 And if I also iudge, my iudgement  
is true: for I am not alone, but I and  
the Father, that sent me.

17 And it is also written in your law,  
\* that the testimonie of two men is true.

a Either say-  
ing that the  
Lawe of the  
deliuer her, or  
of lightnes,  
and inconten-  
cie, if hee was  
demne her.  
Deut.17.6.7.  
b Iesus would  
not meddle  
with that  
which was ap-  
peraine to his  
office, to wit,  
to bring sin-  
ners to repen-  
tance: & there-  
fore did not a-  
bold the Law  
against adu-  
lterie.

Chap.1.5.  
and 9.5.  
Or, liuely  
light.

Or, iust.  
Chap.5.37.  
c That which  
Christ beuic-  
Chap.5.37.  
here he graun-  
teth, to declare  
vnto the theie  
stubbornes, &  
saith that be-  
ing God he  
was able to wit-  
nes to his hu-  
manitie: like-  
wise both God  
the father wit-  
nesse the same,  
which are thus  
distinct per-  
sons, though  
but one God,  
Chap.5.37.  
d In that he  
came from his  
father, he testifi-  
eth that he is  
not only man,  
but God also,  
e He would  
not iudge calli-  
ly, as they did,  
Deut.17.6.  
and 19.15.  
mar.8.26.  
2. cor.13.1.  
hebr.10.18.

18 I am



f Which place  
proueth Christ  
to be very  
God and man.

18 I am one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then said they vnto him, where is thy Father? Iesus answered, he neither knoweth me, nor my Father. If ye had knowen me, ye shoulde haue knowen my Father also.

g That is, the  
place where  
the vessel and  
other things  
belonging to  
the Temple,  
were kept.

20 These wordes spake Iesus in the treasure, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

h Because of  
their rebellion  
wherein they  
dispersecute.

21 Then saide Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes. whither I goe, can ye not come.

22 Then said the Iewes, will he kill himselfe because he saith, whither I goe, can ye not come?

i He toucheth  
the difference  
betweene the  
Gospel, & the  
subtiltie of  
man.

23 And he said vnto them, he are fro beneath: I am from above: ye are of this worlde, I am not of this worlde.

24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.

25 Then saide they vnto him, who art thou? And Iesus saide vnto them, Euen the same thing that I said vnto you from the beginning.

j Or, From the  
beginning e-  
uen that I said  
vnto you,  
k That is, who  
he was, where  
he was, & wher  
he came into  
this worlde.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstoode not that he spake to them of the Father.

l Their ende-  
uours & pas-  
sions where by  
they thinke to  
destroy him,  
shall serue to  
exalt and mag-  
nifie his glorie.

28 Then said Iesus vnto them, wher ye haue lift vp the Sonne of man, then shall ye knowe I am he, & I do nothing of my self, but as my Father hath taught me, [so] I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

m Not to be  
leeue in him,  
but to be con-  
uicted,  
n To witte, the  
spellmas.

30 As he spake these things, many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,

32 And shall knowe the trueth, and the trueth shall make you free.

o For ye were  
slaves to sinne,  
p These were  
not the beleu-  
ing Iewes,  
but the me-  
cures that an-  
swered thus,  
Rom. 6. 20,  
2. pet. 2. 19.

33 They answered him, We be Abrahams seede, and were neuer bond to any man: why sayest thou then, We shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruāt of sinne.

35 And the seruāt abideth not in the house for euer: but the Sonne abideth for euer.

36 If I Sonne therefore shall make you free, ye shall be free in deede.

37 I know that ye are Abrahams seede, but ye seeke to kill me, because my worde hath no place in you.

q De granteth  
their sayings  
in such sort,  
that he toucheth  
vnto them  
that their own  
deedes proue  
them liars.

38 I speake that which I haue seene with my Father: and ye do that which ye haue seene with your father.

39 They answered, and saide vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye woulde doe the workes of Abraham.

r Which were  
his obedience,  
charite & such  
good workes  
which prece-  
ded of faith.

40 But nolue ye goe about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this do not Abraham.

41 Ye doe the workes of your father. Then said they to him, we are not born of fornication: wee haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then woulde ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talk: because ye can not heare my worde.

s For you are  
carnal and can  
not vnderstand  
spirituall  
things,  
t John 2. 8,  
Since the  
first creation  
of man.

44 We are of your father the deuill, & the lusts of your father ye will doe: he hath bene a murderer from the beginning, & abode not in the trueth, because there is no trueth in him, when he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

u He followeth  
then that he  
was once in  
the cruelt: for  
he was not  
created euill.  
x According to  
his wont &  
custome.

45 And because I tel you the trueth, ye beleue me not.

46 Which of you can rebuke me of sinne: and if I say the trueth, why doe ye not beleue me?

47 He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

y John 4. 6.

48 Then answered the Iewes and said vnto him, Say we not well I thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

z Which will e-  
uenge the in-  
iurie that you  
do against me,  
o rather a-  
gainst him,  
z For the  
faithfull euen  
in death see  
life.

51 Verely, verely I say vnto you, If a man keepe my worde, he shall neuer see death.

52 Then said I Iewes to him, Now know we that thou hast a deuill. Abra-

ham



ham is dead, and the Prophets, and thou sayest, If a man keepe my worde, he shall neuer taste of death.

33 Art thou greater then our father Abraham, which is dead: & the Prophets are dead: Whom makest thou thy selfe:

34 Iesus answered, If I honour my self, mine honour is nothing worth: it is my father that honoureth me, who ye say, that he is your God.

35 Yet ye haue not knowne him: but I know him, & if I should say I know him not, I should be a lyar like vnto you: but I know him, & keepe his worde.

36 Your father Abraham reioyced to see my day, and he sawe it, & was glad.

37 Then said the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham:

38 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I am.

39 Then tooke they by stones, to cast at him, but Iesus hid him selfe, and went out of the Temple.

## CHAP. IX.

1 Of him that was borne blinde. 11 The confessing of him that was borne blinde. 39 Of what blinde men Christ giveth sight.

As as Iesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde:

3 Iesus answered, Neither hath this man sinned, nor his parents, but & the works of God shuld be shewed on him.

4 I must worke the works of him that sent me, while it is day: the night cometh when no man can worke.

5 As long as I am in the worlde, I am the light of the worlde.

6 As soone as he had thus spoken, he spat on the grounde, and made clay of the spittle, and anoynted the eyes of the blinde with the clay,

7 And said vnto him, Go wash in the poole of Siloam (which is by interpretation, Sent) he went his way therefore, & washed, and came againe seeing.

8 Nowhe the neighbours and they that had seene him before, when he was blinde, sayde, Is not this he that sate and begged:

9 Some said, This is he: and others sayde, He is like him: but he him selfe saide, I am he.

10 Therefore they sayde vnto him,

howe were thine eyes opened:

11 He answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they saide vnto him, Where is he: he said, I can not tell.

13 They brought to the Pharises him that was once blinde.

14 And it was the Sabbath [day.] When Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, howe he had receiued sight. And he said vnto them, he laid clay vpon mine eyes, and I washed, and doe see.

16 Then saide some of the Pharises, This man is not of God, because he keepeth not the Sabbath [day.] Others sayde, howe can a man that is a sinner, doe such miracles: and there was a division among them.

17 Then spake they vnto the blinde againe, what saiest thou of him, because he hath opened thine eyes: And he said, he is a prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blind: how both he now seeth their:

20 His parents answered them, and saide, we knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we knowe not: or who hath opened his eyes, we can not tell: he is old ynough: aske him: he shall answer for him selfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was the Christ, he shoulde be [excommunicate] out of the Synagogue.

23 Therefore said his parents, he is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, Give glory vnto God: we knowe that this man is a sinner.

25 Then he answered, and sayde, whether he be a sinner or no, I can not tell: one thing I knowe, that I was blinde, and now I see.

26 Then saide they to him againe, what

a Which was to see the coming of Christ in the flesh: which thing Abraham sawe farre off in the eyes of faith, Heb. 11. 10. b Not only God, but the appearance betweene God and man, appointed before all eternitie, Chap. 10. 31. c And he passed thorough the middes of them and so went his way.

a God doeth not at all respect persons for their sinnes.

b When opportunity and the season seruerth.

Chap. 1. 9. and 8. 12. and 12. 35.

c This was not for any better that was in the earth, in the spittle, or in the clay to make one see: but it only pleased him to use these figures and means.

d Herely was prefigured the Messiah, who should be sent into them.

e They durst not speake the truth for feare they shoulde be excommunicate.

f That is, Consider that no thing is hid from God: therefore tel be the truth that God may be glorified ther by.

g Ioh. 7. 10. 1. Tim. 2. 6.

h He spake this in mockery.

i They thought either to shame him from the truth, or to make him make him scarce by their estimates examining him: but his pacifical answers members were not so fervent in examining the Christians.



what did he to thee: howe opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore woulde ye heare it againe: will ye also be his disciples?

28 Then checked they him, and said, Thou art his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and saide vnto them, Doubtlesse, this is a maruelous thing, that ye knowe not whence he is, and yet he hath opened mine eyes.

31 Nowe we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he coulde haue done nothing.

34 They answered, and sayde vnto him, Thou art altogether borne in sinnes, and dost thou teach vs: so they cast him out.

35 Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Dost thou beleue in the Sonne of God?

36 He answered, and said, who is he, Lorde, that I might beleue in him?

37 And Iesus saide vnto him, As thou hast seene him, and he it is that talketh with thee.

38 Then he saide, Lorde, I beleue, and worshipped him.

39 And Iesus said, I am come vnto iudgement into this worlde, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye shoulde not haue sinne: but nowe ye say, we see: therefore your sinne remaineth.

#### CHAP. X.

1 Christ is the true shepheard, and the doore. 2 Divers opinions of Christ. 24 He is asked if he be Christ. 32 His works declare that he is God. 34 The Diuines called gods.

Verily, verily I say vnto you, he that entreth not in by the doore into the shepefold, but climbeth by another way, he is a thiefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and lea-  
a That is, there is mutu-  
all agreement  
and consent of  
faith betwene  
the Pastour  
& the sheepe.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him: for they know his voyce.

5 And they will not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto the: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then said Iesus vnto the againe, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All, that euer came before me, are theenes and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shall be saued, and shall goe in and goe out, and finde pasture.

10 The thiefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, & haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and he leaueh the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, & careth not for the sheep.

14 I am the good shepheard, and knowe mine, and am knowne of mine.

15 As the father knoweth me, so knowe I the Father: and I lay downe my life for [my] sheepe.

16 Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and there shall be one shepefold, and one shepheard.

17 Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commaundement haue I receiued of my Father.

19 When there was a dissension among

b He meaneth  
all the false  
prophets,  
who led not  
men to Christ,  
but from him.  
c He shall be  
sure of his life.

Isa. 40. 11.  
ezek. 34. 23.  
d Christ know-  
eth his because  
he loueth the,  
careth and pro-  
uiderh for the.

e As the Fa-  
ther can not  
forget him, no  
more can he  
forget vs.

f In that he  
loueth and ap-  
proyeth me.

g To wit, a  
mong the Gen-  
tiles, which  
the were drang-  
ers from the  
Church of  
God.

Ezek. 37. 22,  
24.  
h Christ euen  
in that that he  
is man, hath  
deserued his  
Fathers loue

i euertlasting  
life, not to his  
selfe onely, but  
to vs also

which by his  
obedience and  
perfect will  
are impured  
righteous.  
Rom. 8. 10.  
Phil. 2. 7.  
Isa. 53. 7.  
Act. 2. 24.

i He berideth  
their willfull  
malice and  
ignorance.

k They doubt-  
ed not of his  
countrey or  
parents, but of  
his office and  
authoritie.  
l O wicked  
men, contem-  
ners of God, &  
such as delite  
in sinne.

m Or, excom-  
municate him.

n As all al-  
lured by sell  
downe and  
worshipped  
him.  
o Speaking,  
with rule and  
authoritie, to  
make the  
poore blinde to  
see, and the  
proude seers  
blinde, and  
Chap. 3. 17,  
18.  
p And 12. 46, 47.  
q Thou shouldest  
not be so much  
in fault,



game among the Iewes for these sayings.

20 And many of them sayd, he hath a deuill, and is mad: why heare ye him:

21 Others sayde, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde:

22 And it was at Ierusalem <sup>i</sup> feast of the <sup>j</sup> Dedication, and it was winter.

23 And Iesus walked in the Temple, in <sup>k</sup> Solomons porche.

24 Then came the Iewes round about him, and sayd vnto him, how long doest thou make vs doubt: If thou be the Christ, tell vs plainly.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I doe in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I sayd vnto you.

27 By sheepe heare my voyce, and I knowe them, and they followe me.

28 And I giue vnto them eternal life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue [them] me, is <sup>m</sup> greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 <sup>n</sup> Then the Iewes againe tooke by stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me:

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, <sup>o</sup> I sayd, ye are gods:

35 If he called them gods, vnto whom the worde of God was giuen, and the Scripture can not be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the Sonne of God:

37 If I doe not the workes of my Father, beleue me not.

38 But if I doe, then though ye beleue not me, yet beleue the workes, that ye may knowe and beleue, that the Father [is] in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Jor-

dan, into the place where John first baptized, and there abode.

41 And many resorted vnto him, and sayde, John did <sup>o</sup> no miracle: but all things that John spake of this man, were true.

42 And many beleueed in him there.

# CHAP. XI.

1 Christ raiseth Lazarus from death. 47 The bie Priests and Pharisees gather a council against him. 50 Caiaphas propheseth. 54 Christ getteth him out of the way.

**A**ND a certain man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 And it was that <sup>p</sup> Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.

3 Therefore [his] sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, hee sayde, This sickness is not <sup>q</sup> vnto death, but for the glorie of God, that <sup>r</sup> the Sonne of God might be glorified thereby.

5 Nowe Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to stone thee, and doest thou go thither againe:

9 Iesus answered, Are there not <sup>s</sup> twelue houres in the day: if a man walke in the day, he stumbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after he sayd vnto them, Our friend Lazarus sleepeeth: but I go to wake him vp.

12 Then sayd his disciples, Lord, if he sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the <sup>t</sup> naturall sleepe.

14 Then sayde Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then sayde Thomas (which is called <sup>u</sup> Didymus) vnto his felow disciples, Let vs also goe, that we may

<sup>o</sup> Whereby they gathered that Christ was more excellent then John.

Chap. 12, 3. march, 26, 7.

<sup>q</sup> For although he died, yet being restored so soon to life, it was almost no death in comparison.

Chap. 7, 30, & 8, 59, & 10, 31.

<sup>s</sup> By <sup>t</sup> he walked in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day also, both summer and winter was with the Iewes divided into 12. houres. <sup>c</sup> They labored to stay Christ from going into Judea, as though there had bene no need, <sup>u</sup> Or, stumbling sleepe.

<sup>d</sup> Which signifies in our tongue, a twin die in birth.

<sup>i</sup> Which was instituted, that the people might giue thanks to God for their deliverance and restoring of their religion and Temple, which Antiochus had corrupted & polluted. <sup>2</sup> Mac. 4, 59. <sup>k</sup> Which was builded againe after the pattern of that which Solomon builded, <sup>l</sup> Or, holdeth our minde in suspence. <sup>1</sup> The cause wherefore the reprobate can not beleue, <sup>m</sup> Whereby we learn how safely we are preserved against all dangers. Chap. 8, 59.

Psal. 82, 6. <sup>n</sup> Speaking of Princes and rulers, who for their office sake are called gods and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertaineth to him that is the sonne of God equal with his Father.



die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes alreadye.

18 (Nowe Bethania was neere vnto Ierusalem, about fiftene furlongs off.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to meete him: but Marie sate still in the house.

21 Then sayde Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But nowe I knowe also, that whatsoeuer thou wilt of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I knowe that he shall rise againe in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleeueth in me, shall neuer die. Seleeueth thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, & called Marie her sister secretly saying, The master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her weepe, & the Iewes also weepe which came with her, he groined in the spirit, and was troubled in himselfe,

34 And sayd, where haue ye layd

him: They sayd vnto him, Lord, come, and see.

35 ¶ And Iesus wept.

36 Then sayd the Iewes, Beholde, holwe he loued him.

37 And some of them sayd, Could not he, which opened the eyes of the blinde, haue made also, that this man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, & a stone was layd vpon it.

39 Iesus sayde, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, he stinketh already: for he hath bene [dead] foure dayes.

40 Iesus said vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shouldst see the glorie of God?

41 Then they tooke away the stone [from the place] where the dead was layd. And Iesus lift vp his eyes, & sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand & foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him go.

45 ¶ Then many of the Iewes, which came to Marie, & had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharisees, and tolde them what things Iesus had done.

47 Then gathered the hee Priests, and the Pharisees a councill, and sayd, what shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and take awaye vs from our place, and the nation.

49 Then one of them [named] Caiaphas, which was the hee Priest that same yeere, sayd vnto them, We perceiue nothing at all,

50 For yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

k I erre not that his affections were so excessive that he kept no measure, as we doe in our sorowes, ioyes and other affections.

l That is, a miracle whereby Gods Name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies.

n For that present time.

e Which were almost two mile.

f She streweth some sayde, which notwithstanding standing was almost overcome by her affections.

g Christ resteth do from death to giue us euertlasting life.

h Wherein she declared her affection and reuerence to the bare to Christ.

i For compassion: for he felt our miseries, as though he suffered like.



o God made him to speake, neither coulde hee Gods purpose, who caused this wicked man euen as he was Balsam, to be an instrument of his holy Ghost,

51 This spake he not of himselfe: but being his Priest that same yere, he prophesied that Iesus should dye for the nation:

52 And not for the nation onely, but that he should gather together in one his children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence into a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Pascheouer was at hand, and many went out of the countrey by to Jerusalem before the Pascheouer, to purifie themselves.

56 Then sought they for Iesus, and spake among themselves, as they stood in the Temple, what thinke ye, that he cometh not to the feast:

57 Now both the his disciples and the Pharisees had given a commandement, that if any man kneele where he were, he should sweile it, that they might take him.

## CHAP. XII.

7 Child crucified Baries fact, 13 The affection of some towards him, and the rage of others against him and Lazarus, 25 The commoditie of the croffe, 27 It is prayer, 28 The answere of the Father, 32 His death, and the fruite thereof, 36 He exhorteth to feare, 40 The blindness of some, and the infirmities of others.

8 Then Iesus sixe dayes before he was Pascheouer, came to Bethanias, where Lazarus was, which was dead, whome he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of ointment of spikenard very costly, & anointed Iesus' feete, and wiped his feete with her heare, and the house was filled with the fauour of the ointment.

4 Then sayde one of his disciples, [eue] Judas Iscariot Simons [sonne], which should betray him,

5 why was not this ointment solde for three hundred pence, and giuen to the poore?

6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore allwayes ye haue with you, but me ye shall not haue allwayes.

9 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.

10 The his Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleened in Iesus.

12 On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Jerusalem,

13 Tooke branches of palme trees, and went forth to meete him, and cried, Hosanna, Blessed is [he] King of Israel that cometh in the Name of the Lord.

14 And Iesus found a young asse, and sat thereon, as it is written,

15 \* Feare not, daughter of Sion: behold, thy King cometh sitting on an asse colic.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 And the Pharisees sayde among themselves, Perceiue ye howe ye persuade nothing: Beholde, the people goeth after him.

20 Nowe there were certaine Greekes among them that came by to worship at the feast.

21 And they came to Philippe, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Iesus.

22 Philippe came and tolde Andrey: and againe Andrey and Philippe tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, except the wheate come fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruite.

25 He that loueth his life, shall lose it, and hee that hateth his life in this

Math. 21.8.  
mar. 11.8. Luke  
19.35.

c That is, I haue  
I beleech thee.

d This dooth  
well declare  
that his king-  
dome shall not  
be in outward  
things.  
Zach. 9.9.

For the preale  
c They were  
of the race of  
the Iewes, and  
came out of A-  
sia and Greecia  
for els the  
Iewes would  
not haue per-  
mitted that  
they should be  
worship with  
them in the  
Temple,  
f Which is,  
that the know-  
ledge of him  
should be mani-  
fested through-  
out all the world.  
Mar. 10.39. &  
16.25. mar. 8.  
37. Luke 9.34.  
and 17.37.

g If the houe  
thereof be kin  
from coming  
to Ch. 12.  
h And so tolde  
it for Ch. 12.  
lake.

o God made  
him to speake,  
neither coulde  
hee Gods pur-  
pose, who cau-  
sed this wicked  
man euen as he  
was Balsam,  
to be an in-  
strument of his  
holy Ghost,

p Because  
they thought  
herby to  
make them-  
selves more  
holie against  
they should eat  
the Pascheouer:  
but they were  
not commanded  
by God to use  
this ceremony.

Mat. 26.7.  
marke 14.3.

a Euen from  
the head to the  
feet.

b Reade Mar.  
14.5.

Chap. 13.29.



Chap. 17. 24.

world, shall keepe it vnto life eternall.

26 \*If any man serue me, let him fol-  
lowe me: for where I am, there shall al-  
so my seruant be: and if any man serue  
me, him will my Father honour.

27 Nowe is my soule troubled: and  
what shall I say: Father, saue me from  
this houre: but therfore came I vnto  
this houre.

28 Father, glorifie thy Name. Then  
came there a voyce from heauen, [say-  
ing,] I haue both glorified it, and will  
glorifie it againe.

29 Then sayd the people that stood  
by and heard, that it was a thunder:  
others sayd, An Angel spake to him.

30 Iesus answered, and sayd, This  
voyce came not because of mee, but for  
your sakes.

31 Nowe is the iudgement of this  
worlde: nowe shall the prince of this  
worlde be cast out.

32 \*And I, if I were lift from the  
earth, will drawe all men vnto me.

33 Nowe this said he, signifying what  
death he should die.

34 The people answered him, we  
haue heard out of the \* Lawe, that the  
Christ bideth for euer: and howe sayest  
thou that the Sonne of man must be lift  
up: who is that Sonne of man?

35 Then Iesus said vnto them, Yet a  
little while is \* the light with you: walke  
while ye haue light, least the darkenes  
come vpon you: for he that walketh in  
the darke, knoweth not whither hee  
goeth.

36 While ye haue light, beleene in the  
light, that ye may be the children of the  
light. These things spake Iesus, and  
departed, and hid himselfe from them.

37 And though hee had done so  
many miracles before them, [yet] beleue-  
ued they not on him:

38 That the saying of Elaias the Pro-  
phet might be fulfilled, that he sayde,

\* Lord, who beleueed our report: and to  
whom is the \* arme of \* Lord renewed:

39 Therefore could they not beleene,  
because that Elaias saith againe,

40 \* He hath blinded their eyes, and  
hardened their heart, that they should  
not see with their eyes, nor vnderstand  
with their heart, and should be conuer-  
ted, and I should \* heale them.

41 These things sayd Elaias when  
he sawe his glorie, and spake of him.

42 Reuerendeste euen among the  
chiefe rulers many beleueed in him: but

because of the Pharisees, they did not  
confesse him, least they should be [cast]  
out of the Synagogue.

43 \* For they loued the ° praise of men,  
more then the prayse of God.

44 And Iesus cryed, and sayd, Ye  
that beleueeth in me, beleueeth not in  
me, but in him that sent me.

45 And he that seeth me, seeth him  
that sent me.

46 I am come a light into the world,  
that whosoener beleueeth in me, should  
not abide in darkenes.

47 \* And if any man heare my wordes,  
and beleue not, I iudge him not: for I  
came not to iudge the world, but to saue  
the world.

48 He that refuseth me, and receiveth  
not my wordes, hath one that iudgeth  
him: \* the worde that I haue spoken, it  
shall iudge him in the ° last day.

49 For I haue not spoken of my selfe:  
but the Father, which sent me, he gaue  
me a commaundement what I should  
say, and what I should speake.

50 And I knowe that his comma-  
ndement is life euerlasting: the thinges  
therfore that I speake, I speake [them]  
so as the Father layd vnto me.

## CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to  
humilitie and charitie. 21 Telletli them of Iudas the tra-  
itor. 34 And commaundeth them earnestly to loue one an-  
other. 38 He loseth warneth of Peters deniall.

**N**owe \* before the feast of the  
Passouer. Whē Iesus knew  
that his houre was come,  
that he should depart out  
of this world vnto the Father, forasmuch  
as he loued his owne which were in the  
world, vnto the end he ° loued them.

2 And when supper was done, (and  
that the deuill had now put in the heart  
of Iudas Iscariot, Simons sonne, [to  
betray him])

3 Iesus knowing that the Father  
had giuen all thinges into his hands, and  
that he was come from God, and went  
to God,

4 He riseth from supper, and layeth  
aside his vpper garments, and tooke a  
towel, and girded himselfe.

5 After that, he poured water into a  
basin, and began to wash the disciples  
feete, and to wipe them with the towel,  
wherewith he was girded.

6 Then came hee to Simon Peter,  
who said to him, Lord, dost thou wash  
my feete?

[Or, excom-  
municate,Chap. 5. 44.  
o To be effect-  
med of men,Chap. 3. 19,  
and 9. 39.Chap. 3. 17,  
[Or, con-  
demne,  
[Or, con-  
demne,[Or, condem-  
neth.  
Mar. 16. 16.  
p For that  
day shall be the  
approbation of  
the Gospel,Mar. 26. 2.  
mar. 14. 1, Iuke  
22. 1.a Because he  
saue the ban-  
ger great  
which was co-  
wardes them:  
therfore he  
tooke a greater  
care for  
them.  
b Which was  
the eating of  
the Passouer,i The refor-  
mation and re-  
storing of these  
things, which  
were out of  
order.  
Chap. 3. 14.  
k The crosse  
is the meane  
to gather the  
Church of  
God together,  
and to drawe  
men to hea-  
uen.  
l Not onely  
the Jewes, but  
also the Gen-  
tiles.  
Phil. 89. 16. &  
110. 4. & 117.  
2. ezek. 37. 25.  
Chap. 1. 9.Ila. 53. 1. rom.  
10. 16.  
m That is, the  
Gospel, which  
is the power of  
God to saluati-  
on to euery  
one that doth  
beleene.  
Ila. 6. 9. math.  
13. 14. mar. 4.  
12. Iuke 8. 10.  
a ch. 28. 26.  
rom. 1. 18.  
n By belieu-  
ing them selfe  
their miseries,  
and giuing  
them true fe-  
licitee.



7 Iesus answered and said vnto him, what I do, thou knowest not now: but thou shalt know it hereafter.

8 Peter saide vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Iesus sayde to him, hee that is washed, needeth not, saue to wash [his] feete, but is cleane euery whit: and ye are cleane, but not all.

11 For hee kneelbe who should betray him: therefore saide hee, We are not all cleane.

12 So after hee had washed their feete, and had taken his garments, and was set down againe, he said vnto them, Know ye what I haue done to you:

13 We call one another, and Lord, and ye say well: for [so] am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue given you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, \*Hee that eateth bread with mee, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleue that I am he.

20 \* Verely, verely I say vnto you, If I sende any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, and testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 \* Then the disciples looked one on another, douting of whom he spake.

23 Nowe there was one of his disciples, which leaned on Iesus' bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whome he spake.

25 Hee then, as hee leaned on Iesus, best said vnto him, Lord, who is it?

26 Iesus answered, he it is, to whom I shall giue a soppe. When I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons [sorme.]

27 And after the soppe, Satan entered into him. Then saide Iesus vnto him, That thou doest, do quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Iesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as hee had receiued the soppe, he went immediately out, and it was night.

31 When he was gone out, Iesus said, Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in him selfe, and shall straight way glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke me, but as I saide vnto the Iewes, whither I goe, can ye not come: also to you say I now.

34 \* A new commandment giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayde vnto him, Lord, whither goest thou? Iesus answered him, whither I goe, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said vnto him, Lord, why can I not follow thee now? \* I will lay downe my life for thy sake.

38 Iesus answered him, what thou lay downe thy life for my sake? Verely, verely I say vnto thee, The rocke shall not croube, till thou haue denied me thrise.

## CHAP. XIII.

1 Hee armeth his disciples with consolation against trouble, 2 Hee ascendeth into heauen to prepare vs a place, 6 Hee wasp, the truezth and the life, 10 The father and Christ one, 13 Dvme we should pray, 23 The promises vnto them that keepe his word.

As he saide to his disciples, Let not your heart be troubled: ye beleue in God, beleue also in me.

2 In my fathers house are many dwelling

1 Satan tooke full possession of him.

m Hearing, that his crucifix shall ingendee a marvellous gloire, and that in it shall shine the infinite bountie of God.

Chap. 7. 34.

Leuit. 19. 18, math. 22. 39, chap. 15. 12, 1. olm 4. 21. n Cclheret we ought to haue continual remembrance as though it were euen newly giue.

o When thou shalt be moze strong,

Math. 26. 33, marke 14. 29.

a For in beleueing, no troubles shall overcome them, b So there is not onely place for him, but for all his,

e And make thee cleane from thy finnes,

d That is, to be continually purged of his corrupt affections and worldly cares which remaine dayly in vs, Chap. 15. 3.

e To serue one another,

Chap. 15. 20, math. 10. 24, luke 6. 40.

Plal. 41. 9. f Timber presence of friendship seeketh his destruction.

g To wit, the Chyl and rebellion of the world,

Math. 10. 40, luke 10. 16,

h For very borrow and indignation of such an abominable acte, as Judas should commit.

i Hee did open by asseme.

Math. 26. 21, marke 14. 18, luke 22. 21.

k Their faith was not so fit or stable, but hauing their thies off, and cushions vnder their el-bowes, leaned on their sides, as if there past tizing,



dwelling places : if it were not so, I would haue tolde you : I go to prepare a place for you.

<sup>c</sup> At the latter day, Act. 1. 11.

3 And though I go to prepare a place for you, I wil come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, ye knowe, and the way ye know.

<sup>d</sup> He was not altogether ignorant, but his knowledge was weak and imperfect, e Therefore he must begin in him, continue in him, and ende in him,

5 Thomas said vnto him, Lord, we knowe not whether thou goest : howe can we then know the way ?

6 Iesus said vnto him, I am the way, and the Trueth, and the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen mee, ye should haue knowen my Father also : and from henceforth ye knowe him, and haue seene him.

8 Philippe said vnto him, Lord, shew vs [thy] Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue bene so long time with you, and hast thou not knowen me, Philip : he that hath seene mee, hath seene my Father : howe then sayest thou, Shewe vs [thy] Father :

10 Beleuest thou not, that I am in the Father, and the Father is in me : the words that I speake vnto you, I speake not of my selfe : but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I [am] in the Father, and the Father in me : at the least, beleue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleueth in me, he workes that I do, he shall do also, and greater then these shall he do : for I go vnto my Father.

13 And whatsoever ye aske in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will do it.

15 If ye loue me, keepe my commandements,

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer,

17 [Euen] the Spirit of Trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him : but ye knowe him : for hee dwelleth with you, and shall be in you.

18 I will not leaue you comfortlesse : [but] I will come to you.

19 Yet a litle while, and the worlde shall see me no more, but ye shall see me : because I liue, ye shall liue also.

20 At that day shall ye know that I

am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me : and he that loueth me, shall be loued of my Father : and I will loue him, and will shewe mine owne selfe to him.

22 Judas said vnto him [not of Iscariot] Lord, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde :

23 Iesus answered, and saide vnto him, If any man loue me, he wil keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which ye heare, is not mine, but the Father which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you : my peace I giue vnto you : not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard howe I saide vnto you, I go away, & will come vnto you. If ye loued me, ye would verely reioyce, because I saide, I go vnto the Father : for my Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter will I not speake many things vnto you : for the prince of this worlde cometh, & hath nought in me.

31 But [it is] that the worlde may knowe that I loue [my] Father : and as the Father hath commanded me, so I do. Arise, let vs go hence.

#### CHAP. XV.

The sweete consolation, and mutuall loue betwene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

Am the true vine, and my Father is an husbandman.

2 Every branch that beareth not fruit in me, hee taketh away : and euery one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 Nowe are ye cleane through the worde, which I haue spoken vnto you.

4 Abide

<sup>n</sup> He shall send his spirit, that the grace of God abideth in him.

<sup>o</sup> But the hypocrite of James,

<sup>p</sup> Whereby he aduerteth them not to haue respect to the worlde, lest they should be diuised by euill examples.

<sup>q</sup> That is, not his alone : for hee had nothing separate from his Father.

<sup>r</sup> All comfort and prosperitie.

<sup>s</sup> In that, that Christ is become man to be obedient betwene God and vs.

<sup>t</sup> Satan excruciate his rage and tyrannie by the permission of God.

<sup>u</sup> Satan shall assaile me with all his force, but hee shall not finde that in me which hee looketh for : for I am that innocent lambe without spot,

Math. 15. 13.

Chap. 13. 10.



4 Abide in mee, and I in you: as the branche can not beare fruite of it selfe, except it abide in the vine, no moze can ye, except ye abide in me.

a We can bring forth no fruite, except we be ingrafted in Christ.

5 I am the vine: ye [are] the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast [them] into the fire, and they burne.

b We must be rooted in Iesus Christ by faith, which cometh of the word of God.

7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

c So that ye follow Gods word which ye comprehend by faith, d Therefore I love you,

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loved mee, so have I loved you: continue in my love.

10 If ye shall keepe my commandments, ye shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

e Perfect and entire. Chap. 13:34. 1. thess. 4:9. 1. iohn 3:11. and 4:21.

11 These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.

12 This is my commandment, that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 We are my friends, if ye do whatsoever I command you.

15 Henceforth, call I you not servants: for the servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made known to you.

f So that there is nothing omitted that is necessary for vs, and concerning our salvation, Math. 13:19.

16 We have not chosen me, but I have chosen you, and ordeined you, that ye go and bring forth fruite, and that your fruite remaine, that whatsoever ye shall aske of the Father in my Name, he may give it you.

17 These things commaunde I you, that ye love one another.

18 If the world hate you, ye knowe that it hated me before you.

19 If ye were of the world, the world would love his owne: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Chap. 13:16. marke 10:24. Math. 24:9.

20 Remember the word that I said unto you, The servant is not greater then his master. If they have persecuted me, they will persecute you also: if

they have kept my word, they will also keepe yours.

21 But all these things will they doe unto you for my Names sake, because they have not known him that sent me.

22 If I had not come and spoken unto them, they should not have had sinne: but now they have no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sinne: but now they have both scene, and have hated both me and my Father.

25 But [it is] that the world might be fulfilled, that is written in their Lawe, They hated me without a cause.

26 But when the Comforter shall come, whom I will sende unto you from the Father, [even] the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye have bene with me from the beginning.

#### CHAP. XVI.

a Ye putteth them in remembrance of the crosse, and of their owne infirmities to come, 7 And therefore both comfort them with the promise of the holy Ghost, 16 Of the coming againe of Christ, 17 Of his ascension, 23 To aske in his Name of Christ, 33 Peace in Christ, and in the worlds affliction.

**T**hese things have I said unto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth God service.

3 And these things will they do unto you, because they have not knowne the Father, nor me.

4 But these things have I tolde you, that when þe hour shall come, ye might remember, that I tolde you them. And these things I tolde I not unto you from the beginning, because I was with you.

5 But now I go my way to him that sent mee, and none of you asketh mee, whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I go away: for if I goe not away, the Comforter will not come unto you: but if I depart, I will sende him unto you.

8 And when he is come, he will reprove the world of sinne, and of righteousnesse, and of iudgement.

b The worde also signifieth, to be diligēt to eschew faultes to trip one in, which is, the selfe same worde, but call it there because they heard it.

c Tho should have seemed to be innocent, if I had not discovered their malice.

d In that they refuse Christ, it taketh from them all excuse whereby they would have justified themselves as if they had bene very holy and without all sinne.

e There is, in the holy Scriptures, Chap. 14:26. Iude 24:49.

a And so thinke from me, b Greece, put you out of the Synagogues.

b Ye have with them because they were but weaklings.

c For if you did consider, ye would receive,

d O comforter, This is to be understood of the coming of the holy Ghost when his virtue and strength shall come in the Church.



e His enemies  
which contem-  
ned him, and  
yue him to  
death, shalbe  
conuict by  
their owne con-  
science, for that  
they did not  
believe in him,  
Acts. 2. 37, and  
shall knowe  
that without  
Iesus Christ  
there is no-  
thing but  
sinne.

f Therefore  
the wicked  
must needs  
confesse that he  
was iust, and  
beloued of his  
Father, and  
not condemned  
by him as a  
blasphemer or  
transgressor,  
g When they  
shall knowe that  
A whom they  
called the car-  
penters sonne,  
and willes to  
come to vnto  
come to vnto  
from y<sup>e</sup> crosse  
am the very  
Sonne of God  
which haue  
ouercome all the  
power of hell,  
and reigne o-  
uer all, Ephes.  
1. 19, 20.

h These things  
are conteneid  
in the doctrine  
of the Apostles  
which onely is  
sufficient.  
i As touching  
the spiritual  
kingdome of  
God: for the  
Apostles knowe  
not that, all  
after the resur-  
rection,  
k Spine ab-  
sence shall not  
be long: for  
I will sende  
you the holy  
Ghost, who  
shall remaine  
with you for-  
euer.

l From death  
I passe to glo-  
rie, and so will  
I moue you  
with mine hea-  
uenuely berne,  
m By the  
power and bre-  
uete of the holy  
Ghost.

n For I shall  
grouned upon  
my resurrection  
and the grace of  
the holy Ghost.  
o For ye shall  
haue perfite know-  
ledge, and shall  
no more doubt,  
as you were  
before, Chap. 1. 13.

p In respect of  
that, that you  
shall obtaine,  
if you aske in  
faith,

9 Of sinne, because they beleene not  
in mee:

10 Of righteoulines, because I go to  
my Father, and ye shall see me no more:

11 Of iudgement, because the prince  
of this world is iudged.

12 I haue yet many things to say vn-  
to you, but ye can not beare them now.

13 Holdbeit, When he is come which  
is the Spirit of truthe, he will leade you  
into all truthe: for he shall not speake of  
himselfe, but whatsoever he shall heare,  
shall he speake, and he wil shew you the  
things to come.

14 He shall glorifie me: for he shall re-  
ceiue of mine, and shall shew it vnto you.

15 All things that the Father hath,  
are mine: therefore said I, that he shall  
take of mine, and shewe it vnto you.

16 A little while, and ye shall not see  
mee: and againe a little [while,] and ye  
shall see me: for I go to my Father.

17 Then saide [some] of his disciples  
among themselves, what is this that  
he saith vnto vs, A little [while,] and ye  
shall not see me, & againe a little [while,]  
and ye shall see me, and, For I go to my  
Father:

18 They said therefore, what is this  
that he saith, A little [while,] we knowe  
not what he saith.

19 Nowe Iesus kneue that they  
would aske him, and said vnto them, Do  
ye enquire among your selues, of that I  
said, A little [while,] and ye shall not see  
me: and againe, a little [while,] and ye  
shall see me:

20 Verely, verely I say vnto you,  
that ye shall wepe and lament, and the  
world shall reioyce: and ye shall sorowe,  
but your sorow shall be turned to ioy.

21 A woman when she travaileth,  
hath sorowe, because her houre is come:  
but as soone as she is deliuered of the  
childe, she remembreth no more the an-  
guish, for ioy that a man is borne into the  
world.

22 And ye nowe therefore are in so-  
rrow: but I will see you againe, and  
your heartes shall reioyce, and your ioy  
shall no man take from you.

23 And in that day shall ye aske me  
nothing. Verely, verely I say vnto  
you, whatsoever ye shall aske the Fa-  
ther in my Name, he will giue it you.

24 Hitherto haue ye asked nothing

in my Name: aske, and ye shall receiue,  
that your ioy may be full.

25 These things haue I spoken vnto  
you in parables: but the time will come,  
when I shall no more speake to you in  
parables: but I shall shew you plainly  
of the Father.

26 At that day shall ye aske in my  
Name, and I say not vnto you, that I  
will pray vnto the Father for you.

27 For y<sup>e</sup> Father himselfe ioueth you,  
because ye haue loued me, and haue be-  
lieued that I came out from God.

28 I am come out from the Father,  
and came into the world: againe I leaue  
the world, and go to the Father.

29 His disciples saide vnto him, Doe  
nowe speakest thou plainly, and thou  
speakest no parable.

30 Now knowe we that thou knowest  
all things, and needest not that any man  
should aske thee. By this we beleue,  
that thou art come out from God.

31 Iesus answered them, Do you be-  
leue now:

32 Behold, the houre cometh, and  
is already come, that ye shall be scatte-  
red every man into his owne, and shall  
leau me alone: but I am not alone: for  
the Father is with me.

33 These things haue I spoken vnto  
you, that in me ye might haue peace:  
in the world ye shall haue affliction, but  
be of good comfort: I haue overcome  
the world.

#### CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and  
his Apostles, and also for all such as receiue the truthe.

These things spake Iesus, and  
lift vp his eyes to heauen, and  
saide, Father, the houre is  
come: glorifie thy Sonne, that  
thy Sonne also may glorifie thee.

2 As thou hast giuen him power  
ouer all flesh, that hee shoulde giue  
eternall life to all them that thou hast  
giuen him.

3 And this is life eternall, that they  
know thee to be the only very God, and  
whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth:  
I haue finished the worke which thou  
gauest me to do.

5 And now glorifie me, thou Father,  
with thine owne selfe, with the glorie  
which I had with thee before the world  
was.

6 I haue declared thy name vnto the  
men which thou gauest me out of the  
world:

q Christ deni-  
eth not that he  
is the Sphe-  
cour, but shew-  
eth that they  
shall obtaine  
their request  
without diffi-  
culty, or any  
paine. Chap. 17. 8.

March. 26. 31.  
make 14. 27.  
r Although  
men mistake  
Christ, yet he  
is not mis-  
taken: for he  
and his Father  
are one.  
s Hee haue rest  
and comfort  
when we are  
truly graued  
in Christ.

March. 28. 18.  
t Christ hath  
all rule and do-  
minion ouer  
men.  
u Which are  
the elect.

v That is, that  
they acknow-  
ledge both the  
Father and the  
Sonne to be  
very God.  
d As well by  
doctrine as  
miracles.



e Our election  
sheweth in the  
good pleasure  
of God, which  
is the only  
foundation, and  
cause of our  
saluation, and  
is declared to  
us in Christ,  
through whom  
we are iustified  
by faith, and  
sanctified, Rō.  
8, 29, 30. E-  
phes. 1, 4-5.  
Chap. 16, 27.  
f That is, the  
reprobate.

World: thine they were, and thou gauest them me, and they haue kept thy word.

7 Nowe they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued [them.] \* & haue knowen surely that I came out from thee, and haue beleueed that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, [euē] them whom thou hast giuen me, that they may be <sup>e</sup> one, as we [are.]

12 While I was w<sup>th</sup> them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the <sup>h</sup> child of perdition, that the \* Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioye fulfilled in themselves.

14 I haue giuen them thy worde, and the world hath hated them, because they are <sup>i</sup> not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.

16 They are not of the worlde, as I am not of the worlde.

17 <sup>k</sup> Sanctifie them with thy trueth: thy word is trueth.

18 As thou diddest send me into <sup>p</sup> world, so haue I sent them into the world.

19 And for thee Iakes sanctifie I my selfe, that they also may be <sup>i</sup> sanctified through the trueth.

20 I pray not for these alone, but for them also which shall beleuee in mee, through their worde.

21 That they all may be one, as thou, O Father, [art] in me, and I in thee: [euē] that they may be also one in vs, that the <sup>m</sup> worlde may beleuee that thou hast sent me.

22 And the glory that thou gauest me, I <sup>n</sup> haue giuen them, that they may be one, as we are one,

23 I in them, & thou in me, that they may be made perfecte in one, and that the worlde may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24 \* Father, I will that they which thou hast giuen me, be <sup>o</sup> with me euen where I am, and that they may behold my glorie, which thou hast giuen me: for thou louedst me before the fundation of the worlde.

25 O righteous Father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in <sup>p</sup> them.

CHAP. XVIII.

3 Christ is betrayed. 6 The wordes of his mouth smite the officers to the grounde. 10 Peter smiteth off spaiulus eare. 13 Iesus is houghe before Annas and Caiaphas. 25 Wherewith Peter denieth him. 36 He telleth Pilate what his kingdome is.

**W**hen Iesus had spoken these things, hee went forth with his disciples ouer the brooke <sup>a</sup> Cedron, where was a garden into the which he entred, and his disciples.

2 And Judas which betrayed him, kneiue also <sup>p</sup> place: for Iesus oft times resorted thither with his disciples.

3 \* Judas then after he had receiued a <sup>b</sup> band of men and officers of the hie Priestes, & of the Pharisees, came thither with lanterns, & torches, and weapons.

4 Then Iesus knowing all things that should come vnto him, went forth, and said vnto them, whom hee seekte ye:

5 They answered him, Iesus of Nazaret. Iesus saide vnto them, I am hee. Nowe Judas also which betrayed him, stood with them.

6 Alsone then as hee had saide vnto them, I am he, they went backward, and fell to the ground.

7 Then he asked them againe, who hee seekte ye: And they layde, Iesus of Nazaret.

8 Iesus answered, I sayd vnto you, that I am he: therefore if ye seekte mee, let these go their way,

9 [This was] that the worlde might be fulfilled which he spake, \* Of them which thou gauest me, haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Nowe the

Chap. 12, 26.

o That the p map pphesie, and grove up in such sort, that in the end they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loveth vs.

a Which was a deepe valley through the which a streame ranne after a great raine.

1 King. 15, 15; mar. 14, 36; mar. 14, 39; luke 22, 39; Mat. 26, 47; mar. 14, 43; luke 22, 47.

b Which he had obtained of the gouernour of the Temple.

Chap. 17, 12.

c He both spaketh their words and also saith that they should be one.

g That they may be ioynt in unitie of faith and charity.

h He was so called, not only for that he perished, but because God had appointed and obeyed him to this end, Act. 1, 16, 18, & 4, 27, 28. Psal. 109, 7.

i But are separated by the Spirit of regeneration.

k Or, consecrate them to thy selfe. l Remue them with thine heavenly grace, that they onely may seeke thy will.

l Which thing declareth that Equis holiness is ours. m That the infidels may by experience be committed to conscience my glorie.

n I haue shewen them the example and pattern of perfecte felicity.



the seruants name was Baithus.

11 Then sayd Iesus vnto Peter, Put by thy sworde into the sheath: shall I not drinke of the cuppe which [my] Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 And led him away to <sup>d</sup> Annas first (for he was father in law to Caiaphas, which was the hie Priest: that same yere)

14 And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man shoulde die for the people.

15 C<sup>e</sup> Nowe Simon Peter folowed Iesus, and another discipule, and that discipule was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other discipule, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? hee sayde, I am not.

18 And the seruants & officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselves. And Peter also stoode among them, and warmed himselfe.

19 C<sup>e</sup> The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 why askest thou me? aske them which hearde me what I saide vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 C<sup>e</sup> Nowe Annas had sent him bound vnto Caiaphas the hie Priest.

25 And Simon Peter stoode and warmed himselfe, and they laide vnto him, Art not thou also of this disciples: he denied it, and said, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, saide, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 C<sup>e</sup> Then led they Iesus fro Caiaphas into the common hall. Nowe it was morning, & they themselves went not into the common hall, lest they should be defiled, but that they might eate the Pascheeuer.

29 Pilate then went out vnto them, and sayde, what accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euill doer, we woud not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawfull for vs to put any man to death.

32 [It was] that the worde of Iesus might be fulfilled which he spake, signifying what death he should die.

33 So Pilate entred into the common hall againe, and called Iesus, and saide vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. what hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants woud surely fight, that I shoulde not be deliuered to the Iewes: But nowe is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne and for this cause came I into the world, that I should beare it itnes vnto the truth: euery one that is of the truth, heareth my voyce.

38 Pilate sayde vnto him, what is truth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

39 But you haue a custome, that I should deliuer you one looke at the Pasche: will ye then that I looke vnto you the King of the Iewes?

40 Then

Mat. 27. 2.  
mar. 15. 1.  
Iuke 23. 1.

Actes 10. 28.  
and 11. 3.

h He spake this disbauntfully, because they were so bent against all righte and equitie.  
i As if they shoulde say, Thou wilt not suffer vs to doe it: for ye knowe that it was not permitted to them by the Romanes to punish with death.  
Mat. 10. 19.  
Mat. 27. 11.  
mar. 15. 2.  
Iuke 23. 3.

k It standeth not in strength of men nor in worldly defence.

l This was a mocking and disdainfull question.  
Mat. 27. 15.  
mar. 15. 6.  
Iuke 23. 17.  
m This was one of their blinde abuses: for the Law of God gaue no libertie to quid a wicked creature.

Luke 3. 2.  
d Who sent Christ vnto Caiaphas the hie Priest bound,  
e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes from time to time to change it, either for better or worse.  
Chap. 11. 50.  
Mat. 26. 58.  
mar. 14. 54.  
Iuke 22. 54.

f That is, frankly, and plainly,

Mat. 26. 57.  
mar. 14. 53.  
Iuke 22. 54.  
g After that Caiaphas had first sent him to him,  
Mat. 26. 69.  
70. mar. 14. 67.  
Iuke 22. 55. 56. 57.



Actes 3. 14.

40 \* Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderer.

## CHAP. XIX.

1 When Pilate could not alluage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hangen betwene two thieves. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn. 28 Calleth for drinke, 32 Dyeth, and his side is pierced, and taken downe from the crosse. 38 He is buried.

Mat. 27. 27.  
mar. 15. 16. 17.  
2 He thought  
to haue pacified  
the fure of  
the Iewes by  
some indiffer-  
ent conceits.



Nhen \* Pilate tooke Iesus and scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And sayd, Haile, King of Iewes. And they smote him with their rods.

4 Then Pilate went forth againe, and saide vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And [Pilate] saide vnto them,

b He spake in  
mockerie, be-  
cause Christ  
called himselfe  
King.

Beholde the man.

6 Then when the hie Priests and officers saide him, they cryed, saying, Crucifie, crucifie him. Pilate saide vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Iewes answered him, we haue a lawe, and by our lawe he ought to dye, because hee made him selfe the Sonne of God.

c Christ was  
in deede the  
Sonne of God,  
and therefore  
might iustly  
call himselfe  
so without  
breache of the  
Lawe: where-  
fore their co-  
loured accusa-  
tion was false  
ly applicd.

8 When Pilate then heard these wordes, he was the more afrayde,

9 And went againe into the common hall and sayde vnto Iesus, whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friende: for whosoener maketh him selfe a King, speaketh against Cæsar.

13 When Pilate heard that worde, he brought Iesus forth, and sate downe in the iudgement seate in a place called the Pavement, and in hebrewe, Sab-

e A place  
somewhat  
high and rais-  
ed up.

bathja.

14 And it was the Preparation of the Pasche, and about the first houre: and he sayde vnto the Iewes, Beholde your King.

f Which was  
midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The hie Priests answered, we haue no King but Cæsar.

16 Then deliuered he him vnto them, to be crucified. \* And they tooke Iesus, and led him away.

Mat. 27. 32.  
mar. 15. 21.  
luke 23. 26.

17 And he bare his crosse, and came into a place named [of dead mens] Skulles, which is called in hebrewe,

g Which was  
the place of ex-  
ecution.

Golgotha:

18 where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in hebrewe, Greeke, and Latin.

h Because all  
nations might  
vnderstand it.

21 Then saide the hie Priests of the Iewes to Pilate, write not, The King of the Iewes, but that he sayde, I am King of the Iewes.

22 Pilate answered, what I haue written, I haue written.

23 Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and [his] coate: and the coate was without seam, wouen from the toppe throughout.

Mat. 27. 35.  
mar. 15. 24.  
luke 23. 34.

24 Therefore they said one to another, Let vs not deuide it, but cast lottes for it, whose it shal be. [This was] that the Scripture might be fulfilled, which saith, \* They parted my garments among them, and on my coate did cast lottes. So the souldiers did these things in deede.

i That which  
was prefigu-  
red in Dauid,  
was accom-  
plished in Iesus  
Christ.  
Psal. 22. 18.

25 Then stood by the crosse of Iesus his mother, and his mothers sister, Marie [the wife of] Cleopas, & Marie Magdalene.

Or, Clopas

26 And when Iesus saw his mother, and the disciple standing by, whom hee loued, he said vnto his mother, woman, behold thy sonne.

27 Then sayde he to the disciple, Behold thy mother: and from that houre, the disciple tooke her home vnto him.

28 After,



## CHAP. XX.

Psal. 69. 22.

28 After, when Iesus kneiwe that all things were performed, that the \*Scripture might be fulfilled, he saide, **I thirst.**

29 And there was set a vessell full of vinegar: and they filled a sponge with vinegar, and put it about an hyssope stalk, and put it to his mouth.

30 Now when Iesus had receiued of the vinegar, he said, <sup>10</sup> It is finished, and bowed his head, and gaue by the ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day:) for that Sabbath was at his day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.]

33 But when they came to Iesus, and sawe that hee was dead already, they brake not his legges.

34 But one of the souldiers with a speare pearced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he sayth true, that ye might beleue it.

36 For these things were done, that the \*Scripture should be fulfilled, That a bone of him shalbe broken.

37 And againe another Scripture sayth, They shall see him whom they haue thrust through.

38 And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the bodie of Iesus. And Pilate gaue him licence. hee came then & tooke Iesus bodie.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrre and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layed.

42 There then layed they Iesus, because of the Iewes Preparation (day,) for the sepulchre was nere.

1 Marie Magdalene cometh to the sepulchre, 3 So doe Peter and Iohn, 12 The two Angels appeare, 17 Christ appeareth to Marie Magdalene, 19 And to all his disciples, 25 The incredulitie of Thomas, 28 His confession.

**N**owe \* the first [day] of the weeke came Marie Magdalene, early when it was yet darke vnto the sepulchre, and sawe the stone taken away from the tombe.

2 Then shee ranne, and came to Simon Peter, & to the other discipule whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue layd him.

3 Peter therefore went forth, and the other discipule, and they came vnto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye.

7 And the kerchiefe that was vpon his head, not lying w the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he sawe it, and beleued:

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And sawe two Angels in white sitting, the one at the head, and the other at the fete, where the body of Iesus had layne.

13 And they saide vnto her, woman, why weepest thou? Shee saide vnto them, They haue take away my Lord, and I know not where they haue layd him.

14 When she had thus sayde, he turned her selfe backe, and saw Iesus standing, and kneiwe not that it was Iesus.

15 Iesus sayth vnto her, woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardiner,

Mar. 16. 1.  
luke 24. 1.

a Shee departed from home before day, and came thither about 9 of the morning, Mark. 16. 2.

[Or, napkin.]

b That is, Iohn which more this Gospel.

c He beleueed that Christes body was taken away, according as Marie reported.

[Or, to their companie, Mar. 16. 1. Mark. 16. 5.]

k W<sup>h</sup> fastene is vpon an hyssope stalk.  
l He men appere that the crosse was not his, seeing a man might reache Christes mouth with an hyssope stalk, which an apperech.  
m King. 4. 33. was the louest among herbes, as the cedar was betwixt among trees, in spang saluation is perfected by the only sacrifice of Christ: and all the ceremonies of his name are ended.  
n Because the day of the Pasche neuer fell on the Sabbath day.  
o Which hee desired that hee was dead in verse as hee rose againe from death to life.  
p That is to say, before Christes death, but now hee declareth himselfe manifestly.  
Chap. 3. 2.

q This honorable buriall was as a preparation and entrie vnto the resurrection.



gardiner. said vnto him, Sir, if thou hast borne him hence, tel me where thou hast layde him, and I will take him away.

16 Jesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Jesus saith vnto her, Touch me not: for I am not yet ascended to my Father, but go to my brethzen, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had seene  $\text{p}$  Lorde, and that he had spoken these things vnto her.

19  $\text{C}$  The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Jewes, came Jesus and stood in the middes, and sayd to them,  $\text{h}$  Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his hands, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then sayd Jesus to them againe, Peace be vnto you: as my Father sent me, so I send you.

22 And when he had sayd that, he breathed on them, and sayd vnto them, Receive the holy Ghost.

23 Whosoever sinnes ye remit, they are remitted vnto them: [and] whosoever sinnes ye reteine, they are reteined.

24  $\text{C}$  But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but he sayd vnto them, Except I see in his hands the print of the naddes, and put my finger into the print of the naddes, and put mine hand into his side, I will not beleue it.

26  $\text{C}$  And eight dayes after againe his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stood in the middes, and sayd, Peace be vnto you.

27 After sayd he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and sayd vnto him, Thou art my Lorde, and my God.

29 Jesus sayd vnto him, Thomas,

because thou hast seene me, thou beleeuest: blessed are they that haue  $\text{not}$  seene, and haue beleueed.

30  $\text{C}$  And many other signes also did Jesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that ye might beleue, that Jesus is  $\text{p}$  Christ the Sonne of God, and that in beleueing ye might haue life through his Name.

# CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commaundeth Peter carefullly to feede his sheepe. 18 He sheweth him of his death. 25 Of Christes manifolde miracles,



After these thinges, Jesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter sayd vnto them, I go a fishing. They sayde vnto him, We also wil go with thee. They went their way, and entered into a shippe straight way, and that night taught they nothing.

4 But when the morning was now come, Jesus stood on the shore: neuertheless the disciples knewe not that it was Jesus.

5 Jesus then sayd vnto them, Sirs, haue ye any meate: they answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore sayd the disciple whom Jesus loued, vnto Peter, It is  $\text{p}$  Lorde. When Simon Peter heard that it was the Lorde, he girded his robe to him (for he was naked) and cast himselfe in to the sea.

8 But the other disciples came by ship (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

9 Assoone then as they were come to land, they saue hot coales, and fish layde thereon, and bread.

10 Jesus sayd vnto them, Bring of the fishes, which ye haue now brought.

11 Simon Peter stepped forth, and drew

$\text{k}$  Althich depende vpon the simplicite of Gods word, & gronde not themselves vpon mans sense and reason, Chap. 21. 25.

$\text{Or, lake of Genesareth}$

$\text{Or, Children,}$

$\text{a}$  Albeit they knew him not, yet they followe his counsell, because they had all night taken paynes in baine.

$\text{b}$  It was some linen garment, which fibres were so loose, which being cruell into him, couered his naked parts, and also letten not his swimming.

$\text{a}$  Because he was too much addicted to the carnall presence, Christ teacheth her to lift vp her minde by faith into heauen,

where once after his ascension he remaineth, and where we sit with him at the right hand of the Father.

$\text{c}$  That is, the disciples: for he was the first borne among many brethren,

Isa. 2. 2, 23, rom. 8. 29, colos. 1. 18,

$\text{d}$  He is our Father, and our God, because Jesus Christ is our brother.

Nat. 1. 6. 14, luk. 24. 35,

1. cor. 1. 5, 5, g. So that no man opened him the doores,

but by his diuine power he caused them to open of their owne accord,

ag. of Pet. 1. 9, read, Act. 5. 9,

g. 12. 10, h. All properties: which manner of speaking  $\text{p}$  Jewes vsed.

$\text{i}$  To giue the greater power and vertue to expresse that weighty charge that he would comit vnto them.

Matth. 18. 18,  $\text{Or, place.}$



drewe the net to land, full of great fishes, an hundred, fiftie and thre: and albeit there were so many, yet was not the net broken.

12 Jesus said vnto them, Come, [and] dyne. And none of the disciples durst aske him, who art thou, seeing they knewe that he was the Lord.

13 Jesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Jesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 So when they had dined, Jesus said to Simon Peter, Simon [sonne] of Iona, louest thou me more then these? he said vnto him, Yea Lord, thou knowest that I loue thee. he said vnto him, Feede my lamibes.

16 he sayd to him againe the second time, Simon [the sonne] of Iona, louest thou me: he sayd vnto him, Yea Lord, thou knowest that I loue thee. he sayd vnto him, Feede my sheepe.

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18 Verely, verely I say vnto thee, when thou wast yong, thou girdedst

thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldest not.

19 And this spake he, signifying by what death he should glorifie God. And when he had sayd this, he sayd to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Jesus loued, following, which had also leane on his breast at supper, and had sayd, Lord, which is he that betrayeth thee?

21 When Peter therfore sawe him, he sayd to Jesus, Lord, what shall this man doe?

22 Jesus sayd vnto him, If I will that he tarie till I come, what is it to thee: followe thou me.

23 Then went this worde abroad among the brethren, that this disciple should not dye. Yet Jesus sayde not to him, he shall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple, which testified of these thinges, and wrote these thinges, and we knowe that his testimonie is true.

25 Nowe there are also many other thinges which Jesus did, the which if they should be written every one, I suppose the world could not contene the bookes that should be written. Amen.

e In steade of a girdle, thou shalt be ceyed with hands & co: d: e: where as now thou goest at libertie, then thou shalt be ready to punishment when the fles shall after a sory resit. Chap. 13. 23.

e The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denyng.

Chap. 20. 20. f But God woulde not charge us with so great a boape: seeing therfore that we haue so much as is necessary, we ought to content our selues and praise his merite.

## The Actes of the holie Apostles,

written by Luke the Euangelist.

### THE ARGUMENT.

Christ, after his ascension, performed his promys to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the worlde with the found of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually vseth to suppress, and ouerthrowe the Gospel: he raiseth conspiracies, tumults, commotions, persecutions, slanders and all kinde of crueltye. Again we shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparably, and that the end of one affliction, is but the beginning of another. Yet neuertheless God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorow, joy: in bonds, freedome: in prison, deliuerance: in trouble, quiernes: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortallitie. An exhortation to the ministers of Christes rocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.



drewe the net to land, full of great fishes, an hundred, fiftie and thre: and albeit there were so many, yet was not the net broken.

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## CHAP. I.

7 The wordes of Christ and his Angels to the Apostles, 9 His ascension, 12 Wherein the Apostles are occupied till the holy Ghost be sent, 26 And of the election of Spachias,

a Whereby is meant Chyttes doctrine, & his miracles declared for the confirmation of the same.

b To preache the Gospel.

c As they were called by God, so had they their consciences assured by his holy Spirit.

d Whereby God reigneth in vs,

e Because they should be all witnesses of his ascension.

f Luke 24.49.

iohn 14.26 & 15.26 & 16.7.

Math. 3.11.

mar. 1.8. Luke 3.16. iohn. 1.26.

chap. 3.1. & 12.1.6 & 19.4.

f That is,

such these spiritual graces which Jesus onely giveth by his Spirit,

g This declares that his patience who can not abide quietly till Gods appointed time come,

h But would have all things accomplished according to their affections,

Reade Iech. 6.14.

i To stand in the face of the whole world,

which signifies that they must enter into heaven by afflictions, and therefore must fight before they get the victory.

k Whereby they might learne that the Spectas was not onely for the

Teines, but also for the Gentiles, Luke 24.47. 1 Whereby they knew certainly by which he went, m Which were Angels in mens forme, n And seeking him with carnall eyes, o As the true redeemer to gather vs unto him,

**H**ave made the former treatise, O Theophilus, of all that Jesus began to doe, and teach,

2 Untill the day, that he was taken vp, after that he through the holy Ghost, had given 8 commandements vnto the Apostles, whom he had chosen:

3 To whom also he presented himself alive after that he had suffered, by many infallible tokens, being seene of them by the space of fourty dayes, and speaking of those things which [appertaine] to the kingdom of God.

4 And when he had gathered [them] together, he commanded them, that they should not departe from Ierusalem, but to waite for the promes of the Father, \* which [sayde he,] ye haue heard of me.

5 \* For Iohn in deede baptized with water, but ye shalbe baptized with the holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?

7 And he sayd vnto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesses vnto me, both in Ierusalem, and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 \* And when he had spoken these things, while they behelde, he was taken vp: for a cloude took him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, two men stood by them in white appaill,

11 which also sayd, Ye men of Galile, why stand ye gazing into heauen? This Jesus which is taken vp from you into heauen, shall so come, as ye haue seene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called [the mount] of Olives, which is nere to

Ierusalem, containing a Sabbath dayes iourney.

13 And when they were come in, they went vp into an upper chamber, where abode both Peter, and James, & Iohn, and Andriebe, Philippe, and Thomas, Barthelmebe, and Matthebe, James [the sonne] of Alphesus, and Simon Zelotes, and Judas James brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

15 ¶ And in those dayes Peter stood vp in the middes of the disciples, & sayd, (nowe the number of names that were in one place, were about an hundred and twentie)

16 Ye men [and] brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Judas, which was guide to them that tooke Jesus.

17 For he was nombred with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquitie: and when he had throlven downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much, that that feld is called in their owne language, Aceldama, that is, The feld of blood.

20 For it is written in the booke of Psalmes, \* Let his habitation be voyde, and let no man dwell therein: \* also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Jesus was conuerlant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them be made a witnes with vs of his resurrection.

23 And they presented two, Ioseph called Barlabas, whose surname was Justus, and Mattheas.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen.

25 That he may take the roome of this ministration and Apostleship, from which Judas hath gone astray, to go to his owne place.

Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures,

q A lively patience to learne how to dispose our selues to receive the gifte of the holy Ghost,

r Hardly to obtaine the holy Ghost, and partly to be deliuered from the present dangers,

Or, wmes, Or, men.

s The offence, which might haue come by Judas fall,

t Whereby taken away, because the Scripture used had for witness,

u Psal. 41.9.

iohn 13.27. & 13.3.

v Portion.

w Perpetuall infamie is the reward of all such as by unthankfully gotten goods buy any thing,

Mat. 27.5.

x Psal. 69.25.

Psal. 109.8.

Or, ministrerie.

y Creeke, went in, and went out.

z In that he murthered the princepsall article of our faith, he comprehended all the rest.

a To the intent that he should take in hand that excellent office of an Apostle, might be chosen by the authority of God,







and his sepulchre remaineth with vs vnto this day.

2 And so knowe by reuelation and special promises that which he could not haue knowne. Psal. 132. 17.

30 Therefore, seeing he was a Prophet, and knewe that God had sworn with an othe to him, that of the fruite of his bowes hee would rayse by Christ concerning the flesh to set him vpon his throne,

Psal. 16. 10, chap. 13. 35. Or, person. a The word signifieth a place where one can see nothing. Or, feeble.

31 Here knowing this before, spake of the resurrection of Christ, that his soule should not be left in a graue, neither his flesh should see corruption.

b By the vertue and power. c He obtained of his father power to accomplish the promises which he made to his Apostles, as touching the holy Ghost to be sent vnto them.

32 This Iesus hath God raised vp, Whereof we all are witnesses.

Psal. 110. 1. d And therefore Christ both fauoreth excell Dautio. e Christ is the onely redeemer vnto whom all powers are subiect and must obey.

33 Since then that hee by the right hande of God hath bene exalted, & hath receiued of his Father the promises of the holy Ghost, he hath shed forth this which ye now see and heare.

f That is, hard appointed as King and ruler: and note, that in all this Sermon Peter speaketh of Christes manhood, as he was dead, buried, risen and ascended to heauen.

34 For Dauid is not ascended into heauen, but he saith, The Lord said to my Lord, Sit at my right hand,

g He speaketh not here of the forme of baptism, but teacheth that the whole effect thereof consisteth in Iesus Christ.

35 Vntill I make thine enemies thy footstoolle.

h The visible signes. i Christ is promised both to the Jewes and Gentiles, but the Jewes haue the first place.

36 Therefore, let all the house of Israel knowe for a suretie, that God hath made him both Lord, and Christ, this Iesus, whom ye haue crucified.

k Or, personified before God. Or, persons. l Which was the ministratioe of the Lords supper. Chap. 4. 32.

37 Nowe when they heard it, they were pricked in their heartes, and laide vnto Peter & the other Apostles, Men [and] brethren, what shall we do?

m Not that their goods were mingled all together: but such othe was obserued that every man frankly reliued another as neede was.

38 Then Peter saide vnto them, Amend your liues, and be baptized every one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

n They did not here of the forme of baptism, but teacheth that the whole effect thereof consisteth in Iesus Christ.

39 For the promises is made vnto you, and to your children, and to all that are as farre off, [even] as many as the Lord our God shall call.

o Christ is promised both to the Jewes and Gentiles, but the Jewes haue the first place.

40 And with many other wordes he besought, and exhorted [them], saying, Saue your selues from this frowarde generation.

p Or, personified before God. Or, persons. q Which was the ministratioe of the Lords supper. Chap. 4. 32.

41 Then they that gladly receiued his worde, were baptized: and the same day, there were added [to the Church] about three thousand soules.

r And so knowe by reuelation and special promises that which he could not haue knowne. Psal. 132. 17.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

s And so knowe by reuelation and special promises that which he could not haue knowne. Psal. 132. 17.

43 And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

t And so knowe by reuelation and special promises that which he could not haue knowne. Psal. 132. 17.

44 And all that beleeued, were in one place, and had all things common.

45 And they solde their possessions and goods, & parted them to all men, as euery one had neede.

46 And they continued dayly with one accorde in the Temple, and breaking bread at home, did eat their meate together with gladnesse and singlenesse of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saved.

Lords supper. 1 Cor. 11. 21. Jude 12. Or, from house to house. Or, where by we see that the Apostles traualled not in vaine.

#### CHAP. IIL

The lame is restored to his feet. 12 Peter preacheth Christ vnto the people.

**N**ow Peter and John went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they layed dayly at the gate of the Temple called Beaufull, to aske almes of them that entered into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with John, said, Look on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp, and walke.

7 And he tooke him by the right hande, and lift him vp, and immediately his feete and ancle bones receiued strength.

8 And he leaped vp, doode, and walked, & entered with them into the Temple, walking and leaping, and praising God.

9 And all the people saue him walke, and praying God,

10 And they knelie him, that it was he which late for the almes at the Beaufull gate of the Temple: and they were amazed, and were astonished at that which was come vnto him.

11 And as the creeple which was healed, helde Peter and John, all the people ranne amazed vnto them in the porch which is called Solomons.

12 So when Peter saw it, he answered vnto the people, Ye men of Israel, why maruaile ye at this: or why looke ye so stedfastly on vs, as though by our



## CHAP. III.

e He correcteth the abuse of men, who attribute that to mans holines, which onely appertained to God.  
 Chap. 5. 30.  
 Marke 15. 11.  
 Luke 23. 18.  
 John 18. 40.  
 f To wit, Barabbas.  
 g To wit, Gods Name, whereby it appeared that they did strive against God.  
 1. Pet. 2. 1.  
 h Origin Christ.  
 i He doth not excuse their malice, but because that ignorance is a blinde scale led man, he putteth them in hope of saluation.  
 i He meaneth some, & not all.  
 k When Jesus shall come to judge & to be, he shall know that he will be your redeemer, and not your Judge.  
 l He therefore beleue constantly, that in to none other place.  
 m Which is begun a continueth; but it is accomplished, and perfection is deferred to the last day.  
 Deut. 18. 15.  
 chap. 7. 37.  
 n Of the flock of Abraham.  
 o Because they came of the same nation, and therefore were brethren of the same promises which appertained to the whole body of the people.  
 Gen. 12. 3.  
 gal. 3. 8.  
 p Both Jewe and Gentile.  
 q None are blessed but in Christ.  
 r So that our regeneration and newnesse of life is included under this blessing.

owne powder of godlines, he had made this man go:

13 The God of Abraham and Isaac, and Jacob, the God of our fathers hath glorified his Sonne Jesus, whome ye betrayed, and denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 But ye denied the holy one and the iust, and desired a murderer to be iust you,

15 And killed the Lord of life, whome God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sounde, whome ye see, and knowe, through faith in his Name: and the faith which is by him, hath giuen to him this disposition of his whole bodie in the presence of you all.

17 And now brethren, I knowe that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, hee hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And hee shall sende Jesus Christ, which before was preached vnto you.

21 Whome the heauen must containe vntill the time that all things be restored, which God had spoken by his mouth of all his holy prophets since the world began.

22 For Moses sayde vnto the Fathers, The Lord your God shall raise vp vnto you a prophet, [euen] of your brethren like vnto mee: ye shall heare him in all things, whatsoeuer he shall say vnto you.

23 For it shall be that euery person which shall not heare that prophet, shall be destroyed out of the people.

24 Also all the prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

25 We are the children of the prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shall all the kindreds of the earth be blessed.

26 First vnto you hath God raised by his Sonne Jesus, and him he hath sent to bless you, in turning euery one of you from your iniquities.

3 Peter and John deliuered out of prison, preached the Gospell boldly. 10 They confessed plainly the Name of Christ. 16 They are commaunded to preache no more in that Name. 24 They pray for the good successe of the Gospell. 32 The increase, vnitie, and charitie of the Church.



And as they spake vnto the people, Priests, and the Captaine of the Temple, and the Sadduces came vpon them, 2 Taking it grievously that they taught the people, and preached in Jesus name the resurrection from the dead.

3 And they layed hands on them, and put them in holde, vntill the next day: for it was now euentide.

4 Holbeitt, many of them which heard the word, beleued, & the number of the men was aboute fure thousand.

5 And it came to passe on the morrowe, that their rulers, and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high Priests.

7 And when they had set them before them, they asked, By what powder, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as we this day are examined of the good deed done to the impotent man, [to wit,] by what meanes he is made whole,

10 We it knowen vnto you all, & to all the people of Israel, that by the Name of Jesus Christ of Nazaret, whome ye haue crucified, whom God raised againe from the dead, [euen] by him doeth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, where by we must be saved.

13 Now when they saw the boldenes of Peter and John, and understood that they were vniuersal men and without knowledge, they marvelled, and knewe them, that they had been with Jesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to

It is to be thought that this was the captaine of the Romanes garrison.

The Sadduces were great enemies to this doctrine.

The whole Church was increased to this number.

By whose authoritie or commaundement? For he could not haue so spoken of himselfe.

Judges ought not to condemne, but approue and commend that which is well done.

Psal. 118. 22, Isa. 28. 16, Math. 21. 42, Marke 12. 10, Luke 20. 17, Rom. 9. 33, 1. Pet. 2. 7.

Speaking Priests, Elders, and gouernours. f For to uphold the force of the building. i That is, none other cause or meane.



k The wicked still rage against Christ, though their owne conscience doe condemn them,

go aside out of the Councill, and conferred among themselves,

16 Saying, what shall we do to these men: for surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Ierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, & commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter & John answered vnto them, and saide, whether it be right in the sight of God, to obey you rather then God, Iudge ye.

20 For we cannot but speake things which we haue seene and heard.

21 So they threatened them, and let them go, & found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboute fourtie yere olde, on whom this miracle of healing was shewed.

23 Then asloone as they were let go, they came to their felowes, and shewed all that the hie priestes and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast sayde, \* why did the Gentiles rage, and the people imagine vaine things:

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,

28 To doe whatsoeuer thine hande, and thy counsell had determined before to doe.

29 And nowe, O Lord, beholde their threatenings, and graunt vnto thy seruants with all boldnesse to speake thy worde,

30 So that thou stretche forth thine hand, that healing and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that believed, were of one heart, & of one soule: neither any of them said, that any thing of which he possessed, was his owne, but they had all things common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of landes or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apostles feete, and it was distributed vnto every man, according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, [e] of the countrey of Cypsus,

37 where as he had land, sold it, and brought the money, and layd it downe at the Apostles feete.

#### CHAP. V.

The hypocrisie of Ananias and Sapphira is punished. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. The hypocrisie of Ananias and Sapphira is punished. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

**A**t a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away [part] of the price, his wife also being of counsell, & brought a certaine part, and layde it downe at the Apostles feete.

3 Then saide Peter, Ananias, why hast Satan filled thine heart, that thou shouldst lie vnto holy Ghost, & keepe away [part] of the price of the possession:

4 whiles it remayned, appertained it not vnto thee: and after it was sold, was it not in thine owne powder: how is it that thou hast concealed this thing in thine heart: thou hast not lied vnto men, but vnto God.

5 Nowe when Ananias heard these wordes, he fell downe, and gaue by the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose by, and tooke him by, and caried [him] out, and buried [him].

7 And it came to passe about the space

z This was a signe of Gods presence & the performance of his promises. a This boldnes & confidence declared that their prayer tooke effect. b Of one minde, will, consent and affection.

c Their hearts were so ioyned in God, & being all members of one body, they could not suffer their fellow members to be deficient. Chap. 2. 4. d As the Apostles suffered none to lacke, so St. Paul commaunded that no vile person should be maintained. 2. Thes. 3. 10.

e The goods were not alike deuoted among all, but as euery man had want, so was his neede moderate & requisite.

a Which signified their fraudulent, dishonest, and hypocrisie.

b Who moued thine heart to sell thy possession: where as thou carrest part to another use, as if God did not see thy dissimulation. c His sinne therefore was to much greater in that he committed it willingly.

d Then no man was compeller to sell his possession, nay, to put his money to the common use.

e Because that God so disposed of it.

l They gaue commitment to preach Christ no more. m They preferre their authority to the ordinance of God.

n To the intent that we should hear, witness, and preach them. o God hath put a ring through the wickednes, so that he flappeth them from their mischievous purposes. p To encourage one another, and to glorifie God.

q They growe their papers vpon Gods promises, who haue assured that he would enlarge the kingdom of Christ. Psal. 1. 1.

r This is the breuifying of the prophesie.

s And appointed to be King. i. Power, and iustice.

u All things are done by the force of Gods purpose, according to the decree of his will. Ephes. 1. 1. 1.

x Alwaies their rage and malice which they enterpryse against thee.

y They seeke not howe to live at ease, but whereby they may most glorifie God.



of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter saide vnto her, Tell me, folde ye the lande for so much: And she said, Yea, for so much.

9 Then Peter saide vnto her, why haue ye agreed together, to tempt the Spirit of the Lord: behold, the feete of them which haue buried thine husband, [are] at the doore, and shal carie thee out.

10 Then she fell downe straight way at his feete, and yeclded by the ghost: and the yong men came in, and founde her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes & wonders shewed among the people (and they were all with one accorde in Solomons porch.

13 And of the other<sup>h</sup> durst no man ioyne himselfe to them: neuertheles the people<sup>i</sup> magnified them,

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sick into the streetes, and layde them on beddes & couches, that at the least way the shadow of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sick folkes, & them which were bered with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And layde hands on the Apostles, and put them in the common prison.

19 But ¶ Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stande in the Temple, and speake to the people all the wordes<sup>m</sup> of this life.

21 So when they heard it, they entered into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and

found them not in the prison, they returned and tolde it.

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers<sup>n</sup> standing without, before the doores: but when we had opened, we found no man within.

24 Then when the [chiefe] Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned)

27 And whē they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not we straitly commaund you, that ye should not teach in this Name: and behold, ye haue filled Ierusalem with your doctrine, and ye would bring this mans<sup>p</sup> blood vpon vs.

29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then<sup>q</sup> men.

30 The God of our fathers hath raysed by Iesus, whome ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, [to be] a Prince and a Saviour, to giue repentance to Israel, and forgiveness of finnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whome God hath giuen to them that obey<sup>r</sup> him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the count: till a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commaunded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intende to do touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whome resorted a number of men, about a foure hundred, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, arose vp<sup>u</sup> Judas

So that there was no fraude nor deceit, nor negligence, but it truly testifieth forth the power of God and his prouidence for his.

De accersely them of rebellion and sedition.

And so make vs guilty of Chyists death.

¶ When they commaunde, or forbid by any thing contrary to the word of God.

Chap. 13.

¶ Meaning, that he is the Saviour and only meane betweene God and man.

¶ That is, Christ.

¶ This Theudas was aboute thirtie yeres before him, of whom Josephus mencio-

neth, lib. 20, de Antig. chap. 4.

¶ That was after the death of Herode the great, where Archelaus his sonne was at Rome, at what time Iuda-

was full of insurrections: so that it is not

sure to giue credit to Gamaliels in this point.

¶ Of him we heere mention Josephus, lib. 18, where he

speacheth of the caring, Luke 21.

f And to mock him, as if he should not haue knowen your craftie fetch, which declareth that when men doe any thing of an euill confidence, they do not ouerly promise the sentence of damnation vpon themselves, but also promise the wrath of God, because they do promise, as it were positively, whether God be righteous and almighty.

g Reade the annotation vpon the figure, 1. King. 6.

h Because of their owne euill confidences which make them to tremble: for they that were not affraid of Gods mercies in Christ, were astonished at these his strange iudgements.

i That is, they gaue them great praise.

k Which then were the chiefe among them.

l They were full of blinde zeal, emulation, and irouell, in defense of their superstition.

m That is, of the lively doctrine, whereby the way to life is declared.



of Galile, in the dayes of the tribute, and dyed away much people after him: he also perished, and all that obeyed him, were scattered abroade.

38 And now I lay vnto you, reſtayne your ſelues from theſe men, & let them alone: for if this counſell, or this worke be of men, it will come to nought:

39 But if it be of <sup>x</sup> God, ye cannot deſtroy it, leaſt ye be found euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhoulde not ſpeake in the Name of Jeſus, and let them go.

41 So they departed from the Coun- cill, reioycing, that they were counted worthe to ſuffer rebuke for his Name.

42 And dayly in the Temple, & from houſe to houſe they ceaſed not to teache, and preache Jeſus Chriſt.

## CHAP. VI.

3 Steuen Deacons are appointed in the Church. 8 The gra- ces and miracles of Steuen, whom they accused falſly.

**A**ND in thoſe dayes, as the number of diſciples grewe, there aroſe a murmuring of the <sup>c</sup> Serians towardes the <sup>b</sup> Hebrewes, becauſe their widowes were neglected in the dayly miniſtring.

2 Then the twelue called the multi- tude of the diſciples together, and ſayde, It is not meete that we ſhoulde leaue the word of God to ſerue the tables.

3 Wherefore brethren, looke ye out a- mong you ſeuen men of honeſt report, and full of the holy Ghoſt, and of wiſe- dome, which wee may appoint to this buſineſſe.

4 And we will giue our ſelues conti- nually to prayer, and to the miniſtration of the worde.

5 And the ſaying pleaſed the whole multitude: & they choſe Steuen a man full of faith and of the holy Ghoſt, and <sup>e</sup> Philippe, and Prochorus, and Ni- canor, and Timon, and Parmenas, and <sup>f</sup> Nicolaſ a <sup>g</sup> proſelyte of Antiochia,

6 which they ſet before the Apoſtles: and they prayed, and layed their hands on them.

7 And the worde of God increaſed, and the number of diſciples was multi- plied in Ieruſalem greatly, & a great company of the Prieſtes were obedient to the faith.

x He ground- edly upon good princi- ples, but hee doubteth of the qualitie of the cauſe, nei- ther dare ad- ſertme whether it be good or bad: wherein appeareth hee haue but a wayling.

a Thoſe au- cers were fewes and diuelled in Grecia: there- fore theſe choſe theſe. b They were not looked vnto in the diſtri- bution of the almes. c That is, to make prouiſion on for the maintenance of the poor, ſynally as they were not able to ſuffice both the offi- ces.

d Hypocriſy faith with the other graces of the holy Ghoſt. Chap. 21. 8. e Speaking, one that was turned to the Jewiſh reli- gion. f This cere- monie the Jewes obſer- ued in ſoleme ſacriſices, Leuit. 22. 10. and alſo in prayer and private bleſſings, Gen. 48. 14. k Like- wiſe in the pſy- mistic Church it was uſed, eyther when they made miniſters, or gaue the gifts of the holy Ghoſt: which giſtes being now taken away, the ceremonie muſt ceaſe. g That is, to the Goſpell, which is receiued by faith.

8 <sup>h</sup> Nowe Steuen full of fayth and powder, did great wonders and miracles among the people.

9 Then there aroſe certaine of the Synagogue, which are called Liber- times, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſedome, and the Spirit by the which he ſpake.

11 Then they ſuborned men, which ſayde, wee haue heard him ſpeake blaſphemous words againſt Moſes, & God.

12 Thus they moued the people and the Elders, and the Scribes: and run- ning vpon him, caught him, & brought him to the Counsell,

13 And ſet forth falſe witneſſes, which ſayde, This man ſeaſeth not to ſpeake blaſphemous words againſt this holy place, and the Lawe.

14 For wee haue heard him ſay, that this Jeſus of Nazaret ſhall deſtroye this place, and ſhall change the ordina- ces, which Moſes gaue vs.

15 And as all that ſate in the Council looked ſtedfaſtly on him, they ſawe his face as it had bene the face of an Angel.

## CHAP. VII.

2 Steuen maketh anſwere by the Scriptures to his accuſers. 5 He rebuketh the harrened Jewes. 57 And is ſto- red to death. 58 Saul kepteth the contentious clothes.

**T**hen ſayde the chiefe Prielt, Are theſe things ſo:

2 And he ſaide, Ye men, brethren, and fathers, hear- ken. The God of <sup>b</sup> glory appeared vnto our father Abraham, while hee was in <sup>c</sup> Melopotania, before hee dwelt in Charran,

3 And ſaide vnto him, Come out of thy country, and from thy kindred, and come into the land which I ſhall ſhewe thee.

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, [God] brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promiſed that he woulde giue it to him for a poſſeſſion, and to his ſeede after him, when as yet hee had no child.

6 But God ſpake thus, that his ſeed ſhoulde be a ſoiourner in a ſtrange lande, and that they ſhoulde keepe it in bond- dage, and entreate it euill <sup>d</sup> foure hun- dret yeeres.

h d collector diuers nations had colleges at Jeruſalem, wherein their youth was in- ſtructed, as we ſee in trinitar- ius.

i That is, in- ſtructed and ſet forth falſe witneſſes: and thus malice ſeeketh falſe ſuites when truth ſpeaketh her.

k The cen- ſure a certaine confi- dence, but alſo great maielte appearing in him.

l Steuen was accused that he denied God, and therefore he was more de- light to purge this crime. m Dearly he is ſuffered from the falſe goodes. n He ſpeaketh here of Melopotamia, as it concerneth Babylon and Chaldeia in it, Gen. 12. 1.

Gen. 15. 13. d Beginning to reckon the yeeres from the time that Isaac was borne,



**7** But the nation to whom they shal be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

**8** \*He gaue him also the couenant of circumcision: and so [Abraham] begate \*Isaac, and circumcised him the eight day: and Isaac begate \*Jacob, and Jacob the twelue \*Patriarkes.

**9** And the Patriarkes moued with enuie solde \*Joseph into Egypt: but God was<sup>e</sup> with him,

**10** And deliuered him out of all his afflictions, and gaue him fauour and wisdom in the sight of Pharaos king of Egypt, who made him gouernour ouer Egypt, and ouer<sup>e</sup> his whole house.

**11** ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no sustenance.

**12** But whē \*Jacob heard that there was come in Egypt, he sent our fathers first.

**13** \*And at the seconde time, Joseph was knowen of his brethzen, and Josephs kindred was made knowne vnto Pharaos.

**14** ¶ Then sent Joseph and caused his father to be brought, and all his kindred, euen<sup>s</sup> threescore and fiftene soules.

**15** So \*Jacob went downe into Egypt, and he<sup>e</sup> died, and our fathers,

**16** And were remoued into \*Sychem, and were put in the sepulchre, that<sup>h</sup> Abraham had bought<sup>e</sup> for money of the sonnes of Emor, [sonne] of Sychem.

**17** But when the time of the promises dwelle neere, which God had sborne to Abraham, the people<sup>e</sup> greiue and multiplied in Egypt,

**18** Till another King arose, which knew not Joseph.

**19** The same dealt subtilly with our kindred, and euill entreated our fathers, & made them to cast out their yong children, that they should not remaine aliuē.

**20** \*The same time was Moses borne, and was acceptable vnto God, which was nourished by in his fathers house thre moneths.

**21** And when hee was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

**22** And Moses was learned in all the wisdom of the Egyptians, and was mightie in wordes and in deedes.

**23** Now when he was full fourtie yere olde, it came into his heart to visite his

brethren, the children of Israel.

**24** \*And when he sawe one [of them] suffer wrong, hee defended him, & auenged his quarel that had the harme done to him, and smote the Egyptian.

**25** For he supposed his brethren would haue vnderstand, that God by his hand should giue them deliuerance: but they vnderstood it not.

**26** \*And the next day, he shewed himselfe vnto them as they strone, & would haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

**27** But hee that did his neighbour wrong, thrust him away, saying, who made thee a prince, and a iudge ouer vs?

**28** Wilt thou kill me, as thou diddest the Egyptian yester day?

**29** Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

**30** And when fourtie yeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame<sup>e</sup> of fire, in a bush.

**31** And when Moses sawe it, he wondered at the sight: and as he drew nere to consider it, the voyce of the Lord came vnto him, [saying,]

**32** I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled and durst not behold it.

**33** Then the Lord said to him, \*Put off thy shooes from thy feete: for y place where thou standest, is holy ground.

**34** I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: & now come, and I will sende thee into Egypt.

**35** This Moses whom they forlooke, saying, who made thee a prince and a iudge: the same God sent for a prince, & a deliuerer by y hand of the Angel, which appeared to him in the bush.

**36** He<sup>e</sup> brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness<sup>e</sup> fourtie yeres.

**37** This is that Moses, which saide vnto the childre of Israel, \*A Prophet shall the Lord your God raise by vnto you, [euen] of your brethren, like vnto me: him shall ye heare.

**38** \*This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in Mount Sina,

Exod. 3. 12.

Exod. 3. 13.

Exod. 3. 2.

<sup>k</sup> This fire repented the foynace of affliction, where in the people of God were,

<sup>k</sup> Seeing this Angel called himselfe God, it declaredly that he was Christ the Apostle, who is the eternall God, in a signe of remembrance, read Exod. 3. 5.

Exod. 7. 8. 9. 10. 11. 14. chapters.

Exod. 16. 1. Deut. 18. 15. chap. 3. 22.

<sup>n</sup> He piously that Christ is the end of the Lawe and the Prophets.

Exod. 19. 2. o Moses was the Angels of Christs minister, and a guide to the fathers.

<sup>e</sup> Take vengeance of them and deliuer my people.

Gen. 17. 9. 10.

Gen. 21. 3.

Gen. 25. 24. 26.

Gen. 29. 32.

33. & 30. 5.

& 35. 22.

Gen. 37. 28.

f Charis, y<sup>e</sup>

serued and

brought all

things to a

good issue.

Gen. 41. 37.

39. 40.

Gen. 4. 1.

C

<sup>g</sup> After the Hebrews, three fere, and ten.

Gen. 46. 35. 6.

Gen. 50. 7.

Isa. 24. 12.

h It is probable

that some

twice through

negligence

in Abraham

in this place,

in steade of

Jacob, who

bought this

field, Gen. 33.

19. 29. by Abrah-

am he mean-

eth the posses-

sion of Abrah-

am,

Gen. 23. 16.

Exod. 1. 7.

i He inuents

craftie wayes

how to deliuer

the Israelites

to ouer much

labour, and al-

so to get great

spells by them,

Exod. 1. 10.

j Or, that their

race should

faile,

Exod. 2. 2.

hebr. 11. 23.



p. By oracles  
is meant the  
sayings that  
God spake to  
Moses,  
Exod. 32. 1.

q. Figures, or  
testimonies of  
the presence of  
God.

r. Yet they  
knew he was  
about for their  
commodities,  
so would they  
reuerce and  
bring them the  
lawe.

Rom. 1. 24.  
As for the same,  
moore, & other  
figures, Deut.  
17. 2.

Amos. 5. 25.  
t. Your fa-  
thers began  
in wisdomesse  
to contemne  
mine ordinau-  
ces, and you  
nowe sacre  
passe them in  
impertie.

u. And caried  
it upon your  
shoulders,  
Leuit. 20. 2.

x. They ought  
to haue bene  
conuert with  
this conuinc-  
ency, and not  
to haue gone  
after their  
lewd fantas-  
ies.

Exod. 25. 40,  
hebr. 8. 5.  
Iosh. 3. 14.

1. Sam. 13. 14.  
psalm. 89. 21.  
2. Sam. 7. 2.

psalm. 132. 5.  
1. Chr. 17. 12.  
1. king. 6. 1.

Chap. 17. 24.  
y. He reuer-  
sely the great  
vaines of the  
people, which  
abused the  
power of God,  
in that they  
would haue  
contemned it  
within the  
Temple.

Leu. 6. 11.  
z. God cannot  
be contained  
in any space  
of place.

Iere. 9. 26.  
ezek. 44. 9.

a. Which nei-  
ther forsake  
your olde wis-  
domes, nor  
much as haue  
when God speaketh to you, but still rebell.

b. Which is Iesus Christ, who is  
not onely iust for his innocencie, but because all true iustice cometh of him.

Sima, and with our fathers, who recei-  
ued the lively oracles to giue vnto vs.

39 To whom our fathers would not  
obey, but refused, and in their hearts tur-  
ned backe againe into Egypt.

40 Saying vnto Aaron, Make vs  
gods that may goe before vs: for wee  
knowe not what is become of this Mo-  
ses that brought vs out of the lande of  
Egypt.

41 And they made a calfe in those  
dayes, & offered sacrifice vnto the idole,  
and reioyced in the works of their owne  
handes.

42 Then God turned himselfe away,  
and gaue them vp to serue the host of  
heauen, as it is written in the booke of  
the Prophets, \* O house of Israel,  
haue ye offered to me flame beastes and  
sacrifices by the space of fourtie peeres in  
the wilderness:

43 And ye tooke by the tabernacle  
of Holoch, and the starre of your god  
Remphan, figures, which ye made to  
worship them: therefore I will carie  
you away beyond Babylon.

44 Our fathers had the tabernacle  
of viues in the wilderness, as he had  
appointed speaking vnto Moses, that  
he should make it according to the facion  
that he had seene.

45 Which tabernacle also our fathers  
receiued, and brought in with Iesus  
into the possession of Gentiles, which  
God draue out before our fathers, vnto  
the dayes of Dauid:

46 \* who found fauour before God,  
and desired that he might finde a taber-  
nacle for the God of Jacob.

47 But Salomon built him an house.

48 Howbeit the most high dwelleth  
not in temples made with hands, as  
saith the Prophet,

49 Heauen is my throne, and earth  
is my footstool: what house will ye  
build for me, saith the Lord: or what  
place is it that I should rest in:

50 hath not mine hande made all  
things:

51 \* He stincketh and of uncircum-  
sed hearts and eares, ye haue allwayes  
resisted the holy Ghost: as your fathers  
[did,] so do you.

52 Which of the Prophets haue not  
your fathers persecuted: and they haue  
slaine them, which shewed before of the  
comming of that Just, of whom ye are

nowe the betrayers and murderers,  
53 \* which haue receiued the Law by  
the ordinance of Angels, and haue not  
kept it.

54 But when they heard these things,  
their hearts brast for anger, and they  
gnashed at him with their teeth.

55 But he being full of the holy Ghost,  
looked stedfastly into heauen, and saide  
the glorie of God, and Iesus standing  
at the right hand of God,

56 And sayde, Beholde, I see the hea-  
uens open, and the Sonne of man stan-  
ding at the right hand of God.

57 Then they gaue a shout with a  
loude voyce, & stopped their eares, and  
rann vpon him all at once,

58 And cast him out of the citie, and  
stoned him: and the witnesses layde  
downe their clothes at a yong mans  
feete, named Saul.

59 And they stoned Steuen, who cal-  
led on God, and sayd, Lord Iesus, re-  
ceiue my spirit.

60 And he kneeled downe, and cryed  
with a loude voyce, \* Lord, lay not this  
sinne to their charge. And when he had  
thus spoken, he slept.

#### CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes  
and of Saul against them. 4 The faithful scattered, preach  
and there. 5 Samaria is subdued by Simon the force-  
rer, but was conuertyed by Philippe, and confirmed by the  
Apostles. 19 The courtesines and hypocricie of Simon,  
26 And conuersion of the Eunuche.

**A**nd Saul consented to his  
death, and at that time, there  
was a great persecution a-  
gainst the Church which was  
at Ierusalem, and they were all scatter-  
red abroad through the regions of Ju-  
dea and of Samaria, except the A-  
postles.

2 Then certaine men fearing God,  
caried Steuen among them, to be bu-  
ried, and made great lamentation for  
him.

3 But Saul made haucke of the  
Church, & entred into euery house, and  
driue out both men and women, & put  
them into prison.

4 Therefore they that were scattered  
abroad, went to and fro preaching the  
worde.

5 Then came Philippe into the ci-  
tie of Samaria, and preached Christ  
vnto them.

6 And the people gaue heede vnto  
those things which Philip spake, with  
one accord, hearing, and seeing the mira-  
cles which he did.

Exod. 19. 16.  
Galat. 3. 12.  
c. By their in-  
iusticie of ol-  
dence.

d. And reig-  
ning in his  
flesh, wherein  
he had suffered.

e. This was  
done of fieri-  
ous violence, &  
by no forme of  
iusticie.  
Chap. 22. 20.

Mat. 5. 44.  
Iuke 23. 34.  
1. cor. 4. 13.

a. From the  
place where he  
was stoned,  
b. Iohn 8. 12.  
Church is de-  
prived of any  
worship mem-  
ber, there is  
no cause of so-  
row: and note  
that here is no  
mention of a-  
ny relics or  
prayers for the  
dead, or wo-  
rshipping.

c. The conuer-  
sion of Samaria  
was as it  
were the first  
fruits of the  
calling of the



7 For nucleane spiritres crying with a loude voyce, came out of many that were possessed [of them:] and many taken with palsies, and that halted, were healed.

8 And there was great ioy in y<sup>e</sup> citie.

9 And there was before in the citie a certaine man called Simon, which bled witchcraft, and bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they<sup>d</sup> gaue heede from the lest to y<sup>e</sup> greatest, saying, This man is the great<sup>e</sup> powder of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with sozerries.

12 But assoone as they beleueed Philippe, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe<sup>e</sup> beleueed also and was baptized, and continued with Philippe, and wondered, when hee sawe the signes & great miracles which were done.

14 Now when the Apostles, which were at Jerusalem, heard say, that Samaria had receiued the worde of God; they sent vnto them Peter and John.

15 Which whe they were come dolvne, prayed for them, that they might receiue the<sup>e</sup> holy Ghost.

16 For as yet, he was come dolvne on none of them, but they were baptized onely in the Name of the Lord Iesus.

17 Then layde they their handes on them, and they receiued the holy Ghost.

18 And when Simon saw, y<sup>e</sup> through laying on of the Apostles handes the holy Ghost was giuen, he offered them money.

19 Saying, Giue me also this power, that on whomsoever I lay the handes, he may receiue the holy Ghost.

20 Then saide Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be bought with money.

21 Thou hast neither part nor fellowshipp in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be<sup>e</sup> possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art<sup>m</sup> in the gall of<sup>e</sup> bitternes, & in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoke, come vpon me.

25 So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospell in many towncs of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go toward the South vnto the way that goeth dolvne from Jerusalem vnto Gaza, which is<sup>e</sup> waste.

27 And he arose and went on: and beholde, a certaine<sup>e</sup> Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chiefe Governour, who had the rule of all her treasure, and came to Jerusalem to worship.

28 And as hee returned sitting in his charet, he read Elaias the Prophet.

29 Then the Spirit saide vnto Philippe, Go nere and ioyne thy selfe to yonder charet.

30 And Philippe ranne thither, and heard him reade the Prophet Elaias, and said, But understandest thou what thou readeest?

31 And he sayd, howe can I, except I had a guide: And hee desired Philippe, that he would come by and sit with him.

32 Nowe the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: & like a lambe dolvne before his hearer, so opened hee not his mouth.

33 In his humilitie his<sup>e</sup> iudgement hath bene craild: but who shall declare his<sup>e</sup> generation: for his life is taken fro the<sup>e</sup> earth.

34 Then the Eunuch answered Philippe, & said, I pray thee of whom speakest the Prophet this: of himselfe, or of some other man:

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch saide, See, [here is] water: what doth let me to be baptized?

37 And Philippe saide vnto him, If thou beleuest with<sup>e</sup> all thine heart, thou mayest. Then he answered, and saide, I beleuee that Iesus Christ is the Sonne of God.

38 Then hee commanded the charet to stand still: and they went dolvne both

n After that Alexander had betrapped it, it was not much propied, as it was aforesaid, and therefore in respect was as waste.

o Eunuche signified him that is geidee but because in the East parts great affairs were committed to such, it came in use that noble men were called Eunuches, although they were not geidee: also all minor officers & seruantes that were put in credit & needs were called by this name, as Isa. 53. 7.

p Abie Christ was in grace and in death bands, feeling also his fathers anger against sinne, yet he shake the bandes of death and was craild, Actes 2. 24.

q The punishment which he suffered, was the beginning of his glorie.

r That is, how long his age shall endure: for being risen from death, death shall no more reigne, neither shall his kingdome cure have end: orels he may take generation, for his Church which neuer shall haue end: for whoe they sit in the heavenly place, resuscit Christ their head, as Ephes. 2. 6.

s And hee nowe is seated in heaven.

t Hee declared at length this matter of so great importance.

u Which a pure and perfect heart.

into

a This declareth how much more we are inclined to followe the illusions of Satan then the truth of God.

c This is the craft of Satans, to couer all his illusions vnder the Name of God.

f The maiestie of Gods worde forced him to confesse the truth: but y<sup>e</sup> was hee not regenerate therefore.

g Opening the particular griftes of the holy Spirit, h They had onely receiued the common grace of adoption and regeneration which are offered to all the faithfull in baptism, &

as yet had not receiued the gift to speake in others languages, and to do miracles.

h Thou art not worthe to be of the number of the faithfull.

k That is, turne away from thy wickednes.

l Whereby hee would make him to feele his sinne, and not that hee doubted of Gods mercies, if hee could repent.

m y<sup>e</sup> time heere is full of desperate malice, and wickedness of sinners, so that now Satan is vnto thee as captiuus at his handes.

n Deut. 29. 18.



into the water, both Philippe and the Eunuche, and he baptised him.

39 And as soone as they were come by out of the water, the Spirit of the Lord caught away Philippe, that the Eunuche saue him no more: so he went on his way reioyng.

40 But Philippe was found at Azotus, & he walked to and fro preaching in all the cities, till he came to Cesarea.

# CHAP. IX.

1 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escaped the Aeneas conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter heales Aeneas. 40 Raised Tabitha. 42 He conuertyth many to Christ. 43 And lodged in a rammers house.



**A**ND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if hee found any that were of that way (either men or women) hee might bring them bound vnto Jerusalem.

3 Nowe as he iourneyed, it came to passe that as he was come neere to Damascus, suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voice, saying to him, Saul, Saul, why persecuest thou me?

5 And he sayd, who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I do? And the Lord said vnto him, Arise and go into the cite, and it shall be tolde thee what thou shalt do.

7 The men also which iourneyed with him, stood amazed, hearing of his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then ledde they him by the hande, and brought him into Damascus,

9 where he was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, & to him sayd the Lord in a vision, Ananias. And he sayd, behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and go into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, howe much euill hee hath done to thy Saints at Jerusalem.

14 Moreover here he hath authoritie of the hie priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, So thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, & kings, and the children of Israel. 16 For I will shewe him, how many things hee must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straight way hee preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was the Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying abait was knowe of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wal, and let him doaine in a basket.

26 And when Saul was come to Jerusalem, he asked to toine himself with the disciples: but they were all afraid of him, and beleueed not that he was

h A wofull seruant of god and endued with excellent graces aboue others, To beare me wilnes, and see to thy glory.

k Mourning by the conference of the Scriptures. 1 That was after three yeeres, that he had remained at Damascus, 9 in the countrey about. Gal. 1. 18. 2 Cor. 11. 32. The gouernour at their request appointed a watch as he declared to the Corinthians, 2 Cor. 11. 32.

x This was, to the intent that he might knowe so much the better that Philip was set to him by God. Or, perceived himselfe to be. y Some think this cite was also called Azotus. Ios. 15. 47

Chap. 22. 45. gal. 1. 13. a He persecuted with a great rage and crueltie the innocent blood which he thirsted for: which declareth hereunto man is led by his rash zeale, before he haue the true knowledge of God. b That is, of that sect, of Ios. Chap. 22. 6. 1 cor. 15. 8.

c That is, to resist God, while he pricketh and soliciteeth our consciences.

d Speaking, Sauls voyce, as Chap. 22. 9. e For onely Saul knewe that Iesus spake vnto him. f For he was blinde. g He was so rauished with the vision, that he did meditate nothing, but heavenly things and therewith was satisfied.



a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And he was conuerfant with the at Jerusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Celarea, and sent him forth to Tarsus.

31 He had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palsey.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make by thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, & turned to the Lord.

36 There was also at Joppa a certaine woman a disciple named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those daies, that she was sicke and died: and when they had washed her, they laide her in an upper chamber.

38 Now for as much as Lydda was nere to Joppa, & the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and saide, Tabitha, arise. And she opened her eyes, and when she saw Peter, saide vp.

41 Then hee gaue her the hande and lift her vp, and called the saints and widowes, and restored her alme.

42 And it was knowne throughout all Joppa, & many beleued in the Lord.

43 And it came to passe that he taried many dayes in Joppa with one Simon a tanner.

#### CHAP. X.

3 Cornelius admonished by the Angell, 7 he sendeth to Joppa, 11 The vision that Peter saw, 17 How he was sent to Cornelius, 24 The Gentiles also receiue the Spirit, & are baptized.

Furthermore there was a certaine man in Celarea called Cornelius, a captain of a band called the Italian band.

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saide in a vision evidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when hee looked on him, hee was afraide, and said, what is it, Lord: And he saide vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 Nowe therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to do.

7 And when the Angell which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that wayted on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morowe as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and would haue eaten: but while they made something ready, he fell into a trance.

11 And he saide heauen opened, and a certaine vessel came downe vnto him, as [it had bene] a great sheete, knit at the foure corners, and was let downe to the earth.

12 wherein were all manner of foure footed beastes of the earth, and wilde beasts and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

For he was restored to life, rather that others might haue occasion to beleue, and glorifie God, then for her owne sake.  
Or, currier,

A who had forsaken all superstitions and gaue himselfe to the true seruice of God.

That is, God did accept of: whereof it followeth that he had faith: for this is impossible to please God.

He shall speake wordes vnto thee whereby thou shalt be saved, and all thine house.

Which was midday.

As camels, hoxes, dogs, oren, heepe, swine, and such like which man nourisheth for his use.

4 Greeke, went in and out, n Which Peter and James, Gal. 1. 18, 19. o Spaking open profession of the Gospel. p Which were Jewes, but so called because they were dissipated through Grecia and other countries. q Because it was his owne country, and there he might haue some acquaintance.

Or, trusse thy couch together, r Spawning, the greatest part. f A place so called, and not a citie.

That is, a dier, or a bucke. Or, rich.

u To the intent that might burye her afterward: for this was their custome.



14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

[Or, common.

15 And the voyce spake vnto him againe the seconde time, The things that God hath purged, I pollute thou not.

16 This was to done thise: & the besell was dyauine by againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which he had seene meant, behold, the me which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and go with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and saide, Beholde, I am the whom ye seeke: what is the cause wherfore ye are come?

22 And they saide, Cornelius the centaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius waited for them, & had called together his kinemen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, & fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euē I my selfe am a man.

27 And as hee talked with him, hee came in, & found many that were come together.

28 And he said vnto them, We knowe that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed mee, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

[Or, common.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the seashide) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened [his] mouth, and said, Of a truth I perceiue, that God is no acceptor of persons.

35 But in euery nation he that feareth him, and worketh righteousnes, is accepted with him.

36 We knowe the worde which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 [Euen] the word which came through all Iudea beginning in Galile, after the baptism which Iohn preached,

38 To wit, how God anointed Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which hee did both in the lande of the Iewes, and in Ierusalem: whom they slew, hanging him on a tree.

40 Him God raised by the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, [euen] to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is hee that is ordeyned of God a iudge of quicke and dead.

43 To him also giue al the Prophets witness, that through his Name all that beleue in him, shall receiue remission of finnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the worde.

45 So they of the circumcision which beleueed, were astounded, as many as

¶ 2.

came

Deut. 10. 17.

2. chro. 19. 7.

Job 34. 19. wif.

6. 7. ecclus. 35.

16. rom. 2. 11.

gal. 2. 6. ephes.

6. 9. col. 3. 25.

1. pet. 1. 17.

1. 2. 3. 17.

1. 2. 3. 17.

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came with Peter, because that on the Gentiles also was polvized out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, & these should not be baptized, which haue receiued the holy Ghost, as well as we:

48 So he commanded them to be baptized in the Name of the Lord. Then praied they him to tarie certaine dayes.

CHAP. XI.

4 Peter heareth the cause wherefore he went to the Gentiles.

18 The Church appeareth it. 21 The Church increaseth.

22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

**N**Owe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued & word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcisi<sup>o</sup> contended against him,

3 Saying, thou wentest in to men circumcised, and hast eaten with them.

4 Then Peter began, and expounded [the thing] in order to<sup>b</sup> them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saue [this] vision, A certaine vessel comming downe as [it had bene] a great sheete, let downe from heauen by the foure corners, and it came to mee.

6 Towarde the which when I had fastened mine eyes, I considered, & saue foure footed beasts of the earth, & wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and cate.

8 And I saide, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauē, The things that God hath purified, pollute thou not.

10 And this was done three times, & all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with the, without doubting: moreouer these six brethren came with me, and we entred into the mans house.

13 And hee shewed vs, how hee had seene an Angel in his house, which stood and sayde to him, Send men to Ioppa,

and call for Simon whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, \*euen as vpon vs at the beginning.

16 Then I remembered the worde of the Lord, how he said, \*Iohn baptized with water, but ye shalbe baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as [he did] vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God allo to the Gentiles granted \*repentance vnto life.

19 And they which were scattered abroad because of the affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cypzus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Nowe some of them were men of Cypzus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleued & turned vnto the Lord.

22 Then sydings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, & much people ioyned themselves vnto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, he brought him vnto Antiochia, and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called Christians in Antiochia.

27 In those daies also came prophets from Ierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, and signified by the Spirit,

n We ought not to delurre them of baptism whom God testifieth to be his: for seeing they haue the promise, that in Iesse, ought not to be denyed them, Iesus Christ,

a For they could not yet comprehend this secret, which was hid from the Angels themselves, euen from the creation of the world, Ephes. 3. 8, 9, col. 1. 26 b We purgeth his fact before the Church.

Chap. 2. 4. & 4. 31.

Chap. 1. 5. & 19. 4. mat. 3. 12 mar. 1. 8. Iuk. 3. 16. Iohn. 1. 26, c That is, inward with the graces of the holy Ghost.

d Not to giue them the holy Ghost? e Their moderate declareth, that they were not ashamed to vnmap that whereof they had vnnathly blamed Peter. f This repentance denieth by faith, Chap. 8. 1. [Or, trouble.

f He meaneth not the Iewes which being scattered abroad in diuers countries were called by this name, but the Grecians which were Gentiles. g The poluer and veruue. h This was the most famous citie of Syria, and byered vpon Celisla. i Or, continue with the Lord.

i Whereas before they were called disciples, now they are named Christians.



k This prophesie was an occasion to the Antiochians to relieve the needfull of their brethren in Ierusalem. l To signifye that it came of a charitable mind towards them.

k Spirit, that there should bee great famine throughout al the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuted the Christians. 2 Hee killeth James, 4 And putteth Peter in prison. 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospell flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

a Who was called Agrippa the foure of Antiochians: he was no pharisee vnto Herode the great, and brother of Herodias. b There was another so named which was the sonne of Alpheus. c It came then of no zeale nor religion, but onely to flatter the people. d The number being fixtene was divided by foures, to keepe diuers warres.

**N**OWE about that time, Herode the King stretched forth his handes to bere certaine of the Church.

2 And he killed James the brother of Iohn with the sword.

3 And when hee saue that it pleased the Iewes, he proceeded further, to take Peter also, (then were the daies of vnleauened bread.)

4 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiours to keepe, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode would haue brought him out vnto the people, flame night slept Peter betwene two souldiers, bound with two chaines, & the keepers before the doore, kept the prison.

Chap. xij.

7 And beholde, the Angell of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and rayled him by, saying, Arise quickly. And his chaines fel off from his handes.

c Read Marke 6.9.

8 And the Angell sayde vnto him, Gird thy selfe, and binde on thy sandals. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and folloved him, & knew not that it was true, which was done by the Angell, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the iron gate, that leadeth vnto the citie, which opened to them by it owne accord, & they went out, & passed through one streete, and by and by the Angell

departed from him.

11 And when Peter was come to himselfe, he said, Nowe I knowe for a truerh, that the Lord hath sent his Angell, and hath deliuered mee out of the hand of Herode, and from all the wayting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voice, she opened not the entrie doore, for gladnesse, but ran in, and tolde howe Peter stood before the entrie.

15 But they said vnto her, Thou art madde. Yet shee affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, & when they had opened it, and saue him, they were astonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them howe the Lord had brought him out of the prison. And he said, So shewe these things vnto James & to the brethren: and hee departed and went into another place.

18 Nowe alsoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and founde him not, hee examined the keepers, and commanded them to be led to bee punished. And hee went doo home from Iudea to Cesarea, and there labored.

20 Then Herode intended to make warre against them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blasius the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herode araid him selfe in royall apparrell, and sate on the iudgement seat, & made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, & not of man.

23 But immediatly the Angell of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten of wormes, and gaue vp the ghost.

f For they thought that Herode would haue put him to death, as he had purposed.

g For they did know by good word, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sightes.

h Which was lesse suffer, by reason of the brethren.

i Both by flattering word, and also by hiserie.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained when he was a King, as Iohannes witeth. l The diligence of the punishment declared vnto God heretofore, and tyrannie his grandfather also was eaten of lice.



m The moy:  
that tyrants  
go about to  
suppreſſe Gods  
woy: the moy:  
both is increaſe,  
n Which was  
to diſturb  
the almes ſent  
fr Antiochia,  
Chap. 11. 29.

24 And the word of God<sup>m</sup> grew, and multiplied.

25 So Barnabas & Saul returned from Ierusalem, when they had fulfilled their<sup>n</sup> office, and tooke with them John, whose surname was Parke.

#### CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the forcerer. 13 The departure of Parke. 14 Paul preached at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reſeered. 48 They that are opened to life, beleue. 52 The fruit of faith.

**T**here were also in <sup>p</sup> Church that was at Antiochia, cer-  
taine Prophets & teachers,  
as Barnabas, and Simeon  
called Niger, and Lucius of Cyrene,  
& Manaben (which had bene brought  
by vnto herode the Tetrarch) and  
Saul.

2 Now as they<sup>b</sup> ministred to <sup>p</sup> Lord, and fasted, the holy Ghost saide, Se-  
parate mee Barnabas and Saul, for the  
worke whereunto I haue called them.

3 Then fasted they and prayed, & laid  
their hands on them, and let them go.

4 And they, after they were<sup>\*</sup> sent  
forth of the holy Ghost, came downe vnto  
Seleucia, and from thence they sailed  
to Cyprus.

5 And when they were at Salamis,  
they preached the worde of God in the  
Synagogues of the Iewes: and they  
had also John to their minister.

6 So when they had gone through-  
out the yle vnto Paphus, they found a  
certaine forcerer, a false prophet, being a  
Iew, named Bariefus,

7 which was with the Deputie Ser-  
gius Paulus, a prudent man. He called  
vnto him Barnabas and Saul, and de-  
sired to heare the word of God.

8 But Elymas, the forcerer (for so is  
his name by interpretation) withstood  
them, and sought to turne away the De-  
putie from the faith.

9 Then Saul (which also [is called]  
Paul) being full of the holy Ghost, set his  
eyes on him,

10 And said, O full of all subtiltie & all  
mischiefe, the childe of the deuill, [and]  
enemie of all righteousnes, wilt thou not  
cease to peruert the straite wayes of the  
Lord:

11 Nowe therefore beholde, the hand  
of the Lord [is] vpon thee, and thou shalt  
be blind, & not see the sunne for a season.  
And immediately there fel on him a mist  
and a darkenes, and he went about, see-  
king some to lead him by the hand.

12 Then the Deputie when he sawe  
what was done, beleueed, & was as-  
tonied at the doctrine of the Lord.

13 Nowe when Paul and they that  
were with him were departed by ship  
from Paphus, they came to Perga [a ci-  
tie] of Pamphylia: then John departed  
from them, and returned to Ierusalem.

14 But when they departed from  
Perga, they came to<sup>d</sup> Antiochia [a ci-  
tie] of Pisidia, & went into the Synagogue  
on the Sabbath day, and satte downe.

15 And after the lecture of the Lawe  
and Prophets, the rulers of the Syna-  
gogue sent vnto them, saying, We men &  
brethren, if ye haue any word of<sup>e</sup> exhor-  
tation for the people, say on.

16 Then Paul stood up, and becke-  
ned with the hand, and said, Men of Is-  
rael, and ye that feare God, hearken.

17 The God of this people of Israel  
chose our fathers, & exalted the people  
when they dwelt in the land of<sup>f</sup> Egypt,  
and with an<sup>g</sup> high arme brought them  
out thereof.

18 And about the time<sup>\*</sup> of fourtie  
yeeeres, suffred he their<sup>h</sup> maners in the  
wildernes.

19 And he destroyed seven nations in  
the land of Chanaan, and<sup>i</sup> deuoted their  
land to them by lot.

20 Then afterwarde hee gaue vnto  
them<sup>j</sup> Judges: about foure hundredeth  
and fiftie yeeeres, vnto the time of Sa-  
muel the Prophet.

21 So after that they desired a<sup>k</sup> king,  
and God gaue vnto them<sup>\*</sup> Saul, the  
sonne of Cis, a man of the tribe of Ben-  
iamin, by the space of fourtie yeeeres.

22 And after he had take him away,  
he rayled by<sup>\*</sup> Dauid to bee their King,  
of whome he witnessed, saying, I haue  
found Dauid [the sonne] of Iesse, a man  
after mine owne heart, which will do al  
things that I will.

23 Of this mans seede hath God<sup>\*</sup> ac-  
cording to [his] promes rayled vpon Is-  
rael, the Saviour Iesus:

24 When<sup>\*</sup> John had first preached  
before his coming the baptisme of re-  
pentance to all the people of Israel.

25 And whē John had fulfilled [his]  
course, he said, who<sup>\*</sup> ye thinke that I  
am, I am not he: but beholde, there co-  
meth one after me, whose shoe of [his]  
feete I am not worthe to loofe.

26 We men and brethren, children of  
generation of Abraham, and whose-  
euer among you feareth God, to you  
is the

d This was  
another Anti-  
ochia then that  
which was in  
Syria,

c This decla-  
reth that the  
Scripture is  
giuen to teach  
and exhort vs,  
and that they  
refused none  
that had giftes  
to set forth  
Gods glorie &  
to edifie his  
people.

Exod. 1. 9.  
Exod. 13. 14.  
Exod. 16. 11.

There is decla-  
red the great  
patience and  
long suffering  
of God before  
he punisheth,  
Iosh. 14. 11.

Judge. 3. 9.  
g 400 yee-  
res were not  
fully accom-  
plished,

but there lack-  
ed 3. yeeeres  
counting from  
the birth of Is-  
aac to the di-  
stribution of  
the lande of  
Chanaan.

1. Sam. 8. 5.  
1. Sam. 9. 15.  
16. 8. 10. 7.

1. Sam. 16. 13.  
psal. 89. 20, 21.

11a. 11. 11.

Mar. 3. 1. mar.  
1. 2. Iul. 3. 23.

h When his  
office beyon to  
an end, he sent  
his disciples to  
Christ.

Mar. 1. 7. ioh. 1. 20.

a This decla-  
reth that God  
calleth of all  
sorts both his  
and Ioh. 1.  
b The word  
signifieth to ex-  
ecute a publike  
charge, as the  
Apostleship  
was: so that  
here is shewed  
that they prea-  
ched, and pro-  
phesied,  
Chap. 14. 26.

c Which are  
the doctrine of  
the Apostles,  
but onely tea-  
red vs to  
God.



i That is, this  
message and  
epings of sal-  
uation.

k He rebuketh  
them for their  
ignorance.

l Although  
they read the  
Law, yet their  
hearts are co-  
uered that they  
can not under-  
stand, 2. Cor.

3. 14.  
March. 27. 22.  
mark. 15. 13.  
luke 23. 23.

john 19. 6.  
m In Christ al  
the promises  
are yea, and  
Amen, 2. Cor.

3. 20.  
March. 28. 26.  
mark. 16. 6.  
luke 24. 6.

john 20. 13.

n In that he  
was borne and  
incarnate.

Psalm. 7. hebr.  
2. 5. & 5. 5.

Isai 55. 3.  
o Speaking,  
that he would  
faithfully ac-  
complish y<sup>e</sup> pro-  
mises, which  
he made of his  
free mercie vnto  
y<sup>e</sup> forefathers:

and he therewith  
that as y<sup>e</sup> grace  
which God  
hath giuen to  
his Sonne, is

permanente for  
euer, so like-  
wise the life of  
the Sonne is  
eternall.

Psalm. 6. 10.  
chap. 2. 31.  
1. King. 2. 10.

chap. 2. 29.

Habak. 1. 5.  
p He repproueth  
them sharply  
because their  
pines would not  
penaile.

q Which is,  
vengeance vn-  
speakeable, for  
the contempne  
of Gods word.

is the word of this saluation sent.

27 For the inhabitantes of Ierusalem,  
& their rulers, because they knew him  
not, nor yet the wordes of the Prophets,  
Which are read euery Sabbath day,  
they haue fulfilled them in condemning  
him.

28 And though they founde no cause  
of death in him, yet desired they pi-  
late to kill him.

29 And when they had fulfilled all  
thinges that were written of him, they  
tooke him downe from the tree, and put  
him in a sepulchre.

30 But God raised him vp from the  
dead.

31 And hee was seene many dayes of  
them, which came vp with him from  
Galilee to Ierusalem, which are his wit-  
nesses vnto the people.

32 And wee declare vnto you, y<sup>e</sup> tou-  
ching the promises made vnto y<sup>e</sup> fathers,

33 God hath fulfilled it vnto vs their  
children, in that he rayled vp Iesus, e-  
uen as it is writte in the second Psalme,  
\*Thou art my Sonne: this day haue I  
begotten thee.

34 Nowe as concerning that he ray-  
led him vp from the dead, no more to re-  
turne to the graue, he hath said thus, \*I  
will giue you the holy things of Dauid,  
which are faithfull.

35 Wherefore he saith also in another  
place, \*Thou wilt not suffer thine holy  
one to see corruption.

36 Holdbeit, Dauid after hee had ser-  
ued his time by the counsell of God, hee  
slept, and was layde with his fathers,  
and sawe corruption.

37 But he whom God raised vp, saw  
no corruption.

38 Be it knowne vnto you therefore,  
men [and] brethren, that through this  
man is preached vnto you the forgiue-  
nesse of sinnes.

39 And from all thinges, from which  
ye coulde not be iustified by the Lawe of  
Moses, by him euery one that beleueth,  
is iustified.

40 Beware therefore, leaſt y<sup>e</sup> come vnto  
you, which is spoken of in the Prophets,

41 \*Behold, ye despisers, & wonder,  
and banish alway: for I worke a worke  
in your dayes, a worke which ye shal not  
beleue, if a man should declare it you.

42 And whē they were come out of  
the Synagogue of y<sup>e</sup> Jewes, y<sup>e</sup> Gentiles  
besought, that they woulde preach these  
wordes to them the next Sabbath day.]

43 Nowe when the Congregation  
was dissolved, many of the Jewes, and  
Proſelytes that feared God, followed  
Paul and Barnabas, which spake to  
them, and exhorted them to continue in  
the grace of God.

44 And the next Sabbath [day]  
came almost the whole cite together, to  
heare the worde of God.

45 But when the Jewes sawe the  
people, they were full of enuie, and  
spake against those things, which were  
spoken of Paul, contrarying [them],  
and rayling on [them.]

46 Then Paul and Barnabas spake  
boldely, and sayde, \*It was necessarie  
that the worde of God should first haue  
bene spoken vnto you: but seeing ye put  
it from you, andudge your selues vn-  
worthy of euertlasting life, loe, wee  
turne to the Gentiles.

47 For so hath the Lord comanded  
vs, saying, \*I haue made thee a light  
of the Gentiles, that thou shouldest be  
the saluation vnto the end of the world.

48 And when the Gentiles heard it,  
they were glad, and glorified the worde  
of the Lord: and as many as were or-  
deined vnto eternall life, beleueed.

49 Thus the word of the Lord was  
published throughout y<sup>e</sup> whole coſtreyp.

50 But the Jewes stirred [certaine]  
denoute and honourable women, and  
the chief men of the cite, and rayled per-  
secution against Paul and Barnabas,  
and expelled them out of their coaſtes.

51 But they hooke off the dust of  
their feete against them, and came vnto  
Iconium.

52 And the disciples were filled with  
ioye, and with the holy Ghost.

#### CHAP. XIII.

3 God giueth successe to his worde, 6 Paul and Barnabas  
preach at Iconium and are persecuted, 13 At Lystra  
they would doe sacrifice to Barnabas and Paul, which refuse it,  
and exhort the people to worship the true God, 19 Paul is  
stoned, 22 They confirme the disciples in faith and paci-  
ence, 23 Appoint ministers, 26 And passing through  
many places, make report of their diligence at Antiochia.

And it came to passe in Icon-  
ium, that they went both to-  
gether into the Synagogue  
of the Jewes, and so spake,  
that a great multitude both of y<sup>e</sup> Jewes  
and of the Grecians beleueed.

2 But the vnbeleuing Jewes stir-  
red vp and corrupted the mindes of the  
Gentiles against the brethren.

3 So therfore they abode there a lōg  
time, & spake boldly in the Lorde, which  
gave testimonie vnto the worde of his

¶ 4.

grace,

r They dissa-  
ned that the  
Gentiles  
should be made  
equall with  
them.

Mat. 10. 6.

s Which is to  
know one on-  
ly God, and  
whome he hath  
sent, Iesus  
Christ.

Isa. 49. 6.  
luke 2. 32.

t None can  
beleue, but  
they whome  
God doth ap-  
point before all  
beginnings to  
be saued.

u He meaneth  
superstitious  
women, y<sup>e</sup> such  
as were led  
with a blinde  
zeale, albeit the  
common peo-  
ple esteemed  
them goodly: y<sup>e</sup>

therfore Luke  
speareth as the  
worde effect-  
ed them.

Med. 10. 14.  
mar. 6. 11.

luke 9. 5.  
chap. 18. 6.

a Which  
would not o-  
bey the doc-  
trine, neither  
suffer them-  
selues to be  
persuaded to  
beleue the  
truth, and to  
inbrace Christ



said vnto Barnabas, Let vs returne, & visite our brethren in euery cite, where we haue preached <sup>f</sup> word of the Lorde, [and see how they do.

37 And Barnabas <sup>f</sup> counselled to take with them John, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, & went not with them to the worke.

39 Then were they so stirred, that they <sup>p</sup> departed asunder one from the other, so that Barnabas tooke Marke, & sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, establishing the Churches.

#### CHAP. XVI.

1 When Paul had circumcised Timothee, he tooke him with him, 7 The Spirit called them from one countrey to another. 14 Lydia is converted. 18 Paul & Silas imprisoned, conuert the Tayles, 37 And are deliuered as Romanes.

**T**hen came he to Derbe and to Lystra: and beholde, a certaine discipule was there named <sup>f</sup> Timotheus, a womanes sonne, which was a Jewesse & beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul woulde that hee should goe forth with him, and tooke & circumcised him, because of the Jewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, & encreased in number daily.

6 Now when they had gone through out Phrygia, and the region of Galatia, they were <sup>b</sup> forbidden of the holy Ghost to preach the word in Asia.

7 The came they to Mysia, & sought to goe into Bithynia: but the Spirit <sup>c</sup> suffered them not.

8 Therefore they passed through Mysia, and came downe to <sup>d</sup> Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come in to Macedonia and helpe vs.

10 And after he had seene the vision, immediately wee prepared to goe into Macedonia, being assured that the

Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, & the next day to <sup>e</sup> Neapolis.

12 And from thence to Philippi, which is the chiefe cite in the partes of Macedonia, and <sup>f</sup> whole inhabitantes came from Rome to dwell there, and we were in that cite abiding certaine dayes.

13 And on the Sabbath day, we went out of the cite, besides a river, where they were wont to <sup>g</sup> pray: and wee sat downe, & spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the cite of Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when she was baptized, and her household, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide there: and the constrained vs.

16 And it came to passe that as wee went to prayer, a certaine maide hauing <sup>h</sup> a spirit of diuination, met vs, which gate her masters much bantage with dining.

17 Shee followed Paul and vs, and cried, saying, These men are seruants of the most high God, which shew vnto vs the <sup>i</sup> way of saluation.

18 And this did the many dayes: but Paul being grieued, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And hee came out the same houre.

19 Nowe when her masters sawe that the hope of their game was gone, they caught Paul and Silas, and drew them into the market place vnto <sup>k</sup> the Iudges.

20 And brought them to the Gouernours, saying, These men which are Jewes, trouble our cite,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also arose by together against them, and the Gouernours rent <sup>l</sup> their clothes, and commanded [them] to be beaten with roddes.

23 And when they had beaten the loze, they cast [them] into prison, commanding the

<sup>f</sup> Which is in the borders of Thracia and Macedonia.

<sup>g</sup> In Greeke and Latine the word is called Colonia, which can not otherwise be well expressed, but by such circumstance of words, as sheweth the Christians accustomed to assemble their Church, when the indubitably persecuted them.

<sup>h</sup> Leuit. 20, 27. deu. 18, 10, 11. 1. sam. 28, 7.

<sup>i</sup> Which could gelle and foretelling of things past, present, or to come, which knowledge in many things God permitted to the deuil, k. Satan, although hee spake & truely, yet was his malicious purpose to cause the Apostles to be troubled as tedious persons, and teachers of strange religion. l. For Satans subtiltie increaseth, and also it might seeme that Satan & the spirit of God had both one doctrine, Reader, 1. 34.

<sup>m</sup> To wit, the clothes of Paul and Silas, 2. Cor. 11, 25. 1. thes. 2, 2.

<sup>f</sup> Would take John &c.

<sup>p</sup> God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused by woode to be preached in many places,

Rom. 1, 6, 11. phil. 1, 19. 1. thes. 3, 2.

<sup>a</sup> Least the Gentiles should be borne in, but also appointed countries where his woode should be preached, and with-out God,

<sup>b</sup> God chuseth not onely men, but also appointed countries where his woode should be preached, and with-out God, c. Speaking, d. Called also Antiochia, e. He ought not to credit visions, except he be assured thereof by the spirit of God,



the sayler to keepe them surely.

¶ Or, in the bot-  
tom of the pri-  
son, or in a  
dungeon,

24. who hauing receiued such com-  
mandement, cast them into the inner  
prison, and made their feet fast in the  
stockes.

25. Now at midnight Paul and Si-  
las prayed, [and] sung a Psalmie vnto  
God: and the prisoners heard them.

26. And sodenly there was a great  
earthquake, so that the foundation of  
the prison was shaken: and by and by al  
the doores opened, and euery mans  
bandes were loosed.

27. Then the keeper of the prison wa-  
ked out of his sleepe, and when he sawe  
the prison doores open, hee dreeve out  
his sword, and woulde haue killed  
himselfe, supposing the prisoners had  
bene fled.

28. But Paul cryed with a loud voice,  
saying, Doe thy selfe no harme: for wee  
are all here.

29. Then he called for a light, and lea-  
ped in, and came trembling, and fell down  
before Paul and Silas,

30. And brought them out, and saide,  
Sir, what must I do to be saued?

31. And they said, Belieue in y<sup>e</sup> Lord  
Jesus Christ, and thou shalt be saued, &  
thine houshold.

32. And they preached vnto him the  
word of the Lord, and to all that were  
in his house.

33. Afterward he tooke them the same  
houre of the night, and washed [their]  
stripes, and was baptized with all that  
belonged vnto him, straight way.

34. And when hee had brought them  
into his house, hee set meate before the,  
and reioyced that hee with all his house  
hold beleued in God.

35. And when it was day, the gover-  
nours sent the sergeants, saying, Let  
those men goe.

36. Then the keeper of the prison  
tolde these wordes vnto Paul, [saying,]  
The governours haue sent to loose  
you: now therefore get you hence, & go  
in peace.

37. Then saide Paul vnto them, Af-  
ter that they haue beaten vs openly vi-  
condemned, which are Romanes, they  
haue cast vs into prison, and now would  
they put vs out priuily: nay verely: but  
let them come and bring vs out.

38. And y<sup>e</sup> sergeants told these wordes  
vnto y<sup>e</sup> Governours, who feared when  
they heard that they were Romanes.

39. Then came they & prayed them,

and brought them out, and desired them  
to depart out of the cite.

40. And they went out of the prison,  
and entred into the [house of] Lydia:  
and when they had seene the brethren,  
they comforted them, and departed.

#### CHAP. XVII.

1. Paul cometh to Thessalonica, 4. Where some receiue  
him, & others persecute him. 11. To search the Scriptures.  
17. He disparteth at Athens, and the fruite of his doctrine.

**N**OW as they passed through  
Amphipolis, and Apollonia,  
they came to Thessalonica,  
where was a Synagogue of  
the Iewes.

2. And Paul, as his maner was, went  
in vnto them, & three Sabbath [dayes]  
disputed with them by the Scriptures.

3. Opening, and alledging that Christ  
must haue suffered, and risen again from  
the dead: and this is Jesus Christ, who,  
[saide he,] I preach to you.

4. And some of them beleued, and  
toynd in companie with Paul and Si-  
las: also of the Grecians that feared God  
a great multitude, and of the chiefe wo-  
men not a fewe.

5. But the Iewes which beleued  
not, moued with enuie, tooke vnto them  
certaine vagabondes, and wicked fel-  
lowes, and whe they had assembled the  
multitude, they made a tumult in the ci-  
tie, and made assault against the house  
of Iason, and sought to bring them out  
to the people.

6. But when they founde them not,  
they dreeve Iason and certaine brethren  
vnto the heads of y<sup>e</sup> cite, crying, These  
are they which haue subuerted the state  
of the world, and here they are,

7. whome Iason hath receiued, and  
these all doe against the decrees of Ce-  
sar, saying that there is another King,  
one Jesus.

8. Then they troubled the people, &  
the heads of the cite, when they heard  
these things.

9. Now withstanding when they had  
receiued sufficient assurance of Iason  
and of the other, they let them goe.

10. And the brethren immediately sent  
away Paul and Silas by night vnto  
Berea, which when they were come  
thither, entred into the Synagogue of y<sup>e</sup>  
Iewes.

11. These were also more noble men  
then they which were at Thessalonica,  
which receiued the worde with all rea-  
dines, and searched the Scriptures dai-  
ly, whether those things were so.

12. There

a Like quarrel-  
ling they w-  
ked against

Christ: & these  
be the iacobs  
where with the  
world continu-  
ally fighteth a-  
gainst the me-  
bers of Christ,  
treason and se-  
dition.

¶ Or, a sufficiēt  
answere.

b Not more  
excellent of  
birth, but more  
pious, & cou-  
ragious in re-  
ceiuing y<sup>e</sup> word  
of God.

c Comparing the  
of Berea with  
them of Thes-  
salonica who  
persecuted the  
Apostles in  
Berea.

John. 5. 39.

d This was  
not only to try  
if these things  
which they had  
heard, were  
true, but also  
to confirme  
themselves in  
the same, and  
to increase  
their faith.

¶ Or, woundes,  
or hurtes,

¶ Greeke, he  
set the table.

¶ The gover-  
nours assem-  
bled together  
in the market,  
and remem-  
bring the earth-  
quake that  
was, they fea-  
red and sent,  
&c.

¶ No man had  
authoritie to  
beat, or put  
to death a ci-  
zen Romane,  
but the Ro-  
manes them-  
selves by the  
consent of the  
people.

¶ For the pu-  
nishment was  
great against  
them that dis-  
turbeth a ci-  
zen Romane.

¶ And to search



12 Therefore many of them belceued, and of honest women, which were Grecians, and men not a few.

13 But when the Jewes of Thel salonica knelve, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent a way Paul to go as [it were] to y sea: but Silas and Timotheus abode there stil.

15 And they that did conduct Paul, brought him into Athens: and when they had receiued a commendement vnto Silas & Timotheus that they should come to him at once, they departed.

16 Nowe while Paul wayted for them at Athens, his spirit was stirred in him, when hee sawe the citie<sup>d</sup> subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Jewes, and with the that were religious, and in the market daily with whome soeuer he met.

18 Then certaine Philosophers of y Epicures, and of the Stoikes, disputed with him, and some said, what wilt thou babble say? Others said, we see meeth to be a letter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, May we not knowe, what this newe doctrine, whereof thou speakest is?

20 For thou bringest certaine strange things vnto our eares: we would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue themselves to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars streete, and said, Ye men of Athens, I perceiue that in all things yee are to superstitious.

23 For as I passed by, and behelde your deuotions, I found an altar where was written, VNTO THE VNKNOWN GOD. whome yee then ignorantly worshippe, him helve I vnto you.

24 God that made the world, and all things that are therein, seeing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens handes, as though he needed any thing, seeing hee giveth to all life and

bzeath and all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned times which were ordeined before, and the boundes of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtles he be not farre from euery one of vs,

28 For in him we liue, and moue, and haue our being, as also certaine of your owne Poets haue said, For we are all of his generation.

29 Forasmuch the, as we are the generatio of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by arte and the invention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whome hee hath appointed, whereof he hath giue an assurance to all men, in that hee hath raised him from the dead.

32 Nowe when they hearde of the resurrection from the dead, some mocked, and other said, wee will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Holdest certaine men claue vnto Paul, and beleued: among whom was also Denis Areopagita, and a woman named Damaris, and other with them.

#### CHAP. XVII.

Paul laboureth with his handes, and preacheth at Corinthus. 6 He is detested of the Jewes. 8 Per receiued of many. 9 And comforted of the Layde. 14 Gallio refuseth to meddle with religion. 18 Pauls voice. 21 His sayth in the prouidence of God. 22 And care for the brethren. 24 The praise of Apollo.

After these things, Paul departed from Athens, and came to Corinthus, 2 And found a certaine Jew, named Aquila, borne in Pontus, lately come from Italic, and his wife Priscilla (because that Claudius had commaunded all Jewes to departe from Rome) & he came vnto them,

3 And because hee was of the same craft, he abode with them & wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Jewes, and the Grecians,

Before man was created, God had appointed his nature and condition. This is ment as touching the sundry changes of the world, as when some people depart out of a country, & others come to dwell therein. In spirit grope in darkness till Christ the true light shine in their hearts. As Aratus and others, 11a. 40. 19. p. He contenteth matter and the forme wherewith God is conformed. q. But pardoned it, and did not punish it as it deserved. r. This is ment of the universall world, and not of euery particular man: for whosoever smeth with-out the lawe, shall be without the Law.

Or, a iudge of Mars street.

Rom. 16. 3. a. This was Claudius, Caesar who then was Emperor. b. Thus hee been where euer hee came: but principally at Corinthus, because of y false Apollon which preached with-out lawes to win y peoples favour. c. Di. paulinus which the were made of skins.

Or, had the charge to conduct him safely

d. That citie which was the fountaine of all knowledge, was now the steeke of most horrible doctrie.

e. Such was his feruent zeale towards Gods glorie, that he laboured to amplify the same both in season, & out of season, as he caughte afterwards to Timotheus, f. Who helde that pleasure was mans whole felicitie, g. Who taught that vertue was only mans felicitie, which notwithstanding they neuer attained vnto.

Or, rasal, or, triler, h. There iudgement was giue of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: i. Or, was led thither because of the rest of people whose eares euer they tried to heare newes. j. Or, had leisure. k. Which was also called Areopagus, l. Whereby Paul caught an occasion to bring them to the true God. Chap. 7. 48. Psal. 90. 8.

5 Now



5 Nowe When Silas and Timotheus were come from Macedonia, Paul burned in spirit, testifying to <sup>d</sup> Jewes that Jesus was the Christ.

6 And When they resisted and blasphemed, hee <sup>d</sup> shooke his rayment, and saide vnto them, <sup>d</sup> Pour blood [be] vpon your owne head: I am cleane: from hence forth will I goe vnto the Gentiles.

7 So he departed thence, and entered into a certaine mans house, named Justus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And <sup>d</sup> Crispus the chiefe ruler of the Synagogue, beleeued in the Lord With all his household: and many of the Corinthians hearing it, beleued and were baptized.

9 Then saide the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this cite.

11 So he continued there a yeere and sixe moneths, & taught the word of God among them.

12 ¶ Now When Gallio was Deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellowe perswadeth men to worshippe God contrarie to the Lawe.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason mainteine you.

15 But if it be a question of Words, and names, and of your Lawe, looke ye to it your selues: for I will bee no iudge of those things.

16 And hee draue them fro the iudgement seate.

17 Then tooke all <sup>d</sup> Grecians <sup>d</sup> Sophenes <sup>d</sup> chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those thinges.

18 But When Paul had taried there yet a good while, hee tooke leaue of the brethren, and sayled into Syria (with him Priscilla and Aquila) after that hee had shorne his head in Cenchrea: for hee had a <sup>d</sup> bovie.

19 Then hee came to Ephesus, and left them there: but hee entred into the

Synagogue and disputed with the Jewes.

20 Who desired him to tarie a longer time with them: but he woulde not consent,

21 But bade them farewell, saying, I must needs keepe this feast that cometh, in Jerusalem: but I will returne againe vnto you, <sup>d</sup> if God will. So hee sayled from Ephesus.

22 ¶ And When hee came downe to Cesarea, hee went by [to Jerusalem]: and when hee had saluted the Church, he went downe vnto Antiochia.

23 Nowe When hee had taried [there] a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named <sup>d</sup> Apollon, borne at Alexandria, came to Ephesus, an eloquent man, and <sup>d</sup> mightie in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the spirit, and taught diligently the thinges of the Lord, and knelwe but the <sup>d</sup> baptisme of Iohn onely.

26 And hee begam to speake boldly in the Synagogue. Whome When Aquila and Priscilla had heard, they tooke him vnto them, and <sup>d</sup> expounded vnto him the <sup>d</sup> waye of God more perfectly.

27 And When hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, hee holpe the much which had beleued through grace.

28 For mightily hee confuted publike-ly the Iewes with great behemicie, shewing by the Scriptures, that Jesus was the Christ.

#### CHAP. XIX.

6 The holy Ghost is giuen by Pauls handes. 9 The Iewes blasphemie his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the conuicers, and the fruite that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Per God deliuereth his, and appeareth it by the volume clark.

¶ And it came to passe, while Apollon was at Corinthus, that Paul when hee passed through the vpper coastes, came to Ephesus, and founde certaine disciples.

2 And saide vnto them, Haue ye receiued the <sup>d</sup> holy Ghost since ye be beleued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

1 Cor. 4. 19.  
iam. 4. 15.

k Called Celas-  
rea Stratonis,

1 Cor. 1. 12.

Or, well in-  
structed.

l That is, was  
somewhat en-  
tered.

m Hee had but  
as per the first  
principles of  
Christis religio-  
ne: and by bap-  
tisme hee recei-  
ued the doctrine.

n This great  
learned, & elo-  
quent man dis-  
dained not to  
be taught of a  
poore crafts-  
man.

o The way to  
saluation.

d And hee  
burne a certaine  
zeale.

Chap. 13. 51.  
maith. 10. 41.  
e Because they  
haue none ex-  
cuse, hee denou-  
nctly the deu-  
genance of God  
against them  
through their  
owne fault.

1 Cor. 1. 14.

f God promi-  
seth him a spe-  
ciall protecti-  
on, whereby he  
would defende  
him from the  
violent rage of  
his enemies.

Or, Grecia.

g They accu-  
sed him because  
hee transgressed  
the seruice of  
God appoyne-  
ed by the law.

h Of whom is  
spoken, 1 Cor.  
1. 11.

i Paul did thus  
beare with the  
Iewes ininfir-  
mities which as  
yet were not  
sufficiently in-  
structed.  
Rom. 6. 18.  
chap. 21. 24.

a That is, the  
particular  
giftes of the spi-  
rit: for as yet  
they knew not  
the visible giftes



b Speaking, what doctrine they did p<sup>ro</sup>ph<sup>et</sup>ie by their baptisme: for to be baptized in Iohns baptisme, signifieth to p<sup>ro</sup>ph<sup>et</sup>ie the doctrine which he taught, & sealed with the signe of baptisme: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate unto him: to be baptized in the death of Christ, or for the dead, or in to one bodie, unto remission of finnes, is, that time by Christs death may be abolished, and die in us, and that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ. March. 3. 11. mark. 1. 8. luk. 1. 16. ioh. 1. 27. chap. 1. 5. &c. 2. 2. and 11. 26. c. Iannes which the visible witness of the holy Ghost, d. That is, of a certaine man so called, f. from f. a: a clocke vato renne, | Or, napkins, g. This was to authorize the Gospell, & to confirme Pauls ministry, not to cause men to worship him, or his napkins, | Or, couriers, f. They authorize Pauls authority, without any vocation of God, vnto that which is not in mans power.

3 And he said vnto the, <sup>b</sup> Unto what were ye then baptized: And they sayde, vnto Iohns baptisme.

4 Then sayde Paul, \* Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shoulde beleue in him, which shoulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul layde his handes vpon them, and the holy Ghost came on the, and they spake the tongues, and prophesied.

7 And all the me were about twelue.

8 <sup>c</sup> Moreover, he went into the Synagogue, and spake boldly for the space of thre moneths, disputing and exhorting to the things that [appertayne] to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way [of God] before the multitude, he departed from them, & separated the disciples, and disputed daily in the schole of one <sup>d</sup> Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that fro his body were brought vnto the sicke, kerchiefs, or handkerchiefs, and the diseases departed from them, and the euill spiritres went out of them.

13 Then certayne of the bagabonde Iewes, | exorcistes, tooke in hande to name ouer them which had euill spiritres, the Name of the Lord Iesus, saying, we <sup>e</sup> aduise you by Iesus, whom Paul preacheth.

14 And there were certaine sonnes of Sceua a Iewe, the Priest, [about] seuen which did this.

15 And the euill spiritres answered, and sayde, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euill spirit was, came on them, and ouercame them, and preuailed against the, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was

magnified.

18 And many that beleueed, came and confessed, & shewed their woakes.

19 Many also of them, which bled curious arts, brought their bookes, & burned them before all men, and they counted the price of them, and founde it <sup>f</sup> fiftie thousand [pieces] of siluer.

20 So the word of God grew mightily, and preuailed.

21 <sup>g</sup> Now when these things were accomplished, Paul purposed <sup>h</sup> by the spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of the that ministered vnto him, Timotheus and Erastus, [but] he remained in Asia for a season.

23 And the same time there arose no small trouble about that <sup>i</sup> way.

24 For a certaine man named Demetrius a siluer smith, which made siluer temples of Diana, <sup>j</sup> brought great gaines vnto the craftesmen:

25 Whome hee called together, with the workemen of like things, and sayde, Syrs, yee knowe that by this craft <sup>k</sup> we haue our goods.

26 Moreover yee see & heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with handes:

27 So that not onely this thing is dangerous vnto vs, <sup>l</sup> that <sup>m</sup> state should be reproboued, but also that the <sup>n</sup> temple of the great goddesse Diana should be nothing esteemed, and that it woulde come to passe that her magnificence, which all Asia & the <sup>o</sup> world worshippeth, shoulde be destroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught <sup>p</sup> Gaius, and <sup>q</sup> Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul woulde haue entered in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he woulde not present him

g That is, declared by confession of their finnes and by their good woakes that they were faithfull. h This mounteth to of our money about 2000. markes. i By the motion of the holy Ghost, he undertooke this journey.

k That is, about the state of the Christians: for they contemned the Christians because they left the olde religion, & brought in another trade of doctrine. l Or, shines. m What impiety doth not controuerse bryne a man vnto. n He was much with his physicians, the others for their bellies, so that they would rather lese both their liues and religion then their little game. o Speaking their arte and occupation. p Religion is his second argument which he leste esteemed when his profits, & therefore putteth it last, which thing is contrary to the doctrine of <sup>q</sup> faithfull: for they preferre religion on about all. p De groundeth his religion on upon the multitude and authority of the worship, as do the <sup>r</sup> priests.

Rom. 16. 23. 1. cor. 1. 14. Col. 4. 10.



him selfe in the common place.

32 Some therefore cried one thing, & some another: for the assenblye was out of order, and the more part knewe not wherfore they were come together.

q Am set him in an hie place where the people could not come nere him but whence they might well heare his voyce.

33 And [some] of the companie<sup>9</sup> drew forth Alexander, the Jewes thrusting him forward, Alexander the beckeoned with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Jewe, there arose a shout almost for space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the tolune clarke, when hee had slayed the people, said, Ye men of Ephesus, what mā is it that knoweth not holwe that the title of the Ephesians is a worshipping of a great goddesse Diana, and of the image, which came downe from Iupiter:

r Antiquitie of the countenances of the priests brought in this superstition: for it is written that the Temple being repaired seven times, this dole was neuer changed Plin. lib. 16. 40. by such delusions should be most easily abused, f De pacificity the people by wordly wisdom, & hath no respect to religion.

36 Seeing then no man can speake against these thinges, ye ought to be appeased, and to do nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neyther doe blasphemie your goddesse.

38 Wherfore, if Demetrius and the crafter men which are with him, haue a matter against any man, the Lawe is open, and there are deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may bee determined in a lawfull assenblye.

40 For we are even in jeopardie to be accused of this daies sedition, forasmuch as there is no cause, whereby wee may give a reason of this concourse of people.

41 And when he had thus spoken, he let the assenblye depart.

#### CHAP. XX.

Paul goeth into Macedonia, and into Greece. 7 He celebrateth the Loyds supper and preacheth. 9 At Troas hee raysheth up Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods stocke unto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Jerusalem.

**N**OWE after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when hee had gone through those partes, and had exhorted the with many words, he came into Grecia.

3 And hauing taried there three moneths, because the Jewes layed wayte for him, as hee was about to sayle into Syria, hee purposed to returne through

Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth fro Philippi, after the daies of beleauened bread, and came vnto them to Troas in fine daies, where we abode seuen daies.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there late in a winidolwe a certaine yong man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the thirde loft, and was taken by dead.

10 But Paul went downe, and layed him selfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come by againe, and had broken bread, and eaten, he communed a long while till the dawning of the day, and so he departed.

12 And they brought the boye aliue, and they were not a litle comforted.

13 Then we went forth to ship, and sayled vnto the title<sup>d</sup> Assos, that wee might reseeue Paul there: for so had he appoynted, and woulde him selfe goe a foote.

14 Nowe when hee was come vnto ssos, and wee had receiued him, we came to Mitylene.

15 And we sailed thence, and came the next day ouer against Chios, & the next day wee arrived at Samos, and taried at Trogyllum: the next day wee came to Miletum.

16 For Paul had determined to sayle by Ephesus, because he woud not spend the time in Asia: for he hasted to be, if he could possible, at Jerusalem, at the day of Pentecost.

17 Wherfore from Miletum hee sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to

a He remanet there these dayes, because he had better opportunitye to craiche: also the abolishing of the Lawe was not yet known.

b Which we call shunaway, Of this place also of 1 Cor.

16.2. we gather that the Christians bin to haue their solenne assemblies this day, laying aside the ceremonye of the Jewish Saboth.

c To celebrate the Loyds supper. Chap. 2.

d Or, we, Or, boye.

d Which was a title of Assos, called otherwise Apollonia, Plin. lib. 5. chap. 50.

Or, Wisdoms tide.



him, he said vnto them, We knowe from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto mee by the layings abate of the Iewes,

20 And how I kept & backe nothing that was profitable, but haue shewed you, and taught you openly, & through-out euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Jesus Christ.

22 And now beholde, I go bounde in the spirit vnto Ierusalem, and know not what thinges shall come vnto mee there,

23 Saue that the holy Ghost witnesseth in euery cite, saying, that bands and afflictions abide me.

24 But I passe not at all, neyther is my life deare vnto my selfe, so that I may fulfill my course with ioye, and the ministation which I haue receiued of the Lord Jesus, to testifie the Gospel of the grace of God.

25 And now beholde, I know that henceforth ye al, through whom I haue gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to recorde this day, that I am pure fro the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take herde therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood.

29 For I knowe this, that after my departing shall greivous wolues enter in among you, not sparing the flocke.

30 Moreover, of your owne selues shall men arise speaking peruerse things, to draue disciples after them.

31 Therefore watch and remember, that by [the space] of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now be brethren, I commend you to God, & to the worde of his grace, which is able to builde further, and to give you an inheritance, among al them which are sanctified.

33 I haue couetted no mans siluer, nor golde, nor apparell.

34 Yea, ye knowe, that these handes haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all thinges, howe that so labouring, ye ought to support the weak, and to remember the wordes of the Lord Jesus, howe that he saide, It is a blessed thing to give, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with the all.

37 Then they wept all abundantly, & fell on Pauls necke, and kissed him,

38 Being chiefly for the wordes which hee spake, That they shoulde see his face no more. And they accompanied him vnto the shippe.

#### CHAP. XXI.

5 The common prayers of the faithfull. 8 Philippes foure daughters propheticall. 12 Pauls constancie to beare the crosse, as Agabus & others forespake, although he was otherwise counsell'd by his brethren. 28 The great danger that he was in, and howe he escaped.

As as we launched forth, & were departed fro them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aborde, and set forth.

3 And when wee had discouered Cyprus, we left it on the left hand, and sailed towarded Syria, and arrived at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, wee taried there seuen dayes. And they tolde Paul through the Spirit, that he should not go vp to Ierusalem.

5 But when the daies were ended, we departed, & went our way, and they all accompanied vs with [their] wiues and children, euen out of the cite: & we kneeling downe on the shoare, prayed.

6 Then when we had embraced one another, wee tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and they that were with him, departed, and came vnto Cesarea: and wee entred into the house of Philp the Evangelist, which was one of the seven Deacons,

1. Cor. 4. 12.  
1. thes. 2. 9.  
2. thes. 3. 8.

f Although this be not openly to witness in any one place, yet it is gathered of diuers places of the Scripture in effect.

a By revelation of Gods Spirit.

b The holy spirit crucified vnto the persecutions that Paul shoulde haue made against him, and the same Spirit also strengthened Paul to sustaine them.

Chap. 6. 5.  
c This office of Deaconship was but for a time, according as the congregation had neede, as other wise.

e In myocation and ministerie.

f This verue is contrary to boasting and his minde: which vices are detestable in seruantes of Iesus Christ.

g I neyther held my tongue for feare, nor dissimuled for gaine.

h Which is the turning to God by remembrance of life.

i Which is the receiving of the grace, which Christ doeth offer vs.

k That is, by the impulsion and commandement of the holy Ghost, who draweth me as with a hand.

l By the prophets.

m In Ierusalem.

n I am not the occasion of any of your detractions.

o Which concerneth your salvation.

p That which apperthly to the humanity of Christ, is here attributed to his divinitie, because of the communis of the propheties, and union of the two natures in one person.

q Through their ambition which is moether of al heresie and wickednesse.

r To increase you with further graces, & to finish his worke in you.

s He promised to the faithfull continual increase of grace, till they enter into the possession of that inheritance, which is prepared for them.



and abode with him.

9 Now he had foure daughters virgins, which did prophetic.

10 And as we taried there many daies, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feet, and said, \* Thus sayeth the holy Ghost, So shall the Iewes at Jerusalem bind the man that owberth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when wee had heard these things, both wee and other of the same place besought him that hee would not go vp to Jerusalem.

13 Then Paul answered, and saide, What do ye weeping and breaking mine heart? For I am readie not to be bound only, but also to die at Jerusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those daies we trusted by our fardels, and went vp to Jerusalem.

16 There went with vs also [certaine] of the disciples of Cesarea, and brought with them one Gnason of Cyprus, an olde discipule, with whome wee shoulde lodge.

17 And when we were come to Jerusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto James: and all the Elders were there assembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified the Lord, & saide vnto him, Thou feest, brother, how many thousande Iewes there are which beleene, & they are all zealous of the Law.

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayst, that they ought not to circumcise their children, neither to lue [after] the customes.

22 What is then [to bee done]? the multitude must needs come together: for they shall heare that thou art come.

23 Do therefore this that wee say to thee. Wee haue foure men, which haue made a vowe.

24 Them take, and purifie thy selfe

with them, and contribute with them, & they may haue their heads: & all shall knowe that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and keepest the Law.

25 For as touching the Gentiles, which beleene, we haue written, and determined: & they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and fro fornication.

26 Then Paul tooke the men, and next day was purified with them, and entred into the Temple, \* declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for every one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia [when they sawe him in the Temple] moued all the people, and laide handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, & this place: moreover, hee hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had scene before Trophimus an Ephesian with him in the cite, whom they supposed that Paul had brought into the Temple.

30 Then all the cite was moued, and the people ran together: and they tooke Paul, and drue him out of the Temple, and forthwith the doores were shut.

31 But as they wet about to kill him, crydngs came vnto the chiefe captaine of the band, that all Jerusalem was on an vproare.

32 Who immediatly tooke souldiers and Centurions, and came downe vnto them: and when they sawe the chiefe Captaine & the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what hee had done.

34 And one tryed this, another that, among the people. So when he could not knowe certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the Grecies, it was so that he was borne of the souldiers, for the violence of the people.

Nom. 6. 18, chap. 18. 18,

Chap. 13. 20,

Nom. 6. 13, chap. 24. 18,

k In thinking to appeale the faithful, and so support the misme, hee falleth into the hands of his enemies.

l By bringing in such as were not circumcised,

m Which were vnder captaiues and had charge ouer a hundred souldiers, n A notable example of Gods prouidence for the defence of his,

d God would haue his seruants hands knowne to the intent that no man should thinke that hee call himselfe into wilfull danger.

e This was not to make Paul as a spy, but to encourage him against the hant.

f Who was the chiefe of the permanent of the Church of Jerusalem, g That is, according to the manners that our fathers obserued, which were commanded by God, h Who as yet were not well instructed in Christ.

i The end of this ceremony was thanksgiving, and was instituted by God, & partly of ignorance & infirmities remained: therefore St. Paul supposed therein the weakness of others, & made himselfe all to all men, not hindring his conscience.



36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he said vnto the chiefe captaine, May I speake vnto thee: who said, Canst thou speake Greeke:

38 Act not thou the \*Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers:

39 Then Paul said, Doubtles I am a man which am a Iewe, and citizen of \*Tarsus, a famous cite in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had given him licence, Paul stood on the grieces, and beckened with the hande vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

#### CHAP. XXII.

3 Paul remembreth an account of his life and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

**Y**E men, brethren and fathers, heare my defence now towards you.

2 And when they heard that hee spake in the Hebrew tongue to the, they kept the more silence, & he said

3 I am verely a man, which am a Iewe, borne in \*Tarsus in Cilicia, but brought vp in this cite at the feete of Gamaliel, & instructed according to the perfect maner of the lawe of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and delivering into prison both men and women.

5 As also the chiefe Priest doth beare me witness, and all the state of the Elders: of \*whome also I receyued letters vnto the brethren, and went to Damascus to bring the which were there, bound vnto Ierusalem, that they might be punished.

6 And so it was, as I iourneyed & was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto mee, Saul, Saul, why persecutest thou me:

8 Then I answered, who art thou, Lord: And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Whereouer they that were with me, saw in deed a light and were afraid: but

they heard not the voyce of him that spake vnto me.

10 Then I saide, what shall I doe, Lord: And the Lord said vnto mee, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to do.

11 So when I could not see for the glorie of that light, I was led by the hand of them that were with me, and came in to Damascus.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, & stood, & said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that <sup>d</sup>Just one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men of the things, which thou hast seene and heard.

16 Now therefore why tarrest thou: Arise, & be baptized, & wash away thy sinnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Ierusalem, & prayed in the Temple, I was in a trance,

18 And sawe him saying vnto mee, Wake haste, and get thee quickly out of Ierusalem: for they wil not receiue thy witness concerning me.

19 Then I saide, Lord, they knowe that I \*prisoned, & beat in euery Synagogue them that beleued in thee.

20 And when the blood of thy martyr Steuen was shed, I also \*stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I wil sende thee farre hence vnto the Gentiles.

22 And they heard him vnto this worde, but then they lift vp their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should live.

23 And as they cried and cast off their clothes, and threwe dust into the aire,

24 The chiefe captaine commanded him to be led into the Castle, and bade that he should be scourged, and examined, that he might know wherefore they cryed so on him.

25 And as they bounde him with thongs,

Chap. 5. 36.  
o Joseph. lib.  
Antiq. 20. c. 11.  
1. o de bello  
Iuda. lib. 2.  
chap. 12.

Chap. 22. 3.

Or, reason, or  
excuse.

Chap. 21. 39.  
a Caligere  
he declarer  
his modestie,  
diligence and  
docilite.

Chap. 8. 7.  
Or, this pro-  
fession of the  
Christians.

Chap. 9. 1. 2.  
b To the Iewes  
to whom the  
lectures were  
directed.

c This may  
be referred to  
the eternall  
counsel of god,  
as els to the  
execution and  
declaration of  
the same which  
feruently here  
to be more  
propert.  
d Which is  
Christ, 1. Ioh. 1.  
e He sheweth  
that sinnes can  
not be washed  
away, but by  
Christ who is  
the substance  
of Baptisme  
in whom also  
is comprehen-  
ded the father  
and the holy  
Ghost.  
Chap. 8. 3.

Chap. 7. 58.



things, Paul saide vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & sayde to him, Tell me, art thou a Romane? And he saide, Yea.

28 And the chiefe captaine answered, with a great summe obtayned I this burgethipe. The Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after he knew that he was a Romane, and that he had bound him.

30 And the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he looked him from his bonds, and commanded the hie Priestes and all their Councill to come together: and he brought Paul, and set him before them.

#### CHAP. XXIIII.

3 The answer of Paul being finite, and the overthrow of his enemies. 11 The Loyd encourageth him. 23 And because the Iewes liked waite for him, he is sent to Cesarea.

**A**ND Paul besyde earnestly the Councill, and saide, Men and brethren, I haue in all good conscience serued God vnto this day.

2 Then the hie Priest Ananias commanded the that stood by, to smite him on the mouth.

3 Then saide Paul to him, God will smite thee, thou whited wal: for thou sittest to iudge me according to the Lawe, and commandest thou mee to be smitten contrarie to the Lawe?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I knew not, brethren, that he was the hie Priest: for it is written, \*Thou shalt not speake euill of the Ruler of thy people.

6 But when Paul perceived that one part were of the Sadduces, & the other of the Pharises, he cried in the Councill, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had saide this, there was a dissention betwene the Pharises and the Sadduces, so that multitude was diuided.

8 \* For the Sadduces say that there is no resurrection, neither Angell, nor spirit: but the Pharises confesse both.

9 Then there was a great cry: & the Scribes of the Pharises part rose vp, & strone, saying, We find none euill in this man: but if a spirit or an Angell hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commanded the souldiers to go dolvne, and to take him from among them, and to bring him into the castel.

11 And the night following the Lorde stood by him, and saide, Be of good courage, Paul: for as thou hast testified of me in Jerusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assemblie, and bounde them selues with an othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, & said, We haue bounde our selues with a solemne othe, that we will eate nothing, till we haue slaine Paul.

15 Nowe therefore, ye & the Councill signifie to the chiefe captaine, that hee bring him forth vnto you to morowe, as though ye would knowe some thing more perfectly of him, and we: or euer he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying abayt, he went, & entered into the castel, and tolde Paul.

17 And Paul called one of the Centurions vnto him, & saide, Bring this young man vnto the chiefe captaine: for he hath a certaine thing to shewe him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, what hast thou to shewe me?

20 And he saide, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morowe into the Councill, as though they woulde inquire somewhat of him more perfectly.

21 But let the not perswade thee: for there lie in waite for him of them, more

Mat. 22.3.

d Understand-  
ing both  
kinds, the An-  
gels and the  
spirits, which  
he concludeth  
byer our, and  
the resurrecti-  
on which is the  
other part.

f Not because  
he was borne  
at Rome, but  
by reason of his  
citizenship  
Carus was inha-  
bited by the  
Romans, and  
was their Co-  
lonia, whereof  
reade Chap.  
16.12.

g This priu-  
ledge was oft-  
times giuen in  
recompence of  
seruice to them  
that were farr  
off Rome, and  
so their child-  
ren, though they  
were not borne  
in the cite.

a Paul doth  
not cur the  
hie Priest, but  
denounceth  
sharply the pu-  
nishment of  
God which  
should light  
vpon him, who  
vnder pretence  
of maintai-  
ning the Lawe,  
doth trans-  
gress it.  
b He make  
this excuse as  
it were in mo-  
kerie, as if he  
would say, I  
know nothing  
in this man  
worthy the of-  
fice of the hie  
Priest.  
Exod. 22.28,  
Phil. 3.5, chap.  
24.22.  
c He denieth  
not but there  
were other  
persons, but he  
expresseth that,  
for the which  
the Sadduces  
chafe were the  
chiefe gour-  
nours hated  
him most.

e The word  
signifieth cur-  
ling, as when a  
man either  
curseth, or  
curseth him selfe to  
die, as to be gi-  
uen to the de-  
uill, except he  
bring his pur-  
pose to passe.

f This decla-  
reth that God  
hath so many  
means to de-  
liver his chil-  
dren out of  
danger, as there  
are creatures  
in the world,  
so that the ad-  
uersaries can-  
not conspire so  
craftily  
against them,  
but he hath in-  
finite means to  
defence their  
wicked pray-  
ers.



then forty men, which haue bound the selues with anothe, that they will neyther eate nor drinke, till they haue killed him: and nowe are they ready, and wait for thy promise.

22 The chiefe captayne then let the young man depart, and charged him to speake it to no man, that he had shewed him these things.

23 And hee called vnto him two certaine Centurions, saying, Make readie two hundred souldiers, that they may goe to Cesarea, and horsemen threefore and ten, and two hundred with darters, at the third houre of the night,

24 And let the make readie an horse that Paul being let on, may bee brought safe vnto Felix the Governour.

25 And hee wrote an Epistle in this manner:

26 Claudius Lysias vnto y most noble Governour Felix sendeth greeting.

27 As this man has bene taken of the Iewes, and shoulde haue bene killed of them, I came vpon them with the garison, and rescued him, perceiving that he was a Roman.

28 And when I would haue knowlede the cause, wherfore they accused him, I brought him forth into their counsell.

29 [There I perceived he was accused of questions of their lawe, but had no crime worthy of death, or of bonds.

30 And whe it was shewed me, how that the Iewes laide waite for the man, I sent him straightway to thee, & commanded his accusers to speake before thee the things that they had against him. Fare well.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left y horsemen to go with him, and returned vnto the Castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the Governour, and presented Paul also vnto him.

34 So whe the Governour had read it, hee asked of what province hee was: and when hee vnderstood that he was of Cilicia,

35 I will heare thee, saide hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

## CHAP. XXIII.

10 Paul being accused, and swerth for his life and doctrine against his accusers. 25 Felix prospereth him, thinking to haue a byde, 28 And after leaueing him in prison,

**N**owe after five dayes, Ananias the high priest came down with the Elders, and with Tertullus a certaine Oratour, which appeared before the Governour against Paul.

2 And when he was called forth, Tertullus beganne to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many wortheie things are done vnto this nation through thy prouidence,

3 we acknowledge it wholly, and in all places, most noble Felix with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtlie a fewe wordes.

5 Certainly we haue found this man a pestilent fellowe, and a mouer of sedition among all the Iewes throughout the worlde, and a chiefe maintainer of the secte of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and woulde haue iudged him according to our Lawe:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whome thou mayest (if thou wilt inquire) knowe all these things wherof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the governour had beckened vnto him that hee shoulde speake, answered, I doe the more gladly answere for my selfe, for as much as I know that thou hast bene of many yerres a iudge vnto this nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came by to worshipping in Jerusalem.

12 And they neither founde me in the Temple disputing with any man, neither making bwpore among the people, neither in the Synagogues, nor in the city.

13 Neither can they proue the things, wherof they nowe accuse me.

14 But this I confesse vnto thee, that after the way (which they call hereticke) so worshipping I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towarde God, that the resurrection of the dead which they them selues looke for also, shall be both

For Felix by his diligence had taken Cleasrus the captaine of the murderers, & put the Egyptian to flight, which raised up tumults in Iudaea: for which the Egyptian was killed: which he was both cruel and courteous, reade Joseph. lib. 10. Antiqu. chap. 11. & 12. and lib. 2. de bello Iudaico, chap. 22. b Hereticke: for so the wicked termed the true Christian religion.

c Which taught the people to maintain their liberty against the Romans: and though the accusers appoynded both this sect, & their doctrine, yet to get Paul punished, they seemed to condemn it. d Captain of a thousand.

e As the captain of a thousand, d Governour: for before this hee ruled Charbonnes, Balaanes, & Gaulanites. f So that thou art not ignorant of their fashions. g That that his purpose was to worship there, but the Iewes so founde him by the counsell of others: for he thought to haue wonne the simple heathen, and to steppe the enemies mouths. h As the brother and Iudasius termed the Christians doctrine.

g Greece, that thou hast shewed these things to me,

g This letter was written partly in the fauour of Paul, that his accusers might not oppress him,

h The captain dissimbleth to commend his own diligence: for he did not knowe that Paul was a Roman before hee rescued him, and giuen him to be straitly examined.

i By this name the Romans called euery collector which they had suborned.



both of iust and vniust.

16 And herein I endenour my selfe to haue alway a cleere conscience towarde God, and to ward men.

17 Nowe after many yerres, I came and brought \* almes to my nation and offerings.

18 At what time certaine Iewes of Asia founde me purified in the Temple,

19 Neithier With multitude, nor With tumulte.

20 Who ought to haue bene present before thee, and accule [me,] if they had ought against me.

21 Let these them selues say, if they haue founde any vniust thing in mee, while I stood in the Councill,

22 Except [it be] for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Nowe when Felix heard these things, he deferred them, and sayd, vnto I shall more perfectly knowe the things which concerne this way, by the coming of Lysias the chiefe Captaine, I will deale your matter.

24 Then he commanded a Centurion to keepe Paul, and that he shoulde haue ease, & that he shoulde fordo none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, came Felix with his wife Drusilla, which was a Iewesse, [and] he called forth Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousnesse and temperance, and of the iudgement to come, Felix trembled, and answered, See thy way for this time, and when I haue convenient time, I will call for thee.

27 He hoped also that money should haue bene giue him of Paul, & he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yerres were expired, Porcius Festus came into Felix roome: and Felix willing to get fauour of the Iewes, left Paul bounde.

#### CHAP. XXV.

When Festus was then come vnto the pounce, after three dayes he went by from Cesarea vnto Ierusalem.

2 Then the hie Priest, and the chiefe of the Iewes appeared before him a-

gainst Paul: and they besought him,

3 And desired fauour against him, that he wold send for him to Ierusalem: & they laid waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, & that he him selfe woulde shortly depart [thither.]

5 Let them therefore, said he, which among you are able, come do wne with vs: and if there be any wickednesse in the man, let them accule him.

6 Nowe when he had taried among them no more then ten dayes, he went do wne to Cesarea, and the next day late in the iudgement seat, and commanded Paul to be brought.

7 And when he was come, & Iewes which were come from Ierusalem, stood about him, and layde many and greiuous complaints against Paul, which they coude not proue,

8 For as much as he answered, that he had neither offended any thing against the Lawe of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, wilt thou goe by to Ierusalem, & there be iudged of these things before me?

10 Then said Paul, I stande at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things wherof they accule me, no man can deliuer mee to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Councill, he answered, Hast thou appealed vnto Cesar: vnto Cesar shalt thou goe.

13 And after certaine dayes, King Agrippa and Bernice came do wne to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus propoed Pauls cause vnto King, saying, There is a certaine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the hie Priestes and the Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not my manner of the Romanes for fauour to deliuer any man to the death, before he which is accused, haue accusers before him, & haue place to defend himselfe concerning

h speaking, that it was a long time since he had bene at Ierusalem, which was wher he brought almes.

Chap. 11. 29.

rom. 15. 26.

2. cor. 9. 2.

Chap. 21. 27.

i For his accusers spake

but upon a false report,

which these belouers of Satan had

blown a shew, & wnt

not themselves appare.

Chap. 23. 7.

¶ Or, sect.

k By whose counsell Felix called for Paul.

l The worde of God moueth the beie which adonisheth, & therefore to them it is the fauour of death vnto death.

¶ Or, to doe a pleasure.

a The enuious suite of the Priestes against Paul.

b Which may most commonly.

c Paul defendeth him selfe in iudgement.

¶ Or, to doe pleasure.

d Seeing him selfe betrayed by the ambition of the iudge, he desired that in consideration of his freedom he may be sent to Rome.

e It is lawfull to require the defence of the Magistrate to maintaine our right.

f Without whose consent he could do nothing.

g This was his owne sister whome he entertained.



concerning the crime.

17 Therefore when they were come hither, without delay the day following I late on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood by, they brought no crime of such things as I supposed:

19 But had certain questions against him of their owne<sup>h</sup> suggestion, and of one Iesus which was dead, whome Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he woulde goe to Ierusalem, and there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commaunded him to be kept, till I might sende him to Cesar.

22 When Agrippa said unto Festus, I woulde also heare the man my selfe. To morowe, said he, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the common hall with the chiefe captaynes and chiefe men of the cite, at Festus commaundement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome all the multitude of the Iewes haue called by on me, both at Ierusalem, and here, crying that he ought not to liue any longer.

25 Yet haue I founde nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to sende him.

26 Of whome I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it unreasonable to sende a prisoner, and not to helpe the causes which are laid against him.

CHAP. XXVI.

1 The innocencie of Paul is appoyued by rehearsing his conversation. 25 His modest answer against the murde of Iesus.

**T**HEN Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hande, and answered for him selfe.

2 I thinke my selfe happie, King Agrippa, because I shall answer this

day before thee of al the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, & questions which are among the Iewes: wherefore, I beseech thee, to heare me patiently.

4 As touching my life from my childhoode, and what it was from the beginning among mine owne nation at Ierusalem, knowe all the Iewes,

5 which knew me heretofore (if they woulde testifie that after the most strict sect of our religion I liued a Pharise.

6 And now I stande, and am accused for the hope of the promises made of God vnto our fathers.

7 Whereunto our twelue tribes incessantly seruing God day & night, hope to come: for which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why shoulde it be thought a thing incredible vnto you, that God shoulde raise againe the dead:

9 I also verely thought in my selfe, I sought to doe many contrary thinges against the name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the hie Priestes, and when they were put to death, I gaue [my] sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priestes,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, thine rounde about me, & them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, & saying in Hebrew tongue, Saul, Saul, why persecutest thou me: It is harde for thee to kicke against prickes.

15 The I said, who art thou, Lord: And he sayde, I am Iesus whom thou persecutest.

16 But rise and stande by on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whome I will

<sup>a</sup> Forasmuch as he best understood the religion, he ought to be more attentive.

<sup>b</sup> Paul speaks of this sect according to the peoples estimation, who preferred it as most holy above all others: for the doctrine was least corrupt.

Chap. 8, 3.

<sup>c</sup> That is, I appoyued their crueltie which they vsed against them.

Chap. 9, 1, 3.

Chap. 9, 4. and 22, 7.

<sup>d</sup> Of the Iewes.

<sup>h</sup> This to be doeth also signify religion: but he speaks chiefly in contempt of the true doctrine.

<sup>i</sup> Or, auditories.

<sup>i</sup> Flatterers first bled to call Cyants by this name, and after it so growen into vs, that verious phynces refused it not, as apparently by Imities testifies to Constantine.



nowe I sende thee,

<sup>e</sup> Although this properly apperteyneth vnto God, yet he applyeth this vnto his ministers vnto whome he giueth his holy Spirit,

Chap. 9. 22, 26 and 13. 14, 16

Chap. 21. 30,

<sup>f</sup> He knewe that the Law and the Prophets were of God, but he did not vnderstande the true applying of the same.

18 To open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritace among them, which are sanctified by faith in me.

19 Wherefore, king Agrippa, I was not disobedient vnto the heavenly visiō,

20 \*But shewed first vnto them of Damascus, and at Jerusalem, and throughout al the coastes of Judea, and [then] to the Gentiles, that they should repent, and turne to God, and do works worthy amendement of life.

21 For this cause the Jewes caught me in the \* Temple, and went about to kill me.

22 Neuerthelesse, I obtained helpe of God, and continue vnto this day, witnessing both to smal and to great, laying none other things, then those which the Prophets & Moyses did say should come,

23 [To wit,] that Christ should suffer, & that he should be the first that shoulde rise from the dead, and shoulde shewe light vnto the people, & to the Gentiles.

24 And as he thus answered for him selfe, Festus said with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he sayde, I am not mad, O noble Festus, but I speake the wordes of trueth and sobernesse.

26 For the King knoweth of these thinges, before whome also I speake boldly: for I am perswaded that none of these things are hidde from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets: I knowe that thou beleuest.

28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.

29 The Paul said, I would to God, that not only thou, but also al that heare me to day, were both almost, and altogether such as I am, except these bōds.

30 And when he had thus spoken, the King rose vp, and the gouernour, & Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene them selues, saying, This man doeth nothing worthe of death, nor of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

## C H A P. XXVII.

<sup>1</sup> Pauls dangerous voyage & his companie toward Rome.  
<sup>44</sup> Howe, and where they arrive.

**N**OW when it was concluded, that we shoulde saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And \* We entred into a shippe of Adramyttium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Julius curteously entreated Paul, and gaue him libertie to goe vnto his friendes, y they might refresh him.

4 And from thence we laſched, and sailed hard by <sup>a</sup> Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, [a citie] in Lycia.

6 And there the Centurion founde a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to <sup>b</sup> Salmone,

8 And with much a do sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lalea.

9 So when much time was spent, and sailing was nowe ieopardous, because also the <sup>c</sup> Fast was nowe passed, Paul exhorted [them,]

10 And saide vnto them, Sirs, I see that this voyage will be with hurte and much damage, not of the lading and shippe onely, but also of our liues.

11 Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippe, then those thinges which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsel to depart thence, if by any meanes they might attaine to Phenice, [there] to winter, which is an haven of Candie, and lyeth toward the Southwest and by west, and Northwest and by west.

13 And when the southerne winde blew softly, they supposing to obtaine their purpose, loosed neerer, and sailed by Candie.

<sup>2</sup> Cor. 11. 25.

<sup>a</sup> From Sidon to Myra they shoulde haue sayled North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West. Or, Creta.  
<sup>b</sup> Which was an high hill of Candie bowing to the seaward.

<sup>c</sup> This fast the Jewes obserued about the moneth of October in the Feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hande.

14 But



14 But anon after, there arose by it a stormie winde, called<sup>d</sup> Euroclydon.

15 And when the shippe was caught, and could not resist the wind, we let her goe, and were caried away.

16 And we ranne vnder a litle Ile named<sup>e</sup> Claudia, and had much a doe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing least they shoulde haue fallen into Syrtes, and they let downe the<sup>f</sup> bestell, and so were caried.

18 The next day when we were tossed w<sup>th</sup> an exceeding tempest, they<sup>g</sup> lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And whē neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, ye should haue hearkened to me, & not haue loosed from Candie: so should ye haue<sup>h</sup> gained this hurt & losse.

22 But now I exhorte you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angell of<sup>i</sup> God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto<sup>j</sup> thee all that saile with thee.

25 Wherefore, sirs, be of good courage: for<sup>k</sup> I beleue God, that it shal be so as it hath bene tolde me.

26 Howbeit we must be cast into a certaine Ilande.

27 And when the fourtenth night was come, as wee were caried to and fro in the<sup>l</sup> Adriaticall [sea] about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounded, and founde it twentie fathoms: and when they had gone a litle further, they sounded againe, and founde fiftene fathoms.

29 Then fearing least they shoulde haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the shippe, and had let downe the boate into the sea vnder a co-

lour as though they woulde haue cast ankers out of the foreshippe,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the shippe, ye can not be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it beganne to be day, Paul exhorted them all to take meate, saying, This is the fourtenth day that ye haue taried, and continued<sup>m</sup> fasting, receiuing nothing.

34 Wherefore I exhorte you to take meate: for this is for your safegarde: for there shal not<sup>n</sup> an heare fal from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in<sup>o</sup> the ship in all two hundreth, threescore and sixtene soules.

38 And when they had eaten ynough, they lightened the shippe, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certain creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the ankers, they committed [the ship] vnto the sea, and loosed the rudder bondes, and hoysed vp the maine saile to the winde, and drewe to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore part stucke fast, & could not be moued, but the hinder part was broken with the violence of the waues.

42 Then<sup>p</sup> the souldiers counsel was<sup>o</sup> to kill the prisoners: lest any of them, when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from [this] counsell, and commanded that they that coulde swimme, should cast themselves first into the sea, and goe out to lande:

44 And the other, some on boardes, and some on certaine [pieces] of the ship: and so it came to passe, that they came all safe to lande.

#### CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessarie, he fared toward Rome. 15 Where being receiued of the brethren, he declareth his businesse. 30 And there preacheth two yeeres.

l Paul would vse such means as God had ordeined, least he shuld seeme to haue tempted him.

m He meaneth an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite. n By this he sheweth phrase is ment that they shoulde be in all points safe and sound.

o 1. Sam. 14. 45  
1. King. 1. 52.  
Mat. 10. 30.

o This declarereth the greas & barbarous ingratitude of the wicked, which can not be wonne by any benefites.

And



a Now called Malta,



And when they were come safe, then they knew that the Isle was called <sup>a</sup> Melita.

2 And <sup>b</sup> Barbarians shewed vs no little kindenes: for they kindled a fire, & receiued vs euery one, because of the present shoure, & because of the colde.

|| Or, heape.

3 And when Paul had gathered a number of sticks, and layde them on the fire, there came a viper out of the heate, and lept on his hand.

b Such is the peruerse indgement of men, that they condemn such as they see in any affliction.

4 Now when the Barbarians sawe the worme hang on his hand, they sayd among themselves, This man surely is <sup>a</sup> mutherer, whome, though he hath escaped the sea, yet <sup>c</sup> Vengeance hath not suffred to liue.

c Whom they made a goddesse and called her Dice, or Remedis.

5 But he shooke off the worme into the fire, and felt no harme.

d Beholde the extremitie of these infidels, and how much they are bent to superstition: for after one rage & error they fall into another.

6 Howbeit they wayted when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and sayd, That he was a <sup>d</sup> God.

7 In <sup>e</sup> same quarters, the chiefe man of the Isle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie fire: to whome Paul entred in, and when he prayed, he layd <sup>f</sup> his hands on him, and healed him.

9 When this then was done, other also in the Isle, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

e These the Paimins sayned to be Jupiters children and goddesses of the sea.

11 Now after three moneths we departed in a shippe of Alexandria, which had wintred in the Isle, whose badge was <sup>g</sup> Castor and Pollux.

12 And when we arrived at Syracuse, we taried <sup>h</sup> there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one day, the South Winde blew, and we came the second day to Putioli,

14 Where we found brethren, & were desired to tarie with them seuen dayes, and so we went toward Rome.

f These places were distant from Rome a dayes iourney or thereabout, || Or, shoppes,

15 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the <sup>i</sup> Three <sup>j</sup> tauerns, whome when Paul saw, he thanked God, and waxed bolde.

16 So when we came to Rome, the

Centurion deliuered the prisoners to the generall Captaine: but Paul was <sup>g</sup> suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Jewes together: and when they were come, he sayd vnto them, Men <sup>h</sup> and brethren, though I haue committed nothing against <sup>i</sup> people, or Lawes of the fathers, <sup>j</sup> yet was I deliuered prisoner from Jerusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Jewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see <sup>k</sup> you, and to speake with <sup>l</sup> you: for <sup>m</sup> hope of Israels sake, I am bound with this chaine.

21 Then they sayd vnto him, We neither receiued letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into <sup>n</sup> his lodging, to whome he expounded and testified the <sup>o</sup> kingdome of God, and preached vnto them concerning Iesus, both out of the Lawe of Moyses, & out of the Prophets, from morning to night.

24 And some were perswaded with the things, which were spoken, & some beleueed not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one worde, <sup>p</sup> [to wit,] well spake the holy Ghost by <sup>q</sup> Esaias the Prophet vnto our fathers,

26 Saying, <sup>r</sup> Go vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eyes haue they winked, lest they should see with <sup>s</sup> their eyes, and heare with <sup>t</sup> their eares, and vnderstand with <sup>u</sup> their hearts, and should re-  
turne that I might <sup>v</sup> heale them.

28 Be it knowen therefore vnto you,

g No dout the captaine vnder stood both by Festus letters, and also by the report of the vnder captaine that Paul had committed no fault.

h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redeemer of the worlde.

i That this kingdome, which was spoken of by the Prophets, was offered vnto them by the coming of Christ.

Isa. 9. 2. mar. 13. 14. mar. 4. 12. luk. 8. 10. iohn. 12. 40. rom. 11. 8.

k Whereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubbornnes of the wicked.

l The word of God beareth when the vertue of the spirit is ioyned with it: and it is preached generally, that all might be inexcusable.

D.I.

that



# The Actes.

that this saluation of God is sent to the Gentiles, and they shall heare it.  
 29 And when he had said these things, the Iewes departed, and had great reasoning among themselves.  
 30 And Paul remained two yeres full in an house hired for himselfe, and receiued all that came in vnto him,  
 31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnes of speach, without let.

The description of the countreys and places mencioned in the Actes of the Apostles from Italie on the West part, vnto the Medes and Persians towards the East, conteining about 2200. mile in length. The which description serueth for the peregrination of Saint Paul, and other of the Apostles, and for the vnderstanding of many things conteyned in this booke.

NORTH.



SOUTH.

The names of the yles and countreys mencioned in this mappe.

Achaia.	Cappadocia.	Creta or Cădia yle.	Lesbos yle.	Media.	Phrygia.
Arabia the desert.	Chios yle.	Cyprus.	Lycaonia.	Pamphylia.	Rhodes yle.
Arabia the stonie.	Cilicia.	Galatia.	Lycia.	Perfia.	Samos yle.
Armenia.	Chaldea.	Grecia.	Malta yle.	Pontus.	Samothracia yle.
Asia the leffe.	Clauda yle.	Illyria, or Sclauonie	Macedonia.	Phenicia.	Sicilia yle.
Bythinia.	Coos yle.	Iudea.	Mysia.	Pisidia.	Syria.

The townes specified in this mappe and their situation with the obseruation of the length and breadth.

Amphipolis	50,0 : 41,30	Corinthus	51,15 : 36,55	Miletum	58,0 : 37,0	Rome	56,40 : 41,40
Antiochia of Syria	70,15 : 37,20	Damascus	68,55 : 33,0	Myra	61,36 : 40,0	Salamine yle	
Antiochia of Pisidia	62,30 : 39,0	Derbe	64,20 : 38,15	Mytilene	55,0 : 35,0	of Cyprus	66,40 : 35,30
Apollonia	49,30 : 40,30	Ephesus	57,40 : 37,40	Neapolis	51,15 : 41,40	Samaria	66,20 : 32,19
Affos	56,0 : 40,15	Fayre hauens	56,46 : 35,10	Paphos in Cyprus	65,0 : 36,0	Seleucia	68,35 : 25,40
Athenes	52,45 : 37,15	Gaza	65,10 : 31,40	Patara	60,30 : 36,0	Sidon	67,15 : 33,30
Attalia	62,15 : 36,30	Gnidum	57,10 : 35,30	Perge	62,15 : 36,56	Syracuse	39,30 : 37,15
Babylon	79,0 : 35,0	Iconium	64,30 : 38,45	Phenix an hauen	53,45 : 34,20	Tarsus	67,40 : 36,50
Beroe	48,45 : 39,50	Ierusalem	66,0 : 31,55	Philippi	50,45 : 41,46	Thessalonica	49,50 : 40,30
Cenchrea hauen	51,20 : 37,0	Ioppe	66,40 : 31,55	Ptolemais	66,50 : 32,58	Troas	55,0 : 41,0
Cesarea Straton	66,16 : 32,25	Laodicea	68,30 : 35,5	Puteoli	39,50 : 41,0	Tyrus	67,3 : 33,20
Charram	73,55 : 37,10	Lystru	64,0 : 39,0	Rhegium	40,0 : 39,0		



# The order of the yeres from Pauls

79

conuerſion ſhewing the time of his Peregrination,  
and of his Epiſtles written to  
the Churches.

The yeres of the na- tiuitie of IESVS Chriſt.	The yeres of the conuerſion of S. Paul.		The yeres of Ty- berius the Empe- rour.
35	1	Paul a perſecuter, Act. 7. 8. 9. was conuerted as he went toward Damascus, Act. 9.	20
36	2	From Damascus he went into Arabia to preach the Goſpel: after he returned to	21
37	3	Damascus where they would haue taken him, but he eſcaped by the meanes of the faithfull, which did let him downe in a baſket through the walles, Act. 9. Galatians 1.	22
38	4	From thence he came to Ieruſalem to ſee Peter. Gal. 1. Act. 9. 2. Cor. 12.	23
39	5	The Jewes would haue put him to death, but he was led to Ceſarea,	of Caligula
40	6	and from thence ſent into Syria & to Tarſus of Cilicia, Act. 9. Gal. 1.	2
41	7		3
42	8	After he was brought to Antiochia by Barnabas, where the diſciples were firſt	4
43	9	named Chriſtians.	
44	10	The famine was prophesied by Agabus vnder C. Ceſar. Act. 11.	of Claudius
45	11	S. James was ſlaine by Herode. Act. 12.	2
46	12	Paul the gouernour of Cyprus was conuerted by S. Paul. Act. 13.	3
47	13	Paul preached the Goſpel in Antiochia of Piſidia, which is a part of Galatia, Actes 14.	4
48	14	Thence he went to Iconium where he remained for a time. Act. 13. 14.	5
49	15	He healed a lame man at Lyſtri, and there was ſtoned. Act. 14.	6
50	16	When he had appoynted the Elders in the Church, he viſited all Piſidia and	7
51	17	Pamphylia, and returned to Antiochia.	8
52	18		9
53	19	At this time was the counſill of the Apoſtles holden at Ieruſalem where Saint Paul appeared, and he returned to Antiochia, whither Peter alſo came, and Paul reſiſted him openly. Act. 15. Gala. 2.	10
54	20	Paul went into Syria and Cilicia with Siluanus to confirme the Chur- ches, and afterwarde to Derbe and Lyſtri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. Act. 15. 16.	11
55	21	Paul preacheth at Athens, Act. 17. & from thence writeth to the Theſſalonians.	12
56	22	He remaineth at Corinthus 18. moneths, Act. 18. and from thence writeth to the Romanes.	13
57	23	He returneth to Ephesus, & from thence to Ceſarea: afterwarde to Ieruſalem,	of Nero
58	24	and ſo to Antiochia: afterwarde he viſiteth the Churches of Galatia and Phrygia. Act. 18.	2
59	25	He cometh to Ephesus, where he preacheth two yeres, and there leaueth Ti- motheus. Act. 19. 1. Tim. 1.	3
60	26	He writeth from Ephesus the firſt to the Corinthians. 1. Cor. 16.	4
61	27	After the tumult that was in Ephesus, he came to Troas, and from thence to Macedonia, and being at Philippi he wrote the ſecond to the Corinthians by Titus and Luke 2. Cor. 2. and 13. Act. 20.	5
62	28	Thence he came into Achaia and to Corinthus as he had promiſed. 1. Cor. 16. and 2. Cor. 12. and becauſe certaine laide waite for him, he returned by Macedonia vnto Troas towarde Ariſtarchus and Timotheus, which were gone before him. Act. 20.	6
63	29	From Troas he came to Alſos, to Mitylene called Leſbos, vnto Samos, and	7
64	30	from thence to Miletum, where he tooke leaue of the Ephesians. Actes 20. Thence he came to Rhodes, to Patara, to Cyprus, to Ptolemais, to Ceſarea, and laſt of all to Ieruſalem, where he was taken. Act. 21. and 22.	8
65	31	When he was priſoner, he was led to Ceſarea before the gouernour Felix, Act. 23. where he remained two yeres. Act. 24.	9
66	32	Afterwarde he was ſent priſoner to Rome. Act. 27.	10
67	33	And being in priſon there, he wrote to the Galatians, to the Ephesians, and to the Philippians.	11
68	34	Alſo to the Colloſſians, and to Philemon.	12
69	35	The ſeconde to Timotheus.	13
70	36	Finally he was beheaded at the commandement of Nero.	14

The



# The Epistle of the Apostle Paul to the Romanes.

## THE ARGUMENT.

**T**He great mercie of God is declared toward man in Christ Iesus, whose righteousness is made ours through fayth. For when man by reason of his owne corruption could not fulfill the Lawe, yea, committed most abominable, both against the Law of God and nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should onely stand in the perfect obedience of his sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by fayth in him: euen as Abraham before he was circumcised, was counted iust only through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousness by fayth. And to the intent that none should thinke that the couenant which God made to him, and his posteritie, was not perfourmed: either because the Iewes receiued not Christ, (which was the blessed seede) or els beleued not that he was the true redeemer, because he did not onely, or at least more notablie preferue the Iewes, the examples of Ismael & Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers & Gentiles grafted in by fayth, are made heyres of the promes. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of fayth and doctrine layde, instructions of Christian maners follow: teaching euery man to walke in roundnes of conscience in his vocation, with all patience and humblenes, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally, saint Paul after his commendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, & so concludeth with a prayer.

### CHAP. I.

<sup>x</sup> Paul sheweth by whom, and to what purpose he is called. <sup>13</sup> His ready will. <sup>16</sup> What the Gospel is. <sup>20</sup> The use of creatures and wherefore they were made. <sup>21. 24</sup> The ingratitude, perueritie and punishment of all mankind.

¶ Or, minister.   
 a Through Gods mercie, and also appointed by commandment to this Apostleship.

b Or chosen by the eternall counsaile of God, or by the declaration of the same counsel.   
 Act. 13. 2.   
 Deut. 18. 15.   
 act. 3. 22.

c The Scriptures onely set forth the great benefit of God promised and performed to the worlde in Iesus Christ.   
 d Meaning of the posteritie of the flesh of the virgin Marie.   
 e By the Spirit he declareth that Christ is God, whose

power did so sanctifie his humanitie, that it could not feeble corruption, nor yet remaine in death.   
 f Which was that most liberall benefite to preach the vnsearchable riches of Christ.   
 g That is, by the mercie of God are adopted in Iesus Christ.   
 1. Cor. 1. 3. galat. 1. 3. 2. tim. 1. 2.   
 h The free mercie of God and prosperous successe in all things.



**P**aul a seruant of Iesus Christ, <sup>a</sup> called [to be] an Apostle, <sup>b</sup> put apart [to preach] the Gospel of God,

<sup>2</sup> (which he had promised afore by his <sup>c</sup> Prophets in the <sup>d</sup> holy Scriptures)

<sup>3</sup> Concerning his Sonne Iesus Christ our Lorde (which was made of the <sup>d</sup> seede of Dauid according to the flesh,

<sup>4</sup> And declared mightily [to be] the Sonne of God, touching the Spirit of <sup>e</sup> sanctification by the resurrection from the dead)

<sup>5</sup> By whom we haue receiued <sup>f</sup> grace and Apostleship (that obedience might be giuen vnto the fayth) in his Name among all the Gentiles,

<sup>6</sup> Among whom ye be also the stalled of Iesus Christ:

<sup>7</sup> To all [you] <sup>g</sup> be at Rome beloued of God, called [to be] Saints: <sup>h</sup> Grace

[be] With you, and peace from God our Father, and [from] the Lorde Iesus Christ.

<sup>8</sup> First I thanke my God through IESVS Christ for you all, because your fayth is published throughout <sup>i</sup> the whole worlde.

<sup>9</sup> For God is my Witnes (whome I serue in my <sup>k</sup> spirit in the <sup>l</sup> Gospel of his Sonne) that without ceasing I make mention of you

<sup>10</sup> Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the Will of God, to come vnto you.

<sup>11</sup> \* For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

<sup>12</sup> That is, that I might bee comforted together with you, through [our] mutuall fayth, both yours and mine.

<sup>13</sup> Nowe my brethren, I would that ye should not be ignorant, howe that I haue oftentimes purposed to come vnto you (but haue bene <sup>m</sup> let hitherto) that I might haue some <sup>n</sup> fruite also among you, as [I haue] among the other Gentiles.

<sup>14</sup> I am detter both to the Grecians, and to the Barbarians, both to the

<sup>i</sup> That is, through all christian Churches.

<sup>k</sup> Earnestly, and from the heart.

<sup>l</sup> In preaching the Sonne of God, that is, reconciliation on and peace through Christ.

Chap. 15. 23.

<sup>m</sup> Either by Satā, 1. Thel. 2. 18. or by the holy Ghost, Act. 16. 6. or called to some other place to preach the Gospel, Chap. 15. 20.

<sup>n</sup> Whereof is spoken, Iohn 15. 16.



o He passeth not for the mocking of the wicked. 1. Cor. 1. 18. p D, effectually instrument. || Or, Gentile. q The perfection, and integrity which whosoever hath, appeareth before God highly, blameless, and can be accused of no fault: and this justice is contrary to mans justice, or justice of works, and onely is apprehended by faith which daily increaseth. Psal. 84. 7. r Which God approueth. Habak. 2. 4. galat. 3. 11. hebr. 10. 38. s He denieth the Law of nature corrupt into vngodlines, and vnrightheousnes. Angodlines containeth the false worshiping of God: vnrightheousnes, breache of loue toward man. t In that they neither worship God, as nature partly teacheth them, nor loue one another. Ephes. 4. 18. u They worshipped him not as he prescribed, but after their good intentions. x D, deliuered them as a iust iudge. y Seeing men would not according to the knowledge that God gaue them, worship him aright, he smote their heartes with blindness, that they should not knowe themselves, but do iniurie one to another, and commit such horrible villenie. || Or, about the Creator, || Or, appetite. z That is, such one as was destitute of all iudgement.

Wise men and vnto the vnwise.

15 Therefore, as much as in me is, I am readie to preache the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleeueth, to the Jewe first, and also to the Grecian.

17 For by it the righteousness of God is reueiled, from faith to faith: as it is written, \* The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vnrightheousnes of men, which withholdeth the trueth in vnrightheousnes,

19 Forasmuch as that, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in [his] workes, to the intent that they should be without excuse:

21 \* Because that when they knewe God, they glorified him not as God, neyther were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed themselves to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue them by to their heartes lustes, vnto vncleanes, to defile their owne bodies betwene themselves:

25 Which turned the trueth of God vnto a lie, and worshipped & serued the creature, || forsaking the Creator, which is blessed for ever, Amen.

26 For this cause God gaue them by vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthines, and receiued in themselves such recompense of their errour, as was meete.

28 For as they regarded not to knowe God, [euen so] God deliuered them by vnto a reprobate minde, to doe those

things which are not conuenient,

29 Being full of all vnrightheousnes, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murder, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuentors of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knewe the Lawe of God, how that they which commit such thinges, are worthe of death, [yet] not onely do the same, but also fauour them that do them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners. 15 The Gentiles by their conscience, 17 The Jewes by the Lawe written.

Therefore thou art inexcusable, O man, whosoever thou art that iudgest: \* for in that that thou iudgest another, thou condemnest thy selfe: for thou that iudgest, doest the same things.

2 But we know that the iudgement of God is according to trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God:

4 Or despisest thou the riches of his bountifullnes, and patience, & long sufferance, not knowing that the bountifullnes of God leadeth thee to repentance:

5 But thou, after thine hardnes, and heart that cannot repent, heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of God,

6 \* Who will rewarde euery man according to his workes:

7 [That is,] to them which by continuance in wel doing seeke glorie, and honour, and immortallitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrightheousnes, [shall be] indignation and wrath.

9 Tribulation and anguish [shall be] vpon the soule of euery man that doeth euill: of the Jewe first, and [also] of the Grecian.

prehend Iesus Christ by faith to be their onely iustice and sanctification. f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Jewe.

a Which Lawe God writ in their consciences, and the Philosophers called it the Lawe of nature, the Lawe of nations, whereof Moses Lawe is a plaine exposition. || Or, righteousness. b D, consent to them: which is the full measure of all iniquitie.

|| Or, blamest. a Neither they which do approue euill doers, nor they which reprove them, are excusable before God. Math. 7. 1, 2. 1. cor. 4. 5. b For either thou art guilty of the same fault or the like. c For he iudgeth the heart, and regardeth not the outward person. 2. Peter 3. 9. James 5. 3. d The wicked shall be condemned, and the faithfull deliuered. Psal. 62. 12. math. 16. 27. reuel. 22. 12. e The comon sort of men are most vnable to be iustified by their workes, seeing Abraham the father of believers hath nothing to glorie of before God, and therefore all mens workes shall condemne them, and they onely shall be saved, which apprehend Iesus Christ by faith to be their onely iustice and sanctification. f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Jewe.



10 But to euery man that doth good, [shalbe] glorie, and honour, and peace, to the Iewe first, and [also] to the Grecian.

11 For there is no \*respect of persons with God.

12 For as many as haue sinned without the Law, shall perish also without the Law: and as many as haue sinned in the Law, shall be iudged by the Law,

13 (\* For the hearers of the Lawe [are] not righteous before God: but the doers of the Lawe shall be iustified.

14 For when the Gentiles which haue not the Lawe, doe by nature the things [conteyned] in the Lawe, they hauing not the Lawe, are a Lawe vnto themselves,

15 which shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another or excusing,)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and retest in the Lawe, and \*gloriest in God,

18 And knowest [his] Will, and allowest the things that are excellent, in that thou art instructed by the Lawe:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenes,

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the trueth in the Lawe.

21 Thou therefore, which teachest another, teachest thou not thy selfe: thou that preacheest, A man should not steale, dost thou steale?

22 Thou that sayest, A man should not commit adulterie, dost thou commit adulterie: thou that abhorrest idols, committest thou sacriledge?

23 Thou that gloriest in the Lawe, through breaking the Lawe dishonourest thou God:

24 For the Name of God is blasphemed among the Gentiles through you, \*as it is written.

25 For circumcision verely is profitable, if thou do the Lawe: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Law) iudge thee, which by the letter and circumcision [art] a transgressor of the Lawe?

28 For he is not a Jewe, which is one outward: neither is that circumcision, which is outward in the flesh:

29 But hee is a Jewe which is one within, and the \*circumcision [is] of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

Lawe of it selfe without Christ, Coloss. 2. 11. o In the inward man and heart,

### CHAP. III.

1 Hauing graunted some prerogative to the Iewes, because of Gods free and stable promises, 10 He prooueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.

What is then the preferment of the Jewe: or what is the profite of circumcision?

2 Much euery maner of way: for chiefly, because vnto them were committed the oracles of God.

3 For what, though some did not beleue: shall their \*vnbellefe make the faith of God without effect?

4 God forbid: yea, let God be true, and \*euery man a liar, as it is written, \*That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if our vnrighteousnes commend the righteousness of God, what shall wee say: Is God vnrighteous which punisheth: (I speake as a man)

6 God forbid: els howe shall God iudge the world?

7 For if the veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why doe we not euill, that good may come [thereof:] whose damnation is iust.

9 What then: are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are \*vnder sinne,

10 As it is written, \*There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 \*Their throte is an open sepulchre: they haue vned their tongues to deceite: \*the poyson of aspes [is] vnder their lips.

14 \*whose

Or, cōdemne. n When the Lawe is called the letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is strength of sinne, it is ment as we consider the

Or, wordes. Isa. 46. 13. chap. 9. 6. 2. tim. 2. 13. Or, promise. Iohn 3. 33. Psal. 116. 11. Psal. 51. 4. a That thou maiest be declared iust, and thy goodness and trueth in performing thy promises may appeare, when man either of curiostie or arrogancie would iudge thy workes. b He sheweth how the wicked do reason against God. c Whose carnall wisdom will not obey the wil of God. d Least the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that their preferment standeth onely in the mercie of God, for as much as both Jew and Gentile, through sinne are subiect to Gods wrath, that they might both be made equal in Christ. Galat. 3. 22. Psal. 14. 1, 3. and 53. 1, 3. Psal. 5. 9. Psal. 140. 3.

Deut. 10. 17. 2. chron. 19. 7. iob. 34. 19.

actes 10. 34. g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glorie, and others to ignominie. h That is, without the knowledge of the Lawe written, which was giuen by Moses.

Matth. 7. 21. iames 1. 22. i For mans conscience sheweth him when he doeth good or euill.

k He awaketh the Iewes, which were a sleepe through a certaine securitie and confidence in the Lawe. Chap. 9. 4.

Or, triest the things that dissent from it,

l The way to teache others in the knowledge of the trueth.

Isa. 52. 5. ezech. 36. 20.

m The ende of circumcision was the keeping of the Lawe, and the Sacrament separated from his ende, is of none effect.



Psal. 10. 7.

Ila. 59. 7.  
prou. 1. 16.

e A peaceable  
and innocent  
life.

Psal. 36. 1.

f That is, the  
olde testament.

g The Lawe  
doth not make  
vs guiltie, but  
doeth declare  
that we are  
guiltie before  
God, & deserue  
condemnation.

Galat. 2. 16.

h He meaneth  
the Lawe, either  
written or vn-  
written which  
commandeth  
or forbiddeth  
any thing,

whose workes  
cannot iustifie  
because we  
cannot per-  
forme them.

Chap. 1. 17.

i The worde  
signifieth them  
which are left  
behinde in the  
race and are  
not able to run  
to the marke,

that is to euer-  
lasting life,

which here is  
called the glo-  
rie of God.

k D<sup>i</sup> fidelitie  
in performing  
his promes.

l The Lawe  
of faith is the  
Gospel which  
offereth salua-  
tion with con-  
dition (if thou  
belieuest)

which conditi-  
on also Christ  
freely giueth  
to vs. So the  
condition of  
the Lawe is (if  
thou doest all  
these things)

the which only  
Christ hath ful-  
filled for vs.

m Meaning  
that they are  
all iustified by  
one meanes,

and if they will  
haue any dif-  
ference, it one-  
ly standeth in  
wordes: for in  
effect there is none.

n The doctrine of faith is the ornament of the Lawe: for  
it embraceth Christ, who by his death hath satisfied the Lawe: so that the Lawe  
which coulde not bring vs to saluation by reason of our owne corruption, is  
nowe made effectuell to vs by Christ Iesus,





















14 \* whose mouth is full of cursing  
and bitternesse.

15 \* Their feete are swift to shed  
blood.

16 Destruction and calamitie [are] in  
their wayes,

17 And the way of peace they haue  
not knowen.

18 \* The feare of God is not before  
their eyes.

19 Nowe we know that whatsoeuer  
the Law saith, it saith it to them which  
are vnder the Lawe, that euery mouth  
may be stopped, and all the worlde be  
culpable before God.

20 \* Therefore by the workes of the  
Lawe shall no flesh be iustified in his  
sight: for by the Lawe [commeth] the  
knowledge of sinne.

21 But nowe is the \* righteousness of  
God made manifest without the Lawe,  
hauing witnesse of the Lawe and of the  
Prophets,

22 [To wit,] the righteousness of God  
by the faith of Iesus Christ, vnto all, and  
vpon all that beleue.

23 For there is no difference: for all  
haue sinned, and are <sup>i</sup>deprived of the  
glorie of God,

24 And are iustified freely by his  
grace, through the redemption that is in  
Christ Iesus,

25 Whom God hath set forth [to be] a  
reconciliation through faith in his blood,  
to declare his <sup>k</sup> righteousness, by the for-  
giuenesse of the sinnes that are passed  
through the patience of God,

26 To shewe at this time his righ-  
teousnesse, that hee might be iust, and a  
iustifier of him which is of the faith of  
Iesus.

27 Where is then the reioycing? It is  
excluded. By what Lawe: of workes?  
Nay: but by the <sup>l</sup> Lawe of faith.

28 Therefore we conclude, that a man  
is iustified by faith without the workes  
of the Lawe.

29 [God,] is he the God of the Jewes  
onely, and not of the Gentiles also? Yes,  
even of the Gentiles also.

30 For it is one God who shall iustifie  
circumcision <sup>m</sup> of faith, and vncircumci-  
sion through faith.

31 Doe we then make the Lawe of  
none effect through faith? God forbid:  
yea <sup>n</sup> we establish the Lawe.

C H A P. IIII.

1. 17 He declareth that iustification is a free gift, euen by them  
themselves, of whom the Jewes most boasted, as of Abraham  
and of David, 15 And also by the office of the Law and faith,

**V**hat shall we say then, that  
Abraham our father hath

found <sup>a</sup> concerning the flesh?

2 For if Abraham were  
iustified by workes, he hath wherein to

reioyce, but not with God.

3 For what saith the Scripture? \* A-  
braham beleueed God, and it was coun-  
ted to him for righteousness.

4 Nowe to him that <sup>c</sup> worketh, the  
wages is not counted by fauor, but by det,

5 But to him that <sup>d</sup> worketh not, but  
beleueeth in him that <sup>e</sup> iustifieth the vn-  
godly, his faith is counted for righte-  
ousnesse.

6 Euen as David declareth the bles-  
sednes of the man, vnto whom God im-  
puteth righteousness without workes,

[saying,]

7 \* Blessed [are] they, whose iniquities  
are forgiven, & whose sinnes are couered.

8 Blessed [is] the man, to whome the  
Lord imputeth not sinne.

9 [Came] this blessednes then vpon  
the <sup>f</sup> circumcision [onely,] or vpon the  
vncircumcision also? For we say, that  
faith was imputed vnto Abraham for  
righteousnes.

10 How was it then imputed? When  
hee was circumcised, or vncircumcised?  
not when he was circumcised, but when  
he was vncircumcised.

11 \* After he receiued the signe of cir-  
cumcision, [as] the seale of the righteous-  
nes of the faith which he had, when hee  
was vncircumcised, that hee should be  
the father of all them that beleue, not  
being circumcised, that righteousnesse  
might be imputed to them also,

12 And the father of circumcision, not  
vnto them only which are of the circum-  
cision, but vnto them also that walke in  
the <sup>g</sup> steppes of the faith of our father  
Abraham, [which he had] when he was  
vncircumcised.

13 For the promes that hee should be  
the heire of the world, was not [given]  
to Abraham, or to his seede, through the  
<sup>h</sup> Lawe, but through the righteousness  
of faith.

14 For if they which <sup>i</sup> are of the Law,  
[be] <sup>k</sup> heires, faith is made voyde, and  
the promes is made of none effect.

15 For the Lawe causeth <sup>l</sup> wrath: for  
where no Lawe is, there [is] no <sup>m</sup> trans-  
gression.























a That is, by  
workes.

b He might  
pretend some  
merite of  
worke worthy  
to be recom-  
pensed.

c Gen. 15. 6.  
galat. 3. 6.

d ianics 2. 23.

e Gen. 15. 6.  
galat. 3. 6.

f Gen. 15. 6.  
galat. 3. 6.

g Gen. 15. 6.  
galat. 3. 6.

h Gen. 15. 6.  
galat. 3. 6.

i Gen. 15. 6.  
galat. 3. 6.

k Gen. 15. 6.  
galat. 3. 6.

l Gen. 15. 6.  
galat. 3. 6.

m Gen. 15. 6.  
galat. 3. 6.

n Gen. 15. 6.  
galat. 3. 6.

o Gen. 15. 6.  
galat. 3. 6.

p Gen. 15. 6.  
galat. 3. 6.

q Gen. 15. 6.  
galat. 3. 6.

r Gen. 15. 6.  
galat. 3. 6.

s Gen. 15. 6.  
galat. 3. 6.

t Gen. 15. 6.  
galat. 3. 6.

u Gen. 15. 6.  
galat. 3. 6.

v Gen. 15. 6.  
galat. 3. 6.

w Gen. 15. 6.  
galat. 3. 6.

x Gen. 15. 6.  
galat. 3. 6.

y Gen. 15. 6.  
galat. 3. 6.

z Gen. 15. 6.  
galat. 3. 6.

aa Gen. 15. 6.  
galat. 3. 6.

ab Gen. 15. 6.  
galat. 3. 6.

ac Gen. 15. 6.  
galat. 3. 6.

ad Gen. 15. 6.  
galat. 3. 6.

ae Gen. 15. 6.  
galat. 3. 6.

af Gen. 15. 6.  
galat. 3. 6.

ag Gen. 15. 6.  
galat. 3. 6.

ah Gen. 15. 6.  
galat. 3. 6.

ai Gen. 15. 6.  
galat. 3. 6.

aj Gen. 15. 6.  
galat. 3. 6.

ak Gen. 15. 6.  
galat. 3. 6.

al Gen. 15. 6.  
galat. 3. 6.

am Gen. 15. 6.  
galat. 3. 6.



16 Therefore [it is] by faith, that [it might come] by grace, and the promises might be sure to<sup>n</sup> all the seed, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is writtē, \*I haue made thee a father of many nations) [euen] before God whome hee beleueed, who quickeneth the<sup>p</sup> dead, and calleth those things which be not, as though they were.

18 which [Abraham] aboue hope, beleueed vnder hope, that he should be the father of many nations: according to that which was spoken [to him,] \* So shall thy seede be.

19 And hee<sup>q</sup> not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere olde, neither<sup>r</sup> the deadnes of Saras wombe.

20 Neither did hee doute of the promises of God through vnbeliefe, but was strengthened in the faith, and gaue<sup>f</sup> glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also<sup>r</sup> for vs, to whome it shall be imputed [for righteousness], which beleue in him that rayled by Jesus our Lord from the dead.

25 who was deliuered [to death] for our sinnes, and<sup>u</sup> is risen againe for our iustification.

## CHAP. V.

1 He declareth the fruite of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and ground of the same.

**W**hen being iustified by faith, we haue<sup>a</sup> peace toward God through our Lorde Jesus Christ.

2 \* By whome also we haue accessethrough faith vnto this grace, wherein we stand, and reioyce vnder the hope of the glorie of God.

3 Neither [do we so] only, but also we<sup>\*</sup> reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not<sup>b</sup> ashamed, because the<sup>c</sup> loue of God is shed abroad in our heartes by the holy Ghost, which is giuen vnto vs.

6 For Christ when we were yet of no strength, at [his] time, dyed for the<sup>\*</sup> vngodly.

7 Doubtlesse one will scarce die for a<sup>d</sup> righteous man: but yet for a<sup>c</sup> good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrath through him.

10 For if when we were<sup>e</sup> enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life.

11 And not onely [so,] but we also reioyce in God through our Lorde Jesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned.

13 For vnto the<sup>s</sup> time of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Lawe.

14 But death reigned from Adam to Moles, euen ouer them also that sinned not<sup>h</sup> after the like maner of the transgression of<sup>i</sup> Adam, which was the figure of<sup>k</sup> him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded vnto many.

16 Neyther is the gift [so,] as [that which entered in] by one that sinned: for the faulte [came] of one [offence] vnto condemnation: but the gift [is] of many offences to iustification.

17 For if by<sup>p</sup> offence of one, death reigned through one, much more shall they which receiue the abundance of grace, and of the gift of<sup>m</sup> righteousness, reigne in life through one, [that is,] Jesus Christ.

18 Likewise then as by the offence of one, [the fault came] on all men to condemnation, so by the iustifying of one, [the benefit abounded] toward<sup>n</sup> all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

20 Whereouer the<sup>o</sup> Law entered thereupon that the offence should<sup>p</sup> abound: neuerthe-

Hebr. 9. 15.  
1. peter 3. 18.

d By this comparison he amplifieth the death of Christ, e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moles.  
h He meaneth yong babes, which neither had the knowledge of the Law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: and this may also comprehend the Gentiles.  
i Yet all mankind, as it were, sinned whē they were as yet inclosed in Adams loynes.  
k Which was Christ.

l For by Christ we are not onely deliuered from<sup>p</sup> sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Jesus Christ which is imputed to the faithfull.

n Which be- lieue to be sa- ued in Jesus Christ.

o The Lawe of Moles.

p That it might be more manifestly known and set before all mens eyes.

n Which be- lieue.

Gen. 17. 4.

o By a spiri- tuall kinred which God chiefly accep- teth.

p Abraham begate the cir- cumcised, euen by the vertue of faith, and not by<sup>y</sup> pow- er of nature which was ex- tinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen. 15. 5.

q But most strong and constant.

r In that he was past child- bearing.

f For his mer- cie and truth.

r For our in- struction: for we shall be iustified by the same meanes.

u To accom- plish and make perfect our iustification.

a By peace here is ment that incredible and most con- stant ioy of minde, when we are deliue- red from all terrour of con- science, and ful- ly perswaded of the fauour of God: and this peace is the fruite of faith.

Eph. 2. 18.

James 1. 3.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs.



neuerthelesse, Where sinne abounded, [there] grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.

## CHAP. VI.

Because no man shoulde glory in the flesh, but rather seeke to subdue it to the Spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to goodly life, 21 Setting before mens eyes the reward of sinne and righteousness.

**W**hat shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we, that are <sup>a</sup> dead to sinne, liue yet therein?

3 Know ye not, that <sup>a</sup> all wee which haue bene baptized into <sup>b</sup> Iesus Christ, haue bene baptized into his death?

4 <sup>a</sup> We are buried then with him by baptisme into his death, that like as Christ was raysed vp from the dead by the glorie of <sup>c</sup> Father, so we also should <sup>a</sup> walke in newnes of life.

5 <sup>a</sup> For if we be <sup>c</sup> grafted with him <sup>d</sup> to the similitude of his death, even so shall we be [to the similitude] of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the <sup>e</sup> body of sinne might be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is <sup>f</sup> freed from sinne.

8 Wherefore, if wee be dead with Christ, we beleue that we shall liue also with him,

9 Knowing that Christ being raysed from <sup>g</sup> dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once <sup>h</sup> to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke ye also, that ye are dead to sinne, but are alieue <sup>k</sup> to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall bodie, that ye should obey it in the <sup>l</sup> lustes thereof.

13 Neither giue ye your members [as] weapons of unrighteousnes vnto sinne: but giue your selues vnto God, as they that are alieue from the dead, and [giue]

your members [as] weapons of righteousness vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder <sup>m</sup> Law, but vnder <sup>n</sup> grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 <sup>a</sup> Knowe ye not, that to whom so euer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of <sup>b</sup> obedience vnto righteousness?

17 But God [be] thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were <sup>c</sup> deliuered.

18 Being then made <sup>d</sup> free from sinne, ye are made the seruants of righteousness.

19 I speake <sup>e</sup> after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to uncleannesse and to iniquitie, to [commit] iniquitie, so nowe giue your members seruants vnto righteousness in holinesse.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What fruite had ye then in those things, whereof ye are nowe ashamed? For the <sup>f</sup> ende of those things [is] death.

22 But nowe being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, & the ende, everlasting life.

23 For the <sup>g</sup> wages of sinne is death: but <sup>h</sup> gift of God [is] eternal life through Iesus Christ our Lord.

## CHAP. VII.

1. 7. 12 The vse of the lawe, 6. 24 And howe Christ hath deliuered vs from it. 16 The infirmitie of the fleshfull, 23 The dangerous fight betweene the flesh and the Spirit.

**N**ow ye not, brethren, (for I speake to them that know the Lawe) that the <sup>a</sup> Lawe hath dominion ouer a man as long as he liueth:

2 <sup>a</sup> For the <sup>b</sup> woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, shee is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, shee shall be called an <sup>c</sup> adulteresse: but if the man be dead, shee is free from the Lawe, so that shee is

Gal. 5. 19. In the second mariage the spirit is the husband and the new creature is the wife and their children are the fruites of the Spirit, Gal. 5. 22. Mat. 23. 26

<sup>m</sup> Which is the declaration of sinne.

<sup>n</sup> Indued with the spirit of Christ.

John 8. 34.

2. pet. 2. 19.

<sup>o</sup> Shewing that none can be iust, which doeth not obey God.

<sup>p</sup> To reforme your selues vnto it.

<sup>q</sup> It is a most vile thing for him that is deliuered from the slavery of sinne, to returne againe to the same.

<sup>r</sup> Leauing to speake of heauenly things, according to your capacite, I vse these similitudes of seruitude and freedome, that ye might the better vnderstande.

<sup>s</sup> Or, the reward and recompence.

<sup>t</sup> Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them <sup>u</sup> were preferred by the lawe.

<sup>a</sup> Meaning, the mortall lawe.

1. Cor. 7. 39.

<sup>b</sup> Both in this first mariage and in the second, the husband and the wife must be considered with in our selues: the first husband was sin, and our flesh was the wife: their children were <sup>c</sup> fruites of the flesh.

not

<sup>a</sup> He dyeth to sinne in whom the strength of sinne is broken by the vertue of Christ, and so now liueth to God.

Gal. 3. 27.

<sup>b</sup> Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.

Col. 2. 12.

Eph. 4. 23, 24.

col. 3. 8.

heb. 12. 1.

1. pet. 2. 1.

1. Cor. 6. 14.

2. tim. 2. 11.

<sup>c</sup> The Greeke worde meaneth, that we growe vp together with Christ, as we see molle, iuie, mistletoe, or such like grow vp by a tree & are nourished with the iuyce thereof.

<sup>d</sup> If we by his vertue dye to sinne.

<sup>e</sup> The flesh wherein sinne sticketh fast.

<sup>f</sup> Because that being dead we cannot sinne.

<sup>g</sup> That hee might destroy sinne in our flesh.

<sup>h</sup> And sticketh at the right hand of the Father.

<sup>i</sup> We may gather that we are dead to sin,

when sinne beginneth to die in vs: which is by the participation of Christes death, by whom also being quickened, we liue to God, that is, to righteousness.

<sup>k</sup> In that ye are led with the spirit of God.

1 The minde first ministereth euill motions, whereby mans will is entised: thence burst forth the lustes, by them the body is prouoked, and the body by his actions doth sollicit the minde: therefore he commandeth at <sup>l</sup> least <sup>l</sup> we rule our bodies, || Or, instruments or armour.



not an adultresse, though thee take an other man.

4 So ye, my brethren, are dead also to the lawe by the body of Christ, that ye should be vnto an other, [euē] vnto him that is raysed by from the dead, that we should bring forth fruite vnto God.

5 For when we were<sup>d</sup> in the flesh, the motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

6 But now we are delivered from the Law, being dead<sup>e</sup> vnto it, wherein we were holden, that we should serue in newnesse of Spirit, and not in y<sup>e</sup> oldenes of the letter.

7<sup>f</sup> What shall we say then: [Is] the Law sinne: God forbid. Nay, I knew not sinne, but by the Lawe: for I had not known<sup>g</sup> lust, except the Lawe had sayd, \*Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Lawe sinne [is] dead.

9 For I once<sup>h</sup> was aloue, without the Lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was [ordained] vnto life, was found [to be] vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceyued me, & thereby slewe [me].

12 Wherefore the Law [is] <sup>a</sup>holy, and the commandement [is] holy, and iust, and good.

13 Was that then which is good, made death vnto me: God forbid: but sinne, that it might<sup>i</sup> appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the Lawe<sup>k</sup> is spirituall, but I am carnall, sold vnder sinne.

15 For I allow not that which I doe: for what I<sup>l</sup> would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, y<sup>e</sup> [it is] good.

17 Now then, it is no more I that do<sup>m</sup> it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my<sup>n</sup> flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to perfourme that which is good.

19 For I do not the good thing, which

I would,<sup>n</sup> but the euil, which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by<sup>p</sup> the Law, that when I would doe good, euil is present with me.

22 For I delite in the Lawe of God, concerning the<sup>o</sup> inner man:

23 But I see another<sup>q</sup> lawe in my members, rebelling against the law of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer me from the<sup>r</sup> body of this death:

25 I thanke God through Jesus Christ our Lord. Then I my selfe in my<sup>s</sup> mind serue the Law of God, but in my<sup>t</sup> flesh the law of sinne.

CHAP. VIII.

1 The assurance of the faythfull, and of the fruites of the holy Ghost in them, 2 The weakenes of the Lawe, and who accomplished it, 3 And wherefore, 4 Of what sort the faithfull ought to be, 5 The fruite of the Spirit in them. 17 Of hope, 18 Of patience vnder the crosse, 28 Of the mutuall loue betwixt God and his children, 29 Of his foreknowledge.

**N**owe then there [is] no<sup>a</sup> condemnation to them y<sup>e</sup> are in Christ Jesus, which walke not<sup>b</sup> after the flesh, but after the Spirit.

2 For the<sup>c</sup> Law of the Spirit of life [which is] in<sup>d</sup> Christ Jesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the lawe, in as much as it was<sup>e</sup> weake, because of the flesh) God sending his owne Sonne, in the<sup>f</sup> similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

4 That the<sup>g</sup> righteousness of the law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sa- uour the<sup>h</sup> things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh [is] death: but the wisdom of the Spirit [is] life and peace,

7 Because the wisdom of the flesh [is] enimitie against God: for it is not subject to the Lawe of God, neither in deede can be.

<sup>i</sup> Or, by sinne. <sup>j</sup> That which y<sup>e</sup> law requireth, <sup>k</sup> The word comprehendeth al that which is most excellent in man, as will, understanding, reason, wit, &c.

<sup>n</sup> The flesh stayeth euen the most perfect, to runne forward as the spirit wishech.

<sup>o</sup> That is, in my spirit. <sup>p</sup> Or, commandement.

<sup>q</sup> Euen the corruption which yet remaineth. <sup>r</sup> This fleshly lump of sinne and death. <sup>s</sup> In that part which is regenerate. <sup>t</sup> Which is the part corrupted.

<sup>a</sup> Though sin be in vs, yet it is not imputed vnto vs through Christ Jesus.

<sup>b</sup> He annexeth the condition, least we should abuse the libertie.

<sup>c</sup> The power and autoritie of the Spirit, that is, the grace of regeneration.

<sup>d</sup> Whose sanctification is made ours.

<sup>e</sup> Or, of no strength.

<sup>f</sup> Christ did take flesh, which of nature was subject to sinne, which notwithstanding hee sanctified euen in the very instant of his conception,

and so did appropriate it vnto him, that he might destroy sinne in it, 2. Cor. 5. 21.

<sup>c</sup> Which is the spirit of the seconde husband.

<sup>d</sup> When we were destitute of the spirit of God.

<sup>e</sup> Or, affection.

<sup>f</sup> Meaning to sinne, our first husband.

<sup>g</sup> There is nothing more enemie to sinne, then the Lawe: if so be therefore that sinne rage more by reason thereof then before,

why should it be imputed to the Law which discloseth the sleighes of sinne her enemie?

<sup>h</sup> Which is an inward vice not openly known.

Exod. 20. 17.

deut. 5. 21.

<sup>i</sup> He thought himselfe to be aloue, when he knew not the Lawe.

1. Tim. 1. 8.

<sup>j</sup> Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodness of the lawe to our destruction.

<sup>k</sup> So that it can iudge the affections of the heart.

<sup>l</sup> He is not able to doe that which he desireth to do, and therefore is farre from the true perfection.

<sup>m</sup> He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him.

<sup>n</sup> Or, in my nature,



Or, if so be.

Or, flesh.

h The spirit of regeneratiō, which aboli-  
meth sinne in  
our flesh, not al-  
at once, but by  
degrees: wher-  
foze we must in  
y meane time  
call to God  
through pa-  
tience.

i But to liue  
after the spirit.

k So he na-  
meth the holy

Ghost of the  
effect, which he

causeth in vs,

when he pro-  
poseth vs sal-  
uation by the

lawe with an  
impossible con-  
dition, who al-

so doth seale  
our saluation

in our hearts  
by Christes

free adoption,  
that we consti-  
der not God

now as a rigo-  
rous Lord, but  
as a most mer-  
ciful Father.

Gala. 4. 5, 6.

l So that we  
haue two wit-  
nesses, Gods

Spirit & ours,  
who is certifi-  
ed by the Spi-  
rit of God.

m Freely  
made parta-  
kers of the fa-  
thers trea-  
sures.

Or, of like  
value.

n The creature  
shall not be re-  
stoyed before  
that Gods

children be  
brought to  
their perfecti-  
on: in the

meane season  
they waite.

o That is, to  
destruction, be-  
cause of mans  
sinne.

p We meaneth  
not the An-  
gels, neither  
devils, nor  
men.

q And yet are  
farre from the  
perfection.

Luke 21. 28.

r Which shal-  
be in the resurrection,

when we shalbe made confozmable to our head Christ.

8 So then they that are in the flesh, cannot please God.

9 Nowe ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit [is] life for righteousness sake.

11 But if the Spirit of him that raised vp Jesus from the dead, dwell in you, he that rayled vp Christ from the dead, shall also quicken your mortall bodyes, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receyued the spirit of bondage to feare againe: but ye haue receyued the Spirit of adoption, whereby we crye Abba, Father.

16 The same Spirit beareth witnes with our spirit, that we are the children of God.

17 If [we be] children, [we are] also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time [are] not worthe of the glory, which shalbe shewed vnto vs.

19 For the feruent desire of the creature wayteth when the sonnes of God shalbe reueiled,

20 Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that euery creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely [the creature,] but we also which haue the first frutes of the Spirit, eue we do sigh in our selues, wayting for the adoption, [euen] the redemption of our body.

24 For wee are saued by hope: but

hope that is seene, is not hope: for howe can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request for vs with sighs, which can not be exprest.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saintes, according to [the will of] God.

28 Also we knowe y all things worke together for y best vnto them that loue God, euen to them that are called of [his] purpose.

29 For those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 What shall wee then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all [to death,] howe shall he not with him giue vs all things also?

33 Who shall lay any thing to y charge of Gods chosen? [it is] God that iustifieth,

34 Who shall condemne? [it is] Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of y Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, \* For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 Neuertheles, in all these things we are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalties, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from y loue of God, which is in Christ Jesus our Lord.

b That is, wherewith God loueth vs in his Sonne Christ Jesus.

f By hope is meant that thing which we hope for.

c In that bee stirreth their hearts to pray, and sheweth both whom to aske, and how.

u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.

Isa. 50. 8.

x Who pronounceth his iust, in his Sonne Christ.

y Wherewith he loued vs, or God in Christ

which loue is grounded vpon his deter-

minate purpose, & Christ is the pledge thereof.

Psal. 44. 22.

z Which is to signifie the condition of Christes Church.

a Paul setteth forth by these wordes the wonderfull nature of the spi-

rites, as well the good, Eph.

1. 21. Col.

1. 6. as the euill spirites, Ephe.

6. 12. Col.

15.

CHAP.



## CHAP. IX.

1 Having testified his great loue towardes his nation, and the signes thereof, 11 He intreateth of the election and reprobation, 24 Of the vocation of the Gentiles, 30 And reiection of the Jewes.

a As becometh him that reuerenceth Christ, or whose tongue Christ ruleth, and so taketh Christ for his witnes.

b He would redeme the reiection of the Jewes with his owne damnation, which declareth his zeale towards Gods glorie, reade Exod. 32. 32.

c The Arke of the covenant, because it was a signe of Gods presence, was called Gods glory, 1. Sa. 4. 21.

d The two tables of the covenant, Deut. 10. 9.

e Ephes. 2. 12.

f Christ is very God.

Chap. 2. 28.

g Greeke, fall away.

h That is, of Jacob whose name was also Israel.

Gen. 21. 12.

hebr. 11. 18.

i The Israelites must not be esteemed by their kinned, but by the secret election of

God, which is

about the eternal vocatio.

h As Ismael.

Galat. 4. 28.

Gen. 18. 10.

Gen. 25. 21.

Gen. 25. 23.

Mal. 1. 2. 3.

Exod. 33. 19.

i As the onely

will and purpose of God is

the chiefe cause

of election and

reprobation:

so his free mercie in Christ is

an inferiour

cause of salua-

tion, and the

hardenening of

the heart, an

inferiour cause

of damnation.

**S**ay the trueth<sup>a</sup> in Christ, I lie not, my conscience bearing me witnes in the holy Ghost, 2 That I haue great heavinesse, and continuall sorowe in mine heart.

3 For I would wish my selfe to be<sup>b</sup> separated from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are<sup>c</sup> Israelites, to whom [perteyneth] the adoption, and the<sup>d</sup> glorie, and the<sup>e</sup> Couenants, and the giuing of the Lawe, and the seruice [of God,] and the promises.

5 Of whom [are] the fathers, and of whom concerning<sup>f</sup> flesh, Christ [came,] who is<sup>g</sup> God ouer all blessed for ever, Amen.

6<sup>h</sup> Notwithstanding it cannot be that the worde of God should<sup>i</sup> take none effect: for all they are not<sup>j</sup> Israel, which are of Israel:

7 Neither [are they] all children, because they are the seede of Abraham: <sup>k</sup>but, In<sup>l</sup> Isaac shall thy seede be called:

8 That is, they which are the children of the<sup>m</sup> flesh, are not the children of God: but the<sup>n</sup> children of the promes are counted for the seede.

9 For this is a word of promes, <sup>o</sup>In this same time will I come, and Sara shall haue a sonne.

10 Neither [he] onely [felt this,] but also<sup>p</sup> Rebecca when she had conceived by one, [euen] by our father Isaac.

11 For yer [the children] were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election not by workes, but by him that calleth)

12 It was saide vnto her, <sup>q</sup>The elder shall serue the yonger.

13 As it is written, <sup>r</sup>I haue loued Jacob, and haue hated Esau.

14 What shall we say then: Is there vnrighteousnes with God: God forbid.

15 For hee sayth to Moyses, <sup>s</sup>I will haue mercie on him, to whom I will shewe mercie: and will haue compassion on him, on whom I will haue compassion.

16 So then [it is] not in him that wil- leth, nor in him that runneth, but in God that sheweth mercie.

17 For the<sup>k</sup> Scripture sayeth vnto<sup>k</sup> Pharaos, <sup>l</sup>For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercie on whom he will, & whom he will, he hardeneth.

19 Thou wilt say then vnto me, why doeth hee yet complaine: for who hath resisted his will:

20 But, O man, who art thou which<sup>m</sup> pleadest against God: shall the<sup>n</sup> thing formed say to him that formed it, why hast thou made me thus:

21 Hath not the potter power of the clay to make of the same lumpe one vessel to<sup>o</sup> honour, and another vnto disho- nour:

22 [what] and if God would, to shew his wrath, & to make his power know- en, suffer with long patience the vessels of wrath, prepared to destruction:

23 And that he might declare<sup>p</sup> riches of his glory vpon the vessels of mercie, which he hath prepared vnto glory:

24 Euen vs, whom hee hath called, not of the Jewes onely, but also of the Gentiles,

25 As he sayth also in Osee, <sup>q</sup>I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shalbe in the place where it was sayde vnto them, <sup>r</sup>We are not my people, that there they shalbe called, The children of the liuing God.

27 Also Esaias cryeth concerning Is- rael, <sup>s</sup>Though the number of the chil- dren of Israel were as the sand of the sea, [yet] shall [but] a remnant be saued.

28<sup>t</sup> For he will make his account, and gather it into a short summe with righteousnesse: for the Lorde will make a short count in the earth.

29<sup>u</sup> And as Esaias said before, Except the Lorde of hostes had left vs a seede, we had bene made as<sup>v</sup> Sodom, and had bene like to Gomorrha.

30 What shall we say then: That the Gentiles which followed not righteous- nesse, haue attained vnto righteous- nesse, euen the righteousness which is of fayth.

31 But Israel which followed the Lawe of righteousness, coulde not at- taine vnto the Lawe of righteousness.

32 Wherefore: Because [they sought it] not by faith, but as [it were] by<sup>w</sup> workes of

<sup>k</sup> That is, God in the Scripture. Exod. 9. 16.

<sup>l</sup> Or, speakest against.

Isa. 45. 9.

iere. 18. 6.

wisd. 15. 7.

<sup>o</sup> Or, vnto ho- nest vses.

Hose. 2. 23.

1. pet. 2. 10.

Hose. 1. 10.

Isa. 10. 21, 22.

<sup>t</sup> God will make such waste of that people, that the fewe which shall remaine, shall be a worke of his iustice, and shall set forth his glory in his Church.

Isa. 1. 9.

<sup>u</sup> That is, utterly lost.



Isa. 8. 14. & 28.  
16. 1. pet. 2. 6.  
psal. 118. 22.  
n Jesus Christ  
is to the infi-  
dels destructi-  
on, and to the  
faithfull life &  
resurrection.

of the Lawe: for they haue stumbled at  
the stumbling stone,

33 As it is written, \* Beholde, I lay  
in Sion a<sup>a</sup> stumbling stone, and a rocke  
to make men fall: and every one that be-  
leeueth in him, shall not be ashamed.

#### CHAP. X.

1 After that he had declared his zeale towards them, 2 He  
sheweth the cause of the ruine of the Jewes. 4 The ende of  
the Law. 5 The difference betweene the iustice of the Law,  
and of fayth. 17 Whereof fayth commeth, and to whom it  
belongeth. 19 The reiection of the Jewes, and calling of  
the Gentiles.

a That is, a  
certain affecti-  
on, but not a  
true know-  
ledge.

Galat. 3. 24.

b The ende of  
the lawe is to  
iustifie them  
which obserue  
it: therefore

Christ hauing  
fulfilled it for  
vs, is made our  
iustice, sanctifi-

cation, &c.

Leui. 18. 5. eze.

20. 11. gala.

3. 12.

c Because we  
cannot per-

forme the law,  
it maketh vs to  
dout, who shall  
goe to heauen,

and to saue,

Who shall goe  
downe to the  
deepe to deli-

uer vs thence?

but faith tea-

cheth vs that

Christ is ascen-

ded vp to take

vs with him,

and hath des-

cended into the

depth of death

to destroy

death, and de-

liuer vs.

Deut. 30. 12.

Deut. 30. 14.

d That is, the

promise & the

Gospel which

agreeth with

the lawe.

e That is, the

way to be sa-

ued, is to be

leeue w heart

that we are sa-

ued onely by

Christ, and to

confesse the

same before the

world.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

Isa. 28. 16.

**B**rethren, mine hearts desire  
and prayer to God for Israel  
is, that they might be saued.

2 For I beare them record,  
that they haue<sup>a</sup> the zeale of God, but  
not according to knowledge.

3 For they, being ignorant of the righ-  
teousnes of God, and going about to sta-  
blish their owne righteousness, haue not  
submitted themselves to the righteous-  
nes of God.

4 \* For Christ [is] the<sup>b</sup> ende of the  
Lawe for righteousness vnto every one  
that beleueeth.

5 For Moses [thus] describeth<sup>c</sup> righ-  
teousnes which is of the Lawe, \* That  
the man which doeth these things, shall  
liue thereby.

6 But the righteousness which is of  
fayth, speaketh on this wise, \* Say  
not in thine heart, who shall ascend in-  
to heauen: (that is to bring Christ from  
aboue)

7 Or, who shall descende into the  
deepe: (that is to bring Christ againe  
from the dead)

8 But what saith it: \* The worde is  
neere thee, [euen] in thy mouth, and  
in thine heart. This is the<sup>d</sup> worde of  
fayth which we preach.

9 For if thou shalt confesse with thy  
mouth the Lorde Jesus, and shalt be-  
leeue in thine heart, that God raised  
him vp from the dead, thou shalt be  
saued.

10 For with the heart man beleueeth  
vnto righteousness, & with<sup>e</sup> the mouth  
man confesseth to saluation.

11 For the Scripture saith, \* who-  
soeuer beleueeth in him, shall not be  
ashamed.

12 For there is no difference betweene  
the Jewe and the Grecian: for he that  
is Lorde ouer all, is rich vnto all, that  
call on him.

13 \* For whosoever shall call vpon the  
Name of the Lord, shall be saued.

14 But how shall they call on him, in  
whom they haue not beleueed: and how  
shall they beleue in him, of whom they  
haue not heard: and howe shall they  
heare without a preacher:

15 And howe shall they preach, except  
they be sent: as it is written, \* Howe  
beautifull are the<sup>f</sup> feete of them which  
bring glad tidings of peace, and bring  
glad tidings of good things!

16 But they haue not all obeyed the  
Gospel: for Esaias saith, \* Lorde, who  
hath beleueed our<sup>g</sup> report.

17 Then saith [is] by hearing, & hea-  
ring<sup>g</sup> by the worde of God.

18 But I demaunde, haue<sup>h</sup> they not  
heard: \* No dout their sound went out  
through all the earth, and their wordes  
into the ends of the<sup>k</sup> world.

19 But I demaund, Did not Israel  
know [God:] First Moses saith, \* I wil  
prouoke you to enuie by a nation that is  
not [my] nation, and by a foolish [nation]  
I wil anger you.

20 \* And Esaias is bolde, and saith,  
I was found of them that sought me  
not, and haue bene made manifest to  
them that asked not after me.

21 And vnto Israel he saith, \* All the  
day long haue I stretched forth mine  
hand vnto a<sup>i</sup> disobedient, and gaine say-  
ing people.

and setteth forth the worthinesse of the Creator. k Then seeing all the world  
knew God by his creatures, the Jewes could not be ignorant, and so sinned of  
malice, Deut. 32. 21. Isa. 65. 1. Isa. 65. 2. || Or, vnbeleueing.

#### CHAP. XI.

4 God hath his Church although it be not seene to mans eye.

5 The grace shewed to the elect. 7 The iudgement of the

reprobate. 8 God hath blinded the Jewes for a time, and re-

uiled himselfe to the Gentiles. 18 Whome he warneth to

humble themselves. 29 The giftes of God without repen-

tance. 33 The depth of Gods iudgements.

**D**emaunde then, hath God  
cast away his people: God  
forbid: for I also am an Is-  
raelite, of the seede of Abra-  
ham, of the tribe of Benjamin.

2 God hath not cast away his peo-  
ple which he<sup>a</sup> knewe before. Knowe ye  
not what the Scripture saith of Elias,  
howe he maketh request vnto God<sup>b</sup> a-  
gainst Israel, saying,

3 \* Lorde, they haue killed thy Pro-  
phets, and digged downe thine altars:  
and I am left alone, and they seeke my  
life:

4 But what saith the answere of  
God to him: \* I haue reserued vnto my  
selfe<sup>c</sup> seven thousand men, which haue  
not bowed the knee to Baal.

5 Euen so then at this present time is  
there

Isa. 52. 7. naum.

1. 15.

|| Or, the com-

ming.

Isa. 53. 1. iohn.

12. 38.

f Meaning,

the Gospel and

the good ti-

dings of sal-

uation which

they preached.

g That is, by

Gods coman-

dement, of wh<sup>h</sup>

they are sent y

preach the Gos-

pel. It may be

also taken for

the very prea-

ching it selfe.

h Both the

Jewes and

Gentiles.

Psalm. 119. 4.

i The Hebrew

word signifieth

the line or pro-

portion of the

heauens,

whose most ex-

cellent frame

besides the rest

of Gods crea-

tures, prea-

cheth vnto the

whole world,

and setteth forth the worthinesse of the Creator.

k Then seeing all the world

knew God by his creatures, the Jewes could not be ignorant, and so sinned of

malice, Deut. 32. 21. Isa. 65. 1. Isa. 65. 2. || Or, vnbeleueing.

a And elected

before all be-

ginning.

b He talked

with God, not

that he should

punish Israel,

but yet lamen-

ted their false-

hood and so

his wordes

made against

them.

1. King. 19. 10.

1. King. 19. 18.

c Meaning an

infinite num-

ber.



¶ Or, free election,

there a remnant through the election of grace.

6 And if [it be] of grace, it is no more of works: or els were grace no more grace: but if it be of works, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened,

8 According as it is written, \* God hath giuen them the spirite of **slumber**: eyes that they should not see, and eares that they should not heare vnto this day.

9 And David saith, \* Let their **d** table be made a snare, and a net, & a stumbling block, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, and **c** bowe downe their backe alwayes.

11 I demaund then, haue they stumbled, that they **f** should fall? God forbid: but through their fall saluation [cometh] vnto the Gentiles, to **s** prouoke them to follow them.

12 Wherefore if the fall of them [be] the riches of the worlde, and the diminishing of them the **h** riches of the Gentiles, howe much more shall their abundance [be:]

13 For [in that] I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 [To trie] if by any meanes I might prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiuing [be,] but **k** life from the dead?

16 For if **l** the first fructes [be] holy, so [is] the whole lump: and if the **m** roote be holy, so [are] the branches.

17 And though some of the branches be broken off, and thou being a wilde oliue tree, wast grafted in for them, and made partaker of the roote, and fatnes of the **n** oliue tree,

18 Boast not thy selfe against **p** branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: through vnbelieve they are broken off, and thou standest by faith: be not **o** hie minded, but **o** feare.

21 For if God spared not the naturall

branches, [take heede,] lest he also spare not thee.

22 **p** Beholde therefore the bountifulnes, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in [his] bountifullnes: or els thou shalt also be cut off.

23 And they also, if they abide not still in vnbelieve, shalbe grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the oliue tree, which was wilde by nature, and wast grafted contrarie to nature in a right oliue tree, howe much more shall they that are by nature, be grafted in their owne oliue tree:

25 For I would not brethren, that ye should be ignorant of this secret (least ye should be arrogant in your selues) that partly **q** obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so **r** all Israel shall be saued, as it is written, \* The deliuerer shall come out of Sion, and shall turne away the vngodlines from Jacob.

27 And this is my covenant to them, \* when I shall take away their sinnes.

28 As concerning the Gospel, [they are] enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the **s** giftes and calling of God are without repentance.

30 For euen as ye in time past haue not beleued God, yet haue nowe obtained mercie through their vnbelieve,

31 Euen so nowe haue they not beleued **t** by the mercie [shewed] vnto you, that they also may obtaine mercie.

32 For God hath shut vp **u** all in vnbelieve, that hee might haue mercie on all.

33 **v** O the deepenes of the riches, both of the wisdom, & knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 \* For **w** who hath knowen **y** minde of the Lorde: or who was his counseller:

35 Or who hath **x** giuen vnto him first, and he shalbe recompensed:

36 For of **y** him, and through him, and for him are all things: to him [be] glorie for euer. Amen.

# CHAP. XII.

The conuersation, loue and workes of such as beleue in Christ.

19 Not to seeke reuengance.

I beseech

**p** He speaketh of the Jewes and Gentiles in generall.

**q** Meaning stubbornnesse and induration against Gods word.

**r** He sheweth that the time shall come that the whole nation of the Jewes, though not euery one particularly, shalbe ioyned to the Church of Christ.

Isai. 59. 20. Isa. 27. 9. iere. 31. 33. 34. heb. 8. 8. & 10. 16. 17.

**s** To whome God giueth his spirit of adoption, & whome he calleth effectually, he can not perish: for Gods eternall counsell neuer chaungeth.

**t** Or, that by your mercie, that is, both Jewes and Gentiles.

Isa. 40. 13. wil. 9. 13. 1. cor. 2. 16.

**u** He repro- ueth the rashnes of men which murmure against the iudgements of God.

**x** That is, prouoked him by his good workes?

**y** All thinges are created and preserued of God to let forth his glory.

Isa. 6. 9. marth. 13. 14. ioh. 12. 40. act. 28. 26. ¶ Or, pricking. Psal. 69. 22.

**d** Christ by the mouth of the prophet with- eth that which came vpon the Jewes, that is, that as birdes are take where as they thinke to finde foode, so the lawe which y Jewes of a blind zeale preferred to the Gospel, thinking to haue saluation by it, shoulde turne to their destruction.

**e** Take from them thy grace and strength.

**f** Without hope to be restored.

**g** The Jewes to followe the Gentiles.

**h** In that the Gentiles haue the knowledge of the Gospel.

**i** That they might be ie- lous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

**k** The Jewes now remaine, as it were, in death for lacke of the Gospel: but when both they and the Gentiles shall imbrace Christ, the world shall be restored to a newe life.

**l** Abraham was not onely sanctified, but his seede also which neglec- ted not the promise.

**m** Meaning Abraham.

**n** Or, in them.

**o** That is, the Church of the Israelites.

**p** Be carefull: worship God, and trust in his promise.



<sup>a</sup> In steade of dead beastes, liuely sacrifice: in steade of the blood of beastes which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines, and charitie.

<sup>b</sup> That is, true, lawfull and spirituall, 1. Pet. 2. 5. Ephes. 5. 17. 1. thes. 4. 1. 3. <sup>c</sup> Whatsoeuer is not agreeable to Gods will, is euill, displeasing and vnperfect.

<sup>d</sup> Two things are required, if we wil iudge soberly of Gods giftes in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we boast not of the giftes but reuerently vse them to Gods honour.

<sup>e</sup> That is, soberly, not neglecting Gods giftes, but vying them to his glorie. 1. Cor. 12. 11. ephes. 4. 7. 1. Pet. 4. 10. <sup>f</sup> By prophesying, here he meaneth, preaching and teaching, and by office of ministry, all such offices as appertain to the Church, as Elders, Deacons, &c. <sup>g</sup> By faith he meaneth the knowledge of God in Christ, with the giftes of the holy Ghost.

<sup>h</sup> Of these officers some are Deacons, some gouernours, some keepe the poore. Mat. 6. 2. <sup>i</sup> He meaneth them which were appointed to looke vnto the poore, as for the most part were y<sup>e</sup> widowes, Act. 6. 1. 1. tim. 5. 9. 2. Cor. 9. 7. Amos 5. 15. Ephes. 4. 2. 1. pet. 2. 17. hebr. 13. 1. || Or, the time. Luke 18. 1. 1. Cor. 16. 1. Hebr. 13. 2. 1. pet. 4. 9. Matth. 5. 44.

**B**eseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a<sup>a</sup> liuing sacrifice, holy, acceptable vnto God, which is your<sup>b</sup> reasonable seruing of God.

2 And fashion not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may<sup>c</sup> proue what is the good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboue that which is meete to vnderstand, but that he<sup>d</sup> vnderstand according to<sup>e</sup> sobrietie, as God hath dealt to euery man the<sup>f</sup> measure of fayth.

4 For as we haue many members in one body, and all members haue not one office,

5 So we being many are one body in Christ, and euery one, one anothers members.

6 \*Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether [we haue]<sup>f</sup> prophesie, [let vs prophesie] according to the proportion of<sup>g</sup> faith:

7 Or an office, [let vs waite] on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that<sup>h</sup> distributeth, [let him doe it] with simplicitie: he that ruleth, with diligence: he that<sup>i</sup> sheweth mercie, with<sup>j</sup> chearefulness.

9 [Let] loue [be] without dissimulation. \*Abhorre that which is euill, and cleaue vnto that which is good.

10 \*Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,

11 Not slouthfull to doe seruice: fervent in spirit: seruing<sup>k</sup> the Lord,

12 Reioycing in hope, patient in tribulation, \*continuing in prayer,

13 \*Distributing vnto the necessities of the Saints: \*giuing your selues to hospitalitie.

14 \*Blesse them which persecute you: blesse<sup>l</sup> [I say,] and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: be not hie minded: but make your selues equall to them of the lower

sort: \*be not wise in<sup>k</sup> your selues.

17 \*Recompence to no man euill for euill: <sup>l</sup> procure things honest in the sight of all men.

18 \*If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, \*auenge not your selues, but giue place vnto wrath: for it is written, \*Vengeance is mine: I will repay, saith the Lord.

20 \*Therefore, if thine ennemie hunger, feede him: if hee thirst, giue him drinke: for in so doing, thou shalt heape<sup>m</sup> coales of fire on his head.

21 Be not overcome of euill, but overcome euill with goodnes.

him with thy benefite, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

#### CHAP. XIII.

1 The obedience to the rulers. 4 Why they haue the sword, 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

**E**t<sup>a</sup> euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to them selues<sup>a</sup> iudgement.

3 For Princes are not to be feared [for] good workes, but [for] euill. wilt thou then be without feare of the power: Doe well: so shalt thou haue prayse of the same.

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God<sup>b</sup> to take vengeance on him that doeth euill.

5 Wherefore ye must be subiect, not because of wrath onely, but also for<sup>b</sup> conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same<sup>c</sup> thing.

7 \*Giue to all men therefore their duetie: tribute, to Whome [ye owe] tribute: custome, to Whome custome: feare, to Whome feare: honour, to Whome [ye owe] honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the<sup>d</sup> Lawe.

9 For this, \*Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, <sup>e</sup>

Prou. 3. 7. isa. 5. 21. <sup>k</sup> That is, in your owne conceite.

Prou. 20. 22. matth. 5. 39.

1. pet. 3. 9. 1. cor. 6. 7.

1 Line so honestly & godly that no man can finde fault with you.

Heb. 12. 14. Ecclus. 28. 1.

mat. 5. 39. Deut. 32. 35.

heb. 10. 30. Prou. 25. 21, 22.

<sup>m</sup> For either thou shalt win

Wisd. 6. 3. tit. 3. 1. 1. pet. 2. 13, 14.

<sup>a</sup> Not onely the punishment of the iudges, but also so y<sup>e</sup> vengeance of God.

<sup>b</sup> Greeke, a reuenger with wrath.

<sup>c</sup> For no private man can containe that gouernement which God hath appointed, without the breach of his consciences and here hee speaketh of ciuill Magistrates: so that Antichrist and his can not wrest this place to establish their tyrannie ouer the conscience.

<sup>d</sup> That is, to defend y<sup>e</sup> good, and to punish the euill.

Mat. 22. 21. <sup>e</sup> He meaneth onely the second table.

Exod. 20. 14. 15 deut. 5. 18.



Leuit. 19. 18.  
mat. 22. 39.  
gal. 5. 14. iam.  
2. 8.  
1. Tim. 1. 5.

is briefly comprehended in this saying, [euen] in this, \* Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the \* fulfilling of the Lawe.

11 And that, considering the season, that [it is] now time that we should arise from sleepe: for now is our saluation <sup>e</sup> neerer, then when we beleued it.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the <sup>f</sup> armour of light,

13 So that we walke honestly, as in the day: not in \* gluttonie, and drunkennes, neither in chambering & wantonnes, nor in strife and enuying:

14 \* But put ye on the Lorde Jesus Christ, and take no thought for the flesh, to [fulfill] the lustes of it.

#### CHAP. XIII.

1 The weake ought not to be despised, 10 No man should offende anothers conscience, 15 But one to support another in charitie and fayth.

**I**m that is weake in <sup>a</sup> faith, receiue vnto you, [but] not <sup>b</sup> for controuerxies of disputations.

2 One beleueth that he may eate of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 \* Who art thou that condemnest another mans seruant: he standeth or falleth to his owne <sup>c</sup> master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be <sup>d</sup> fully perswaded in his minde.

6 He that <sup>e</sup> obserueth the day, obserueth it to the <sup>f</sup> Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to <sup>g</sup> the Lord: for he giueth God thanks: and he that eateth not, <sup>h</sup> eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth <sup>i</sup> to himselfe, neither doeth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto

to the Lord: whether we liue therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe, & reuiued, that he might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother: or why doest thou despise thy brother: \* for we shall all appeare before the iudgement seate of Christ.

11 For it is written, \* I <sup>k</sup> liue, saith the Lord, & euery knee shall bowe to me, and all tongues shall <sup>l</sup> confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse [your] iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before [his] brother.

14 <sup>m</sup> I knowe, and am perswaded through the Lorde Jesus, that there is nothing vnclane of it selfe: but vnto him that iudgeth any thing to be vnclane, to him [it is] vnclane.

15 But if thy brother be grieved for the meate, nowe walkest thou not charitably: \* destroy not him with thy meate, for whom Christ dyed.

16 Cause not your <sup>n</sup> commoditie to be euill spoken of.

17 For the <sup>o</sup> kingdome of God is not meate nor drinke, but righteousness, and peace, and ioye in the holy Ghost.

18 For whosoever <sup>p</sup> in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: \* all thinges in deede are pure: but [it is] euill for the man which eateth with offence.

21 \* [It is] good neither to eate flesh, nor to drinke wine, nor any thing, where by thy brother stumbleth, or is offended, or made weake.

22 Hast thou <sup>q</sup> sayth: haue it with thy selfe before God: blessed is he that <sup>r</sup> condemneth not him selfe in that thing which he alloweth.

23 For he that douteth, is condemned if he eate, because [he eateth] not of faith: and whatsoeuer is not of <sup>s</sup> faith, is sinne.

#### CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercie of God which is the cause of saluation both of the one and the other, 14 We sheweth his zeale toward them and the Church, 30 And requirerh the same of them.

2. Cor. 5. 10.

Isa. 45. 23. phil. 2. 10.

k This othe particularly apperteyneth to God, who is the true life of himself, and giueth it to all others.

l And acknowledge me for their God.

m He preuenteth the obiection which the Christians might vse.

2. Cor. 8. 11.

n Which is the benefite of Christian libertie, by abusing whereof ye cause the weaklings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and <sup>o</sup> doctrine of the lawe.

o God will not reign ouer his by such observations.

p In peace & righteousness, Titus 1. 15.

1. Cor. 8. 13.

q Faith here is taken for a full perswasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.

r Which hath none euill remorse of conscience in his doing.

s Meaning, of a right conscience.

e Before we beleued, it had bene in vaine to tell vs these things: but now we seeing our saluation is neere, let vs take heede that we neglect not this occasion.  
f That is, honest maners and godly.  
Luke 21. 34.  
Or, riote.  
Gal. 5. 16.  
1. pet. 2. 11.

a That is, the doctrine of the Gospel.  
b Lett he shuld depart either more ignorant then he came, or els with a greater scruple of conscience.

James 4. 12.

c It is the Lords matter and not thine.

d We must be assured in our conscience by Gods worde in all things that we doe: that if we be strong, we may knowe what is our libertie: & if we be weake, we may learne to profite dayly.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Because he thinketh the meates vnclane by the Lawe.

h Here we must note three things: first, that he speaketh of things which of themselves are indifferent, albeit in the law they were not: next, that he reppoueth not <sup>i</sup> condemning of the act, but of the persons: thirdly, that he meaneth not the stubburne & malicious, whom he calleth dogs & concision, but the weake & infirme, to whom as yet God had not reucaled <sup>j</sup> perfect libertie.

We



**V**hich are strong, ought to beare <sup>p</sup> infirmities of the weake, and not to please our selues.

2 [Therefore] let euery man please his neighbour in that that is good to <sup>a</sup>edification.

3 For Christ also would not please himselfe, but as it is written, \* The rebukes of them which rebuke thee, fell <sup>b</sup>on me.

4 For whatsoever things are written afore time, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of <sup>c</sup>patience and consolation giue you that ye be <sup>\*</sup>like minded one to wardes another, according to Christ Jesus,

6 That ye with one minde, [and] with one mouth may praise God, euen the Father of our Lord Jesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the <sup>d</sup>glorie of God.

8 Now I say, that Jesus Christ was a <sup>e</sup>minister of the circumcision, for the <sup>f</sup>trueth of God, to confirme the promises [made] vnto the fathers.

9 And let the Gentiles praise God for [his] mercie, as it is written, \* For this cause I will confesse thee among <sup>g</sup>Gentiles, and sing vnto thy Name.

10 And againe he saith, \* Reioyce, ye Gentiles with his people.

11 And againe, \* Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias saith, \* There shall be a roote of Jesse, and <sup>h</sup>hee that shall rise to reigne ouer <sup>i</sup>the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, & filled with all knowledge, and are able to admonish one another.

15 Neuerthelesse brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of his Fathers glorie, they ought by his example to loue together,

Jesus Christ towarde the Gentiles, ministering the Gospell of God, that the offering vp of the Gentiles might be acceptable <sup>i</sup>being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Jesus in those things which [pertaine] to God.

18 For I dare not <sup>k</sup>speake of any thing, which Christ hath not wrought by me, [to make] the Gentiles obedient in word and deede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Jerusalem, and rounde about vnto Illyricum, I haue caused to abound the Gospell of Christ.

20 Yea, so I enforced my selfe to preache the Gospell, not where Christ was named, least I shoulde haue built on another mans foundation.

21 But as it is written, \* To whom he was not spoken of, they shall see [him,] and they that heard not, shall vnderstand [him.]

22 Therefore also I haue bene <sup>\*</sup>oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue <sup>\*</sup>bene desirous many yeeres agoe to come vnto you,

24 When I shall take my iourney into Spaine I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your [companie.]

25 But now we go I to Jerusalem, to <sup>l</sup>minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Jerusalem.

27 For it hath pleased them, and their detters are they: <sup>\*</sup>for if the Gentiles be made partakers of their spirituall thinges, their duetie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue <sup>m</sup>sealed them this <sup>n</sup>fruite, I will passe by you into Spaine.

29 \*And I know when I come, that I shall come to you with <sup>o</sup>abundance of the blessing of the Gospell of Christ.

30 Also brethren I beseech you for our Lorde Jesus Christes sake, and for the loue of the spirit, that ye <sup>\*</sup>would strue

ming shall be profitable vnto them: for God wil giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2. Corinth. 1. 11.

p.3.

With

<sup>a</sup> To edifie, significth to do all maner duties to our neighbour, either to bring him to Christ, or if hee be wonne, that he may growe from faith to faith: for the faithfull are called the temple of God wherein he is resident by his holy spirit: and these faithfull are the stones of the newe Jerusalem: that is the vniuersal Church, Isa. 54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephel. 2. 20. Psal. 69. 7. 9. <sup>b</sup> I did to beare them, as if they had bene done to me, and not to my Father. <sup>c</sup> Which is the authour of patience, 1. Cor. 1. 10. phil. 3. 16. and 4. 3. <sup>d</sup> To make vs partakers of Gods glorie. <sup>e</sup> First to gather <sup>f</sup>Jewes, and then the Gentiles, that both might be made one flocke. <sup>f</sup> That God might be knowne true. Psal. 8. 49. 2. sam. 22. 50. Deut. 32. 43. Psal. 117. 1. Isa. 11. 10. <sup>g</sup> Which is Christ who did spring as a yong bud out of the drie and dead roote. <sup>h</sup> Then seeing he tooke both the Jewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

<sup>i</sup> The minister offereth vp the people to God by the Gospell.

<sup>k</sup> God gaue him such ample occasions to set forth his excellent works that hee had done by him, that the Apostle neede not to seeke any other thing to boast vpon.

Isa. 52. 15.

Chap. 1. 13. 1. thess. 2. 17. 18.

Chap. 1. 10.

<sup>l</sup> Which was to carie the almes.

1. Cor. 9. 11.

<sup>m</sup> I shal faithfully leaue it with them, and as it were sealed most surely.

<sup>n</sup> Almes is the fruite of faith and charitie.

Chap. 1. 11.

<sup>o</sup> Discom-



With me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to do at Ierusalem, may be <sup>p</sup> accepted of the Saintes,

32 That I may come vnto you with ioye by the will of God, and may with you be refreshed.

33 Thus the \* God of peace [be] With you all. Amen.

CHAP. XVI.

<sup>r</sup> After many recommendations, <sup>17</sup> He admonisheth them to beware of false brethren and to be circumspect. <sup>20</sup> He prayeth for them, and giueth thanks to God.



**P** Commend vnto you Phebe our sister which is a seruant of the Church of Cenchrea, <sup>2</sup> That ye receiue her in the Lord, as it becommeth Saintes, and that ye assist her in whatsoeuer busines she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete \* Priscilla and Aquila my fellowe helpers in Christ Iesus.

4 (Which haue for my lyfe layed downe their owne necke. Vnto Whome not I only giue thanks, but also all the Churches of the Gentiles.)

5 Likewise [greete] the Church that is in their house. Salute my beloued Epenetus, which is the <sup>a</sup> first frutes of Achaia in Christ.

6 Greet Marie which bestowed much labour on vs.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and <sup>b</sup> were in Christ before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus [friendes.]

11 Salute Herodion my kinsman. Greete them which are of the [friendes] of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which [women] labour in the Lord. Salute the beloued Persis, which [woman] hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, & Olympas, and all the Saintes which are with them.

16 Salute one another with an \* holy kisse. The Churches of Christ salute you.

17 Nowe I beseeche you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and \* auoide them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speach and flattering deceiue the heartes of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Iesus Christ [bee] With you.

21 \* Timotheus my companion, and Lucius and Iason, and Sosipater my kinsman, salute you.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

23 \* Gaius mine hoste, and of the whole Church saluteth you. Erastus the chamberlaine of <sup>f</sup> the citie saluteth you, and Quartus a brother.

24 The grace of our Lorde Iesus Christ [be] With you all. Amen.

25 \* To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, \* by the reuelations of the mysterie, which was kept secret since the world began:

26 (But nowe is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the everlastig God for the obedience of faith)

27 To God, [I say,] onely wise, be prayse through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus [and sent] by Phebe, seruant of the Church, which is at Cenchrea.

1. Cor. 16. 20.

2. Cor. 13. 12.

1. Peter 5. 14.

c This was a

signe of amitie

among the

Jewes, which

he willet to

be holy, that is,

that it come

from a minde

full of godly

charitie.

2. Iohn 10.

d These be

markes, to

know the falsse

apostles by,

e The word

signifyeth him

that promisseth

much and per-

fourmeth no-

thing, who see-

meth also to

speake for thy

profite, but

doeth nothing

lesse.

Actes 16. 1.

philip. 2. 19.

1. Cor. 1. 14.

Or, receiuer.

f Corinthus.

Ephe. 3. 20.

Ephes. 3. 9.

colof. 1. 26.

2. tim. 1. 9.

titus 1. 2.

1. Peter 1. 20.

g Both as

touching the

doctrine of the

Gospel, and

also the calling

of the Gen-

tiles.

p He feared lest slanderous tongues would haue made his message either odious or lesse acceptable, Isa. 9. 6.

Res 18. 2.

a The first which was consecrated to the Lord by embracing the Gospel, Or, Asia.

b They were grafted in Christ by faith afore I was called, & were well esteemed of the Apostles and of the Churches.

The



# The first Epistle of Paul to the Corinthians.

## THE ARGUMENT.

**A**fter that S. Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefe points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians heartes, and cares with gentle salutations: but soone after he reproveth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisdom of the Gospell, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that hee neuer sought his owne glorie, neither yet howe he might liue, but onely the glorie of Christ: which thing at his comming hee woulde declare more amply, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreprooued and unpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospell. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, ductie of mariage, of discorde and dissension among the married, of virginite, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then hee would doe, hee woulde neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauour of men, and women in the assemblies: of the Lordes supper, the abuse of the spirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospell serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

### CHAP. I.

<sup>a</sup> Hee praiseth the great graces of God shewed toward them, <sup>10</sup> Exhorting them to concorde and humilitie, <sup>19</sup> Hee beatecheth downe all pride, and wisdom which is not grounded on God, <sup>26</sup> Shewing whome God hath chosen to confounde the wisdom of the worlde.



Paul called [to be] an Apostle of Iesus Christ, through the wil of God, and [our] brother Sosthenes,

<sup>2</sup> Unto the Church of God which is at Corinthus, to them that are <sup>a</sup> sanctified in Christ Iesus, <sup>b</sup> Saintes by calling, <sup>c</sup> with all that call on the Name of our Lorde Iesus Christ in every place, both their [Lord,] and ours:

<sup>3</sup> Grace [be] with you, and peace from God our Father, and [from] the Lorde Iesus Christ.

<sup>4</sup> I thanke my God always on your behalfe for the <sup>d</sup> grace of God, which is giuen you in Iesus Christ,

<sup>5</sup> \* That in all thinges ye are made

riche <sup>e</sup> in him, in <sup>f</sup> all kinde of speech, and in all knowledge:

<sup>6</sup> As the testimonie of Iesus Christ hath bene confirmed in you:

<sup>7</sup> So that ye are not destitute of any gift: <sup>g</sup> waiting for the appearing of our Lord Iesus Christ.

<sup>8</sup> \* who shall also confirme you vnto the ende, that ye may be <sup>h</sup> blamelesse in the day of our Lord Iesus Christ.

<sup>9</sup> \* God is faithfull, by whome ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

<sup>10</sup> Nowe I beseech you, brethren, by the Name of our Lorde Iesus Christ, <sup>i</sup> that ye all <sup>j</sup> speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

<sup>11</sup> For it hath bene declared vnto me, my brethren, of you, by them that are of the house of <sup>k</sup> Cloe, that there are contentions among you.

ingendereth dissension of minde, whereof proceedeth repugnantie of iudgement, which is the mother of schisme and heresie. <sup>l</sup> Which was a vertuous woman and zealous of gods glorie, and sought the quietnes of the Church.

<sup>e</sup> As members of the same body which communicate with their head.

<sup>f</sup> We commendeth those giftes in them, whose abuse after he doth reprove, as eloquence, philosophie, & their knowledge of Gods word.

Phil. 3. 20.

titus 2. 13.

1. Thes. 3. 13.

and 5. 23.

<sup>g</sup> For there is no condemnation to them that are grafed in Christ Iesus.

Psal. 138. 8.

1. thes. 5. 24.

Rom. 15. 5.

phil. 3. 16.

<sup>h</sup> Disagreeing in wordes

Actes 15. 9.

1. thes. 4. 7.

<sup>a</sup> Whome God hath separated from the rest of the world,

purified, and

giuen to his Sonne, that he might be in them, and they in him.

Rom. 1. 7.

ephes. 1. 1.

colos. 1. 22.

2. tim. 1. 9.

titus 2. 3.

<sup>b</sup> Made holy by the free mercie and calling of God.

2. Tim. 2. 23.

<sup>c</sup> Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

<sup>d</sup> For all the benefices which ye haue receiued by the Gospell, Colos. 1. 10. and 2. 7.



Actes 18.24.  
k Reade the  
annocation,  
Actes 3.16.  
Actes 18.8.  
l This Gains  
was Pauls  
holte, in whose  
houle also the  
Church was  
at Corinthus,  
Rom. 16.23.  
there was yet  
an other so cal-  
led, which was  
of Derbe, and  
followed Paul  
Actes 20.4.  
m That is,  
chiefly and pe-  
culiarly.  
Chap. 2.13.  
galat. 5.4.  
n peter 1.16.  
o As Rhetor-  
ricke, or art  
oratorie.  
p When men  
shoud attri-  
bute that vnto  
eloquence,  
which only be-  
longed to the  
power of God.  
Rom. 1.16.  
q He that is  
so subtle in dis-  
cussing questi-  
ons: and here-  
in Paul repro-  
cheth euen the  
best learned, as  
though not one  
of them could  
perceiue by his  
owne wile-  
dome this mys-  
terie of Christ  
reueiled in the  
Gospel.  
Matth. 12.38.  
r He speaketh  
in the person  
of the wicked,  
who contrary  
to their consci-  
ence rather at-  
tribute these  
things to God  
then acknow-  
ledge their  
owne folly and  
weakenesse.  
s According  
as the worlde  
termeth wise  
men.  
t Which are  
in mans iudge-  
ment almost  
nothing, but  
taken for ab-  
iects and cast-  
awayes.  
u Esteemed  
and in reputa-  
tion.

12 Nowe this I say, that euery one  
of you saith, I am Pauls, and I am  
\* Apollos, and I am Cephas, and I am  
Christes.

13 Is Christ denided: Was Paul cru-  
cified for you: either were ye baptized  
into the name of Paul:

14 I thanke God, that I baptized  
none of you, but \* Crispus, and Gains,

15 Least any should say, that I had  
baptized into mine owne name.

16 I baptized also the householde of  
Stephanas: furthermore know I not,  
whether I baptized any other.

17 For Christ sent me not to baptize,  
but to preach the Gospel, not with \* wil-  
dome of wordes, lest the crosse of Christ  
should be made of none effect.

18 For the preaching of the crosse is  
to them that perish, foolishnes: but vn-  
to vs, which are saued, it is the \* power  
of God.

19 For it is written, I \* will destroy  
the wisedome of the wise, and will cast  
away the vnderstanding of the prudent.

20 Where is the wise: Where is the  
scribe: Where is the disputer of this  
worlde: hath not God made the wise-  
dome of this worlde foolishnes:

21 For seeing the world by wisedome  
knew not God in the wisedome of God,  
it pleased God by the foolishnes of prea-  
ching to saue them that beleue:

22 Seeing also that the Iewes re-  
quire a \* signe, and the Grecians seeke af-  
ter wisedome.

23 But we preach Christ crucified: vn-  
to the Iewes, euen a stumbling blocke,  
and vnto the Grecians, foolishnes:

24 But vnto them which are called,  
both of the Iewes and Grecians [we  
preach] Christ, the power of [God,] and  
the wisedome of God.

25 For the foolishnes of God is wi-  
ser then men, and the weakenes of God  
is stronger then men.

26 For brethren, you see your calling,  
how that not many wise men after the  
flesh, not many mightie, not many noble  
[are called.]

27 But God hath chosen the foolish  
things of the worlde to confounde the  
wise, and God hath chosen the weake  
things of the worlde, to confounde the  
mightie things.

28 And vile things of the worlde and  
things which are despised, hath God  
chosen, and things which are not, to  
bring to nought things that are,

29 That no \* flesh should reioyce in  
his presence.

30 But ye are of him in Christ Iesus,  
who of God is made vnto vs \* wisedome  
and righteousness, and sanctification,  
and redemption,

31 That, according as it is written,  
\* Hee that reioyareth, let him reioyce in  
the Lord.

## CHAP. II.

r He putteth for example his maner of preaching, which was  
according to the tenor of the Gospel. s Which Gospel was  
contemptible and hid to the carnall, 10 And againe honou-  
rable and manifest to the spirituall.



And I, brethren, when I came  
to you, came not with \* excel-  
lencie of wordes, or of wise-  
dome, shewing vnto you the  
testimonie of God.

2 For I esteemed not to knowe any  
thing among you, saue Iesus Christ, and  
him crucified.

3 \* And I was among you in weak-  
nes, and in feare, & in much trembling,

4 Neither [stoode] my word, and my  
preaching in the entiling speech of mans  
wisedome, but in plaine euidence of the  
Spirit and of power,

5 That your faith should not be in  
the wisedome of men, but in the power  
of God.

6 And we speake wisedome among  
them that are perfect: not the wisedome  
of this worlde, neither of the princes of  
this worlde, which come to nought.

7 But we speake the wisedome of God  
in a mysterie, [euen] the hid [wisedome,]  
which God had determined before the  
worlde, vnto our glorie.

8 Which none of the princes of this  
worlde hath knowen: for had they kno-  
wen it, they would not haue crucified  
the Lord of glorie.

9 But as it is written, \* The things  
which eye hath not seene, neither eare  
hath heard, neither came into mans  
heart, [are,] which God hath prepared  
for them that loue him.

10 But God hath reueiled [them] vn-  
to vs by his Spirit: for the Spirit searcheth  
all things, yea, the deepe things  
of God.

11 For what man knoweth the things  
of a man, saue the spirit of a man, which  
is in him: euen so the things of God  
knoweth no man, but the Spirit of God.

maiestie, whome David also calleth the King of glorie, Psal. 24.7. and Steuen  
nameth him the God of glorie, Actes 7.2. and hereby appeareth the diuinitie of  
Christ, and coniunction of two natures in one person, Iha. 64.4. g Man is  
not able to thinke Gods prouidence toward his. h For he is one God with the  
father and the Sonne. i Mans minde, which vnderstandeth and iudgeth.

x Thus he calleth  
leth man in  
contempt, and  
to beate downe  
his arrogancie,  
Iere. 23.5,6.  
Iere. 9.24.  
2. cor. 10.17.  
y That is, at-  
tribute all  
things to God  
with thankes-  
giuing.

Chap. 1.17.  
|| Or, mysterie.  
a That is, the  
Gospel, where-  
by God doeth  
manifest him-  
selfe to the  
worlde, or  
whereof God  
is the authour,  
and witnesse.  
|| Or, I thought  
nothing wor-  
thy to be  
knowne.

Actes 18.1.  
b Herein ap-  
peareth his  
great modestie  
who was not  
glorious but  
abieect and  
humble, not  
full of vaine  
boastings and  
arrogancie,  
but with feare  
and trembling  
set forth the  
mightie power  
of God.

Chap. 1.17.  
2. pet. 1.16.  
|| Or, heauenly,  
or diuine.  
c They whose  
vnderstan-  
dings are illu-  
minate by  
faith, acknow-  
ledge this wis-  
dome, which  
the worlde cal-  
leth follie.

d The word is  
here taken for  
them whome  
either for wis-  
dome, riches  
or power, men  
most esteeme.

e That is, ve-  
rie seene,  
f He calleth  
Iesus the might-  
ie God, full of  
true glorie and



k We are not  
moued with  
that spirit,  
which teacheth  
things where-  
with the worlde  
is delited, and  
which men vn-  
derstand by  
nature.  
l All the bene-  
fites of God in  
Jesus Christ.  
Chap. i. 17.

2. pet. i. 16.  
m As that  
which we teach  
is spirituall, so  
our kind of tea-  
ching must be  
spirituall, that  
the wordes  
may agree  
with y<sup>e</sup> matter.  
n Whole  
knowledge  
and iudgement  
is not cleared  
by Gods Spirit.

Prou. 27. 19. o For the truth of God is not subiect to  
the iudgement of man. Isa. 40. 13. wisd. 9. 13. rom. 11. 34. p That is,  
Christes spirit, John 16. 13. rom. 8. 9.

## CHAP. III.

3 Paul rebuketh the sectes and authours thereof. 7 Roman  
ought to attribute his saluation to the ministers, but to God.  
10 That they beware erroneous doctrines. 11 Christ is the  
foundation of his Church. 16 The dignitie and office both  
of the ministers, and also of all the faithfull.



a Being in-  
grafted in  
Christ by faith,  
we begin to  
moue by his  
spirit, and as  
we profite in  
faith, we grow  
vp to a ripe  
age. And here  
let him take  
heede that tea-  
cheth, lest for  
milke he giue  
popps: for milke  
and strong  
meate in effect  
are one, but on-  
ly differ in ma-  
ner and forme.

And I could not speake vnto  
you, brethren, as vnto spiri-  
tuall men, but as vnto car-  
nall, [euen] as vnto a babes  
in Christ.

2 I gaue you milke to drinke, & not  
meate: for ye were not yet able [to beare  
it,] neither yet now are ye able.

3 For ye are yet carnall: for where as  
[there is] among you enuying, & strife,  
and diuisions, are yee not carnall, and  
walke as men?

4 For when one sayth, I am Pauls,  
and another, I am Apollos, are ye not  
carnall?

5 Who is Paul then? and who is A-  
pollos, but the ministers by whome ye  
beleueed, and as the Lord gaue to euery  
man?

6 I haue planted, Apollos watred,  
but God gaue the encrease.

b He chargeth  
them with two  
fautes, the one  
that they attri-  
buted to much  
to the mini-  
sters, and the  
other, that they  
preferred one  
minister to  
another.  
Psal. 62. 12.  
gal. 6. 5.

7 So then, neither is hee that plan-  
teth, any thing, neither he that watreth,  
but God that giueth the encrease.

8 And he that planteth, and hee that  
watreth, are <sup>b</sup> one, \*and euery man shal  
receiue his wages, according to his la-  
bour

9 For we together are Gods labou-  
rers: ye are Gods husbandry, [and]  
Gods building.

c So made by  
his grace,

10 According to the grace of God giue

to me, as a skilfull master builder, I  
haue laide the foundation, and another  
buildeth thereon: but let euery man  
take heede how he buildeth vpon it.

11 For other foundation can no man  
lay, then that which is layde, which is  
Jesus Christ.

12 And if any man build on this foun-  
dation, golde, siluer, precious stones, tim-  
ber, hay, [or] stubble,

13 Euery mans worke shalbe made  
manifest: for the day shall declare it, be-  
cause it shalbe reueiled by the fyre: and  
the fire shall trie euery mans worke of  
what sort it is.

14 If any mans worke, that hee hath  
built vpon, abide, hee shall receiue  
wages.

15 If any mans worke burne, hee shal  
lose, but he shall be safe himselfe: ne-  
uertheles yet as it were by the fire.

16 Knowe ye not that ye are y<sup>e</sup> Tem-  
ple of God, and that the Spirit of God  
dwelleth in you?

17 If any man destroy the Temple  
of God, him shall God destroy: for the  
Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If a-  
ny man among you seeme to be wise in  
this worlde, let him be a foole, that hee  
may be wise.

19 For the wisdom of this worlde is  
foolishnesse with God: for it is written,  
\*Hee catcheth the wise <sup>k</sup> in their owne  
craftinesse.

20 \*And againe, The Lord knoweth  
that the thoughts of the wise be vaine.

21 Therefore let no man reioyce in  
men: for all things are yours.

22 Whether it be Paul, or Apollos, or  
Cephas, or the world, or life, or death:  
whether they be things present, or things  
to come, [euen] all are yours,

23 And ye Christes, and Christ Gods.

## CHAP. IIII.

1 After that hee had described the office of a true Apostle, 3  
Seeing they did not acknowledge him such one, 4 He ap-  
pealeth to Gods iudgement, 7 Beating downe their glory  
which hindered them to prayse that, which they displayed in  
him. 16 Hee sheweth what he requirerh on their part, and  
what they ought to looke for of him at his returne.

Et a man so thinke of vs, as  
of the <sup>a</sup> ministers of Christ,  
and disposers of the secrets of  
God.

2 And as for the rest, it is required of  
the disposers, that euery man be founde  
faithfull.

3 \*As touching me, I passe very litle  
to be iudged of you, or of <sup>b</sup> mans iudge-  
ment: no, I iudge not <sup>b</sup> mine owne selfe.

4 For

d Hee repro-  
ueth the mini-  
sters of Co-  
rinth, as tea-  
chers of curi-  
ous doctrines  
and questions.  
e At the time:  
which is, when  
the light of the  
truth shall ex-  
pell the darke-  
nes of igno-  
rance, then the  
curious offen-  
sation of mans  
wisdom shall  
be brought to  
nought.

f By the tryal  
of Gods spirit.  
g Both his la-  
bour & reward.  
h Hee reprobeth  
them not as  
false Apostles,  
but as curious  
teachers of hu-  
mane scien-  
ces, as they  
which lothing  
at the simplici-  
tie of Gods  
worde, preache  
Philosophicall  
speculations.  
i As touching  
his life, if hee  
holde fast the  
foundation.  
Chap. 6. 19.

2. cor. 6. 16.  
Iob 5. 13.  
k When they  
themselues are  
entangled in y<sup>e</sup>  
same snares,  
which they laie  
for others.  
Psal. 94. 11.  
l But in God  
who worketh  
by his mini-  
sters to his  
owne glory &  
the comfort of  
his Church.

a As it is a  
thing intolle-  
rable to con-  
temne the true  
ministers of  
God, so it is  
greatly repre-  
hensible to at-  
tribute more  
vnto them then  
is meete.  
Math. 7. 1, 2.  
† Greeke, mans  
day.

b Whether I  
haue great  
giftes or litle,  
fewe or many.



c For as I do not knowe whereby I should take any occasion of glory: so I am certaine that before God another maner of iustice is requited, d Concerning mine office, Mat. 7. 1. rom. 2. 1.

e By our example.

f To wit, from other men and preferreth thee,

g To diminish his authoritie they objected, that he was not made an Apostle by Christ, but afterwards, h By this bitter taunting in abiecting himselfe and exalting the Corinthians, hee maketh them ashamed of their baine glory, Actes 20. 34. 1. thes. 2. 9. 2. thes. 3. 8. Mat. 5. 44. luke 23. 34. actes 7. 60. || Or, yf gentle wordes,

|| Or, pedagogues and scholemasters,

i For asmuch as they had so soone forgotten,

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore I iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Nowe these things, brethren, I haue figuratiuely applied vnto mine owne selfe & Appollos, for your sakes, that ye might learne by vs, that no man presume aboue that which is written, that one shall not against another for any mans cause.

7 For who separateth thee: & what hast thou, that thou hast not receiued: if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it:

8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and woulde to God ye did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a galling stock vnto the worlde, and to the Angels, and to men.

10 We are fooles for Christes sake, and ye are wise in Christ: wee are weake, and ye strong: ye are honourable, and we are despised.

11 Vnto this houre wee both hunger, and thirst, and are naked, and are buffeted, & haue no certaine dwelling place,

12 And labour, working with our owne hands: we are reuiled, & yet we blesse: we are persecuted, and suffer it.

13 Wee are euill spoken of, and wee pray: wee are made as the filth of the worlde, the offscouring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my waies in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, \* if the Lord will, and will knowe, not the speach of them which are puffed vp, but the power.

20 For the kingdome of God [is] not in word, but in power.

21 What will ye: shall I come vnto you with a rodde, or in loue, and in the spirit of meekenes:

CHAP. V.

1 He repproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.



It is heard certainly [that there is] fornication among you, and such fornication as is not once named among the Gentiles, \* that one shoulde haue his fathers wife.

2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deede, might be put from among you.

3 For I verely as absent in body, but present in spirit, haue determined already as though I were present, that hee that hath thus done this thing,

4 when ye are gathered together, and my spirit, in y name of our Lord Iesus Christ, that such one, [I say,] by the power of our Lord Iesus Christ,

5 We deliuered vnto Satan, for the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus.

6 Your reioycing is not good: know ye not that a litle leauen, leaueneth the whole lumpe:

7 Purge out therefore the old leauen, that ye may be a newe lumpe, as ye are vnleauened: for Christ our Pascheouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of maliciousnes and wickednes: but with the vnleauened bread of synceritie and trueth.

9 I wrote vnto you in an Epistle, \* that ye shoulde not companie together with fornicatours,

10 And not altogether with the fornicatours of this worlde, or with the contentious, or with extortioners, or with idolaters: for then ye must go out of the worlde.

Mat. 18. 17. 2. thes. 3. 14. i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

II But

Actes 18. 21. and 19. 21. iames 4. 15. k That is, whatsoeuer gifts we haue receiued of God to this ende, that he may reigne among vs. l Of the holy Ghost.

a Who would thinke that you would suffer that mischiefe unpunished which the most barbarous nations abhorre to speake of? Leuit. 18. 8.

Col. 2. 5. b Having now receiued the Gospell,

c By will and consent.

d With inuocation of Gods name, as becometh them which procure the Lodes business and not their owne.

1. Tim. 1. 20.

e Which is, to be as an heathen man and publicane.

f For being wounded with shame and sorrow, his flesh or olde man shall dye: & the spirit or newe man shall remaine alieue and enioy the victorie in that day when the Lord shall iudge & quicke and dead, 2. Cor. 4. 18.

1. Pet. 4. 6.

g Seeing you suffer such monstrous vices among you.

Gal. 5. 9.

h As euery man particularly is pure, so the whole Church in generall may be pure.



k Who to please both parts would be present at idle seruice, and yet professe the Gospel.  
 l Into whom the ecclesiasticall discipline doeth not stretch.  
 m Which are subject to Gods worde, and to the discipline of the Church.

|| Or, iudges and magistrates, which are infidels.  
 a Hee calleth them vniust, whoſoeuer are not sanctified in Christ.  
 b Who are nowe apostates and deuis, Mat. 25. 41.  
 c That is, make them iudges.  
 d If ye so burne with desire to plead, keepe a court among your selues, & make the least esteemed your iudge: for it is most easie to iudge betwene brethren.

|| Or, impotencie of minde.  
 Mat. 5. 39.  
 luke 6. 29.  
 rom. 12. 19.  
 1. Theſ. 4. 6.  
 e He doeth not reprove & godly, which with a good conscience vseth the magistrate to defende his right, but condemneth hatred, grudges and desires of reuengence.  
 Ephe. 5. 3. 5.  
 1. tim. 1. 9. 10.  
 Ephe. 2. 12.  
 titus 3. 3.  
 1. pet. 4. 3.  
 Chap. 10. 23.  
 ecclus. 37. 27.  
 f Here hee speaketh of things indifferent of their nature, and first as touching carnall libertie,

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also which are without: do ye not iudge them that are within:

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

## CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christian libertie. 15 And sheweth that wee ought to serue God purely, both in body, and in soule.

**A**re any of you, hauing business against another, be iudged vnder the vniust, and not vnder the Saints:

2 \* Doe ye not knowe, that the Saints shall iudge the worlde: If the worlde then shalbe iudged by you, are ye vnworthy to iudge the smallest matters:

3 Knowe ye not that we shall iudge the Angels: howe much more things that pertaine to this life:

4 If then ye haue iudgements of things pertaining to this life, let by them which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you: no not one, that can iudge betweene his brethren:

6 But a brother goeth to Law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly a fault among you, because ye goe to lawe one with another: \* Why rather suffer ye not wrong: Why rather susteine ye not harme:

8 \* Nay, ye your selues doe wrong, and do harme, & that to your brethren.

9 Know ye not that the vnrightheous shall not inherite the kingdome of God: Be not deceiued: \* neither fornicators, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lorde Jesus, and by the Spirit of our God.

12 \* All things are lawfull vnto me: but all things are not profitable. I

may doe all things, but I will not be brought vnder the power of any thing.

13 Meates [are ordeyned] for the belly, and the bellie for the meates: but God shall destroy both it, and them. Now the body [is] not for fornication, but for the Lord, and the Lorde for the body.

14 And God hath also raised by the Lord, & shall raise vs by his power.

15 Know ye not, that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an harlot: God forbid.

16 Doe ye not knowe, that he which coupleth himselfe with an harlot, is one body: \* for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 Knowe ye not, that \* your body is the temple of the holy Ghost, [which is] in you, whom ye haue of God: and ye are not your owne.

20 \* For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

## CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know. 2 As of single life. 3 Of the due tie of marriage. 11 Of discords and dissension in marriage. 13 Of marriage betweene the faithfull and vnfaithfull. 18 Of vncircumcising the circumcised. 21 Of seruitude. 25 Of virginie. 39 And seconde marriage.

**N**ow concerning the things whereof ye wrote vnto me, It [were] a good for a man not to touch a woman.

2 Neuertheles, to auoide fornication, let every man haue his wife, and let every woman haue her owne husband.

3 \* Let the husband giue vnto his wife due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife.

5 Defraude not one another, except [it be] with consent for a time, that ye may giue your selues to fasting & prayer, and againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I would that all men were euen as

g For wee are subject to those things which wee cannot want.  
 h They abused meates, both in that they offended others thereby, and also so prouoked their owne lusts to vncleannes.  
 i God will be Lord both of the soule and body.  
 Rom. 6. 5.

k Whereby hee signifieth, that both wee shall see the glory of the resurrection of the iust, & also that dignitie and priuiledge whereby wee be made the members of Christ.  
 Gen. 2. 24.

mat. 19. 5.  
 mar. 10. 8.  
 ephe. 5. 31.  
 l That is, he more polluteth his owne body, then hee that committeth any other sinne.  
 Chap. 3. 16.

2. cor. 6. 16.  
 Chap. 7. 23.  
 1. pet. 1. 15, 19.

a Or, expedient: because marriage, through mans corruption, & not by Gods institution bringeth cares and troubles.  
 b Speaking to all men in generall.  
 1. Pet. 3. 7.  
 c Which containeth all duties pertaining to marriage.

d He sheweth that hee commandeth not precisely all men to marry, but that God hath graunted this remedie vnto them which cannot liue chaste.



<sup>e</sup> With the  
fire of concu-  
piscence, that  
is, when mans  
will so giueth  
place to the  
lust that temp-  
teth, that hee  
cannot call  
vpon God  
with a quiet  
conscience.  
Mat. 5. 32. &  
19. 9. marke  
10. 11. luke  
16. 18.

<sup>f</sup> For hatred,  
dissension, an-  
ger, &c.  
<sup>g</sup> Saue for  
whoredome, as  
1 Cor. 5. 32.  
<sup>h</sup> In asmuch  
as there was  
nothing ex-  
pressly spoken  
hereof in the  
lawe, or Pro-  
phets: or els  
he spake this  
moued by the  
spirit of God  
as he testifieth  
in the 25. verse.  
<sup>i</sup> Meaning  
that the faith  
of the beleuer  
hath more  
power to sanc-  
tifie mariage,  
then the wic-  
kednes of the  
other to pol-  
lute it.

<sup>k</sup> They that  
are borne of  
either of the  
parents faith-  
full, are also  
counted mem-  
bers of Christs  
church, because  
of the promises,  
Actes 2. 39.  
<sup>l</sup> When such  
things come to  
passe, that the  
faithfull and  
unfaithfull be  
married toge-  
ther, and the  
one forsake the  
other without  
cause.

<sup>m</sup> The lawfull  
vocation in out-  
ward things  
must not light-  
ly be neglec-  
ted.  
<sup>n</sup> Which is  
when the sur-  
geon by arte  
draweth out  
the skinne to  
cure the part,

Celsus lib. 7. cap. 25. Epiph. lib. de ponderibus & mensuris. 1. 16. o It is  
all one whether thou be Jewe or Gentile. Ephe. 4. 1. 1. tim. 6. 1. p Although  
God hath called thee to serue in this life, yet thinke not thy condition vnworthie  
for a Christian: but reioyce & thou art deliuered by Christ from y miserable fla-  
uerie of sinne & death. q Being seruant by condition is made partaker of Christ.

as I my selfe [am:] but euery man hath  
his proper gift of God, one after this  
maner, and another after that.

8 Therefore I say vnto the vnmarr-  
ried, and vnto the widowes, it is good  
for them if they abide euen as I [do.]

9 But if they cannot abstaine, let them  
marrie: for it is better to marrie then to  
burne.

10 And vnto y married I command,  
not I, but the Lorde, Let not the wife  
depart from her husband.

11 But and if shee <sup>f</sup> depart, let her re-  
maine vnmarrried, or be reconciled vnto  
her husband, and let not the husband  
put away [his] wife.

12 But to y remnant I speake, [and]  
not <sup>h</sup> the Lorde, if any brother haue a  
wife, that beleueth not, if she be content  
to dwell w<sup>th</sup> him, let him not forsake her.

13 And y woman which hath an hus-  
band that beleueth not, if he be content  
to dwell w<sup>th</sup> her, let her not forsake him.

14 For the vnbelleuing husband is  
sanctified by the wife, and the vnbelleu-  
ing wife is sanctified by the husband,  
els were your children vncleane: but  
nowe are they <sup>k</sup> holy.

15 But if the vnbelleuing depart, let  
him depart: a brother or a sister is not in  
subiection in<sup>l</sup> such things: but God hath  
called vs in peace.

16 For what knowest thou, O wife,  
whether thou shalt saue thine husband:  
Or what knowest thou, O man, whe-  
ther thou shalt saue thy wife?

17 But as God hath distributed to  
euery man, as the Lorde hath <sup>m</sup> called  
euery one, so let him walke: and so or-  
deine I in all Churches.

18 Is any man called being circumci-  
sed: let him not <sup>n</sup> gather [his vncircum-  
cision:] is any called vncircumcised: let  
him not be circumcised.

19 Circumcision is nothing, and vn-  
circumcision is nothing, but the keeping  
of the commandements of God.

20 \* Let euery man abide in the same  
vocation wherein he was called.

21 Art thou called [being] a seruant:  
care not for it: but if yet thou mayest be  
free, vse it rather.

22 For he that is called in the <sup>q</sup> Lorde  
[being] a seruant, is the Lords free-  
man: likewise also hee that is called

[being] free, is Christes seruant.

23 \* We are bought || With a price: be  
not the seruants of men.

24 Brethren, let euery man, wherein  
he was called, therein abide: With God.

25 Nowe concerning || virgines, I  
haue no <sup>r</sup> commandement of the Lord:  
but I giue mine aduice, as one that hath  
obtained mercie of the Lord to be || faith-  
full.

26 I suppose then: this to be good for  
the present <sup>u</sup> necessitie: [I meane] that  
it is good for a man so to be.

27 Art thou bound vnto a wife: seeke  
not to be loosed: art thou loosed from a  
wife: seeke not a wife.

28 But if thou takest a wife, thou sin-  
nest not: and if a virgine marie, she sin-  
neth not: neuertheles, such shall haue  
<sup>x</sup> y trouble in the flesh: but I <sup>z</sup> spare  
you.

29 And this I say, brethren, because  
the time is short, || hereafter that both  
they which haue wiues, be as though  
they had none:

30 And they that <sup>a</sup> weepe, as though  
they wept not: and they that <sup>b</sup> reioyce,  
as though they reioyced not: and they  
that buy, as though they possessed not:

31 And they that vse this worlde, as  
though they v<sup>s</sup>ed it not: for the <sup>c</sup> facion  
of this world goeth away.

32 And I woulde haue you without  
care. The vnmarrried careth for the  
things of the Lord, howe he may please  
the Lord.

33 But hee that is married, careth for  
the things of the <sup>d</sup> worlde, howe he may  
please [his] wife <sup>†</sup>.

34 There is difference also betweene  
a virgine and a wife: the vnmarrried  
woman careth for the things of y Lord,  
that she may be <sup>e</sup> holy, both in body and  
in spirit: but she that is married, careth  
for the things of y world, howe she may  
please her husband.

35 And this I speake for your owne  
comoditie, not to <sup>f</sup> tangle you in a snare,  
but that [ye followe] that, which is ho-  
nest, and that ye may cleaue fast vnto the  
Lord without separation.

36 But if any man thinke that it is vn-  
comely for his virgine, if she passe the  
floure of [her] age, & <sup>g</sup> neede so require,  
let him doe what he will, he sinneth not:  
let them be married.

37 Neuertheles he <sup>h</sup> y standeth firme  
in his heart, that he hath no neede, but  
fornication. <sup>h</sup> Meaning, hee that is fully perswaded that he

Chap. 6. 20.

1. pet. 1. 19.

|| Or, dearly.

<sup>r</sup> Sincerely

as in the pre-

sence of God.

|| Or, the state

of virginitie.

<sup>f</sup> He bindeth

no man to that

which God

hath left free:

but sheweth

what is most

agreeable to

Gods will, ac-

cording to the

circumstance of

the time, place,

and persons.

|| Or, beleued.

<sup>t</sup> To be single.

<sup>u</sup> In these af-

lictions and

persecutions,

<sup>x</sup> As worldy

cares of their

children and

familie.

<sup>y</sup> He doeth

not preferre

singleness as a

thing more ho-

ly then marri-

age, but by

reason of in-

commodities,

which the one

hath more then

the other.

<sup>z</sup> In wishing

that you could

liue without

wiues.

|| Or, it remai-

neth that.

<sup>a</sup> Which be in

aduersitie.

<sup>b</sup> Which be in

prosperitie.

<sup>c</sup> In this

world there is

nothing but

meere vanitie.

<sup>d</sup> Which one

ly appertaine

to this present

life.

<sup>†</sup> And he is

deuided, mea-

ning into di-

uers cares.

<sup>e</sup> Shee may

attaine vnto it

sooner then the

other, because

shee is without

cares.

<sup>f</sup> Seeing S.

Paul coulde

binde no mans

conscience to

single life,

what presump-

tion is it, that

any other

shoulde do it?

<sup>g</sup> That is,

that she shoulde

marry to auoid

hath no neede,

hath



i For the fathers will dependeth on his children in this point: in so much as he is bound to haue respect to their infirmity, neither can he justly require of them singlenes, if they haue not that gift of God to liue. k And more commodious for his children in preserving them from cares.

Rom.7.2. 1. Thes.4.8.

hath power ouer his owne will, & hath so decreed in his heart, that he wil keepe his virgine, he doth well.

38 So then he that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth better.

39 The wife is bound by the Law, as long as her husband \* liueth: but if her husband be dead, she is at libertie to marry with whom she will, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: \* and I thinke that I haue also the Spirit of God.

#### CHAP. VIII.

i He rebuketh them that vse their libertie to the flader of other, in going to the idolatrous sacrifices, 9 And sheweth howe men ought to behaue them toward such as be weake.



As touching things sacrificed vnto idols, we know that wee all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is known of him.

4 Concerning therefore meate sacrificed vnto idoles, we knowe that an idole [is] nothing in the worlde, and that there [is] none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there bee many gods, and many lords)

6 Yet vnto vs there [is] but one God, [which is] the Father, of whome are all things, and we in him: and \* one Lord Jesus Christ, by whom [are] all things, and we by him.

7 But every man hath not knowledge: for some hauing conscience of the idole, vntil this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue wee the more: neither if wee eate not, haue we the lesse.

9 But take heede lest by any meanes this power of yours bee an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee boldened to eate those things which are sacrificed to idoles:

11 And through thy knowledge shall

the \* weake brother perish, for whome Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 \* Wherefore if meate offend my brother, I will eate no fleshe while the world standeth, that I may not offende my brother.

#### CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.



I am not an Apostle: am I not free: haue I not seene Jesus Christ our Lord: are yee not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: for ye are y seal of mine Apostleship in the Lord.

3 My defence to them that examine me, is this,

4 Haue we not power to eate, and to drinke?

5 Or haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas haue not we power not to worke?

7 Who goeth a warrefare any time at his owne cost: who planteth a vineyard, and eateth not of the fruit thereof: or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man: saith not the Law the same also?

9 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ore that treadeth out the corne: doeth God take care for oxen?

10 Either sayeth hee it not altogether for our sakes: For our sakes no doubt it is written, that he which eareth, should eare in hope: and that hee that thresheth in hope, shoulde bee partaker of his hope.

11 \* If we haue sowed vnto you spirituall things, [is it] a great thing if wee reape your carnall things?

12 If others with you bee partakers of [this] power, [are] not we rather: nevertheless, we haue not vled this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minister about the \* holy things, eate of the things of the Temple: and they which wayte at the altar, are partakers

Rom.14.15. g Which eateth against his conscience, or in doubt,

Rom.14.21.

a Of the libertie that God hath giuen vs touching outward things,

Or, taught.

b This he speaketh in their person which bragged so much of their libertie, saying that an image amongst all things that are made is of no force.

c Which being idoles, yet are esteemed of men as Lordes and seigneurs.

John 13.13.

chap.12.3.

d In that they thought the meate offered vp to y image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance & want is referred to spirituall things, Rom.

14.17.

Or, libertie in things indifferent.

f Greeke, builded vp.

g By thine example without any ground of doctrine.

a I neede no further declaration but the works that I wrought among you.

b And call into doubt mine office.

c On the Church charges.

d The Apostles led their wines about with them.

e A faithfull and Christian wife.

Or, Cousins.

f Whether they might not as lawfully liue without labouring for their living with their owne hands, as other Apostles.

Deut.25.4.

1. tim.5.18.

g Had God respect properly to the open themselves when he made this lawe, and not rather vnto men?

Rom.15.27.

h To liue on other mens charges?

Or, take in worth.

Deut.18.2.



i For that part  
p was burnt,  
was deuoured  
of the altar, and  
the other was  
due vnto the  
Priests by the  
lawe.

kers: With the altar:

14 So also hath the Lorde ordeyned,  
that they which preach the Gospel, should  
liue of the Gospel.

15 But I haue vsed none of these  
things: neither wrote I these things,  
that it should bee so done vnto me: for it  
were better for me to die, then that any  
man should make my reioycing baine.

k For now you  
haue no iust  
cause agaynst  
me, seeing that  
I preached the  
Gospel freely  
vnto you.

16 For though I preach the Gospel,  
I haue nothing to reioyce of: for necessi-  
tie is layd vpon me, and wo is vnto me, if  
I preach not the Gospel.

17 For if I do it willingly, I haue a  
rewarde: but if I do it against my will,  
[notwithstanding] the dispensation is  
committed vnto me.

l Seeing he is  
charged to  
preach, he must  
willingly and  
earnestly fol-  
low it: for if he  
do it by con-  
straint, he doth  
not his due tie.

18 What is my reward then: verely  
that whē I preach the Gospel, I make  
the Gospel of Christ free, that I abuse  
not mine authoritie in the Gospel.

m That I be  
not chargeable  
to them vnto  
whom I preach,  
seeing that  
they thinke  
that I preach  
for gaires.

19 For though I be free from all men,  
yet haue I made my selfe seruant vnto  
all men, that I might winne the mo.

n As touching  
the ceremo-  
nies,

20 And vnto the Jewes I become  
as a Jew, that I may win the Jewes:  
to them that are vnder the Lawe, as  
[though I were] vnder the law, that I  
may win them that are vnder the law:

21 To them that are without Law,  
as [though I were] without law (whē  
I am not without law as perterning to  
God, but [am] in the Lawe through  
Christ) that I may winne them that are  
without Law.

o In things  
indifferent, as  
eating of  
meates, obser-  
uatiō of feasts  
and dayes, and  
such like, he fa-  
ctioned himselfe  
to men in such  
sort as hee  
might best  
gaire them  
to Christ.

22 To the weake I become as weake,  
that I may win the weake: I am made  
all things to al men, that I might by al  
meanes saue some.

p That is,  
keepe a  
straight diet,  
and refraine  
from such  
things as  
might dissem-  
per his bodie.  
q Or, old man  
which rebel-  
leth agaynst  
the spirit.

23 And this I do for the Gospels sake,  
that I might be partaker thereof with  
you.

24 Know ye not, that they which run  
in a race, runne all, yet one receyueth the  
prize: so runne, that ye may obtaine.

25 And euery man that proueth ma-  
steries, abstaineth from all things: and  
they [do it] to obtain a corruptible crowne:  
but we for an vncorruptible.

26 I therefore so runne, not as vncer-  
tainly: so fight I, not as one that beateth  
the aire.

r Least hee  
should be re-  
proued of men  
when they  
should see him  
do contrarie, or  
contemne that  
thing which he  
taught others  
to doe.

27 But I beat downe my body, and  
bring it into subiectiō, lest by any meanes  
after that I haue preached to other, I  
my selfe should be reprovēd.

#### CHAP. X.

He feareth them with the examples of the Jewes, that they put  
not their trust carnally in the graces of God, 14 Exhorting  
them to flee all idolatrie, 23 And offence of their neighbour.



Overouer, brethren, I would  
not that ye should be ignorant,  
that all our fathers were vn-  
der the cloude, and all passed  
through the sea,

Exod. 13. 21.  
nom. 9. 18.

Exo. 14. 16, 22.

a Moses be-  
ing their guide  
or minister, or  
as some reade,  
they were bap-  
tized vnto Mo-  
ses law, others,  
by Moses.

Exod. 16. 15.

b That is,  
Manna, which  
was the out-  
ward signe of  
the spirituall  
grace.

c They ate  
the same meate  
that we doe, be-  
cause the sub-  
stance of theirs  
and our sacra-  
ments is all  
one.

Exod. 17. 6.

nom. 20. 10, 11

d That is, sig-  
nified Christ as  
all Sacra-  
ments doe.

Nom. 26. 65.

Nom. 11. 4.

& 26. 64

psal. 106. 14.

Exod. 3. 2. 6.

e Because

hereby occasi-  
on was taken

to forget God,

and commit

idolatrie, ther-  
fore these indi-

ferent things

are counted

idolatrie.

Nom. 25. 9.

f Moses rea-

deh foure and

twentie thou-

sand, which

declareth an

infinite num-

ber.

g Who was

their leader, &

was called the

Angel of God,

Nom. 21. 6.

psal. 106. 14.

Nom. 14. 37.

h Meaning

either the good

or euill Angel,

whose ministe-

rie God vseth

to execute his

iudgement to

the bitter de-

struction of the

wicked.

i Howe God

will plague vs

2 And were all baptized vnto Mo-  
ses, in the cloud, and in the sea.

3 And did all eate the same spiritu-  
all meate,

4 And did al drinke the same spiritu-  
all drinke (for they dranke of the spiritual  
Rocke that followed them: & the Rocke  
was Christ)

5 But with many of them God was  
not pleased: for they were ouerthrowen  
in the wilderness.

6 Now these are ensamples to vs, to  
the intent that wee should not lust after  
euill things as they also lusted.

7 Neither be ye idolaters as [were]  
some of them, as it is written, The peo-  
ple sate downe to eate and drinke, and  
role by to play.

8 Neither let vs commit fornication,  
as some of them committed fornication,  
and fell in one day thre and twentie  
thousand.

9 Neither let vs tempt Christ, as  
some of them also tempted [him], & were  
destroyed of serpents.

10 Neither murmure ye, as some of  
them also murmured, & were destroyed  
of the destroyer.

11 Nowe all these things came vnto  
them for ensamples, and were written  
to admonish vs, vpon whom the endes  
of the world are come.

12 Wherefore, let him that thinketh he  
standeth, take heede lest he fall.

13 There hath no tentation taken  
you, but such as apperteyneth to man:  
and God is faythfull, which will not  
suffer you to bee tempted aboue that you  
bee able, but will euen giue the issue  
with the tentation, that ye may be able  
to beare it.

14 Wherefore my beloved, flee from  
idolatrie.

15 I speake as vnto them which haue  
vnderstanding: iudge ye what I say.

16 The cuppe of blessing which wee  
blesse, is it not the communion of the  
blood of Christ: The bread which wee  
breake, is it not the communion of the  
bodie of Christ:

if we be subiect to the like vices. k Or, later dayes of Christs comming. l He  
that ledde you into this tentation, which cometh vnto you either in prosperi-  
tie or aduersitie, or for your sinnes past, will turne it to your comoditie, & deliuer  
you. m Or, thanksgiuing. n Or, prepare to this holy vse with praise & thanksg-  
uing. o The effectual badge of our coniunction & incorporation with Christ.

17 For



## CHAP. XI.

o If we that are many in number, are but one bodie in effect, ioy-  
ned with our head Christ, as many cornes make but one  
loafe, let vs re-  
nouunce idola-  
trie which doth  
separate our  
vnitie.

p Which is  
gouerned ac-  
cording to the  
ceremonies of  
the Lawe.  
q Which is to  
assemble in  
that companie  
where idoles  
are called vpon.

Chap. 6. 12.  
ecclus. 37. 27.

r For in those  
dayes they  
were accus-  
tomed to sell cer-  
taine of the  
flesh of beastes  
sacrificed in the  
shambles, and  
turned the mo-  
ney to the  
Priests profit.  
s Or, doubt not.  
Psal. 24. 1.

t We must  
take heede that  
through our  
abuse, our liber-  
tie be not con-  
demned.  
u If by the be-  
nefit of God  
I may eate as  
my kinde of  
meate, why  
should I by my  
default cause  
this benefite  
to be euill spo-  
ken of?  
Col. 3. 17.

x That is, the  
infirme.  
y Which are  
indifferent.

17 For wee that are many, are one bread and one bodie, because wee are all partakers of one bread.

18 Beholde Israel [which is] after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then: that the idole is any thing: or that that which is sacrificied to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not vnto God: and I woulde not that ye should haue fellowship with the devils.

21 We cannot drinke the cuppe of the Lord, and the cup of the devils. Wee can not bee partakers of the Lordes table and of the table of devils.

22 Do we prouoke the Lord to anger: are we stronger then he?

23 All things are lawfull for mee, but all things are not expedient: all things are lawfull for mee, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoeuer is solde in the shambles, eate yee, and aske no question for conscience sake.

26 For the earth [is] the Lords, and all that therein is.

27 If any of them which beleue not, call you [to a feast:] and if yee will goe, whatsoeuer is set before you, eat, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificied vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth [is] the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my libertie bee condemned of another mans conscience?

30 For if I through Gods benefite bee partaker, why am I euill spoken off, for that wherefore I giue thanks?

31 Whether therfore ye eat or drinke, or whatsoeuer ye do, doe all to the glorie of God.

32 Giue none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but [the profit] of many, that they might be saved.

He rebuketh the abuses which were crept into their Church,  
4 As touching prayer, prophesying, 18 And ministring the  
Lordes supper, 23 Bringing them againe to the first insti-  
tution thereof.

**B**E ye the followers of me, euen as I am of Christ.

2 Nowe, brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I wil that ye know, that Christ is the head of every man: and the man is the womans head: & God is Christes head.

4 Every man praying or prophesying hauing any thing on his head, dishonoureth his head.

5 But every woman that prayeth or prophesieth bare headed, dishonoureth her head: for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it bee shame for a woman to be shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as he is the image & glory of God: but the woman is the glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the Angels.

11 Neuerthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Judge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long heare, it is a shame vnto him?

15 But if a woman haue long heare, it is a praise vnto her: for her heare is giuen her for a couering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 Nowe in this that I declare, I praye [you] not, that ye come together, not with profite, but with hurt.

18 For first of all, when ye come together

2. Thes. 3. 9.  
Or, in all  
things remem-  
ber me.

Ephes. 5. 23.  
a This is re-  
ferred to com-  
mon prayer, &  
preaching: for  
although one  
speake, yet the  
action is com-  
mon, so that the  
whole Church  
may be said to  
pray or preach.  
Or, preaching  
b This tradi-  
tion was obser-  
ued according  
to the time and  
place that all  
things might  
be done in com-  
linesse and to  
edification.

c Read chap-  
ter. 14. 34.  
Or, powled.  
Gen. 1. 26. &  
5. 1. and 9. 6.

d The image  
of Gods glorie  
in whom his  
maiestie and  
power shine  
concerning his  
authoritie.

e Or receyue  
her glorie in  
commendation  
of man, and  
therefore is  
subiect.

f Gen. 2. 18, 22.  
Some thing  
to couer her  
head in signe  
of subiection.

g To whom  
they also shewe  
their dissolu-  
tion, and not  
only to Christ.

h Who is au-  
thor and main-  
teiner of their  
mutuall con-  
suetudine.

i For as God  
made the wo-  
man of man,  
so now is man  
multiplied by  
the woman.

k As women  
ble to weare.  
l For God hath  
giuen to womē  
longer heare  
then vnto man,

to the ende she  
should trulle it  
by about her  
head, whereby  
she declareth  
she must couer  
her head.



## CHAP. XII.

The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans bodie serue to the vse one of another.



**N**Owe concerning spirituall [gifts,] brethren, I woulde not haue you<sup>a</sup> ignorant.

2 We knowe that ye were Gentiles, & were caried away vnto the<sup>b</sup> domme idoles, as ye were<sup>c</sup> led.

3 Wherefore, I declare vnto you, that no man<sup>d</sup> speaking by the Spirit of God, calleth Iesus<sup>e</sup> execrable: also no man can say that Iesus is the Lorde, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to<sup>f</sup> profite withall.

8 For to one is giuen by the Spirit the worde of wisdom: and to another the worde of<sup>g</sup> knowledge, by the same Spirit:

9 And to another<sup>h</sup> [is giuen] sayth, by the same Spirit: & to another the giftes of healing by the same Spirit:

10 And to another<sup>i</sup> the operations of great workes: and to another, <sup>j</sup>prophecie: and to another, <sup>k</sup>the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 \*And all these things worketh euen the selfe same Spirit, distributing to euery man severally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, [yet] are [but] one bodie: euen so is Christ.

13 For by one Spirit are we all baptized into<sup>l</sup> one bodie, whether [wee bee] Jewes or Grecians, whether [wee bee] bond, or free, and haue beene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare would say, Because I am not the eie, I am not of the bodie, is it therefore not of the bodie?

17 If the whole body [were] an eye, where

ther in the Church, I heare that there are dissensions among you: and I beleeue it [to be true]<sup>m</sup> in some part.

19 For there must be<sup>n</sup> heresies euen among you, that they which are approved among you, might be knowne.

20 When yee come together therefore into one place, [this] is not to eate the Lords supper.

21 For euery man when they shoulde eate, taketh his owne supper afoze, & one is hungrie, and another is drunken.

22 Haue ye not houses to eate and to drinke in: despise ye the Church of God, and shame them that haue not: what shall I say to you: shall I prayse you in this: I prayse you not.

23 For I haue receyued of the<sup>o</sup> Lord that which I also haue deliuered vnto you, [to wit,] That the Lorde Iesus in the night that he was betrayed, tooke bread:

24 \*And when he had giuen thanks, he brake it, and said, Take, eate: this is my body, which is<sup>p</sup> broken for you: this do ye in remembrance of me.

25 After<sup>q</sup> same maner also [he tooke] the cuppe, when hee had supped, saying, This cuppe is the Newe Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shewe the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke the cuppe of the Lord<sup>r</sup> vnworthily, shall be guiltie of the bodie and blood of the Lord.

28 \*Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup.

29 For he that eateth & drinketh vnworthily, eateth and drinketh his owne damnation, [because] hee discerneth not<sup>s</sup> the Lords bodie.

30 For this cause many [are] weake, & sicke among you, and many<sup>t</sup> sleepe.

31 For if wee would iudge our selues, we should not be iudged.

32 But when wee are iudged, wee are chastened of<sup>u</sup> Lord, because we shoulde not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tarie one for another.

34 And if any man be hungry, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order when I come.

m Not that all were so, but the most part. n Gods church is not onely subiect to dissension as touching orders & maners, but also to heresies as touching doctrine.

o Who ought onely to beare authoritie in the Church.

Matt. 26. 26. mar. 14. 22. luke 22. 19. p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grievous torments (albeit not as the thighees of the cheeues were) which thing the breaking of the bread, as a figure, doth most lively represent. q By peruerting the true and pure vse of the same. 2. Cor. 13. 5.

r But as though these holy mysteries of the Lords body and blood were common meates, so without reuerence he commeth vnto them. s Or, die. Let them looke to themselves which either adde or take away from the Lords institution.

a The Corinthians hauing notable giftes, seemed to haue forgotten, of whom, and for what end they had receyued them.

b Which could not heare your prayers.

c By Satans suggestion, Mar. 9. 39.

d As no man that hath the spirit of God, can blasphemize Christ, & worship idoles: so none can acknowledge Christ for Lord and God without the same spirit.

e John. 13. 13. chap. 8. 6.

f Phil. 2. 11. c To wit, the Church, which is the whole bodie.

g That is, the understanding of the Scriptures.

h To do onely miracles by.

i To worke by miracles against Satans and hypocrites, as was done against Ananias, Elymas, &c.

j Meaning the declaration of gods mysteries.

k To trie both the doctrine & the persons.

l Rom. 12. 3.

m ephes. 4. 7.

n That we might be one bodie with

Christ, and the whole Church

one Christ: of the which communion, baptism and the

Lords supper are effectually

signes: for by baptism, we

are regenerate into one spirit,

and by the Lords supper

we are incorporate into

Christs bodie to be gouerned

by the same spirit.



Where [ Were ] the hearing : If the whole [ Were ] hearing, Where [ Were ] the smelling :

18 But now we hath God disposed the members every one of them in the bodie at his owne pleasure.

19 For if they were all one member, Where [ Were ] the bodie :

m And therefore whatsoeuer the diuerſitie is, per the profite ought to bee common and ſerue to the edification of the Church. n Whole vſe ſeemeth to be more vile.

20 But now we [ are ] there many members, yet but <sup>m</sup> one bodie.

21 And the eye cannot ſay vnto the hande, I haue no neede of thee : nor the head againe to the feete, I haue no need of you.

22 Yea, much rather thoſe members of the bodie, which ſeeme to be <sup>m</sup> more feeble, are neceſſarie.

o Wee are more carefull to couer them.

23 And vpon thoſe [ members ] of the bodie, which wee thinke moſt vnhoſte, put we more <sup>o</sup> honeſtie on : and our vncomely [ partes ] haue more comelyneſſe on.

24 For our comely [ partes ] neede it not : but God hath tempered the bodie together, and hath giuen the more honour to that [ part ] which lacked,

25 Leſt there ſhould be any diuiſion in the bodie : but that the members ſhould haue the ſame care one for another.

p Every one in his office for the preſeruatiō of the bodie.

26 Therefore if one member ſuffer, all ſuffer with it : if one member bee had in honour, all the members reioyce with it.

27 Now ye are the body of Chriſt, and members <sup>q</sup> for your part.

q For all Churches diſperſed through out the world are diuerſe members of one bodie. || Or, euery one for his part. Ephes. 4. 11. r As Deacons. s As Elders.

28 \* And God hath ordeined ſome in the Church : [ as ] firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that do miracles : after that, the gifts of healing, helpers, <sup>i</sup> gouernours, diuerſitie of tongues.

29 Are al Apoſtles : are al Prophets : are all teachers :

30 Are all doers of miracles : haue all the gifts of healing : doe all ſpeake with tongues : do all interpret :

|| Or, doe you then deſire the beſt gifts.

31 But <sup>||</sup> deſire you the beſt giſtes, and I will yet ſhewe you a more excellent way.

#### CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he ſetteth forth the nature, office and prayſe thereof.

a If the Angels had tongues, and I had the vſe thereof, and did not beſtowe them to profit my neighbor, it were nothing but vaine babbling.

**U** though I ſpeake with the tongues of men and <sup>a</sup> Angels, and haue not loue, I am [ as ] ſounding braſſe, or a tinkling cymball.

2 And though I had the [ gift ] of propheticie, and knewe all ſecretes and all

knowledge, yea, if I had <sup>b</sup> all ſayth, ſo that I could remoue \* mountaines and had not loue, I were nothing.

b Sayth is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and alſo for that ſayth (called hiſtorically) which beleeueth the mightie power of Chriſt, but cannot apprehende Gods mercie through him: and this deuils haue, Iam. 2. 19: and therefore is ſeperated from charitie, but ſayth that iuſtifieth in effect cannot, as 1. Ioh. 2. 9. Mat. 17. 20. luke. 17. 6. c Not that it ſufferech it ſelf to be abuſed, but iudgeth others by all loue and humanitie. d Which may be without offence of Gods word. e Knowledge it ſelfe ſhall be perfected in the world to come, and not aboliſhed: but the manner of knowing and teaching ſhall ceaſe when we ſhall be before Gods preſence where we ſhall

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, & haue not loue, it profiteth me nothing.

4 Loue ſuffreth long: it is boũtiful: loue enuieth not: loue doeth not boaſt it ſelfe: it is not puffed vp:

5 It diſdaineth not: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It ſuffreth all things: it beleueth <sup>c</sup> all things: it hopeth all things: it endureth <sup>d</sup> all things.

8 Loue doth neuer fal away, though <sup>f</sup> propheryings be aboliſhed, or <sup>f</sup> tongues ceaſe, or knowledge baniſh away.

9 For <sup>e</sup> we know <sup>f</sup> in part, & we <sup>||</sup> propheticie in part.

10 But when that which is perfect, is come, then that which is in part, ſhall be aboliſhed.

11 When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 For now we ſee <sup>g</sup> through a glaſſe darkely: but then [ ſhall we ſee ] face to face. Now I know in part: but then ſhall I know euen as I am <sup>||</sup> known.

13 And now abideth faith, hope [ and ] loue, [ euen ] theſe three: but the <sup>h</sup> chiefest of theſe [ is ] loue.

neither neede ſcholes nor teachers. f That is, imperfectly. || Or, taught of God. h Because it ſerueth both here and in the life to come: but faith and hope appertaine onely to this life.

#### CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other ſpirituall giſtes, 5 But chiefly propherying. 34 He commendeth womē to keepe ſilence in the Church, 40 And ſheweth what good order ought to be obſerued in the Church.

**F**ollow after loue, and couet ſpirituall [ giſtes ], and rather that ye may <sup>a</sup> propheticie.

a That is, to expound the word of God to the edification of the Church. b Underſtandeth him. c By the ſpirituall giſte, which he hath receiued.

2 For hee that ſpeaketh a [ ſtrange ] tongue, ſpeaketh not vnto me, but vnto God: for no man <sup>b</sup> heareth [ him ]: howbeit in <sup>c</sup> the ſpirit he ſpeaketh ſecret things.

3 But he that propheticie, ſpeaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that ſpeaketh [ ſtrange ] language, edifieth <sup>d</sup> himſelfe: but he that propheticie, edifieth the Church.

d For he profiteth none ſauing himſelfe.

5 I would that ye all ſpake [ ſtrange ]

2.3. lan



languages, but rather that yee prophesied: for greater is hee that prophesieth, then he that speaketh [diuers] tongues, except hee expound it, that the Church may receiue edification.

6 And nowe, brethren, if I come vnto you speaking [diuers] tongues, what shall I profit you, except I speake to you, eyther by reuelation, or by knowledge, or by prophesying, or by doctrine:

7 Moreouer things without life which giue a sound, whether [it be] a pipe or an harpe, except they make a distinction in the sounds, how shall it be known what is pyped or harped:

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell:

9 So likewise you, by the tongue, except ye utter wordes that haue signification, how shall it be vnderstand what is spoken: for ye shall speake in the<sup>e</sup> aire.

10 There are so many kinds of voices (as it commeth to passe) in the worlde, and none of them is domine.

11 Except I know then the power of the voice, I shall be vnto him that speaketh, a barbarian, & hee that speaketh, shall be a barbarian vnto me.

12 Euen so, for as much as ye couet spirituall gifts, seeke that ye may excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a [strange] tongue, pray, that hee may interpret.

14 For if I pray [in] a [strange] tongue, my spirit prayeth: but mine vnderstanding is without<sup>k</sup> fruit.

15 What is it then: I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 Els, when thou blestest with the spirit, howe shall hee that occupieth the roome of the vnlearned, say<sup>m</sup> Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest:

17 For thou verely giuest thanks wel, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake<sup>n</sup> five wordes with mine vnderstanding, than ten thousande wordes in a [strange] tongue.

20 Brethren, bee not<sup>\*</sup> children in vn-

derstanding, but as concerning malitiousnes be children, but in vnderstanding be of a ripe age.

21 In the Lawe it is written, <sup>\*</sup> By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, sayth the Lord.

22 Wherefore [strange] tongues are for a<sup>p</sup> signe, not to them that beleue, but to them that beleue not: but prophesying [serueth] not for them that beleue not, but for them which beleue.

23 If therefore, when the whole Church is come together in one, and all speake [strange] tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wittes:

24 But if all prophesie, & there come in one that beleueth not, or one vnlearned, he is rebuked of<sup>r</sup> all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and saye plainly that God is in you in deede.

26 What is to be<sup>q</sup> done then, brethren: when ye come together, [according as] every one of you hath a psalme, [or] hath doctrine, [or] hath a tongue, [or] hath reuelation, [or] hath interpretation, let all things be done vnto edifying.

27 If any man speake a [strange] tongue, [let it be] by two, or at the<sup>r</sup> most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, [which] speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake two, or three, and let the other iudge.

30 And if any thing be reueiled to another that sitteth by, let the first hold his peace.

31 For yee may all prophesie one by one, that all may learne, & all may haue comfort.

32 And the<sup>r</sup> spirits of the Prophets are<sup>n</sup> subiect to the Prophets.

33 For God is not [the authour] of confusion, but of peace, as [we see] in all the Churches of the Saintes.

34 <sup>\*</sup> Let your women keepe<sup>x</sup> silence

in the

e The prophesie expoundeth that which God hath reueiled: and the doctrine teacheth that which he hath giuen vs to vnderstand, [Or, flate.

f Your wordes shall be lost: for ye shall neither glorifie God thereby, nor profite man. [Or, as the thing requir-

eth. g That is, they may be able to be vnder-

stand, h He condemneth the Corin-

thians of barbarousnesse in that thing, whereby they

thought to haue attained to the greatest praise of elo-

quence. i And doth his part.

k Not in respect of him<sup>p</sup> prayeth, but in respect of the Church, which is nothing edified thereby.

l Or giue thanks by singing.

m One onely made the prayers, and the rest of the people followed in hart his wordes, and when he had prayed, they all said, Amen, signifying that they beleued assuredly that God would grant their requests.

n That is, most fewe. Mat. 18.3.

Isai. 28.11. deut. 28.49. iere. 5.15. ezek. 3.6. o He theate- neth them most sharply, that God will punish the contempt of his word, & their counterfait ignorance, for as much as to speake with vnknown tongues is a signe of Gods curse towards the wicked. p Of Gods curse when they are not vnderstand. q By hearing his secret faults ript by, and his sinnes repro- ued by Gods word, he is compelled by his owne conscience to praise God, r Which expounde the word of God, s Paul beareth as yet with their weaknesse, because also these were the gifts of God: but yet he sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation. t Or learning which Gods spirit moueth them to utter. u To the intent<sup>p</sup> others may iudge of him that hath spoken, if he haue



Gene. 3. 16.

y Are ye the first of the last Christians, y<sup>e</sup> neither submit yourselves to the Churches, of whom you haue received the Gospel: nor haue respect to the others to whom the Gospel doeth likewise appertaine?

z To haue vnderstanding of spirituall things.

a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey:

and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

## CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that wee shall rise, 52 And the manner howe.

Galat. 1. 11.

**M**oreouer, \* brethren, I declare vnto you the Gospell, which I preached vnto you, which yee haue also received, and wherein yee continue,

2 And whereby yee are saued, if yee keepe in memorie, after what manner I preached it vnto you, <sup>a</sup> except yee haue beleued in vaine.

3 For first of al, I deliuered vnto you that which <sup>b</sup> I received, how that Christ dyed for our sinnes, according to <sup>c</sup> \* scriptures,

4 And that hee was buried, and that he arose the thirde day, according to the \* Scriptures,

5 \* And that he was seene of Cephas, then of the <sup>c</sup> twelue.

6 After that, he was seene of mo then fise hundred brethren at once: Whereof many remayne vnto this present, and some also are a sleepe.

7 After that, he was seene of James: then of all the Apostles.

8 \* And last of all he was seene also of me as of one, borne out of due time.

9 For I am <sup>d</sup> the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 \* But by the <sup>d</sup> grace of God, I am that I am: & his grace which is in mee, was not in vaine: but I laboured more

abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, & so haue ye beleued.

12 **C** Nowe if it be preached, that Christ is risen from the dead, howe say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not rise, the is our preaching vaine, and your <sup>f</sup> faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath rayled by Christ: Whome he hath not raised by, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised,

17 And if Christ bee not raised, your faith is <sup>g</sup> vaine: ye are yet in your <sup>h</sup> sinnes.

18 And so they which are a sleepe in Christ, are perished.

19 If in this life <sup>h</sup> onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, [and] was made the <sup>i</sup> \* first fruits of them that slept.

21 For since by man [came] death, by man <sup>j</sup> [came] also the resurrection of <sup>k</sup> dead.

22 For as in Adam all die, euen so in <sup>k</sup> Christ shall <sup>l</sup> all be made alieue,

23 But euery man in his <sup>m</sup> \* owne order: the first fruites [is] Christ, afterwarde, they that are of Christ, at his coming [shal rise againe.]

24 Then [shall be] the ende, when he hath <sup>n</sup> deliuered by the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne <sup>o</sup> \* till he hath put all his enemies vnder his feete.

26 The last enemy that shall be destroyed, [is] death.

27 \* For he hath put downe al things vnder his feet. (And when he saith that all things are subdued [to him], it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that did subdue all things vnder him, that God may be <sup>p</sup> all in all,

e Christs death is not effecti- all, except he rise fro death. f For if Christ be swallowed by of death, there remaineth no hope of life any more.

g As mortification and remission of sinnes depende on Christs death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiven nor sanctified.

i Or, onely for this lifes sake, Col. 1. 18.

reuel. 1. 5.

i As by the offering of the first fruite the whole fruite is sanctified, so by Christ which is the first <sup>j</sup> is raised, all haue assurance of <sup>k</sup> resurrection.

k Who rose first from the dead to take possession in our flesh for his members. l To wit, the faithful.

1. Thess. 4. 15. m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the worlde, is king of heauen and earth. This kingdome standeth in gouerning the faithful, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected, with all his members, shall as he is man and head of the Church, with his fellowe heires deliuer his kingdome, and be subiect to God to whom and the holy

Ghost in Godhead he is equal. Psal. 110. 1. act. 2. 34, 35. heb. 1. 13. & 10. 13. Psal. 8. 6. hebr. 2. 8. n We shal be perfectly fulfilled with his glory & felicity.



29 Els what shall they do which are baptized <sup>o</sup> for dead: if <sup>p</sup> dead rise not at al, why are they then baptized for dead: 30 Why are we also in iopardy euery houre:

31 By our reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If I haue fought w<sup>th</sup> beastes at Ephesus after the maner of men, what aduantage it me, if the dead be not raised vp: \* let vs eat and drinke: for to morrowe we shall die.

33 Be not deceiued: \* euill speakings corrupt good maners.

34 Awake to [liue] righteously, & sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, Howe are the dead raised vp: and with what body come they forth:

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall be, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euery seede his owne bodie.

39 All flesh [is] not the same flesh, but there is one<sup>f</sup> flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There [are] also heauenly bodies, and earthly bodies: but the glory of the heauenly [is] one, and [the glory] of the earthly [is] another.

41 There is another glory of <sup>p</sup> sunne, and another glory of the moone, & another glory of <sup>p</sup> starres: for one starre differeth from [another] starre in glory.

42 So also [is] the resurrection of the dead. [The body] is sown in corruptio[n], [and] is raised in incorruption.

43 It is sowne in <sup>u</sup> dishonour, [and] is raised in glory: it is sowne in weaknes, [and] is rayled in power.

44 It is sowne a natural body, [and] is raised a <sup>s</sup> spirituall body: there is a natural body, and there is a spiritual body.

45 As it is also written, The first man <sup>a</sup> Adam was made a liuing soule: and the last Ada [was made] a <sup>y</sup> quickening Spirite.

46 Howbeit <sup>p</sup> [was] not first [made] which is spirituall: but that [which is] naturall, and after ward that [which is] spirituall.

47 The first man [is] of the earth,

earthly: the seconde man [is] the Lorde from heauen.

48 As [is] the earthly, such [are] they that are earthly: & as [is] the heauenly, such [are] they also that are heauenly.

49 And as we haue borne the <sup>a</sup> image of the earthly, so shall we beare <sup>p</sup> image of the heauenly.

50 This say I, brethren, that <sup>b</sup> flesh and blood can not inherite the kingdom of God, neither doeth corruption inherite incorruption.

51 Beholde, I shewe you a secrete thing, we shal not all sleepe, but we shal all be <sup>c</sup> changed,

52 In a moment, in the twinkeling of an eye at the last <sup>\*</sup> trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall [must] put on immortallitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortallitie, then shall be brought to passe <sup>p</sup> saying that is writte, <sup>\*</sup> Death is swallowed vp into victorie.

55 <sup>\*</sup> O death, where [is] thy sting: O graue, where [is] thy victorie:

56 The sting of death [is] sinne: and the <sup>d</sup> strength of sinne [is] the Lawe.

57 <sup>\*</sup> But thanks [be] vnto God, which hath giuen vs victorie through our Lorde Iesus Christ.

58 Therefore my beloved brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lorde, for as much as ye knowe, that your labour is not in <sup>e</sup> vaine in the Lorde.

of God against vs: or else the chiefe cause of our destruction is in our selues. 1. John 5. 5. <sup>c</sup> The hope of resurrection causeth the faithfull to surmount all difficulties.

## CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Jerusalem. 13 We must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

**C**oncerning <sup>\*</sup> the gathering for the Saintes, as I haue ordeyned in the Churches <sup>\*</sup> of Galatia, so doe ye also.

2 <sup>a</sup> Euery first [day] of the weeke, let euery one of you put aside by him selfe, and lay vp as <sup>G D D</sup> hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whosoever but at home also according to euery mans zeale, to lay vp some towarde the reliefe of the poore brethren,

<sup>z</sup> This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie whose flesh hath this glorie by the power of God who dwelleth in it.

<sup>a</sup> Both in substance & forme we are earthly. <sup>b</sup> This natural bodie as it is now, til it be made newe by the spirit of Christ.

<sup>c</sup> When the Lord commeth to iudgement, some of the Saintes shall be alieue, whom he will change euen as if they were dead, so that this change is in steade of death to them.

Mat. 24. 31. 1. thes. 4. 16. 1sa. 25. 8. reuel. 7. 17.

O death, where is thy victorie? O graue, where is thy sting?

Hose 13. 14. heb. 2. 14.

<sup>d</sup> Sinne first brought in death and giueth it power ouer vs, & the strength of sin is the lawe, because it doeth reueille the iudgement

Actes 11. 29. and 12. 25. rom. 12. 13.

Actes 18. 23.

<sup>a</sup> Upon the first day of the weeke which the scripture calleth the Lordes day, or thers Sunday, they accustomed not onely in the Church, piece of money



<sup>b</sup> Which ye shall send by them that carry the money.

ye shall allow<sup>b</sup> by letters, the will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I goe also, they shall go with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way whithersoener I go.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

<sup>c</sup> Because God blessed his labour.

<sup>d</sup> Willing that they should defend him against the aduersaries of Christ, because it is the Churches due tie, to be carefull for the preseruation of their ministers.

<sup>e</sup> As though he were too young to be a minister.

<sup>f</sup> That is, safe and sound.

<sup>g</sup> Least Satan shall upon you at unawares.

9 For a great doore and effectually is opened vnto me: but there are many aduersaries.

10 Now if Timotheus come, see he be<sup>d</sup> without feare to you: for he worketh<sup>e</sup> the worke of<sup>f</sup> the Lord, even as I do.

11 Let no man therefore<sup>e</sup> despise him: but conuey him forth<sup>f</sup> in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching<sup>g</sup> our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 Watch ye: stand fast in the faith: quite you like men, [and] be strong.

14 Let all your things be done in<sup>h</sup> loue.

15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the<sup>i</sup> first frutes of Achaia, and that they haue giuen them selues to minister vnto the Saintes)

16 That ye be<sup>k</sup> obedient euen vnto such, & to al that helpe with vs & labour.

17 I am glad of the coming of Stephanas, & Fortunatus, & Achaicus: for they haue<sup>l</sup> supplied the want of you.

18 For they haue comforted my<sup>m</sup> spirit & yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an<sup>n</sup> holy<sup>m</sup> kisse.

21 The salutation of [me] Paul with mine owne hand.

22 If any man loue not the Lorde Jesus Christ, let him be had in execration, [yea excommunicate] to death.

23 The grace of our Lorde Jesus Christ [be] with you.

24 My loue [be] with you al in Christ Jesus, Amen.

The first [Epistle] to the Corinthians, written from<sup>n</sup> Philippi, [and sent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

<sup>h</sup> For they had every man respect to him selfe contrary to loue.

<sup>i</sup> That is, the first which embraced the Gospel.

<sup>k</sup> And reuerence them.

<sup>l</sup> The griefe that I tooke for your absence, was greatly assuaged by their presence.

<sup>m</sup> Or, minde.

Rom. 16. 16.

2. cor. 13. 12.

1. pet. 5. 14.

<sup>n</sup> In token of mutuall loue,

which thing was obserued in the primitive Church when the Lords supper was ministered.

<sup>o</sup> Or, Maranatha.

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## The second Epistle of Paul to the Corinthians.

### THE ARGUMENT.

As nothing can be written, either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubbornnes, & contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them well in the Lord, declaring that albeit certain wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie scholings, and sent to him by God for their bettering. And where as they blame his long absence it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrarie to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe wryting in the former epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false apostles wet about to vndermine his authoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnes of the Gospel in his preaching: the effect wherof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goodes, as those ambitious persons slandered him: wherefore at his coming he menaceth such as rebell against his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.



<sup>b</sup> Which ye shall send by them that carry the money.

ye shall allow<sup>b</sup> by letters, the will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I goe also, they shall go with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way whithersoener I go.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

<sup>c</sup> Because God blessed his labour.

<sup>d</sup> Willing that they should defend him against the aduersaries of Christ, because it is the Churches due tie, to be carefull for the preseruatiō of their ministers.

<sup>e</sup> As though he were too young to be a minister.

<sup>f</sup> That is, safe and sound.

<sup>g</sup> Least Satan shall upon you at unawares.

9 For a great doore and effectually is opened vnto me: but there are many aduersaries.

10 Now if Timotheus come, see he be<sup>d</sup> without feare to you: for he worketh<sup>e</sup> the worke of<sup>f</sup> the Lord, even as I do.

11 Let no man therefore<sup>e</sup> despise him: but conuey him forth<sup>f</sup> in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching<sup>g</sup> our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 Watch ye: stand fast in the faith: quite you like men, [and] be strong.

14 Let all your things be done in<sup>h</sup> loue.

15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the<sup>i</sup> first frutes of Achaia, and that they haue giuen them selues to minister vnto the Saintes)

16 That ye be<sup>k</sup> obedient euen vnto such, & to al that helpe with vs & labour.

17 I am glad of the coming of Stephanas, & Fortunatus, & Achaicus: for they haue<sup>l</sup> supplied the want of you.

18 For they haue comforted my<sup>m</sup> spirit & yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an<sup>n</sup> holy<sup>m</sup> kisse.

21 The salutation of [me] Paul with mine owne hand.

22 If any man loue not the Lorde Jesus Christ, let him be had in execration, [yea excommunicate] to death.

23 The grace of our Lorde Jesus Christ [be] with you.

24 My loue [be] with you al in Christ Jesus, Amen.

The first [Epistle] to the Corinthians, written from<sup>n</sup> Philippi, [and sent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

<sup>h</sup> For they had every man respect to him selfe contrary to loue.

<sup>i</sup> That is, the first which embraced the Gospel.

<sup>k</sup> And reuerence them.

<sup>l</sup> The griefe that I tooke for your absence, was greatly assuaged by their presence.

<sup>m</sup> Or, minde.

Rom. 16. 16.

2. cor. 13. 12.

1. pet. 5. 14.

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## CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17. And because they should not impute to lightnes, that he deferred his coming contrary to his promes, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.



**P**aul an Apostle of IESVS CHRIST, by the wil of God, and [our] brother Timotheus, to the Church of God, which is at Corinthus with all

the Saintes, which are in all Achaia:

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Jesus Christ.

3 \*b Blessed [be] God, eue the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

4 which comforteth vs in all our tribulatio, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, [it is] for your consolation, and saluation, which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, [it is] for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the sufferings, so [shall ye be] also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we received the sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so great a death, & doth deliuer [vs:] in whom we trust, yet hereafter he wil deliuer [vs,]

11 \* So that yee labour together in prayer for vs, that for the gift [bestowed] vpon vs for many, thankes may be giue by many persons for vs.

12 For our reioycing is this, the testimony of our conscience, that in simplicity and godly purenes, [and] not in fleshly wisdom, but by the grace of God we haue had our conuersation in the world, and most of all to you wardes.

13 For we write none other things vnto you, then that ye reade, or els that ye acknowledge, and I trust ye shall acknowledge vnto the ende.

14 Euen as yee haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Jesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Judea of you.

17 When I therefore was thus minded, did I vse lightnes: or minde I those things which I minde, according to the flesh, that with me shoulde bee, Yea, yea, and Nay, nay:

18 Yea, God is faithfull, that our word toward you was not Yea, & Nay.

19 For the Sonne of God Jesus Christ who was preached among you by vs, [that is,] by me, and Siluanus, & Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him [are] Yea, and [are] in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, & hath anoynted vs.

22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.

23 Nowe, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we haue dominion ouer your faith, but we are helpers of your ioy: for by faith ye stande.

u In that I saie I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you, x And faith is not in subiection to man.

## CHAP. II.

He sheweth his loue towards them, 7 Requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioycech in God for the efficacy of his doctrine, 17 Confuting thereby such quarellers, as vnder pretence of speaking against his person, sought nothing but the overthrow of his doctrine.

**B**ut I determined thus in my selfe, that I would not come againe to you in heavinesse.

2 For if I make you sorie, who is he then I should make me glad, but the same which is made sorie by me:

3 And I wrote this same thing vnto you, lest when I came, I should take heavines of them, of whom I ought to reioyce:

l We know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same to the very end, m In that we haue taught you the Gospel so sincerely,

n Because we haue wonne you to Christ, o Which shall abolish all worldly glory, p Which is rashly to promise and not to performe, q How to as firme one thing and then to deny it, which is a signe of inconstancie,

r We takech God to witness, that he preacheth the trueth,

s We preached nothing vnto them but onely Jesus Christ, who is the most constant and infallible trueth of the Father,

t They are made and perfected, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs,

Ephe. 1. 13. & 4. 30. Ephe. 1. 14. chap. 5. 5.

a Which was giuen to Sata but now doth repent, b Which made you and him sorie in my former epistle,

a Meaning the consuetude whereof Corinthus was the chiefe citie.

Ephe. 1. 3. 1. pet. 1. 3. b Or, praise & glorie be giue,

c Which I suffer for Christ, or which Christ suffereth in me, Rom. 7. 5. & 8. 5. col. 1. 24.

d For seeing him indure so much, they had occasion to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doth he also our saluation by his free mercy, and by such means as he hath here left in this life for vs to be exercised in.

f Whereby he sheweth his own infirmity, that it might appeare how wonderfully Gods graces wrought in him.

g I was utterly resolved in my selfe to die.

h So many dangers of death, Rom. 15. 30. i He rendereth a reason why they ought to pray to God for his recovery.

k Thing that will come which God gaue me from heauen,



reioyce : this confidence haue I in you all, that my ioy is the [ioy] of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares : not that ye should be made sorie, but that ye might perceiue <sup>p</sup> loue which I haue, specially vnto you.

5 And if any haue caused sorowe, the same hath not made me sorie, but partly (least I should <sup>d</sup> more charge [him]) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwyle yee ought rather to forgiue [him,] and comfort [him] least the same <sup>c</sup> shoulde bee swallowed by with ouermuch heaviness.

8 Wherefore, I pray you, that you woulde <sup>f</sup> confirme your loue towarde him.

9 For this cause also did I write, that I might knowe the prooue of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I [forgiue] also: for verily if I forgave any thing, to whome I forgave it, for your sakes [forgave I it] in <sup>p</sup> sight of Christ,

11 Lest Satan should <sup>b</sup> circumuēt vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas [to preach] Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 <sup>i</sup> Nowe thanks [bee] vnto God which alwayes maketh vs <sup>k</sup> to triumph in Christ, & maketh manifest the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one [we are] the <sup>l</sup> sauour of death, vnto death, \* and to the other the sauour of life, vnto life, and who is sufficient for these things:

17 \* For we are not as many, <sup>m</sup> which make marchandise of the word of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

<sup>c</sup> After this adulterer did repent and amend, Paul did so utterly cast off all sorowe, that he denieth that in manner he was any whit sorie.

<sup>d</sup> And so shuld increase his sorowe which I would diminish.

<sup>e</sup> The adulterer, which entertained his mother in law.

<sup>f</sup> That at my intercessio you would declare by the publike consent of the Church that you imbrace him againe as a brother: seeing he was excommunicate by the common consent.

<sup>g</sup> That is, truly, and from mine heart, even as in the presence of Christ.

<sup>h</sup> By our rigorous punishing.

<sup>i</sup> Or, in my minde.

<sup>j</sup> From this place vnto the first chap. 11.

<sup>k</sup> he increaseth onely of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as chap. 3. 17. and 18. verses, and not onely to the ministers.

<sup>l</sup> In working mightily by vs, he maketh vs partakers of his victorie and triumph.

<sup>m</sup> The preaching of the crosse bringeth death to the which onely consider Christs death as a common death, and be thereat offended, or els thinke it folly: and bringeth againe life to them, who in his death behold their life. Ro. 11. 15. 16. Rom. 16. 18. chap. 4. 2. m

<sup>n</sup> That is, which preach for gaine, and corrupt it to serue mens affections. Or, through Christ, or of Christ.

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<sup>q</sup> That is, which preach for gaine, and corrupt it to serue mens affections. Or, through Christ, or of Christ.

<sup>r</sup> He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.

**D**e <sup>a</sup> We begin to prayse our selues againe: or neede we as some other, epistles of recommendation vnto you, or [letters] of recommendation from you?

2 Bee are our epistle, written in our hearts, which is vnderstand and read of all men,

3 In that ye are manifest, to be the epistle of Christ, <sup>b</sup> ministred by vs, and written, not with inke, but with the spirit of the living God, not in <sup>c</sup> tables of stone, but in fleshly tables of the heart.

4 And such trust haue wee through Christ to God:

5 Not that wee are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie [is] of God.

6 Who also hath made vs able ministers of the newe testament, not of the <sup>d</sup> letter, but of the <sup>e</sup> spirit: for the letter killeth, but the <sup>f</sup> spirit giueth life.

7 If then the ministrations of death [written] with letters, and ingrauen in stones, was glorious, so that the childe of Israel could not beholde the face of Moses for the <sup>h</sup> glorie of his countenance (which [glorie] is done away)

8 Howe shall not the ministrations of the Spirit be more glorious?

9 For if the ministerie of <sup>i</sup> condemnation [was] glorious, much more doeth the ministrations of <sup>k</sup> righteousness exceede in glorie.

10 For euē that which was glorified, was not glorified in this point, [that is,] as touching the exceeding glorie.

11 For if that which shoulde bee abolished, [was] glorious, much more shall that which remaineth, be glorious.

12 Seeing then that wee haue such trust, we ble <sup>l</sup> great boldnes of speech.

13 \* And [we are] not as Moses, [which] <sup>m</sup> put a baile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the Olde Testament, which [baile] in Christ is put away.

15 But euē vnto this day, when Moses is read, the baile is layde ouer their heartes.

16 Neuertheles when their [heart] shalbe turned to the Lord, the baile shalbe taken away.

<sup>a</sup> Meaning himselfe, Timothy and Siluanus.

<sup>b</sup> Who were Gods pen.

<sup>c</sup> The hardness of mans heart before he be regenerate, is as a stony table.

<sup>d</sup> Eze. 11. 19. & 36. 26: but being regenerate by the Spirit of God, it is as soft as flesh.

<sup>e</sup> That the grace of the Gospell may be written in it, as in newe tables, Jerem. 31. 31. 32. 33.

<sup>f</sup> Whose minister Moses was.

<sup>g</sup> Which Christ gaue, meaning, the spirituall doctrine, which is in our hearts.

<sup>h</sup> Thus he nameth the Law, in comparison of the Gospell.

<sup>i</sup> After that God had spoken with him, and giuen him the Lawe.

<sup>j</sup> For the lawe declareth all men to be vnder condemnation.

<sup>k</sup> Meaning, of the Gospell which declareth that Christ is made our righteousness.

<sup>l</sup> In preaching the Gospell. Exod. 34. 33.

<sup>m</sup> Moses shewed the Lawe as it was couered with shadowes, so that the Jewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: againe the Gospell seeth

teach forth the glorie of God cleerely, not couering our eyes, but driving the darkenes away from them.



n Christ is our  
mediator, and  
author of the  
new testa-  
ment, whose  
doctrine is spi-  
rituall and gi-  
ueth life to the  
lawe.  
John. 4. 24.  
o In Christ,  
who is God  
manifested in the flesh, we see God the Father as in a most cleare glasse.

17 Now the <sup>n</sup> Lorde is the <sup>\*</sup> Spirit,  
and where the Spirit of the Lorde [is,]  
there [is] libertie.

18 But We all beholde as in a <sup>o</sup> mir-  
rour the glorie of the Lorde with open  
face, and are changed into <sup>p</sup> same image,  
from glorie to glorie, as by the Spirit of  
the Lord.

## CHAP. IIII.

<sup>1</sup> He declareth his diligence and roundnes in his office, <sup>8</sup> And  
that which his enemies tooke for his disadvantage, to wit,  
the crosse and afflictions which he endured, he turneth to his  
great advantage. <sup>11.</sup> <sup>17</sup> Shewing what profite commeth  
thereby.

**H**erfore, seeing that we haue  
this ministerie, as we haue  
receiued mercie, <sup>a</sup> we faint  
not:

<sup>2</sup> But haue cast from vs the <sup>b</sup> clokes  
of shame, and <sup>\*</sup> walke not in craftines,  
neither handle we the worde of God  
deceitfully: but in declaration of the  
trueth we approue our selues to euery  
mans conscience in the sight of God.

<sup>3</sup> If our Gospel be then hid, it is hid  
to them that are lost.

<sup>4</sup> In whome the <sup>c</sup> god of this world  
hath blinded the mindes, [that is,] of <sup>p</sup>  
infidels, that the light of <sup>p</sup> glorious Gos-  
pell of Christ, which is <sup>p</sup> image of God,  
should not shine vnto them.

<sup>5</sup> For we preache not our <sup>c</sup> selues, but  
Christ Jesus the Lorde, and our selues  
your seruants for Jesus sake.

<sup>6</sup> For God that <sup>\*</sup> commanded <sup>p</sup> light  
to shine out of darkenes, [is hee] which  
hath shined in <sup>f</sup> our hearts, to giue the  
light of the knowledge of the glorie of  
God in the face of Jesus Christ.

<sup>7</sup> But we haue this <sup>b</sup> treasure in ear-  
then vessels, that the excellencie of that  
power might be of God, and not of vs.

<sup>8</sup> We are afflicted on euery side, yet  
[are we] not in distresse: in pouertie, but  
not overcome of pouertie.

<sup>9</sup> [we are] persecuted, but not forsa-  
ken: cast downe, but we perish not.

<sup>10</sup> Euery where we beare about in  
our bodie the <sup>i</sup> dying of the Lord Jesus,  
that <sup>p</sup> life of Jesus might also be made  
manifest in our bodies.

<sup>11</sup> For we which liue, are alwayes de-  
liuered vnto death for Jesus sake, that  
the life also of Jesus might be made  
manifest in our mortall flesh.

<sup>12</sup> All the faith-  
full, and chiefly  
the ministers must drinke of this cup, because the worlde hatech Christ: and  
also that the members should be conformable to Christ their head, yet by the  
mightie power of Christ, who overcame death, they are made conquerours.

<sup>12</sup> So then <sup>k</sup> death worketh in vs, &  
life in you.

<sup>13</sup> And because we haue <sup>p</sup> same <sup>i</sup> Spi-  
rit of faith, according as it is written, <sup>\*</sup> I  
beleueed, and therefore haue I spoken,  
we also beleue, and therefore speake,

<sup>14</sup> Knowing that hee which hath  
railed by the Lorde Jesus, shall <sup>m</sup> raise  
vs by also by Jesus, & shall set vs with  
you.

<sup>15</sup> For all things [are] for your sakes,  
that most plenteous grace by <sup>p</sup> thankes-  
giuing of <sup>n</sup> many, may redounde to the  
prayse of God.

<sup>16</sup> Therfore we faint not, but though  
our outward man <sup>||</sup> perish, yet the in-  
ward man is <sup>o</sup> renewed dayly.

<sup>17</sup> For our <sup>p</sup> light affliction which is  
but for a momēt, causeth vnto vs a farre  
most excellent [and] an eternall waight  
of glorie:

<sup>18</sup> While we looke not on the things  
which are seene, but on <sup>p</sup> things which  
are not seene: for the things which are  
seene, [are] temporall: but the things  
which are not seene, [are] eternall.

<sup>||</sup> Or, be corrupted. <sup>o</sup> Groweth stronger. <sup>p</sup> Which is so called in respect of  
the euerlasting life.

## CHAP. V.

<sup>1</sup> Paul proceedeth to declare the vtilitie that commeth by the  
crosse. <sup>4</sup> How we ought to prepare our selues vnto it. <sup>5</sup> By  
whom, <sup>9</sup> And for what end. <sup>14.</sup> <sup>19</sup> He setteth forth the grace  
of Christ, <sup>20</sup> And the office of ministers, and all the faithfull.

**W**e knowe <sup>p</sup> if <sup>a</sup> our earth-  
ly house of this tabernacle be  
destroyed, we haue a building  
[giuen] of God, [that is,] an  
house not made with handes, [but] eter-  
nall in the heauens.

<sup>2</sup> For therefore we sighe, desiring to  
be clothed with our house, which is fro  
heauen.

<sup>3</sup> <sup>||</sup> Because that if we be clothed, we  
shall not be founde <sup>\*</sup> naked.

<sup>4</sup> For in deede we that are in this ta-  
bernacle, sigh & are burdened, <sup>||</sup> because  
we would not be vnclothed, but woulde  
be clothed by <sup>o</sup>, that mortalitie might be  
swallowed by of life.

<sup>5</sup> And he that hath created vs for this  
thing, [is] God, who also hath giuen vn-  
to vs the <sup>\*</sup> earnest of the Spirit.

<sup>6</sup> Therefore we are alway <sup>b</sup> bolde,  
though we knowe that whiles we are  
[at home in the bodie, we are absent fro  
the Lord.

<sup>7</sup> [For we walke by faith, and not by  
sight]

<sup>8</sup> Neuertheles, we are bolde, & loue  
rather to remoue out of the bodie, and  
to dwell with the Lord.

<sup>9</sup> Where-

<sup>k</sup> By our death  
you haue life:  
so that <sup>p</sup> fruite  
of our afflictions commeth  
to you.  
<sup>l</sup> The same  
faith by the in-  
spiration of the  
holy Ghost.  
Psalm. 116. 10.  
<sup>m</sup> In deliue-  
ring vs from  
these dangers,  
which is as it  
were a resto-  
ring fro death  
to life.  
<sup>n</sup> That I be-  
ing deliuered,  
and restored to  
you againe,  
may not onely  
my selfe giue  
God thanks  
for this infinite  
benefite of de-  
liuerance, but  
also you all,  
which are both  
partakers of  
mine affliction  
and comfort,  
may abundan-  
tly set forth his  
glorie.

<sup>a</sup> After this  
body shall be dis-  
solved, it shall  
be made incor-  
ruptible and  
immortall.

<sup>||</sup> Or, if so be we  
shall be found  
clothed, and  
not naked.  
Reue. 16. 15.  
<sup>||</sup> Or, wherein.

Chap. 1. 22.  
<sup>b</sup> Not onely  
quiet in minde,  
but also ready  
to sustaine all  
dangers: being  
assured of the  
good successe  
thereof.

<sup>||</sup> Or, strangers  
in the body.

<sup>c</sup> For here on-  
ly we beleue  
in God, and see  
him not.



## CHAP. VI.

d In this body.  
e Out of this  
body, to hea-  
uen.

Rom. 14. 10.  
f That is, ei-  
ther glory or  
shame.

g His feareful  
iudgement.  
h He proueth  
the dignitie of  
his ministerie  
by the fruite &  
effect thereof,  
which is, to  
bring men to  
Christ.

i By imbra-  
cing the same  
faith which we  
preach to o-  
thers.

k As they,  
which moze  
esteemed the  
outward shew  
of wisdom &  
eloquence, then  
true godlines.

l As the ad-  
uersaries said,  
which coulde  
not abide to  
heare them  
prayed.

m Our folly  
serueth to  
Gods glory.

n Therefore  
whosoever gi-  
ueth place to  
ambition or  
vaine glory, is  
yet dead, and  
liueth not in  
Christ.

o As the onely  
faithfull doe in  
Christ.

p According  
to estimation  
of the worlde:  
but as he is  
guyded by the  
spirit of God.

q He doe not  
esteem, nor  
commende  
Christ him selfe  
nowe, as he  
was an excel-  
lent man: but  
as he was the  
sonne of God,  
partaker of his  
glory, and in  
whom God  
dwelled corpo-  
rally: and doe  
you thinke,  
that I will  
flatter my selfe  
or any man in  
setting forth his gifts?

Dea, when I prayse my ministerie, I commende the po-  
wer of God: when I commende our worthe facts, I prayse the mightie power  
of God, set forth by vs woymes and wretches. r Let him be regenerate, and  
renounce him selfe, els all the rest is nothing. Isa. 43. 19. reuel. 21. 5. f There-  
fore without Christ wee can not enioye euerlasting life nor come to God.

z That is, a sacrifice for sinne. u By imputation, when wee shall bee clad  
with Christes iustice.

9 Wherefore also we couet, that both dwelling<sup>d</sup> at home, & remouing<sup>e</sup> from home, we may be acceptable to him.

10 \* For we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are<sup>done</sup> in his bodie, according to that hee hath done, whether<sup>f</sup> [it be] good or euill.

11 Knowing therefore the sterour of the Lorde, we<sup>h</sup> perswade men, and we are made manifest vnto God, & I trust also that wee are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, & yee may haue<sup>i</sup> [to answer] against them, which reioyce in the<sup>k</sup> face, and not in the heart.

13 For whether we be<sup>l</sup> out of our wit, [we are it]<sup>m</sup> to God: or whether we be in our right minde, [we are it]<sup>n</sup> vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were<sup>o</sup> all dead,

15 And he died for al, that they<sup>p</sup> which liue, should not henceforth liue vnto the selues, but vnto him which died for the, and rose againe.

16 Wherefore, henceforth know we no man<sup>q</sup> after the flesh, yea though we had known Christ after the flesh, yet nowe henceforth<sup>r</sup> know we [him] no more.

17 Therefore if any man<sup>s</sup> [be] in Christ, [let him bee] a<sup>t</sup> new creature. \* Olde thinges are passed awaye: beholde, all thinges are become newe.

18 And all things<sup>u</sup> [are] of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was<sup>v</sup> in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God dyd beseeche [you] through vs, wee praye you in Christes stead, that yee bee reconciled to God.

21 For he hath made him<sup>w</sup> [to be] sinne for vs, which knewe no sinne, that wee should be<sup>x</sup> made by righteousness of God in him.

1 An exhortation to Christian life, 11 And to heare him like af-  
fection, as he doeth them: 14 Also to keepe themselves from  
all pollution of idolatrie both in body, and soule, and to haue  
none acquaintance with idolaters.

**S**o wee therefore as workers together beseech [you,] that ye receiue not grace of God in vaine.

2 For he saith, \* I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee: behold now the<sup>a</sup> accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in a-ny thing, that [our] ministerie shoulde not be<sup>b</sup> reprehended.

4 But in all thinges we approue our selues as<sup>c</sup> the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumultes, in labours,

6 By<sup>d</sup> watchings, by fastings, by pu-ritie, by knowledge, by long suffering, by kindnesse, by the<sup>e</sup> holy Ghost, by<sup>f</sup> loue vnfeined,

7 By the word of trueth, by<sup>g</sup> power of God, by the armour of righteousness on the right hand and on the left,

8 By honour, and dishonour, by euill report & good report, as deceiuers, and [yet] true:

9 As vnknown, and [yet] known: as dying, and behold, we liue: as chastened, and [yet] not killed:

10 As sorrowing, and [yet] alway reioycing: as poore, and [yet] make many riche: as hauing nothing, and [yet] possessing all thinges.

11 O Corinthians, our<sup>h</sup> mouth is open vnto you: our heart is made large.

12 We are not kept strait in vs, but ye are kept strait in your owne<sup>i</sup> bowelles.

13 Nowe for the same recompence, I speake as to [my] children, i We you also enlarged.

14 Be not vnequally yoked with the infidels: for<sup>j</sup> \* what fellowshipe hath righteousness with vnrightheousnesse: and what communion hath light with darkenesse:

15 And what concord hath Christ with Belial: or what part hath the beleener with the infidell:

16 And what agreement hath the Temple of God with idoles: \* for ye are the Temple of the<sup>k</sup> liuing God: as God

ued. Eccles. 12. 18. || Or, the deuill. 1. Corinth. 3. 16. and 6. 19. i So called, because hee hath not onely life in him selfe, but giueth it also to all li-  
uing creatures.

Isa. 49. 8.

a To wit,  
Gods free  
mercy, where-  
in hee hath  
powred forth  
his infinite  
loue.

b By the insti-  
tutes, if they  
saue no fruite  
come thereof.

1. Cor. 4. 1.  
c Hee declareth  
with what  
weapons he  
resisted his af-  
flictions.

d Who is the  
efficient cause,  
e Which is the  
finall cause.

f By the Gos-  
pel & the po-  
wer of God  
and his owne  
integritie, he  
ouerthrew  
Satan, and the  
worlde, as with  
weapons on e-  
uery side most  
readie.

g Signifying  
his most vehé-  
ment affecti-  
on.

h Their iudg-  
ment was so  
corrupted, that  
they were not  
likewise affec-  
tioned towards  
him, as he was  
towards them.  
i Shew like  
affection to-  
wards me.

k He seemeth  
to allude to  
that which is  
written, Deut.  
22. 10. where  
the Lord com-  
mandeth that  
an Oxe and an  
Ass be not yoked together,  
because the  
march is vne-  
quall: so if the  
faithfull mar-  
ry with the  
Infidels, or els  
haue to doe  
with them in  
any thing vn-  
lawfull, it is  
here reprob-  
ued.



Leuit. 26. 11.  
12.

hath saide, \* I will dwell among them, and walke there: & I will be their God, and they shalbe my people.

Isa. 52. 11.

17 \* Wherefore come out from among them, and separate your selues, saith the Lorde: and touch none vnclane thing, & I will receiue you.

Iere. 31. 1.

18 \* And I will be a father vnto you, and yee shall be my sonnes & daughters, saith the Lord almightie.

CHAP. VII.

<sup>1</sup> He exhorteth them by the promises of God to keepe themselves pure, 3. 7 Assuring the of his loue, 8. 13 And doth not excuse his seueritie toward them, but reioycest thereat, considering what profit came thereby, 10 Of two sorts of sorowe,

<sup>a</sup> Consider this well, ye that serue Idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting.

<sup>b</sup> Of body and soule.

<sup>c</sup> That we may teach you.

<sup>d</sup> By greedy couetousnes.

<sup>e</sup> He had neither rest in body nor spirit: & it seemeth he alludeth to that which is written, Deu. 32.

<sup>f</sup> This ioy ouercometh all my sorowes.

<sup>g</sup> Whole hart Gods Spirit doeth touch, he is ioy for his sinnes committed against so merciful a Father: and these are the fruites of his repentance, as witnesseth Dauid & Peters teares: others which are ioy for their sinnes onely for feare of punishment & Gods vengeance, fall into desperation, as Cain, Saul, Achitophel and Judas.

<sup>h</sup> In asking God forgiveness.

**S**eeing the we haue these promises, dearly beloved, let vs cleanse our selues from all filthines of the flesh and spirit, and growe by vnto full holines in the feare of God.

2 <sup>c</sup> Receiue vs: We haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speache toward you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrors within.

6 But God, that comforteth the afflicted, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when he tolde vs your great desire, your mourning, your feruent minde to mewarde, so that I reioyced much more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though [it were] but for a season.

9 I now reioyce, not that ye were sorie, but that yee sorowed to repentance: for yee sorowed godly, so that in nothing ye were hurt by vs.

10 \* For godly sorowe causeth repentance vnto saluation, not to bee repented of: but the worldly sorow causeth death.

11 For behold, this thing that ye haue byn godly sorie, what great care it hath wrought in you: yea, what clearing of your selues: yea, [what] indignati-

on: yea, [what] feare: yea, [how] great desire: yea, [what] a zeale: yea, [what] punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I dyd not it for his cause that had done wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God myght appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyced much more for the ioy of Titus, because his spirit was refreshed by you al.

14 For if I haue boasted any thing to him of you, I haue not byn ashamed: but as I haue spoke vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when hee remembereth the obedience of you al, [and] howe with feare and trembling yee receiued him.

16 I reioyce [therefore] that I may put my confidence in you in all things.

CHAP. VIII.

<sup>1</sup> By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning, 23 After he commendeth Titus and his fellowes vnto them.

**W**e doe you also to witte, brethren, of the grace of God bestowed vpon the Churches of Macedonia,

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to [their] power (I beare record) yea, and beyonde their power, they were willing,

4 And prayed vs with great instance that we woulde receiue the grace, and fellowship of the ministring which is toward the Saints.

5 And [this they did,] not as we looked for: but gaue their owne selues, first to the Lorde, and [after] vnto vs by the Will of God,

6 That we should exhort Titus, & as he had begun, so hee woulde also accomplish the same grace among you also.

7 Therefore, as yee abounded in euery thing, in faith & worde, and knowledge, and in all diligence, and in your loue toward vs, [euen so see] that ye abound in this grace also.

8 This say I not by commandement, but

<sup>i</sup> For in iudging & chastising your selues, you preuented Gods anger.

[Or, heart.]

<sup>k</sup> The Greeke word signifieth his bowels, whereby is meant most great loue and tender affections.

<sup>l</sup> Both in thinking & reporting wel of you,

<sup>a</sup> This benefite of God appeared in two things: first, the Macedonians being in so great afflictions were so prompt to help others: & next that being in great pouerty, were very liberal toward others.

<sup>b</sup> So a most abundant riuer of riches flowed out of their pouertie,

<sup>c</sup> So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to distribution thereof.

Chap. 9. 12.



but because of the diligence of others: therfore proue I y naturalnesse of your loue.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shewe [my] minde herein: for this is expedient for you, which haue begun not to do onely, but also to <sup>d</sup> Will, a peere a goe.

11 Nowe therefore perforce to doe it also, that as [there was] a readinesse to Will, euen so ye may perforce it of that which ye haue.

12 For if there be first a Willing minde, it is accepted according to y a man hath, and not according to that he hath not.

13 Neither [is it] y other men should be eased and you grieved.

14 But vpon like condition, at this time your <sup>e</sup> abundance [supplieth] their lacke, that also their abundance may bee for your lacke that there may be <sup>f</sup> equalitie:

15 As it is written, \* Hee that [gathered] much, had nothing ouer, & hee that [gathered] litle, had not the lesse.

16 And thanks [be] vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the <sup>g</sup> exhortation, yea, hee was so carefull, that of his owne accord he went vnto you.

18 And we haue sent also with him y brother, whose praise [is] <sup>h</sup> in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a fellowe in our journey concerning this grace that is ministered by vs vnto the glory of the same Lord, and [declaration] of your prompt minde)

20 Auoyding this, that no mā should blame vs in this abundance that is ministered by vs,

21 \* Prouiding for <sup>i</sup> honest things, not only before y Lord, but also before men.

22 And wee haue sent with them our brother whome we haue oft times proued to bee diligent in many thinges, but nowe much more diligent, for the great confidence, which [I haue] in you.

23 Whether [any doe enquire] of Titus, [he is] my fellow and helper to you: warde: or of our brethren, they are messengers of the Churches, [and] the <sup>k</sup> glorie of Christ.

24 Wherefore shewe towarde them, and before the Churches the prooue of

your loue, and of the reioycing that wee haue of you.

## CHAP. IX.

3 The cause of Titus and his companions comming to them, 6 He exhorteth to giue almes cherefully, 7 Shewing what fruite will come thereof.

**E** As touching y ministring to the saints, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, [and say,] that Achaia was prepared a peere a goe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioycing ouer you shoulde bee in vaine in this behalfe, that ye (as I haue saide) be readie:

4 Lest if they of Macedonia come to me, and finde you vnprepared, we (I neede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appoynted afore, that it might be readie, [and come] as of beneuolence, and not as of sparing.

6 This yet [remember,] y he which soweth sparingly, shal reape also sparingly, & he that soweth liberally, shal reape also liberally.

7 As euery man wisheth in his heart, [to let him giue,] not \* grudgingly, or of necessitie: \* For God loueth a cheerefull giuer.

8 And God is able to make al grace to abounde towarde you, that ye alwayes hauing <sup>a</sup> al sufficiencie in all thinges, may abound in euery <sup>b</sup> good worke,

9 \* As it is written, c he hath sparred abroad and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he y findeth seed to the sower, wil minister like wise bread for food, and multiplie your seed, and increase y fruits of your beneuolence,

11 That on all parts ye may be made riche vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 For the ministracion of this seruice not onely supplieth the necessities of the Saintes, but also is abundant by the thanksgiuing of many vnto God,

13 (which by the experiment of this ministracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to the, and to all men)

<sup>d</sup> Every man may doe good that hath ability thereunto: but to will, and haue a minde to doe good, cometh of perfect charity.

<sup>e</sup> That as you helpe others in their neede, so others shall relieue your want.

<sup>f</sup> That both you & others, as occasion shal serue, may relieue y godly according to their necessities.

<sup>g</sup> And willingly offered himselfe to gather your almes.

<sup>h</sup> In preaching the Gospel. Some vnderstande this to be spoken of Luke, others of Barnabas.

<sup>i</sup> Rom. 12. 17. His wel doing is approued before God and man.

<sup>k</sup> That is, by whom Christ's glory is greatly aduanced.

Prou. 12. 25.  
Rom. 12. 8.  
Ecclus. 35. 10.

<sup>a</sup> Let they shoulde giue but litle, distrusting to impouerish them selues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue y enough for the selues and also to helpe others withall.

<sup>b</sup> That ye may do good and helpe others at all times.

<sup>c</sup> Psal. 112. 9. David speaketh of that man which feareth God and loueth his neighbour.



d Besides that by their liberality God shall be praised, they also shall be commended to God by their prayers whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God.

14 And by <sup>d</sup> their prayer for you, || desiring after you greatly, for <sup>p</sup> abundant grace of God in you.

15 Thanks therefore [be] vnto God for his vnspcakable gift.

|| Or, greatly affectioned toward you.

## CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And howe he useth it.

**N**OW I Paul my selfe beseech you by the meekenesse, & gentlenes of Christ, which when I am present among you,

[am] <sup>a</sup> base, but am bold toward you being absent:

2 And [this] I require you, that I neede not to be bolde whē I am present, with that same confidence, wherewith I thinke to be bold against some, which esteeme vs as though wee walked <sup>b</sup> according to the flesh.

3 Neuerthelesse, though we walke in the flesh, yet wee doe not warre after the flesh,

4 (For the weapons of our warfare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on thinges after the appearance: If any man trust in him selfe that he is Christs, let him consider this againe of him self, that as he [is] Christs, euen so [are we] Christs.

8 For though I shoulde boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 [This I say] that I may not seeme as [it were] to feare you with letters.

10 For the letters, <sup>c</sup> saith he, are soze & strong, but his bodily presēce is weake, and his speech is of no value.

11 Let such one thinke this, that such as we are in worde by letters when we are absent, such [will we be] also in deed, when we are present.

12 For wee dare not make our selues of the number, or to compare our selues to them, which prayse themselves: but

they vnderstand not that they <sup>d</sup> measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within [our] measure, \* but according to <sup>p</sup> <sup>c</sup> measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond [our] measure, as though we had not attained vnto you: for euen to you also haue we come [in preaching] the gospel of Christ,

15 Not boasting of things which are without [our] measure: [that is,] of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

16 And to preach <sup>p</sup> Gospel in those [regions] which [are] beyonde you: not to reioyce in <sup>f</sup> another mans line, [that is,] in the things that are prepared alreadie.

17 \* But let him that reioyceth, reioyce in the Lord.

18 For hee that prayseth him selfe, is not allowed, but he whom <sup>p</sup> Lord prayseth.

uen him to winne others by. <sup>f</sup> God gaue the whole worlde to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreyes where he preached, Iere. 9. 24. 1. cor. 1. 31.

## CHAP. XI.

2 He declareth his affection toward them, 5 The excellencie of his ministerie, 9 And his diligence in the same, 13 The fetches of the false apostles, 16 The peruerse iudgement of the Corinthians, 22 And his owne prayles.

**W**OULD to God, ye could suffer a litle my <sup>a</sup> foolishnes, and in deede, <sup>b</sup> ye suffer me.

2 For I am ielous ouer you, with godly ielousie: for <sup>c</sup> I haue prepared you for one husbände, to present you [as] a pure virgine to Christ:

3 But I feare least as the \* serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

4 For if he that commeth, preacheth another <sup>d</sup> Jesus then him whome wee haue preached: or if yee receiue another <sup>e</sup> spirit thē that which ye haue receiued: either another Gospel, thē that yee haue receyued, yee might well haue suffered [him].

5 Verely I <sup>f</sup> suppose that I was not inferiour to the very chiefe Apostles.

6 And though [I be] <sup>g</sup> rude in speaking, yet [I am] not [so] in knowledge, but among

Gen. 3. 4. <sup>d</sup> That is more perfect doctrine concerning Christ Jesus. <sup>e</sup> More excellent giftes of the Spirit by other mens preaching. <sup>f</sup> They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefe Apostles. <sup>g</sup> That is, vse no worldly eloquence.

you

d He that measureth any thing, must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure them selues by their worthy actes: and if they will compare with others, let the shewe what countreys, what Cities, & people they haue wonne to the Loyde: for who will prayse that souldier, which onely at the table can finely talke of the warres, and when he cometh to the hunt, is neither valiant nor expert? Ephe. 4. 7.

<sup>c</sup> That is, the giftes and vocation, which God had gi-

uen him to winne others by. <sup>f</sup> God gaue the whole worlde to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreyes where he preached, Iere. 9. 24. 1. cor. 1. 31.

2 He declareth his affection toward them, 5 The excellencie of his ministerie, 9 And his diligence in the same, 13 The fetches of the false apostles, 16 The peruerse iudgement of the Corinthians, 22 And his owne prayles.

<sup>a</sup> He calleth the praying of him selfe dotage, to the which thing the arrogancie of the false apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

<sup>b</sup> To speake in mine owne commendation.

<sup>c</sup> The minister marrieth Christ and his Church as husbände and wife by the preaching of the Gospel.

<sup>a</sup> These words his backbiters vsed, thinking thereby to diminish his authoritie, as ver. 10

<sup>b</sup> As though we boasted of our selues by a carnall affection.

<sup>e</sup> Meaning, a certaine man among them, which thus spake of Paul.



you we haue bene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that yee might bee exalted, and because I preached to you the Gospel of God freely:

8 I<sup>h</sup> robbed other Churches, & tooke wages<sup>h</sup> of them to do you seruice.

9 And when I was present with you, and had neede, I was<sup>i</sup> not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I should not<sup>\*</sup> bee grieuous to you.

10<sup>k</sup> The trueth of Christ is in me, that this reioicing shal not be shut vp against me in the regions of Achaia.

11 Wherefore: because I loue you not: God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion fro them which desire<sup>l</sup> occasion, that they might bee founde like vnto vs in that wherein they reioyce.

13 For such false<sup>m</sup> apostles are deceitful workers, and transforme themselves into the Apostles of Christ.

14 And no maruaile: for Sata himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though [they were] the ministers of righteousness, whose ende shalbe according to their workes.

16 I say againe, let no man thinke, that I am foolish: or els take me euen as a foole, y<sup>i</sup> I also may boast my selfe a litle.

17 That I speake, I speake it not after the<sup>n</sup> Lord: but as [it were] foolishly, in this [my] great boasting.

18 Seeing that many reioyce<sup>o</sup> after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure [you], if a man take [your] goodes, if a man exalt himselfe, if a man smite you on the face.

21<sup>p</sup> I speake as concerning the reproch: as though that wee had bene<sup>q</sup> weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ,

(I<sup>r</sup> speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plenteously: in death oft.

24 Of the Jewes<sup>r</sup> five times receiued I fourtie [stripes]<sup>\*</sup> saue one.

25<sup>u</sup> I was thrise<sup>\*</sup> beaten with rods: I was<sup>\*</sup> once stoned: I suffered thrise<sup>\*</sup> shipwracke: night & day haue I bene in the deepe sea.

26 In iourneying [I was] often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearines and painefulnes, in watching often, in hunger and thirst, in fastings often, in colde and in nakednes.

28 Beside the things which are outward, I am combred dayly, [and haue] the care of all the Churches.

29 Who is weake, & I am not weake: who is offended, and I burne not:

30 If I must needes reioyce, I will reioyce of mine<sup>x</sup> infirmities.

31 The God, euen the Father of our Lord Jesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In<sup>\*</sup> Damascus the gouernour of y<sup>e</sup> people vnder king Aretas, laide watch in the citie of the Damascens, & would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

#### CHAP. XII.

1 He reioyceth in his preferment, 5. 7. But chiefly in his humblenes, 11 And layeth the cause of his boasting vpon the Corinthians, 14 He sheweth what good will hee beareth them, 20 And promisseth to come vnto them.

**I**s not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2<sup>\*</sup> I know a man<sup>a</sup> in Christ aboute fourtene yeeres agoe, (whether [hee were] in the bodie, I cannot tell, or out of the bodie, I cannot tell: God knoweth) which was taken vp into the<sup>b</sup> third heauen.

3 And I know such a man (whether in the body, or out of the bodie, I cannot tell: God knoweth)

4 Howe that hee was taken vp into Paradise, and heard wordes which can not bee spoken, which are not possible for man to vtter.

5 Of such a man wil I reioyce: of my selfe will I not reioyce, except it bee of

<sup>r</sup> But case ye terme it so, yet is it true.

<sup>f</sup> In the present danger of death.

<sup>c</sup> At five several times, euerie time, thrise and nine, Deut. 25. 3.

<sup>u</sup> Of the Roman magistrates.

Act. 16. 22, 23.

Act. 14. 19.

Act. 27. 14.

<sup>x</sup> As imprisonment, beating, hunger, thirst, cold, nakednes, and such like: which things the aduersaries condemne as infirme in me, Act. 9. 24.

Act. 9. 3.

<sup>a</sup> That is, a Christian: or, I speake it in Christ.

<sup>b</sup> That is to say, into the highest heauen.

<sup>c</sup> Mans infirmite was not able to declare them, neither were they shewed vnto him for that ende.

Or, lawfull,

<sup>h</sup> Other Churches relieved mee. <sup>i</sup> He did not onely labour with his hands for his living, but in his extreme pouerty preached diligently, without burdening any man, or els waxing slouthfull to do his duetie to euery man.

Chap. 12. 13.

act. 20. 34.

<sup>k</sup> Let not the truth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceived of Grecia.

<sup>l</sup> To slander my ministerie, if I should receive wages.

<sup>m</sup> By false apostles here is not ment such as teach false doctrine,

(which doubtles, they would haue growen vnto) but such as were vaine glorious, and

did not their duty sincerely.

<sup>n</sup> In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, where-

vnto they compelled him.

<sup>o</sup> In outward things.

<sup>p</sup> I note this dishonour, which they do vnto you.

<sup>q</sup> That is, abiection, vile, miserable, a craftie man, an idiot, and subiect to a

thousand calamities, which things y<sup>e</sup> false apostles objected against him as most certain testimonies of his unworthinesse.

Phil. 3. 5.



d The Greeke word signifieth a sharpe piece of wood as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushes and thicke places, and entering into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

e That is to say, often times.

f As known and evidently seene.

g He doth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11. 9. Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16. 5. Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1. 15. which intent being changed, he went to Macedonia, from whence now he appointeth the third time to come vnto the.

i Which declarerth his fathers affection.

Or, your cause or persons, k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.

l To go to you,

mine infirmities.

6 For though I would reioyce, I should not bee a foole: for I will say the trueth, but I refraine, least any man should thinke of me aboute that he seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of revelations, there was giue vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord, that it might depart from me.

9 And he saide vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Very gladly therefore wil I reioyce rather in mine infirmities, that y power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, except that I haue not bene slouthfull to your hinderance: forgive me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay by for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will bee bestowed for your soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pil you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? Walked we not in the selfe same spirit: [walked we] not in the same steppes?

19 Againe, thinke yee that we excuse our selues vnto you: wee speake before

God in Christ. But [we doe] all things, dearly beloued, for your edifying.

20 For I feare least when I come, I shal not finde you such as I would: and that I shalbe founde vnto you such as ye would not, & lest [there bee] strife, enuying, wrath, contentions, backbitings, whisperings, swellings [and] discorde.

21 [I feare] lest when I come again, my God abase me among you, & I shal bewaile many of them which haue sinned already, and haue not repented of vncleannes, and fornication, and wantonnes, which they haue committed.

#### CHAP. XIII.

1 He threatneth y obstinate, 5 And declarerth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their due tie, he wisheth them all prosperitie.

**T**his [is] the third time that I come vnto you. \* In the mouth of two or three witnesses shal every word stand.

2 I told you before, and tell you before: as though I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, I speake in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning [his] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: but wee shall liue with him, through y power of God toward you.

5 \* Prove your selues whether ye are in the faith: examine your selues: know yee not your owne selues, howe that Iesus Christ is in you, except yee bee reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not y we should seeme approved, but that ye should do that which is honest: though we be as reprobates.

8 For we cannot [do] any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are strong: this also we wish for: [euen] your perfection.

10 Therefore write I these things being absent, least when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to edification, and not to destruction.

f Hauing abundance of the grace of God, g Commit not by your negligence, that that which is ordeined to saluation, turne to your destruction.

11 Finally

m Meaning, sharp & seuerer. n There was nothing whereat he so much reioyced, as when his preaching profited, and therefore he calleth the Thessalonians his glorie and ioy: as also nothing did so much cast down his heart as when his labour did no good.

a This first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calleth his three witnesses. Deut. 19. 15. mat. 18. 16. iohn 8. 17. heb. 10. 28.

b In my first epistle, chap. 4. 20.

c In that he humbled him selfe andooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile and abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed him selfe very lowly: so thinke, that we whom ye contemne as dead men & castaways, haue through Gods such power to execute against you, that ye may feeble sensibly that we liue in Christ.

1. Cor. 11. 28.

e In mans iudgement who for y most part reiecteth y best, and approueth the worst.



11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: live in peace, and the God of love and peace shalbe with you.

Rom. 16. 16.  
1. cor. 16. 20.  
1. pet. 5. 14.  
h Which was according to those countreys in those dayes both of the Jewes and of other nations.

12 Greete one another with an \* holy kisse. All the Saints salute you.

13 The grace of our Lorde Jesus

Christ, & the love of God, & the communion of the holy Ghost be with you al, Amen.

The seconde [Epistle] to the Corinthi-  
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## The Epistle of the Apostle Paul to the Galatians.

### THE ARGUMENT.

**T**He Galatians after they had bene instructed by S. Paul in the truth of the Gospel, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of him selfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

### CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely, 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

Tit. 1. 3.  
a For God is the author of all ministerie.  
b This prerogative was peculiar to the Apostles.  
Luke 1. 74.  
c Which is, the corrupt life of man without Christ.  
Or, doctrine.  
d That is, to be partakers of the saluation offered freely by Christ.  
e For what is more contrary to our free iustification by faith, then the iustification by the lawe, or our workes: therefore to ioyne these two together, is to ioyne light with darkness, death with life, and doeth utterly ouerthrowe the Gospel.  
f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.



**P**aul \* an Apostle (not of men, neither by man, but by Jesus Christ, & God the Father, which hath rayled him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace from God the Father, and [from] our Lorde Jesus Christ,

4 which gaue himself for our sinnes, that he might deliuer vs \* from this present euill worlde according to the will of God euen our Father,

5 To whome [be] glorie for ever and ever, Amen.

6 I marueile that ye are so soone remoued away vnto another || Gospell, from him that had called you in the d grace of Christ,

7 which is not another [Gospel], saue that there be some which trouble you, and intende to \* peruert the Gospell of Christ.

8 But though that we, or an \* Angell

from heaue preach vnto you otherwise, then that which we haue preached vnto you, let him be || accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For I now preach I mans [doctrine], or Gods: or go I about to please men: for if I shoulde yet please men, I were not the seruant of Christ.

11 \* Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the reuelation of Jesus Christ.

13 For ye haue heard of my conuersation in time past, in the Jewish religio, howe that \* I persecuted the Church of God extremely, and wasted it,

14 And profited in Jewish religion aboue many of my || copanions of mine owne nation, & was much more zealous of the k traditions of my Fathers.

15 But when it pleased God (which had separated mee from my mothers wombe, and called [me] by his grace)

16 To reueile his Sonne || in me, that I shoulde preach him \* among the Gentiles, immediately I communicated not with m flesh and blood:

17 Neither came I againe to Ierusalem

|| Or, abominable.  
g Since that of a Pharise I was made an Apostle.  
1. Cor. 15. 1.  
h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.  
i By an extraordinary reuelation.  
Acts. 9. 1.  
|| Or, Age.  
k That is, of the lawe of God, which was giuen to the ancient fathers.  
l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.  
|| Or, to me.  
Ephes. 3. 8.  
m That is, with any man as though I had neede of his counsell to approue my doctrine.



11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: live in peace, and the God of love and peace shalbe with you.

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|| Or, Age.  
k That is, of the lawe of God, which was giuen to the ancient fathers.  
l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.  
|| Or, to me.  
Ephes. 3. 8.  
m That is, with any man as though I had neede of his counsell to approue my doctrine.



salem to them which were Apostles before mee, but I went into Arabia, & turned againe vnto Damascus.

18 Then after three yeres I came againe to Jerusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I write vnto you, beholde, [I witnes] before God, that I lie not.

21 After that, I went into the coasts of Syria & Cilicia: for I was vnknown by face vnto the Churches of Judea, which were in Christ.

22 But they had hearde onely [some saye,] hee which persecuted vs in time past, now preacheth the<sup>n</sup> faith which before he destroyed.

23 And they glorified God for me.

#### CHAP. II.

Confirming his Apostleshippe to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproved Peter the Apostle of the Jewes. 16 After he cometh to the principal scope, which is to proue that iustification only cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

**W**hen fourteene yeres after, I went by againe to Jerusalem with Barnabas, and tooke with me Titus also.

2 And I went by by reuelation, and communicated with the of the Gospel which I preache among the Gentiles, \*but particularly with them that were the chiefe, lest by any meanes I shoulde runne, or had runne<sup>+</sup> in vaine:

3 But neither yet Titus which was with mee, though hee were a Grecian, was<sup>b</sup> compelled to be circumcised,

4 For all the falsse brethren y<sup>e</sup> crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome wee<sup>c</sup> gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to bee great, [I was not taught] (what they were in time passed, it maketh no matter to me: \*God accepteth no mans person) neuertheles, they that are y<sup>e</sup> chiefe, did communicate nothing with me.

7 But contrariwise, whē they sawe y<sup>e</sup> the Gospel over the vncircumcision was committed vnto me, as [the Gospel] ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleshippe ouer the circumcision, was also mightie by me towarde the

Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the<sup>f</sup> right handes of fellowshipe, that we [shoulde preach] vnto the Gentiles, and they vnto the Circumcision,

10 \* [warning] onely that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstoode him<sup>g</sup> to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated him selfe, fearing them which were of the Circumcision.

13 And the other Jewes dissembled likewise w<sup>h</sup> him, in so much y<sup>e</sup> Barnabas was brought into their dissimulation also.

14 But when I saw, that they went not y<sup>e</sup> right way to y<sup>e</sup> trueth of the Gospel, I said vnto Peter before al men, If thou being a Jew, liuest as y<sup>e</sup> Gentiles, & not like the Jewes, why<sup>h</sup> constrainest thou the Gentiles to do like the Jewes?

15 We [which are] Jewes by nature, and not<sup>i</sup> sinners of the Gentiles,

16 Know y<sup>e</sup> a man is not iustified by y<sup>e</sup> workes of the Lawe, but by the faith of Iesus Christ: euē we, [I say,] haue beleued in Iesus Christ, y<sup>e</sup> we might be iustified by the faith of Christ, & not by the workes of y<sup>e</sup> Lawe, because y<sup>e</sup> by y<sup>e</sup> workes of the Lawe no flesh shall be iustified.

17 \* If the while we seeke to be made righteous by Christ, we our selues are founde<sup>k</sup> sinners, is Christ therefore the minister of sinne: God<sup>l</sup> forbid.

18 For if I builde againe the things that I haue destroyed, <sup>m</sup>I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, [and] that I might liue vnto God, I am<sup>n</sup> crucified with Christ.

20 Thus I liue [yet,] <sup>o</sup>not I now, but Christ liueth in me: and in that that I now liue in the<sup>p</sup> flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen him selfe for me.

21 I doe not abrogate the<sup>q</sup> grace of God: for if righteousness [be] by y<sup>e</sup> Lawe, then Christ dyed<sup>r</sup> without a cause.

#### CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24. And by the office, and the ende, both of the Lawe, 11. 25 And of faith.

**O foolish**

<sup>n</sup> That is, the Gospel which is the doctrine of faith.

<sup>a</sup> Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to y<sup>e</sup> other apostles which rumors hindered the course of y<sup>e</sup> Gospel, he endeavored to remedie it, and to proue that they consented with him.

Actes 15. 2.

<sup>b</sup> Which declareth y<sup>e</sup> other Apostles agreed with him.

<sup>c</sup> Least wee shoulde haue betrayed y<sup>e</sup> Christian libertie.

<sup>d</sup> Albeit they had by conuersant w<sup>h</sup> Christ as yettime.

Deut. 10. 17. 2. chro. 29. 7. iob. 34. 2. wif. 6. 7. ecclis. 35. 12. 16. actes. 10. 34. rom. 2. 11. ephe. 6. 9. colo. 3. 25. 1. pet. 1. 17.

<sup>e</sup> But approued my doctrine perfect in all poynts.

<sup>f</sup> In token that we all agreed in doctrine.

Actes. 11. 30.

2. cor. 9. 3.

<sup>g</sup> Meaning, before all men.

<sup>h</sup> Greeke, with a right foote.

<sup>i</sup> In bringing their consciences into doubt,

by thine example, & authority:

and here the Apostle cometh to his chief point.

<sup>j</sup> For so the Jewes called the Gentiles in reproch.

<sup>k</sup> Or, man.

Rom. 3. 19, 20.

phil. 3. 9.

<sup>l</sup> Except our fruits be agreeable to our faith, we declare that we haue not Christ.

<sup>m</sup> For he caused them not to sinne, but disclosed it, neither tooke he away the righteousness of the law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

<sup>n</sup> For my doctrine is to destroy sinne by faith in Christ and not to establish sinne.

<sup>o</sup> And feeble his strength in me which killeth sinne.

<sup>p</sup> Not as I was once, but regenerate, and changed into a new creature, in qualitie and not in substance.

<sup>q</sup> In this mortall body.

<sup>r</sup> As did the falsse apostles which preached not the faith in Christ.

<sup>s</sup> Or, for nothing.





**O** Foolish Galatians, who hath bewitched you that yee shoulde not obey the trueth, to whome Jesus Christ before <sup>a</sup> was described in your sight, [and] among you crucified:

2 This only would I learne of you, Received ye the <sup>b</sup> Spirit by the workes of the Lawe, or by the hearing of <sup>c</sup> faith [preached:]

3 Are ye so foolish, that after ye haue begunne in the Spirit, ye woulde nowe <sup>d</sup> be made perfect by the <sup>e</sup> flesh:

4 Haue ye suffered so many things in vaine: if so be it be euen in vaine.

5 He therefore that ministrereth to you the Spirit, and worketh miracles among you, [doeth he it] through the workes of the Lawe, or by the hearing of faith [preached:]

6 [Yea rather] as Abraham beleued God, and it was <sup>\*</sup> imputed to him for righteousness.

7 Knowe yee therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, [saying,] <sup>\*</sup> In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the <sup>f</sup> workes of the Law, are vnder the curse: for it is written, <sup>\*</sup> Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to do them.

11 And that no man is iustified by the Lawe in the sight of God, it is euident: <sup>\*</sup> for the iust shall liue by faith.

12 And the <sup>g</sup> lawe is not of faith: but <sup>\*</sup> the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when he was made a curse for vs (for it is written, <sup>\*</sup> Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receiue the <sup>h</sup> promes of the Spirit through faith.

15 Brethren, I speake as men doe, <sup>\*</sup> Though it be but a mas couenant whē it is confirmed, [yet] no man doeth abrogate it, or <sup>k</sup> addeth any thing thereto.

<sup>a</sup> To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or els had bene crucified among you.

<sup>b</sup> Meaning, the giftes of the Spirit.

<sup>c</sup> That is, the doctrine of salvation through faith in Jesus Christ, as Chap. 1. 22.

<sup>d</sup> The false apostles taught that Christ profited nothing, except they were circumcised, and that the lawe was the perfection, and Christ's doctrine onely the rudiments thereunto.

<sup>e</sup> And ceremonies of the lawe.

Gen. 15. 6.

rom. 4. 3.

iam. 2. 23.

Gen. 12. 3.

ecclus. 44. 20.

21. act. 3. 25.

<sup>f</sup> Which think to be iustified by them.

Deut. 27. 26.

Habak. 2. 4.

rom. 1. 17.

heb. 10. 38.

<sup>g</sup> The Lawe pronounceth not them iust, which beleue, but which worke, and so condemneth all them which in all pointes doe not fulfill it.

Leuit. 18. 5.

Deut. 21. 23.

<sup>h</sup> Which is the Gospell.

<sup>i</sup> I will vse a common example y<sup>e</sup> you may be ashamed to attribute lesse vnto God, then to such covenants, which one man maketh to another.

Heb. 9. 17. <sup>k</sup> No more is the promise or couenant of God abrogate by the Lawe, nor yet is the Lawe added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

16 Nowe to Abraham and his seede were the promises made. He sayeth not, And to the seedes, as [speaking] of many: but, And to thy seede, as of one, which <sup>l</sup> is Christ.

17 And this I say, that the Lawe which was foure hundred and thirtie yeeres after, can not disanull the covenant that was confirmed afore of God in respect of Christ, that it shoulde make the promise of none effect.

18 For if the inheritance [be] of the Law, [it is] no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then [serueth] the Lawe: It was added because of the <sup>m</sup> transgressions, till the seede came vnto the which the promise was made: and it was ordeined by <sup>n</sup> Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not [a Mediatour] of <sup>o</sup> one: but God is <sup>p</sup> one:

21 [Is] the Lawe then against the promise of God: God forbid: for if there had bene a Lawe giuen which coulde haue giuen life, surely righteousness should haue bene by the Lawe.

22 But the Scripture hath <sup>\*</sup> concluded <sup>q</sup> all vnder sinne, that the promes by the faith of Jesus Christ shoulde be giuen to them that beleue.

23 But before <sup>r</sup> faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which shoulde afterwarde be reuelled.

24 Wherefore the <sup>\*</sup> Lawe was our scholemaster [to bring vs] to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder <sup>s</sup> a scholemaster.

26 For ye are all the sonnes of God by faith, in Christ Jesus.

27 <sup>\*</sup> For all ye that are <sup>t</sup> baptized in to Christ, haue put on Christ.

28 There is neither Jewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all <sup>u</sup> one in Christ Jesus.

29 And if [ye be] Christs, then are ye Abrahams seede, and heires by promise.

#### CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordeined, 3 Which being shadowes must end when Christ the trueth cometh. 9 He moueth the by certaine exhortations. 22 And confirmeth his argument with a strong example, or allegorie.

**W**hen I say, that the <sup>a</sup> heire as long as he is a childe, differeth nothing from a seruant, though he be lorde of all,

so the time of Christ, when he waxed strong, and then her tutelage ended.

<sup>l</sup> Which declareth that the Jewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede.

<sup>m</sup> That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

<sup>n</sup> Who as ministers gaue it to Moses by the authority of Christ.

<sup>o</sup> But serueth both for the Jewes and Gentiles to ioyn them to God.

<sup>p</sup> Constant and alwayes like him selfe.

Rom. 3. 9.

<sup>q</sup> Both men and all their workes.

<sup>r</sup> The full reuelation of things which were hid vnder the shadowes of the lawe.

Rom. 10. 4.

<sup>s</sup> Not that the doctrine of the lawe is abolished, but the condemnation thereof is taken away by faith.

Rom. 6. 3.

<sup>t</sup> So that baptism succedeth Circumcision, and so through Christ both Jewe and Gentile is saved.

<sup>u</sup> As all one man.

<sup>a</sup> The Church of Israel was vnder the lawe as the pupil subject to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelage ended.



<sup>b</sup> That is, the lawe, which be-  
foze he called  
a scholeraaster,  
Chap. 3. 25.  
<sup>c</sup> That is, vn-  
der the lawe,  
which was but  
an a. b. c.  
in respect of  
the Gospell.  
<sup>d</sup> That is, who  
was subiect  
vnto the lawe.  
Rom. 8. 14, 15.  
<sup>e</sup> For our ad-  
option vnto  
Christ is seal-  
ed by him.  
<sup>f</sup> He instruc-  
teth both  
Jewes and  
Gentiles to  
call God their  
Father in eu-  
ry language,  
so that none  
are excepted.  
<sup>g</sup> Which  
maist not vse  
thy libertie.  
<sup>h</sup> When ye re-  
ceiued the gos-  
pell, ye were  
idolaters:  
therefore it is  
shame for you  
to refuse liber-  
ty, and become  
seruants, yea  
and seeing the  
Jewes desire  
to be out of  
their tutellship,  
<sup>i</sup> Not in deede,  
but in opinion.  
<sup>k</sup> The Gala-  
tians, of Pai-  
nims began to  
be Christians,  
but by false a-  
postles were  
turned backe-  
warde to begin  
anew the Je-  
wish cerema-  
nies, and so in  
steade of going  
forwarde to-  
ward Christ,  
they ran backe-  
ward from  
him.  
<sup>l</sup> Ye obserue  
dayes, as Sab-  
baths, newe  
moones &c:  
ye obserue mo-  
neths, as the  
first and seuerth  
moneth: ye  
obserue times,  
as Easter, Ascenside, the feast of Tabernacles: ye obserue peeres, as the Ju-  
bile, or peere of forgiveness, which beggerly ceremonies are most pernicious to  
them which haue receiued the sweete libertie of the Gospell, and thrust them  
backe into superstitious slavery. <sup>m</sup> So friendfull to me, as I am affectioned  
toward you. <sup>n</sup> For I pardon you, if you repent. <sup>o</sup> Being in great dan-  
gers and afflictions, or without pompe and ostentation. <sup>p</sup> That is, the trou-  
bles and vexations which God sent to trye me while I was among you.  
<sup>q</sup> For my ministeries sake. <sup>r</sup> For they are but ambitious. <sup>s</sup> They would  
turne you from me, that you might followe them.

2 But is vnder <sup>b</sup> tutours and gouer-  
nours, vntill the time appointed of the  
father.

3 Euen so, we when we were childre,  
were in bondage vnder the <sup>c</sup> rudiments  
of the worlde.

4 But when the fulnes of time was  
come, God sent forth his Sone made of  
a woman, [<sup>d</sup>] made vnder the Lawe,

5 That he might redeeme the which  
were vnder the Lawe, that we <sup>e</sup> might  
receiue the adoption of the sonnes.

6 And because ye are sonnes, God  
hath sent forth the <sup>e</sup> Spirit of his Sonne  
into your heartes, which cryeth, <sup>f</sup> Ab-  
ba, Father.

7 Wherefore, thou art no more <sup>g</sup> a  
seruant, but a sonne: nowe if [thou be]  
a sonne, [thou art] also the heire of God  
through Christ.

8 But euen then, when ye <sup>h</sup> knewe  
not God, ye did seruice vnto the, which  
by <sup>i</sup> nature are not gods.

9 But now seeing ye know God, yea,  
rather are knowne of God, howe turne  
ye againe vnto impotent and beggerly  
rudiments, wherunto [as] from the be-  
ginning ye will be in bondage againe:

10 Ye obserue <sup>l</sup> dayes, and moneths,  
and times, and peeres.

11 I am in feare of you, least I haue  
bestowed on you labour in vaine.

12 Be ye as <sup>m</sup> I: for I am euen as  
you: brethren, I beseech you: ye haue  
not hurt <sup>n</sup> me at all.

13 And ye knowe, how through <sup>o</sup> in-  
firmities of the flesh I preached the Gos-  
pell vnto you at the first.

14 <sup>p</sup> And the trial of me which was  
in my flesh, ye despised not, neither ab-  
horred: but ye receiued me as an <sup>q</sup> An-  
gell of God, [yea,] as Christ Iesus.

15 What was then your felicitie: for  
I beare you record, <sup>r</sup> if it had bene possi-  
ble, ye woulde haue plucked out your  
owne eyes, and haue giuen them to me.

16 Am I therefore become your ene-  
mie, because I tell you the trueth:

17 They are ielous ouer you amisse:  
yea, they woulde exclude <sup>s</sup> you, that ye  
shoulde altogether loue them.

18 But it is a good thing to loue ear-

nestly allwayes in a good thing, and not  
onely when I am present with you,

19 My litle children, of whom I tra-  
uaile in birth againe, vntill Christ be <sup>t</sup> for-  
med in you.

20 And I woulde I were with you  
nowe, that I might change my voyce:  
for I am in doute of you.

21 Tell me, ye that will be vnder the  
Lawe, doe ye not heare the Lawe:

22 For it is written, that Abraham  
had two sonnes, <sup>\* one by a seruant, and</sup>  
<sup>\* one by a free woman.</sup>

23 But he which was of the seruant,  
was borne after the flesh: and he which  
was of the free woman, [was borne]  
by promises.

24 By the which thinges an other  
thing is meant: for these [mothers] <sup>u</sup> are  
the two Testaments, the one which is  
<sup>x</sup> Agar of mount Sina, which gendereth  
vnto bondage,

25 (For Agar [<sup>o</sup>] Sina is a moun-  
taine in <sup>y</sup> Arabia, and it answereth to  
Jerusalem which nowe is) and she is  
in bondage with her children.

26 But Jerusalem, which is <sup>||</sup> aboue,  
is free: which is the mother of vs all.

27 For it is written, <sup>\*</sup> Reioyce thou  
<sup>z</sup> barren that bearest no children: breake  
forth, and crie, thou that trauestest not:  
for the desolate hath many mo children,  
then she which hath an husband.

28 <sup>\*</sup> Therefore, brethren, we are af-  
ter the maner of Isaac, children of the  
promise.

29 But as then he that was borne af-  
ter the flesh, persecuted him that [was  
borne] after the spirit, euen so [it is] now.

30 But what sayeth the Scripture:  
<sup>\*</sup> Put out the seruant and her sonne: for  
the sonne of the seruāt shall not be heire  
with the sonne of the free woman.

31 Then brethren, we are not childre  
of the seruant, but of the <sup>†</sup> free woman.

CHAP. V.

2 He laboureth to drawe them away from Circumcision, <sup>17</sup>  
And sheweth them the battell betwixt the Spirit and the  
flesh, and the fruites of them both.

**S** Land fast therefore in the li-  
bertie wherewith Christ hath  
made vs free, and be not in-  
tangled again with the yoke  
of bondage.

2 <sup>\*</sup> Beholde, I Paul say vnto you,  
that if ye be <sup>a</sup> circumcised, Christ shall pro-  
fite you nothing.

3 For I testifie againe to euery man,  
which is circumcised, that he is bound to  
keepe the whole Lawe.

<sup>t</sup> And imprin-  
ted so in your  
heartes that  
you loue none  
other.

Gen. 16. 15.  
Gen. 21. 2.

<sup>u</sup> That is,  
signific.  
<sup>x</sup> Agar and  
Sina repre-  
sent the Lawe:  
Sara and Je-  
rusalem the  
Gospell: Is-  
mael <sup>y</sup> Jewish  
synagogue,  
and Isaac the  
Church of  
Christ.  
<sup>y</sup> That is,  
out of the lande  
of promise.  
<sup>z</sup> Or, hye and  
heauenly.  
Isa. 54. 1.  
<sup>z</sup> Meaning  
Sara,  
Rom. 9. 8.  
Gen. 21. 10.  
<sup>a</sup> For we are  
in the Church  
of Christ,  
which is our  
mother, and  
not of the sy-  
nagogue which  
is a seruant  
vnder the law,  
<sup>†</sup> By the li-  
bertie where-  
with Christ  
hath made  
vs free.

Acts. 15. 1.

<sup>a</sup> If you  
ioyne circum-  
cision to the  
Gospell, as a  
thing neces-  
sarie to salua-  
tion.

4 Ye



1. Cor. 1. 17.

4 We are \* abolished from Christ: Whosoever are iustified by the Lawe, ye are fallen from grace.

b We live in hope through that Spirit which causeth faith, & which is given to the faithful, that we should by faith and not by the lawe obtaine the crowne of glorie, which Christ giveth freely.

c Then whatsoever is not the worde of God, which here he calleth true, is very lyes.

d Which is God.

1. Cor. 5. 6.

e A little corruption doth destroy the whole doctrine.

f That ye will embrace the worde of God purely.

g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, & therefore were offended.

h Meaning the seconde table.

Leuit. 19. 18.

mat. 22. 39.

mar. 12. 31.

iam. 2. 8.

Rom. 13. 14.

1. pet. 2. 11.

i In the man regenerate.

k That is, the naturall man striueth against the spirit of regeneration.

l If you be guided by the spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

m For they are vnder the

spirit of grace,

5 For we through the Spirit<sup>b</sup> waite for hope of righteousness through faith.

6 For in Jesus Christ neither Circumcision auailleth any thing, neither vncircumcision, but faith which worketh by loue.

7 We did runne wel: Who did let you, that ye did not obey the<sup>c</sup> trueth?

8 [It is] not the perswasion of him that<sup>d</sup> calleth you.

9 \* A little<sup>e</sup> leauen doeth leauen the whole lump.

10 I haue trust in you through the Lord, & ye will be none otherwise<sup>f</sup> minded: but he & troubleth you, shall beare [his] condemnation, whosoever he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution: Then is the<sup>g</sup> slander of the crosse abolished.

12 Woulde to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not [your] libertie as an occasion vnto the flesh, but by loue serue one another.

14 For<sup>h</sup> all the Lawe is fulfilled in one worde, which is this, \* Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 The<sup>i</sup> I say, \* walke in the<sup>j</sup> Spirit, & ye shall not fulfil the lustes of the flesh.

17 For the<sup>k</sup> flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same thinges that ye woulde.

18 And if ye be led by the<sup>l</sup> Spirit, ye are not vnder the Lawe.

19 Whereouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such thinges, shall not inherite the kingdome of God.

22 But the fruite of the Spirit is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is<sup>m</sup> no Lawe.

24 For they that are Christes,<sup>n</sup> haue crucified the flesh with the affections and the lustes.

25 If we live in the Spirit, let vs also walke in the<sup>o</sup> Spirit.

26 Let vs not be desirous of baine glorie, prouoking one another, enuying one another.

## CHAP. VI.

1 He exhorteth them to vse gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wiseth to them with the rest of the faithful all prosperitie.

**B**rethren, If a man be<sup>a</sup> fallen by occasion into any fault, ye which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so<sup>b</sup> fulfill the Lawe of Christ.

3 For if any man seeme to him selfe, & he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let every man proue his owne work, & then shall he haue<sup>d</sup> reioycing in himselfe onely and not in another.

5 \* For every man shall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him, partaker of all [his]<sup>e</sup> goods.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For he that<sup>f</sup> soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euermlasting.

9 \* Let vs not therefore be wearie of well doing: for in due season we shall<sup>g</sup> reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all me, but specially vnto the<sup>h</sup>, which are of the householde of faith.

11 **C**ome see how large a letter I haue written vnto you w<sup>i</sup> mine owne hande.

12 As many as desire to make a faire shewe<sup>i</sup> in the flesh, they constrain you to be circumcised, onely because they woulde not suffer persecution for the<sup>j</sup> crosse of Christ.

13 For they them selues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce<sup>k</sup> in your flesh.

them heauenly thinges. 2. Thess. 3. 13. g The fruite which God hath promised. h By the outward ceremonies. i That is, for preaching Christ crucified. k That they haue made you Jewes.

n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life. o That being dead to sinne & liuing to God, we may declare & same in holines & innocencie of life.

a Either by reason of his flesh or Satan. b Christ exhorteth in sundry places to mutual loue, and therefore brotherly loue is here called the law of Christ, and his commandment. John 13. 34. and 15. 12.

c He sheweth that man hath nothing of him selfe whereof he should reioyce.

d For his reioycing is a testimonie of a good conscience. 2. Cor. 1. 12. wherein he may reioyce before men, but not before God.

1. Cor. 3. 8.

e For it were a shame not to prouide for their corporall necessities which feede our soules with the heauenly deities.

1. Cor. 9. 7.

f He proueth that the ministers must be nourished: for if men onely prouide for worldly thinges without respect of the life euermlasting, the they procure to them selues death, & mocke God, who hath giuen them his ministers to teach

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i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 2. yet we hope for this second redemption which shall be when we shall possesse our inheritance in heaven, where of we haue the holy Ghost for a gage, as chap. 4. 30. k Of Christ. Col. 2. 12. chap. 3. 7. l Hade him gouernor of all things both in heauen and in earth: so that Christs bodie is now onely there, or els it shoulde not be a true body, & his ascension shoulde be but a fantastical thing and only imagined, Psal. 8. 6. hebr. 2. 8. m This is the great loue of Christ toward his Church, & he counteth not himselfe perfect without vs which are his members: and therefore the church is also called Christ, as 1. Cor. 12. 12, 13.

Col. 2. 13.

Chap. 6. 12.  
a Meaning Satan.

b Not by creation, but by Adams transgression, and so by birth.

14 Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the prayse of his glorie.

15 Therefore also, after that I heard of the faith, which ye haue in the Lorde Jesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

18 That the eyes of your vnderstanding may be lightned, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatness of his power toward vs, which beleeue, according to the working of his mightie power,

20 which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heavenly places,

21 Farre aboue all principallitie, and power, and might, and domination, and euery name that is named, not in this worlde onely, but also in that that is to come,

22 And hath made all things subiect vnder his feete, and hath appointed him ouer all things [to be] the head to the Church,

23 which is his body, [even] the fulnes of him that filleth all in all things.

## CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

**A**ND you [hath he quickned,] that were dead in trespasses and sinnes,

2 wherein, in time past ye walked, according to the course of this worlde, [and] after the prince that ruleth in y<sup>e</sup> aire, [even] the spirit, that now we worketh in the children of disobedience,

3 Among whom we also had our conuersion in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, and of the minde, and were by nature the children of wrath, as wel as others.

4 But God which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when we were dead by sinnes,

hath quickened vs together in Christ, [by whose] grace ye are saued,

6 And hath raised vs vp together, and made vs sit together in the heauenly places in Christ Jesus,

7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindenesse toward vs in Christ Jesus.

8 For by grace are ye saued through fayth, and that not of your selues: it [is] the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are his workmanship created in Christ Jesus vnto good workes, which God hath ordeined, that we should walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, [and] called vncircumcision of them, which are called circumcision in y<sup>e</sup> flesh, made with hands,

12 That ye were, [I say,] at that time without Christ, and were aliens from the common wealth of Israel, & were strangers from the covenants of promise, & had no hope, and [were] without God in the world.

13 But now in Christ Jesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, [that is,] the Lawe of commandements [which standeth] in ordinances, for to make of twaine one newe man in himselfe, [so] making peace,

16 And that he might reconcile both vnto God in one body by [his] crosse, and slay hatred thereby,

17 And came, and preached peace to you which were as farre off, and to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more strangers & forreners: but citizens with the Saints, & of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

c Both Jewe and Gentile, Or, with Christ. d We that are the members, are raised vp from death & reigne in our head Christ in heauen by faith.

e Here he meaneth, as concerning grace, & not by nature.

f He sheweth here y<sup>e</sup> further the Gentiles were off from the grace of God, the greater betters they are now to the same.

1. Sam. 17. 26. ezek. 44. 7.

Rom. 9. 4.

g It was but one covenant, but because it was diuerse times confirmed and established, therefore here he calleth the covenants.

h Where no promise is, there is no hope.

i Or, Athiests. That is, the cause of the diuision that was betwene the Jewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Lawe.

l For of the Jewes and the Gentiles he made one flocke.

Or, death. Rom. 5. 2.



22 In Whome ye also are built together to be the habitation of God by the Spirit.

## CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

a He reioyced in that he suffered imprisonment for the maintenance of Christ's glory.

b Which was his vocation to preach unto the Gentiles.

c That is, in y<sup>e</sup> first Chap. of this Epistle, verse 9.

d Although the fathers, & the Prophets had revelations certaine, yet it was not in comparison of that abundance which was shewed when the Gentiles were called: neither yet was y<sup>e</sup> time nor the manner knowne.

Chap. i. 19.

1. Cor. 15. 9.

10.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26. 2. tim. 1. 10. tit. 1. 2.

1. pet. 1. 20.

e The Angels.

f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisdom of God in, who hath turned their particular discords into an universal concord, and of the synagogue of bondage, hath made the Church of freedom.

g He that is not of the body of Christ, is in death.

h The faithful which dyed before Christ came, were adopted by him and made one familie with the Saints which yet remaine alive.

**I**n this cause, I Paul [am] the prisoner of Jesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youwarde,

3 [That is,] that [God] by reuelation hath shewed this myserie vnto me (as I wrote<sup>c</sup> aboue in fewe wordes,

4 whereby when ye reade, ye may know mine vnderstanding in the myserie of Christ)

5 which in other ages was<sup>d</sup> not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles & Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 whereof I am made a minister by the gift of the grace of God giuen vnto me<sup>e</sup> through the working of his power.

8 \*Euen vnto me y<sup>e</sup> least of all Saints is this grace giuen, that I should preach among the<sup>f</sup> Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the<sup>g</sup> myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jesus Christ,

10 To the intent, that now vnto<sup>h</sup> principalities and powers in heavenly [places] might be known<sup>i</sup> by the Church the manifolde wisdom of God,

11 According to the eternall purpose, which he wrought in Christ Jesus our Lorde.

12 By Whom we haue boldenes & entrance with confidence, by faith in him.

13 wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lorde Jesus Christ,

15 (Of whome is named the whole familie in<sup>j</sup> heauen and in earth)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in loue,

18 May be able to comprehend with all Saints, what is the<sup>k</sup> breadth, and length, and depth, and height:

19 And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all<sup>l</sup> fulnes of God.

20 \*Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in<sup>m</sup> vs,

21 [We] praye in the Church by Christ Jesus, throughout all generations for euer. Amen.

## CHAP. IIIL.

He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Every one to serue and edifie another with the gift that God hath giuen him, 14 To beware of strange doctrine, 22 To lay aside the olde conuersation of grieuie lustes, and to walke in a newe life.



**E**Therefore, being prisoner in the<sup>n</sup> Lorde, pray you that ye walke worthy of y<sup>e</sup> vocation whereunto ye are called,

2 With all humblenes of minde, and meekenes, with long suffering, supposing one another through loue,

3 Endeavouring to keepe the vnitie of the Spirit in the bond of peace.

4 There[is]<sup>b</sup> one body, & one<sup>c</sup> Spirit, euen as ye are called in one hope of your vocation.

5 [There is] one Lord, one Faith, one Baptisme,

6 \*One God and Father of all, which is<sup>d</sup> aboue all, and<sup>e</sup> through all, and in you all.

7 \*But vnto euery one of vs is giuen grace, according to the measure of the<sup>f</sup> gift of Christ.

8 wherefore he saith, \*when he ascended vp on hie, he led captiuitie captive, and gaue giftes vnto men.

9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth:

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill<sup>h</sup> all things)

11 \*He therefore gaue some [to be] Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the<sup>i</sup> gathering together of the Saints, for the worke of the ministerie, k [and] for the edification of the body of Christ,

that which was out of order. k That the body of Christ might be perfect.

i For we confesse y<sup>e</sup> which we beleue.

k All perfection on euery side is in him.

l That all the graces of God may abound in you, Rom. 16. 25.

m In that we seele Christ in vs.

Phil. 1. 27. col. 1. 10. 1. thes. 2. 12.

a For y<sup>e</sup> Lord's cause.

b Which by dissensions you separate asunder.

c So that ye can not dissent one from another, seeing the spirit, which ioyneth you in one body cannot dissent from himselfe.

d In power.

e By his providence.

Rom. 12. 3.

1. cor. 12. 11.

2. cor. 10. 13.

f Which he giueth vs.

Psal. 68. 18.

g The Angels as came down, from heauen into y<sup>e</sup> earth, to triumph ouer Satan, death and sinne, and led<sup>h</sup> as prisoners & slaues, which before were conquerers, and kept all in subiection: which victory he gate and also gaue it as a most precious gift to his Church.

h With his giftes & benedictions

1. Cor. 12. 27.

i To restore

that which was out of order.

k That the body of Christ might be perfect.

13 Till



l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.

m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioyns, so that every part hath his iust proportion of foode, that at length the body may growe by to perfection.

Rom. 1. 21.  
n Man not regenerate hath his mind, understanding and heart corrupt.

o By which God liueth in his.

p The hardness of heart is the fountaine of ignorance. Or, without remorse of conscience.

1. Tim. 4. 2.  
q As they are taught which truly knowe Christ.

Col. 3. 8.  
r That is, all the naturall corruptio that is in vs.

Rom. 6. 4. col. 3. 10. hebr. 12. 1. 1. pet. 2. 1. & 4. 2.

s Which is created according to the Image of God. Zech. 8. 16.

Psal. 4. 4.

t If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

James 4. 7. Chap. 5. 3. col. 4. 6.

13 Till we all meete together (in the vnitie of fayth and knowledge of the Sonne of God) vnto a<sup>1</sup> perfecte man, [and] vnto the measure of the age of the fulnes of Christ,

14 That we henceforth be no more children, wauering and carped about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue.

15 But let vs followe y<sup>e</sup> trueth in loue, and in all thinges growe vnto him, which is the<sup>m</sup> head, [that is] Christ,

16 By whome all the body being coupled and knit together by euery ioyn, for the furniture [thereof] (according to the effectuall power, [which is] in the measure of euery part) receyue the increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lorde, that ye henceforth walke not as<sup>\*</sup> other Gentiles walke, in vanitie of their<sup>n</sup> minde,

18 hauing their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the<sup>p</sup> hardness of their heart:

19 which being || past<sup>\*</sup> feeling, haue given themselves vnto wantonnesse, to worke all vncleannes, [euene] with grinedes.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue bin taught by him, as the<sup>q</sup> trueth is in Iesus,

22 [That is,] <sup>\*</sup>that ye cast off, concerning the conuersation in time past, the<sup>r</sup> olde man, which is corrupt through the deceiueable lustes,

23 And be renewed in the spirite of your minde,

24 <sup>\*</sup>And put on the newe man, which after God is created in righteousness, and true holinesse.

25 <sup>\*</sup>Wherefore cast off lying, & speake euery man trueth vnto his neighbour: for we are members one of another.

26 <sup>\*</sup>Be<sup>t</sup> angrie, but sinne not: let not the sunne go downe vpon your wrath,

27 <sup>\*</sup>Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands y<sup>e</sup> thing which is good, that he may haue to giue vnto him that needeth.

29 <sup>\*</sup>Let no corrupt communication proceede out of your mouthes: but that

which is good to the vse of edifying, that it may minister<sup>u</sup> grace vnto the hearers.

30 And<sup>x</sup> grieue not the holy Spirit of God, by whome ye are<sup>\*</sup> sealed vnto the day of redemption.

31 Let all bitterness, and anger, and wrath, crying, and euill speaking be put away from you, with all malitiousnes.

32 <sup>\*</sup>Be ye courteous one to another, and tender hearted, forgiving one another, euene as God for Christes sake forgaued you.

#### CHAP. V.

1 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetousnes, foolish talking, & false doctrine, 17 To be circumspect, 18 To auoide drunkennes, 19 To reioyce and to be thankful toward God, 21 To submit them selues one to another, 22 He entreateth of corporall marriage and of the spirituall betwixt Christ and his Church.

**B**E ye therefore followers of God, as deare children,

2 <sup>\*</sup>And walke in loue, euene as Christ hath loued vs, and hath giuen himselfe for vs, [to be] an offering & a sacrifice of a sweete<sup>a</sup> smelling sauour to God.

3 <sup>\*</sup>But fornication, and all vncleannes, or couetousnesse, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither<sup>b</sup> iesting, which are things not comely, but rather giuing of thanks.

5 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is<sup>c</sup> an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 <sup>\*</sup>Let no<sup>d</sup> man deceiue you with bayne wordes: for, for such things cometh the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For ye were once darkened, but are nowe light in the Lord: walke as<sup>e</sup> children of light,

9 (For the fruite of the Spirit [is] in all goodnesse, and righteousness, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euene<sup>f</sup> reprove them rather.

12 For it is shame euene to speake of the things which are done of them in secret.

13 But all things when they are reprobued of the<sup>g</sup> light, are manifest: for it is light that maketh all things manifest.

S. 2.

14 Wherefore

u And cause them to profite in godlines.

x So behaue your selues that the holy Ghost may willingly dwell in you, & giue him no occasion to depart for sorowe by your abusing of Gods graces.

2. Cor. 1. 22. Col. 3. 12, 13.

John 13. 34. and 15. 12. 1. iohn 3. 23.

a Alluding to the perfumes and incensing in the Lawe.

Marke 7. 21. chap. 4. 29. col. 3. 5. 2. thes. 2.

17.

b Which is either baine, or els by example and euill speaking may hurt your neighbor for otherwise there be diuers examples in the scriptures of pleasant

talke, which is also godly, as 1. King. 18. 27.

c Because he thinketh that his life wandreth in his riches.

Mat. 24. 4. mar. 13. 5. Iuke 21.

8. 2. thes. 2. 3.

d Either in excusing sinne, or in mocking at the menaces & iudgements of God.

e Seeing God hath adopted you for his, that ye should be holy.

f And make them knowne by your honest and godly life.

g The worde of God disco- uereth the vi- ces which were hid be- fore.



<sup>h</sup> God thus speaketh by his seruants to drawe the Infidels from their blindness. Col. 4. 5.

<sup>i</sup> Selling all worldly pleasures to bye time.

<sup>k</sup> In these perilous dayes and craft of the aduersaries, take heede howe to bye againe the occasions of godlines, which the world hath taken from you.

Rom. 12. 2.

1. thes. 4. 3.

<sup>l</sup> Or, songs of prayse and thanksgiuing.

<sup>m</sup> And not onely in tongue.

<sup>n</sup> Except our friendship be ioynd, and knit in God,

it is not to be esteemed.

Col. 3. 18. titus 2. 5. 1. pet. 3. 1.

1. Cor. 11. 3.

<sup>n</sup> The Church:

so the husband

ought to nourish, gouerne,

and defende his wife from perils.

Col. 3. 19.

<sup>o</sup> Baptisme

is a token that

God hath con-

secrated the

Church to him

selfe, and made

it holy by his

word: that is,

his promise of

free iustificati-

on and sancti-

fication in

Christ.

<sup>p</sup> Because it

is couered and

cladde with

Christs iustice

and holines.

<sup>q</sup> This our

conunction

with Christ

must be con-

14 Wherefore he saith, <sup>h</sup> Awake thou that sleepest, & stand vp from the dead, and Christ shall giue thee light.

15 Take heede therefore that ye walke circumspectly, not as fooles, but as <sup>\*</sup> wise,

16 <sup>i</sup> Redeeming the time: for the <sup>k</sup> dayes are euill.

17 <sup>\*</sup> Wherefore, be ye not vnwise, but vnderstand what the wil of the Lord is.

18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and <sup>l</sup> hymnes, and spirituall songs, singing, and making melodie to the Lord in your <sup>l</sup> hearts,

20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues one to another in the <sup>m</sup> feare of God.

22 <sup>\*</sup> <sup>n</sup> Wives submit your selues vnto your husbands, as vnto the Lord.

23 <sup>\*</sup> For the husband is the Wives head, euen as Christ is the head of the Church, and the same is the sauour of <sup>n</sup> his <sup>n</sup> body.

24 Therefore as the Church is in subiection to Christ, euen so <sup>o</sup> let <sup>o</sup> Wives <sup>o</sup> be to their husbands in euery thing.

25 <sup>\*</sup> <sup>p</sup> Husbands, loue your Wives, euen as Christ loued the Church, and gaue himselfe for it,

26 That he might sanctifie it, & cleanse it by the <sup>o</sup> washing of water through the worde,

27 That he might make it vnto himselfe a glorious Church, not hauing <sup>p</sup> spot or wrinkle, or any such thing: but that it shoulde bee holy and without blame.

28 So ought men to loue their Wives, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourisheth & cherisheth it, euen as the Lord <sup>q</sup> doeth the Church.

30 For we are members of his body, <sup>q</sup> of his flesh, and of his bones.

31 <sup>\*</sup> For this cause shall a man leaue father and mother, & shall cleaue to his wife, and they twaine shalbe one flesh.

32 This is a great secret, but I speake concerning CHRIST, and concerning the Church.

33 Therefore euery one of you, <sup>q</sup> doe

ye so: let euery one loue his wife, euen as himselfe, and <sup>q</sup> let the wife <sup>q</sup> see that she feare her husband.

# CHAP. VI.

<sup>r</sup> How children shoulde behaue themselves toward their fathers and mothers, <sup>4</sup> Likewise parents toward their children, <sup>5</sup> Seruants toward their masters, <sup>9</sup> Masters toward their seruants. <sup>13</sup> An exhortation to the spirituall battell, and what weapons the Christians shoulde fight withall.



Children, <sup>\*</sup> obey your parents in the Lord: for this is right.

2 <sup>\*</sup> Honour thy father and mother (which is the first commandment with <sup>a</sup> promes)

3 That it may be well with thee, and that thou mayest liue long on earth.

4 And ye, fathers, prouoke not your children to <sup>b</sup> wrath: but bring them vp in <sup>c</sup> instruction and information of the Lord.

5 <sup>\*</sup> Seruants, be obiect vnto them that are <sup>d</sup> your masters, according to the flesh, with feare and trembling in singlenes of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

7 With good will seruing the Lord, and not men.

8 And knowe ye that whatsoever good thing any man doeth, that same shall he receiue of the Lord, whether <sup>e</sup> he be bond or free.

9 And ye masters, doe the same things vnto them, putting away threatening: and knowe that euen <sup>e</sup> your master also is in heauen, neither is there <sup>e</sup> respect of person with him.

10 <sup>\*</sup> Finally, my brethren, be strong in the Lord, & in the power of his might.

11 Put on the <sup>e</sup> whole armour of God, that ye may be able to stand against the assaultes of the deuill.

12 For we wrestle not against <sup>f</sup> flesh and blood, but against <sup>\*</sup> principalities, against powers, <sup>f</sup> and against the worldly gouernours, <sup>f</sup> the princes of the darkness of this worlde, against spirituall wickednesses, <sup>f</sup> which are in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes gird about with veritie, and hauing on the brestplate of <sup>g</sup> righteousness,

15 And your feete shod with the <sup>h</sup> preparation of the Gospel of peace.

16 Aboue

Col. 3. 20.

Exod. 20. 12.

deut. 5. 16.

ecclus. 3. 9.

mat. 15. 4.

mar. 7. 10.

<sup>a</sup> This is the

first comman-

dement of the

second table,

and hath <sup>a</sup> pro-

mise with con-

dition,

<sup>b</sup> By austeri-

tie.

<sup>c</sup> That they

be not brought

vp in wanton-

nes, but in the

feare of the

Lord.

Col. 3. 22. titus

2. 9. 1. pet. 2. 18.

<sup>d</sup> Which haue

dominion ouer

your bodies,

but not ouer

the soules,

<sup>l</sup> Or, both

yours & their

Master.

Deut. 10. 17.

2. chro. 19. 7.

ioh 34. 19. wil.

6. 7. ecclus 35.

12. 16. act. 10.

34. rom. 2. 11.

gal. 2. 6. col. 3.

25. 1. pet. 1. 17.

<sup>e</sup> Whether he

be seruant or

master.

<sup>l</sup> Or, complete

harnesse.

<sup>f</sup> The faithful

haue not onely

to striue a-

gainst men and

them selues,

but against sa-

tan the spiritu-

all enemy,

who is most

dangerous: for

he is ouer our

heads so that

we can not

reach him, but

he must be re-

sisted by Gods

grace.

Chap. 2. 2.

<sup>g</sup> Innocencie,

and godly life.

<sup>h</sup> That ye

may be ready

to suffer all

things for the

Gospel.



Ifa. 59. 17.  
1. thess. 5. 8.  
i The saluati-  
on purchased  
by Iesus  
Christ.

Coloff. 4. 2.

Coloff. 4. 3.  
2. thess. 3. 1.

16 Aboue all, take the shielde of faith,  
Wherewith ye may quench all the fierie  
dartes of the wicked,

17 \*And take the helmet of saluation,  
and the sworde of the Spirit, which is  
the word of God.

18 And pray alwayes with all maner  
prayer and supplication in the Spirit:  
and \*watch thereunto with all perseue-  
rance and supplication for all Saintes,

19 \*And for me, that utterance may  
be giuen vnto me, that I may open my  
mouth boldly to publish the secret of the  
Gospel,

20 Whereof I am the ambassadour  
in bondes, that therein I may speake  
boldly, as I ought to speake.

21 But that ye may also know mine  
affaires, [and] what I doe, Tychicus  
[my] deare brother and faithful minister  
in the Lord, shal shew you of all things,

22 Whome I haue sent vnto you for  
the same purpose, that ye might knowe  
mine affaires, and that hee might com-  
fort your heartes.

23 Peace [be] with the brethren, and  
loue with faith from God the Father,  
and [from] the Lord Iesus Christ.

24 Grace [be] with all them which  
loue our Lorde Iesus Christ, to [their]  
immortalitie, Amen.

Written from Rome vnto the Ephe-  
sians, [and sent] by Tychicus.

k O, to be  
without cor-  
ruption, that  
is, to haue life  
eueralting,  
which is the  
ende of this  
grace.

## The Epistle of Paul to the Philippians.

### THE ARGUMENT.

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he trauielled from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by proouing onely Christ to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall, with testification of his affection toward them, and thankfull accepting of their beneuolence.

### CHAP. I.

1 Saint Paul discovereth his heart toward them, 3 By his thanksgiuing, 4 Prayers, 8 And wishes for their faith and saluation. 7. 12. 20 Hee sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.



Paul and Timotheus the  
seruants of Iesus Christ,  
to all the saints in Christ  
Iesus which are at Phil-  
ippi, with <sup>a</sup> Bishops,  
and Deacons:

2 Grace [be] with you, and peace from  
God our Father, and [from] the Lorde  
Iesus Christ.

3 \*I thanke my God [hauing] you in  
perfect memorie,

4 (Alwayes in all my prayers for all  
you, praying with gladnesse)

5 Because of the <sup>b</sup> fellowship which  
ye haue in the Gospel, from the <sup>c</sup> first day  
vnto now.

6 And I am perswaded of this same  
thing that hee that hath begonne [this]  
good worke in you, will perfourme it

vntill the <sup>d</sup> day of Iesus Christ,

7 As it becommeth me so to iudge of  
you all, because I haue you in remem-  
brance <sup>e</sup> that both in my bandes, and in  
[my] defence, and confirmation of the  
Gospell you all were partakers of my  
grace.

8 For God is my record, how I long  
after you all from the very heart roote  
in Iesus Christ.

9 And this I pray, that your loue  
may abounde, yet more & more in know-  
ledge, and in all iudgement,

10 That ye may discerne things that  
differ [one from another,] that ye may  
be pure, and <sup>f</sup> without offence, vntill the  
day of Christ,

11 Filled with the fruits of <sup>h</sup> righteous-  
nesse, which are by Iesus Christ vnto  
the glorie and praise of God.

12 I would ye vnderstood, brethren,

but also that ye profite more and more without slipping backe, or standing in a  
day. <sup>h</sup> Righteousnesse is the tree, good workes the fruite.

d When you  
shall receiue  
the crowne of  
glorie.

e It was a  
sure token of  
their loue, that  
they did helpe  
him by all  
meanes possi-  
ble, when he  
was absent,  
and in prison,  
euen as if they  
had bene pris-  
oners with  
him.

f Of this pe-  
culiar benefite  
to suffer for  
Christes sake.  
|| Or, are excel-  
lent,

g That you  
so increase in  
godlynes that  
not onely ye  
can put diffe-  
rence betwene  
good and euill:

a By Bishops  
here he mea-  
neth them that  
had charge of  
the worde, and  
gouerning, as  
pastours, doc-  
tours, elders:  
by deacons,  
such as had  
charge of the  
distribution,  
and of <sup>h</sup> poore  
and sicke.

1. Thess. 1. 2.  
b With other  
Churches.

c That ye re-  
ceiued the Gos-  
pel,



Ifa. 59. 17.  
1. thess. 5. 8.  
i The saluati-  
on purchased  
by Iesus  
Christ.

Coloff. 4. 2.

Coloff. 4. 3.  
2. thess. 3. 1.

16 Aboue all, take the shielde of faith,  
wherewith ye may quench all the fierie  
dartes of the wicked,

17 \*And take the helmet of saluation,  
and the sworde of the Spirit, which is  
the word of God.

18 And pray alwayes with all maner  
prayer and supplication in the Spirit:  
and \*watch thereunto with all perseue-  
rance and supplication for all Saintes,

19 \*And for me, that utterance may  
be giuen vnto me, that I may open my  
mouth boldly to publish the secret of the  
Gospel,

20 whereof I am the ambassadour  
in bondes, that therein I may speake  
boldly, as I ought to speake.

21 But that ye may also know mine  
affaires, [and] what I doe, Tychicus  
[my] deare brother and faithful minister  
in the Lord, shal shew you of all things,

22 Whome I haue sent vnto you for  
the same purpose, that ye might knowe  
mine affaires, and that hee might com-  
fort your heartes.

23 Peace [be] with the brethren, and  
loue with faith from God the Father,  
and [from] the Lord Iesus Christ.

24 Grace [be] with all them which  
loue our Lorde Iesus Christ, to [their]  
immortalitie, Amen.

Written from Rome vnto the Ephe-  
sians, [and sent] by Tychicus.

k O, to be  
without cor-  
ruption, that  
is, to haue life  
eueralting,  
which is the  
ende of this  
grace.

## The Epistle of Paul to the Philippians.

### THE ARGUMENT.

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he traualled from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by proouing onely Christ to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall, with testification of his affection toward them, and thankfull accepting of their beneuolence.

### CHAP. I.

1 Saint Paul discovereth his heart towarde them, 3 By his thanksgiuing, 4 Prayers, 8 And wishes for their faith and saluation. 7. 12. 20 Hee sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.



Paul and Timotheus the  
seruants of Iesus Christ,  
to all the saints in Christ  
Iesus which are at Phil-  
ippi, with <sup>a</sup> Bishops,  
and Deacons:

2 Grace [be] with you, and peace from  
God our Father, and [from] the Lorde  
Iesus Christ.

3 \*I thanke my God [hauing] you in  
perfect memorie,

4 (Alwayes in all my prayers for all  
you, praying with gladnesse)

5 Because of the <sup>b</sup> fellowship which  
ye haue in the Gospel, from the <sup>c</sup> first day  
vnto now.

6 And I am perswaded of this same  
thing that hee that hath begonne [this]  
good worke in you, will perfourme it

vntill the <sup>d</sup> day of Iesus Christ,

7 As it becommeth me so to iudge of  
you all, because I haue you in remem-  
brance <sup>e</sup> that both in my bandes, and in  
[my] defence, and confirmation of the  
Gospell you all were partakers of my  
grace.

8 For God is my record, how I long  
after you all from the very heart roote  
in Iesus Christ.

9 And this I pray, that your loue  
may abounde, yet more & more in know-  
ledge, and in all iudgement,

10 That ye may discerne things that  
differ [one from another,] that ye may  
be pure, and <sup>f</sup> without offence, vntill the  
day of Christ,

11 Filled with the fruits of <sup>h</sup> righteous-  
nesse, which are by Iesus Christ vnto  
the glorie and praise of God.

12 I would ye vnderstood, brethren,

but also that ye profite more and more without slipping backe, or standing in a  
flap. <sup>h</sup> Righteousnesse is the tree, good workes the fruite.

d When you  
shall receiue  
the crowne of  
glorie.

e It was a  
sure token of  
their loue, that  
they did helpe  
him by all  
meanes possi-  
ble, when he  
was absent,  
and in prison,  
euen as if they  
had bene pris-  
oners with  
him.

f Of this pe-  
culiar benefite  
to suffer for  
Christes sake.  
|| Or, are excel-  
lent,

g That you  
so increase in  
godlynes that  
not onely ye  
can put diffe-  
rence betwene  
good and euill:

a By Bishops  
here he mea-  
neth them that  
had charge of  
the worde, and  
gouerning, as  
pastours, doc-  
tours, elders:  
by deacons,  
such as had  
charge of the  
distribution,  
and of <sup>h</sup> poore  
and sicke.  
1. Thess. 1. 2.  
b With other  
Churches.  
c That ye re-  
ceiued the Gos-  
pel.



that the things which [haue come] vnto me, are turned rather to the furthering of the Gospel,

13 So that my bandes in <sup>i</sup> Christ are famous throughout all the <sup>k</sup> iudgement hall, and in all other [places,]

14 In so much that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the <sup>l</sup> word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention [and] not <sup>m</sup> purely, supposing to adde more affliction to my bandes:

17 But the others of loue, knowing that I <sup>n</sup> am set for the defence of the Gospel.

18 What then: yet Christ is preached all maner wayes, whether [it <sup>n</sup> be] vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether [it be] by life or by death.

21 For Christ [is] to mee both in life, and in death aduantage.

22 And whether to <sup>o</sup> liue in the flesh [were] profitable for mee, and what to choose I knowe not.

23 For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in <sup>p</sup> flesh, [is] more needefull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of [your] faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my coming to you againe.

27 \* Onely let your conuersation be, as it becometh the Gospell of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye <sup>q</sup> continue in one Spirit, [and] in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them <sup>p</sup> a token of perdition, and to you of saluation, and <sup>q</sup> that of God.

29 For vnto you it is giuen for <sup>r</sup> Christ, <sup>s</sup> Or, Christes cause, that not onely ye should beleue in him, but also suffer for his sake,

30 Hauing the same fight, which ye saue in me, and now heare [to be] in me.

## CHAP. II.

3 I see exhorteth them about all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus will speedily come vnto them, 27 And exhorteth the long tarrying of Epaphroditus.



**I**f [there be] therefore any <sup>a</sup> consolation in Christ, if any comfort of loue, if any fellowship of <sup>b</sup> Spirit, if any compassion and mercie,

2 Fulfill my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of <sup>b</sup> one iudgement,

3 That nothing [be done] through contention or vaine glorie, but that in meeknesse of minde <sup>c</sup> every man esteeme other better then himselfe.

4 Looke not every man on his owne things, but every man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who <sup>c</sup> being in the forme of God, thought it no <sup>d</sup> robberie to be equal with God:

7 \* But he made himselfe of no reputation, and tooke on him the <sup>e</sup> forme of a seruant, and was made like vnto men, and was founde in <sup>f</sup> shape as a man.

8 \* He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue every name,

10 \* That at <sup>g</sup> Name of Iesus should every <sup>h</sup> knee bowe, [both] of things in heauen, and things in earth, and things vnder the earth,

11 \* And that every tongue should confesse that Iesus Christ [is] the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwayes obeyed, not as in my presence onely, but now much more in mine absence, [so] <sup>h</sup> make an ende of your owne saluation with <sup>i</sup> feare and trembling.

13 For it is God which worketh in you, both the will and the deede, [euen] of [his] <sup>k</sup> good pleasure.

Hebr. 2.9. Rom. 14. 11. isa. 45. 23. <sup>g</sup> Worship, & be subject to him. Ioh. 13. 13. 1. cor. 8. 6. and 12. 3. <sup>h</sup> Runne forward in that race of righteousnesse, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure, <sup>i</sup> Which may make you carefull and diligent, <sup>k</sup> Which is his free grace.

<sup>a</sup> If you so loue me that you desire my comfort,

<sup>b</sup> From the consent of wills and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. Rom. 12. 10.

<sup>c</sup> If Christ being very God equall with the Father, layde aside his glorie, and being Lord, became a seruant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues?

<sup>d</sup> For he that was God, should haue done none iniurie to the Godhead.

Marth. 20. 28.

<sup>e</sup> The poore and weake nature of man.

<sup>f</sup> Hee was seene & heard of men, so that his behaviour and person declared that he was as a miserable man.



1. Peter 4. 9.

14 Doe all things without \*murmuring and reasonings,

15 That ye may be blamelesse, and pure, [and] the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whome ye shine as \*lightes in the world,

March. 5. 16.

l As they which in the night set forth a candle to giue light to others.

m The gospel.

n The word signifieth to powre out as the drinke offering was powred on the sacrifice.

o To confirme you in your faith.

Actes 16. 1.

16 Holding forth the <sup>m</sup> word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be <sup>n</sup> offered by vpon the sacrifice, and seruice <sup>o</sup> of your faith, I am glad, & reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Jesus, to send \*Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

1. Cor. 10. 24.

p They rather sought profit by their preaching then Gods glory.

21 \* For all <sup>p</sup> seeke their owne, [and] not that which is Jesus Christes.

22 But ye knowe the prooffe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to sende as soone as I know how it wil go with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende [my] brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and hee that ministred vnto me such things as I wanted.

26 For hee longed after all you, and was full of heavinesse, because ye had heard that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me also, lest I should haue sorowe vpon sorowe.

q He calleth it

here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessities.

r He approueth them which hazard their life to relieue the prisoners of Christ.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lord with all gladnesse, & make much of such:

30 Because that for <sup>q</sup> the worke of Christ hee <sup>r</sup> was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

## C H A P. I I I.

2 Hee warneth them to beware of false teachers, 3. Against whome hee setteth Christ, 4 Likewise himselfe, 5 And his doctrine, 12 And repproueth mans owne righteousness.

**M**oreouer, my brethren, reioyce in the Lord. It grieueth mee not to write <sup>a</sup> the same things to you, and for you it is a lute thing.

a Which ye haue often heard of me,

2 Beware of <sup>b</sup> dogges: beware of euil workers: beware of the <sup>c</sup> concision.

b Which barke against the true doctrine to fill their bellies.

3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Jesus, and haue no confidence <sup>d</sup> in the flesh:

c The false apostles glorie in their circumcision,

4 Though I might also haue confidence in the fleshe. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:

d Whereunto S. Paul here alludeth, calling them concision, which is cutting off and tearing asunder of the Church.

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, \*an Ebrewe of the Ebrewes, \*by the <sup>e</sup> lawe a Pharise.

e In outward things.

6 Concerning zeale, I persecuted the Church: touching <sup>f</sup> righteousness which is in the Lawe, I was vnbukeable.

f Or, profession.

7 But the things that were vantage vnto mee, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for <sup>g</sup> excellent knowledge sake of Christ Jesus my Lord, for whome I haue counted all things losse, and doe iudge [them] to be dongue, that I might winne Christ,

g As one gratified in him by faith.

9 And might be <sup>h</sup> founde in him, [that is,] not hauing mine own righteousness, which is of the Lawe, but that which is through <sup>i</sup> faith of Christ, [euen] the righteousness which is of God through faith,

h That is, to life euertlasting.

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

i Or, have now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.

11 If by any meanes I might attaine vnto the <sup>j</sup> resurrection of the dead:

j We can runne no farther then God giueth vs strength, and sheweth vs the way.

12 <sup>k</sup> Not as though I had already attained [to it,] either were already perfect: but I followe, if that I may comprehend [that] for whose sake also I am <sup>l</sup> comprehended of Christ Jesus.

k That is, to obtaine the crowne of glory in the heauens.

13 Brethren, I count not my selfe, that I haue attained [to it,] but one thing [I do:] I forget that which is behinde, and endenour my selfe vnto that which is before,

l Or, have more profited then others.

14 And followe harde toward the marke, for the prise of the hie calling of God in Christ Jesus.

m This perfection standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.

15 Let vs therefore as many as <sup>k</sup> be <sup>l</sup> perfect, be thus minded: and if ye be otherwise minded, God shall reuel euen the <sup>m</sup> same vnto you.

m That is, that this is the true wisdom, and straight rule of liuing.



Rom. 15. 5.  
1. cor. 1. 10.

16 Neuerthelesse, [in that] Whereunto we are come, let vs proceede by one rule, \* that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye haue vs for an ensample.

Rom. 16. 17.  
18.

18 \* For many walke, of whome I haue tolde you often, and nowe tell you weeping, [that they are] the enemies of the <sup>a</sup> Crosse of Christ,

19 whose <sup>b</sup> ende [is] damnation, whose god [is their] bellie, and [whose] <sup>c</sup> glorie [is] to their shame, which minde earthly things.

20 But our <sup>d</sup> conuersation is in heauen, from whence also we looke for the \* Saviour, [euen] the Lorde Iesus Christ,

21 who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

#### CHAP. IIII.

<sup>e</sup> He exhorteth them to be of honest conuersation, <sup>f</sup> And thanketh them, because of the prouision that they made for him being in prison, <sup>g</sup> And so concludeth with salutations.

**H**erefore, my brethren, beloved and longed for, [my] ioye and my crowne, so continue in the Lord, ye beloved.

2 I pray Eudias, and beseech Syntyche, that they be of one accorde in the Lord.

3 Bea, and I beseeche thee, faithful yokefellow, helpe those [women] which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names [are] in the \*<sup>a</sup> booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowne vnto all men. The Lord [is] <sup>b</sup> at hand.

6 \* Bee nothing carefull, but in all things let your requestes be shewed vnto God in prayer, and supplication with giuing of thanks.

7 And <sup>c</sup> peace of God which passeth all vnderstanding, shall <sup>d</sup> preserue your heartes and minds in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] iust, whatsoever things [are] pure, whatsoever things pertaine to loue, whatsoever things [are] of good report, if there [be] any vertue, or if there [be] any praise,

thinke on these things,

9 which ye haue both learned and received, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 Nowe I reioyce also in the Lord greatly, that nowe at the last ye are <sup>d</sup> re-  
uiued againe to care for me, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of <sup>e</sup> want: for I haue learned in whatsoever state I am, therewith to be content.

12 And I can be abased, and I can abound: euery where in all things I am instructed both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to [do] all things through the helpe of <sup>f</sup> Christ, which strengtheneth me.

14 Notwithstanding yee haue well done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the <sup>g</sup> beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the <sup>h</sup> matter of giuing and receiving, but ye onely.

16 For euen [when I was] in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

17 not that I desire a gift: but I desire the fruite which may <sup>i</sup> further your reckoning.

18 Nowe I haue received all, and haue plentie: I was euen filled, after that I had received of Epaphroditus that which [came] from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father [be] praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are with me, greeete you.

22 All the Saintes salute you, & most of all they which are of <sup>i</sup> Celars house-  
holde.

23 The grace of our Lorde Iesus Christ [be] with you all, Amen.

Written to the Philippians from Rome, [and sent] by Epaphroditus.

The

<sup>d</sup> That is, begin anewe to helpe me.

<sup>e</sup> That I was not able to endure my po-  
uertie.

<sup>f</sup> Not of his owne vertue or free will.

<sup>g</sup> When I first preached the Gospel vnto you.

<sup>h</sup> He had giuen of his part in communicating with them spirituall things, but he received nothing of them, which ought at least to haue relieved him in his necessitie.  
<sup>i</sup> Or, abounded towarde your count.

<sup>i</sup> Of such as did belong to the Emperours Nero.

<sup>a</sup> That is, of the Gospel, which is the preaching of the crosse.  
<sup>b</sup> Or, reward.  
<sup>c</sup> The same glorie which they seeke after in this world, shall turne to their confusion and shame.  
<sup>d</sup> In minde, and affection.  
<sup>e</sup> 1. Cor. 1. 7.  
<sup>f</sup> titus 2. 11, 13.

Psal. 69. 28.  
luke 10. 20.  
reuel. 3. 5.  
and 20. 12.  
and 21. 27.

<sup>a</sup> This Booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, chap. 13. 9.

<sup>b</sup> To succour you.

March. 6. 25.  
<sup>c</sup> From Satan, who seeketh to take from vs this peace of conscience.



# The Epistle of Paul to the Colossians.

## THE ARGUMENT.

**I**N this Epistle S. Paul putteth difference betweene the liuely, effectuell and true Christ, and the fained, counterfaite and imagined Christ, whom the false apostles taught. And first, hee confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But forasmuch as the false brethren would haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but meere vanitie. And as for Circumcision, abstinence from meates, externall holines, worshipping of Angels as meanes whereby to come to Christ, hee vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that nowe the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faythfull.

### CHAP. I.

3 We giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith, 13 He sheweth vnto them the true Christ, and discovereth the counterfaite Christ of the false apostles, 25 Hee approueth his authoritie and charge, 28 And of his faithfull executing of the same.



**P**AUL an Apostle of Jesus Christ, by the Will of God, and Timotheus [our] brother,

2 To them, which are at Colosse, Saintes and faithfull brethren in Christ: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

3 Wee giue thanks to God euen the Father of our Lorde Jesus Christ, alwayes praying for you:

4 Since we heard of your faith in Christ I E S V S, and of [your] loue toward all Saints,

5 For the hopes sake, which is layde vp for you in heauen, whereof ye haue heard before by the worde of trueth, [which is] the Gospell,

6 which is come vnto you, euen as [it is] vnto all the worlde, and is fruitefull, as [it is] also among you, from the day that ye heard and truly knew the grace of God,

7 As ye also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 who hath also declared vnto vs your loue, [which ye haue] by his Spirit.

9 For this cause we also, since the day wee heard [of it,] cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his Will, in all wisdom, and spirituall vnderstanding,

10 That ye might walke worthy of the Lord, and please [him] in all things,

being \* fruitefull in all good workes, 1. Cor. 1.5.

and increasing in knowledge of God, 11 Strengthened w al might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saintes in light,

13 who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome \* of his deare Sonne,

14 In whom wee haue redemption through his blood, [that is,] the forgiveness of sinnes,

15 who is the \* image of the invisible God, the first borne of euery creature.

16 For by him were all things created, which are in heauen, and which are in earth, things visible and invisible: whether [they be] Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: hee is the beginning, \* [and] the first borne of the dead, that in all things hee might haue the preeminence.

19 For it pleased [the Father,] that in him should all fulnes dwell,

20 And by him to reconcile all things vnto himselfe, & to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because [your] mindes [were set] in euill workes, hath he now also reconciled,

22 In

a Which was a cite of Phrygia.

b For without Christ there is no faith to be saved by, but onely a vaine opinion.

c Which cometh of the holy Ghost.

d That is, Gods.

Ep. ef. 4. 1. philip. 1. 27. 1. thes. 2. 12.

Mat. 3. 17. and 17. 5. 2. pet. 1. 17.

Hebr. 1. 3. e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally. f Borne before any thing was created. Iohn 1. 3.

1. Cor. 15. 20. reuel. 1. 5. g He that rose first againe from the dead to take possession of life everlasting: which rising may be called a new birth. Iohn 1. 14. chap. 2. 9. h That the Church, which is his body, might receiue of his abundance. i That is, the whole Church.



Luke 1.75.  
1. cor. 1.2.  
ephef. 1.4.  
tit. 2.11, 12.  
Iohn 15.6.

k Or your  
commoditie,  
l As Christ  
hath once suf-  
fered in him-  
selfe to re-  
deeme his  
Church, and to  
sanctifie it: so  
doth he dayly  
suffer in his  
members, as  
partaker of  
their infirmi-  
ties, and there-  
fore a reuen-  
ger of their  
injuries.  
m Which is  
the promises  
of Christ, and  
of the calling  
of the Gen-  
tiles.  
Rom. 16.25.  
ephef. 3.9.  
2. tim. 1.10.  
titus 1.2.  
1. pet. 1.20.  
n Whom he  
hath elected &  
consecrated to  
him by Christ.  
1. Tim. 1.1.

22 In the body of his flesh through death, to make you \* holy, and vnblabel, and without fault in his sight,

23 \* If ye continue, grounded and stablished in the faith, and be not moued away from y hope of the Gospell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Nowe reioyce I in my sufferings for k you, and fulfill l the rest of the afflictions of Christ in my flesh, for his bodes sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the m worde of God,

26 \* [which is] the mysterie hid since the worlde began, & from [all] ages, but now is made manifest to his n Samites,

27 To whome God woulde make known what is the riches of this glorious mysterie among y Gentiles, which [riches] is Christ in you, \* y hope of glory,

28 Whom wee preach, admonishing euery man, and teaching euery man in all wisdom, that we may present euery man perfect in Christ Iesus:

29 Whereunto I also labour & strue, according to his working which worketh in me mightily.

CHAP. II.

1 Having protested his good will toward them, 4 Hee admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Lawe, 17 Which haue finished their office, and are ended in Christ.

**I**F Or I would ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my \* person in the flesh,

2 That their heartes might be comforted & they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with entisling wordes:

5 \* For though I be absent in y b flesh, yet am I with you in the c spirit reioycing, and beholding your order, & your stedfast faith in Christ.

6 As ye haue therfore receiued Christ Iesus the Lord, [so] walke in him,

7 Rooted and built in him, and sta-

blished in the fayth, as ye haue \* beene taught, abounding therein with thankes giuing.

8 Beware lest there be any man that spoyle you through d philosophie, and baine deceite, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 \* For in him dwelleth all the fulnes of the e Godhead || bodily.

10 And ye are compleate in him, which is the head of all p principalitie & power:

11 In whome also yee are circumcised with \* circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision f of Christ,

12 In that yee are \* buried with him through baptism, in whom ye are also rayled vp together through \* the fayth g of the operation of God which rayled him from the dead.

13 \* And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath hee quickened together with him, forgiving || you all [your] trespasses,

14 And putting out the \* h hand writing of ordinances that was against vs, which was contrary to vs, he euē tooke it out of the way, and fastened it vpon the crosse,

15 And hath i spoyled the p principalities, & powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same [crosse.]

16 Let no man therefore condemne you in meate and drinke, or in respect of an k holy day, or of the new moone, or of the Sabbath [dayes,]

17 which are [but] a shadow of things to come: but the body is in Christ.

18 \* Let no man l at his pleasure || beare rule ouer you by humblenes of minde, and worshipping of Angels, aduancing himselfe in those things which hee neuer saw, rashly puffed vp with his fleshy minde,

19 And holdeth not the head, whereof all the body furnished and knit together by ioyntes and bandes, increaseth with the increasing of God.

20 Wherefore if ye [be] dead to Christ from the ordinances of the world, why, as though ye liued in the worlde, are ye burdened with traditions:

21 [As,] Touch not, Taste not, Handle not:

twixt dayes. Matth. 24.4. l Meaning, that the hypocrites led them at their pleasure into all superstition, and error, || Or, defraude you of your price.

22 which

1. Cor. 1.5.

d Teaching you vaine speculations, as worshipping of Angels, of blinde ceremonies and beggerly traditions: for now they haue none use seeing Christ is come, Chap. 1.19.

john 1.14. e In saying that the Godhead is really in Christ, he sheweth that he is very God: also saying, in him, he declareth two distinct natures, and by this word dwelleth, he proueth that it is there for euer.

Or, essentially, Rom. 2.29. f Made by the Spirit of Christ.

Rom. 6.4. Ephef. 1.19. g In beleeuing that God by his power raised by Christ, whereof we haue a sure token in our baptism.

Ephef. 2.1. || Or, vs all our, Ephef. 2.15.

Or, obligatio. h The ceremonies, and rites were as it were a publike profession, & handwriting of the miserable state

of mankind: for circumcision did declare our naturall pollution: the purifications, and washings signified the filth of sinne: the sacrifices testified p we were guiltie of death, which were all taken away by

Christs death. i As Satan and his angels from whom he hath taken all power.

k Or, distinction, as to make difference be-

|| Or, paine and care.

a He present in body.

1. Cor. 5.3. b In body. c In minde.



m And appet-  
taine nothing  
to the king-  
dome of God.  
n Such as  
men haue cho-  
sen according  
to their owne  
fantasie.  
o Or, but they  
are of no value  
saue for the  
filling of the flesh.  
o They pinche and defraude their bodye to shewe them  
selues greater hypocrites.

22 Which all<sup>m</sup> perish with the vning,  
[and are] after y<sup>e</sup> commandements and  
doctrines of men:

23 Which things haue in deede a shew  
of wisdom, in<sup>n</sup> voluntarie religion and  
humblenes of minde, and in not sparing  
the body: || neither haue they it in any  
estimation to satisfie the<sup>o</sup> flesh.

o They pinche and defraude their bodye to shewe them  
selues greater hypocrites.

## CHAP. III.

1 He sheweth where we should seeke Christ. 5 He exhorteth  
to mortification, 10 To put off the olde man and to put on  
Christ. 12 To the which he addeth exhortations, both gene-  
rall and particular, to charitie and humilitie.

a After that  
ye haue bene  
dead to begger-  
ly ceremonies.

**S** If ye then be<sup>a</sup> risen w<sup>th</sup> Christ,  
seeke those things which are  
aboue, where Christ sitteth at  
the right hand of God.

2 Set your affections on things  
which are aboue, [and] not on things,  
which<sup>b</sup> are on the earth.

b Which ey-  
ther serue but  
for a time, or  
els are inuen-  
ted by men.

3 For ye are<sup>c</sup> dead, and your life is hid  
with Christ in God.

c With Christ.

4 When Christ which is our life, shal  
appeare, then shall ye also appeare with  
him in glorie.

Ephes. 5. 3.  
d Extinguish  
all the strength  
of the corrupt  
nature which  
resisteth a-  
gainst the spi-  
rit, that ye may  
liue in the  
spirit, and  
not in the  
flesh.

5 \* d Mortifie therefore your mem-  
bers which are on the earth, fornicati-  
on, vncleannes, the inordinate affection,  
euill concupiscence, and couetousnes  
which is idolatrie.

6 For the which things takes the  
wrath of God commeth on the children  
of disobedience,

7 wherein ye also walked once, whe<sup>e</sup>  
ye liued in them.

Rom. 6. 4.  
ephes. 4. 25.  
hebr. 12. 1.  
1. pet. 2. 1.  
and 4. 1. 2.

8 \* But now we put ye away euen all  
these things, wrath, anger, malicious-  
nes, cursed speaking, filthie speaking, out  
of your mouth.

9 Lie not one to another, seeing that  
ye haue put off the olde man with his  
workes,

Gen. 1. 26.  
& 5. 1. & 9. 6.

10 And haue put on the new, which is  
renewed in knowledge<sup>a</sup> after the image  
of him that created him,

11 where is neither Grecian nor Jew,  
circumcision nor vncircumcision, Bar-  
barian, Scythian, bond, free: but Christ  
is all and in all things.

Ephes. 4. 32.  
and 6. 11.

12 \* Now therefore, as the elect of God  
holy and beloued, put on || tender mer-  
cie, kindnes, humblenes of mind, meek-  
nes, long suffering:

c He sheweth  
what fruites  
are in them  
that are dead  
to the world,  
and are risen  
again with  
Christ.  
o Or, the bow-  
els of mercies.

13 Forbearing one another, and forgi-  
uing one another, if any man haue a  
quarell to another: euen as Christ for-  
gaue you, euen so do ye.

14 And aboue al these things [put on]

loue, which is the bond of perfectnes.

15 And let the peace of God<sup>f</sup> rule in  
your hearts, to the which ye are called  
in one bodie, and be ye || amiable.

f Let it guide  
all your do-  
ings.

g Or, gracious,  
or thankfull,  
g The doc-  
trine of the  
Gospel.

16 Let the<sup>g</sup> worde of Christ dwell in  
you plenteously in al wisdom, teaching  
and admonishing your owne selues, in  
h psalmes, and hymnes, and spirituall  
songs, singing with a<sup>\*</sup> || grace in your  
hearts to the Lord.

h psalmes  
properly con-  
taine complai-  
nings to God,  
narrations &  
expositulatio-  
ns of hymnes,  
onely thank-  
sgiuings &  
songs containe  
praises, and  
thanksgiuings,  
but not so  
largely and  
amply, as  
hymnes doe.

17 \* And whatsoever ye shall doe, in  
worde or deede, [do] all in the Name of  
the Lord Jesus, giuing thanks to God  
euen the Father by him.

i Or, thanks-  
giuing.

18 \* Wiues, submit your selues vnto  
your husbands, as it is comely in the  
Lord.

j By too much  
rigour.

19 \* Husbands, loue your wiues, and  
be not bitter vnto them.

k By too much  
rigour.

20 \* Children, obey your parents in  
all things: for that is well pleasing vn-  
to the Lord.

l Cor. 10. 31.

21 Fathers, <sup>k</sup> prouoke not your chil-  
dren to anger, lest they be discouraged.

m Ephes. 5. 22.

22 \* Seruants, bee obedient vnto  
them that are [your] masters according  
to the flesh in al things, not with eye ser-  
uice as men pleasers, but in singlenes of  
heart, fearing God.

n Ephes. 5. 25.

o Ephes. 6. 1.

p Which are  
in the Lord.

q Tit. 2. 9. 1. pet.

2. 18.

23 And whatsoever ye do, doe it hear-  
tily, as to the Lord, and not vnto men,

r The cruell  
master.

24 Knowing that of the Lord, ye  
shall receiue the rewarde of the inheri-  
tance: for ye serue the Lord Christ.

s Deut. 10. 17.

t wild. 6. 7.

u ecclus. 3. 5. 12.

v rom. 2. 11.

w gal. 2. 6.

x ephes. 6. 9.

y m Whether  
he be master  
or seruant.

25 But he<sup>l</sup> that doeth wrong, shal re-  
ceiue for the wrong that hee hath done,  
and there is no<sup>m</sup> respect of persons.

## CHAP. IIII.

2 He exhorteth them to be seruent in prayer, 5 To walke  
wisely toward them p are not yet come to y true knowledge  
of Christ. He salutech them, & wiseth them all prosperitie.

**Y**e masters, do vnto your ser-  
uants, that which is iust, and  
equall, knowing that ye also  
haue a master in heauen.

Luke 18. 1.

1. thes. 5. 17.

2. thes. 3. 1.

2 \* Continue in prayer, and watch in  
the same with thankes giuing,

a That I may  
freely preach  
the Gospel.

b To the con-  
moditie of your  
neighbours.

c Bestowe the  
time well,

d Which the ma-  
lice of men &  
uery where  
plucketh from  
you, and cau-  
seth you to a-  
buse it.

3 \* Praying also for vs, that God may  
open vnto vs the<sup>a</sup> doore of vtterance, to  
speake the myserie of Christ: wherefore  
I am also in bondes,

4 That I may vtter it, as it becom-  
meth me to speake.

5 \* walke<sup>b</sup> wisely toward them  
that are without, & <sup>c</sup> redeeme the time.

6 [Let] your speach [be] gracious al-  
wayes, and powdered with<sup>d</sup> salt, that  
ye may knowe howe to answer euey  
man.

e Pertaining  
to edification,  
and mixt with  
no vanitie.



7 **T**ychicus [our] beloued brother, and faithfull minister, and fellowe seru-  
nant in the Lord, shall declare vnto you  
my whole state,

8 Whom I haue sent vnto you for  
the same purpose that he might knowe  
your state, and might comfort your  
heartes,

Philemon 10.

9 \* With Onesimus a faithfull and a  
beloued brother, who is one of you.  
They shall shewe you of al things here.

10 Aristarchus my prison fellow salu-  
teth you, and Marcus, Barnabas si-  
sters sonne (touching whom ye receiued  
commandements, If he come vnto you,  
receyue him)

c If they only  
did helpe him  
to preache the  
Gospell at  
Rome, where  
was Peter? or  
those xxi. yeres  
that they seene  
he abode at  
Rome?  
f In preaching  
the Gospell.

11 And Iesus which is called Justus,  
which are of the circumcision. These  
only are my f workefellowes vnto the  
kingdome of God, which haue bene vn-  
to my consolation.

12 Epaphras the seruant of Christ,  
which is one of you, saluteth you, and al-  
wayes strueth for you in prayers, that

ye may stand perfect, and full in all the  
Will of God.

13 For I beare him recorde, that hee  
hath a great zeale for you, and for them  
of Laodicea, and them of Hierapolis.

14 \* Luke the beloued physition greet-  
teth you, and Demas. 2. Tim. 4. 10,  
11.

15 Salute the brethren which are of  
Laodicea, and Symphas, & the Church  
which is in his house.

16 And when this Epistle is read of  
you, cause that it be read in the Church  
of the Laodiceans also, and that ye like-  
wise reade the Epistle s [written] from  
Laodicea,

17 And say to Archippus, Take heed  
to the ministerie, that thou hast receiued  
in the Lord, that thou fulfill it.

18 The salutation by the hand of me  
Paul. Remember my bands. Grace [be]  
with you, Amen.

g Either to  
Paul, or els  
which they  
would write  
as an answer  
to this Epistle  
sent to the Co-  
lossians.

Written from Rome to the Colossians,  
[and sent] by Tychicus, & Onesimus.

## The first Epistle of Paul to the Thessalonians.

### THE ARGUMENT.

**A**fter that the Thessalonians had bene well instructed in the fayth, persecution, which perpetually fol-  
loweth the preaching of the Gospell, arose, against the which although they did constantly stand, yet  
S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing  
him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in  
fayth, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospell, exhorting them to  
declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that  
some cockle remaine not among the wheate, so there were among them wicked men, which by mouing  
vaine and curious questions to ouerthrowe their fayth, taught falsly, as touching the point of the resurrecti-  
on from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke  
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them at vnwares: and so after certaine exhortations, and his commendations to the brethren, hee endeth.

#### CHAP. I.

2 He thanketh God for them, that they are so steadfast in fayth  
and good woorkes, 6 And receyue the Gospell with such  
earnestnes, 7 That they are an example to all others.

**P**aul and Siluanus, and  
Timothens, vnto the  
Church of the Thessa-  
lonians, [which is] in  
a God the Father, & in  
the Lord Iesus Christ:  
Grace [be] with you, and peace from  
God our Father, and [from] the Lorde  
Iesus Christ.

2 \* Wee giue God thanks alwayes  
for you all, making \* mention of you in  
our prayers

3 Without ceasing, remembreing your  
b effectuall faith, and c diligent loue and

the patience of [your] hope in our Lord  
Iesus Christ, in the sight of God euen  
our Father,

4 Knowing, beloued brethren, that  
ye are elect of God.

5 For our d Gospel was not vnto you  
in worde onely, but also in power, and in  
the holy Ghost, and in much assurance,  
as ye know after what maner we were  
among you for your sakes.

6 And ye became followers of vs, and  
of the Lorde, and receiued the worde in  
much affliction, with e ioy of the holy  
Ghost,

7 So that ye were as || ensamples to  
all that beleue in Macedonia and A-  
chaia.

d The effects  
all preaching  
of the Gospell  
is an euident  
token of our  
election.

e To helieue,  
and to be fully  
perswaded to  
haue the gifts  
of the holie  
Ghost, and ioy-  
fully to suffer  
for Christes  
sake, are most  
certaine signes  
of our election.

8 For || Or, paterne.

a For there is  
no Church  
which is not  
ioyned toge-  
ther in God.  
2. Thes. 1. 3.  
Phil. 1. 3. 4.  
b Which de-  
clareth it selfe  
by most liuely  
frutes.  
c Whereby  
you declared  
your selues  
most ready and  
painefull to  
helpe & poore.



7 **T**ychicus [our] beloued brother, and faithfull minister, and fellowe seruant in the Lord, shall declare vnto you my whole state,

8 Whom I haue sent vnto you for the same purpose that he might knowe your state, and might comfort your heartes,

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c If they only did helpe him to preache the Gospell at Rome, where was Peter? or whose xxv. yerres that they seine he abode at Rome? f In preaching the Gospell,

11 And Iesus which is called Justus, which are of the circumcision. These only are my<sup>f</sup> workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

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17 And say to Archippus, Take heed to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

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a God the Father, & in the Lord Iesus Christ:

Grace [be] with you, and peace from God our Father, and [from] the Lorde Iesus Christ.

2 \* Wee giue God thanks alwayes for you all, making \* mention of you in our prayers

3 Without ceasing, remembryng your b effectuall faith, and c diligent loue and

the patience of [your] hope in our Lord Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our<sup>d</sup> Gospel was not vnto you in worde onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what maner we were among you for your sakes.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with<sup>e</sup> ioy of the holy Ghost,

7 So that ye were as || ensamples to all that beleue in Macedonia and Achaia.

d The effectes of all preaching of the Gospell is an euident token of our election.

e To belieue, and to be fully perswaded to haue the gifts of the holie Ghost, and ioyfully to suffer for Christes sake, are most certaine signes of our election.

8 For || Or, paterne.

a For there is no Church which is not ioyned together in God, 2. Thes. 1. 3, Phil. 1. 3, 4. b Which declareth it selfe by most liuely fruites, c Whereby you declared your selues most ready and painefull to helpe & poore.



8 For from you sounded out <sup>f</sup> worde of the Lorde, not in Macedonia and in Achaia onely: but your fayth also which is towarde God, spread abroade in all quarters, that we neede not to speake any thing.

<sup>f</sup> To wit, all the faithfull.

<sup>g</sup> For idols are dead things & onely feined fantasies.  
<sup>h</sup> Which he shall execute vpon the wicked.

9 For<sup>f</sup> they themselves shewe of you what maner of entring in we had vnto you, and howe ye turned to God from idoles, to serue the <sup>g</sup> liuing and true God,  
10 And to looke for his Sonne from heauen, whom he raised from the dead, [euen] Jesus which deliuereth vs from the <sup>h</sup> wrath to come.

## CHAP. II.

<sup>1</sup> To the intent they should not faint vnder the crosse, <sup>2</sup> He commendeth his diligence in preaching, <sup>13</sup> And theirs in obeying. <sup>18</sup> He excuseth his absence, that he could not come and open his heart to them.



**E** Or ye your selues knowe, Brethren, that our entrance in vnto you was not in <sup>a</sup> baine,  
2 But euen after that we had suffred before, and were shamefully entreated at <sup>\*</sup> Philippi (as ye know) we were bolde <sup>b</sup> in our God, to speake vnto you the Gospel of God with much struiuing.

<sup>a</sup> Not in outward shew and in pompe, but in trauell and in the feare of God.  
Act. 16, 12, 23.  
<sup>b</sup> By his helpe and grace.

3 For our exhortation was not by de- ceite, nor by vncleannes, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed [vnto vs,] so we speake, not as they that please men, but God, which tryeth our hearts.

<sup>c</sup> Which declar- eth a naughty conscience,

5 Neither yet did we euer vse flatter- ing wordes, as ye knowe, nor coloured coue- tousnes, God [is] recorde.

6 Neither sought we prayse of men, neither of you, nor of others,

<sup>d</sup> Or, in autho- rity,

7 When we might haue bin <sup>||</sup> charge- able, as the Apostles of Christ: but we were gentle among you, euen as a nourse cherisheth her children.

<sup>d</sup> He humbled himself to sup- port all things without all re- spect of lucre: euen as the tender mother which nour- ceth her chil- dren, and thin- keth no office too vile for her childrens sake.  
Act. 24, 34.  
1. cor. 4, 12.  
2. thes. 3, 8.

8 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, <sup>\*</sup> our la- bour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and pre- ched vnto you the Gospel of God.

10 We [are] witnesses, and God [also,] howe holily, and iustly, and blame- ably we behaued our selues among you that beleene.

<sup>e</sup> For it is not possible to a- uoide the re- proches of the wicked, which euer hate good doings.

11 As ye knowe howe that we exhor- ted you, and comforted, & besought euery

one of you (as a father his children)

12 That ye <sup>\*</sup> would walke worthe of God, who hath called you vnto his kingdome and glorie. Ephe. 4, 1, phil. 1, 27. col. 1, 10.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the worde of men, but as it is in deede the worde of God, which also worketh in you that beleene.

14 For brethren, ye are become fol- lowers of the Churches of God, which in Iudea are in <sup>f</sup> Christ Jesus, because ye haue also suffered the same things of your owne countrey men, euen as they [haue] of the Jewes,

<sup>f</sup> In his name and vnder his protection.

15 Who both killed the Lorde Jesus and their owne Prophets, and haue per- secuted vs, and God they please not, and are contrarie <sup>g</sup> to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to <sup>h</sup> fulfill their sinnes alwayes: for the wrath [of God] is <sup>i</sup> come on them, to the vtmost.

<sup>g</sup> And woulde hinder all men from their sal- uation.  
<sup>h</sup> And heape vp by measure, Matth. 23, 32.  
<sup>i</sup> He meaneth not this of all the Jewes in general: but of certaine of the particularly, which ceased not after they had put Christ to death to per- secute his word and his mini- sters.  
Rom. 1, 11.

17 Forasmuch, Brethren, as we were kept from you for a season, concerning sight, but not in the heart, we <sup>\*</sup> enfor- ced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twice) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing: are <sup>k</sup> not enen you it in the presence of our Lorde Jesus Christ at his coming:

<sup>k</sup> Therefore I could not for- get you except I would for- get my selfe.

20 Yes, ye are our glorie and ioy.

## CHAP. III.

<sup>2</sup> He sheweth howe greatly he was affectioned towarde them, both in that he sent Timotheus to them, 10 And also pray- ed for them.

**H**erefore since we coulde no longer forbear, we thought it good to remaine at Athens alone,

2 <sup>\*</sup> And haue sent Timotheus our brother and minister of God, and our labour fellowe in the Gospel of Christ, to stablish you, and to comfort you tou- ching your fayth,

<sup>a</sup> Rather see- king your com- moditie then mine owne, in sending of Ti- motheus to you.  
Actes 16, 1.

3 That no man should be mooued with these afflictions: for ye your selues knowe, that we are appointed there- vnto.

4 For verely when we were with you, we tolde you before that we should suffer tribulations, euen as it came to passe, and ye knowe it.

5 Euen for this cause, when <sup>b</sup> I could

<sup>b</sup> His great affection to- ward the small flocke.



no longer forbear, I sent [him] that I might knowe of your fayth, least the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your fayth and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also [doe] you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your fayth.

8 For now we are we<sup>d</sup> aloue, if ye stand fast in the Lorde.

9 For what thanks can we recompence to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,

10 Night and day \* praying exceedingly that we might see your face, & might accomplish that which is lacking in your fayth:

11 Nowe God himselte, euen our Father, and our Lord Jesus Christ, guide our iourney vnto you,

12 And the Lorde encrease you, and make you abounde in loue one towarde another, and towarde all men, euen as we [doe] toward you:

13 \* To make your hearts stable & blameable in holines before God euen our Father, at y<sup>e</sup> comming of our Lorde Jesus Christ with all his Saints.

CHAP. IIII.

1 Hee exhorteeth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

**A**ND furthermore we beseech you, Brethren, and exhort you in the Lord Jesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.

2 For ye knowe what<sup>b</sup> commandments we gaue you by the Lord Jesus.

3 \* For this is the will of God [euen] your sanctification, [and] that ye should abstaine from fornication,

4 That euery one of you should knowe, howe to possesse his<sup>d</sup> vessel in holines and honor,

5 [And] not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 \* That no man oppresse or defraude his brother in any matter: for the Lord [is] auenger of all such things, as we also haue tolde you beforetime, & testified.

7 \* For God hath not called vs vnto

uncleannes, but vnto holines.

8 He therefore that despiseth<sup>e</sup> [these thinges,] despiseth not man, but God who hath euen giuen \* you his holy Spirit.

9 But as touching brotherly loue, ye neede not that I write vnto you: \* for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, which are thowout all Macedonia: but we beseech you, Brethren, that ye increase more & more,

11 \* And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your<sup>f</sup> owne hands, as we commanded you,

12 That ye may behaue your selues honestly towarde them that<sup>g</sup> are without, & that nothing be<sup>h</sup> lacking vnto you.

13 I would not, brethren, haue you ignorant concerning them which are a sleepe, that ye<sup>i</sup> sorowe not euen as other which haue no hope.

14 For if we beleue that Jesus is dead, and is risen, euen so them which sleepe in<sup>k</sup> Jesus, will God<sup>l</sup> bring with him.

15 For this say we vnto you by the<sup>m</sup> worde of the Lorde, \* that we which liue, and are remaining in the comming of the Lorde, shall not preuent them which sleepe.

16 For the Lorde himselte shall descend from heauen with a shoute, [and] with the voyce of the Archangel, and \* with the trumpet of God: and the dead in Christ shall rise first.

17 Then shall<sup>n</sup> we which liue and remaine, be<sup>o</sup> caught vp with them also in the cloudes, to meete y<sup>e</sup> Lord in the aire: and so shall we euer be with the Lorde.

18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

1 He informeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods worde among them.

**B**UT of the<sup>a</sup> times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the<sup>a</sup> day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the<sup>b</sup> trauaile vpon a

shall appeare, alledging for themselves a vaine prophecie, and most falsly ascribed to Elias, that 2000. yeere before the Law, 2000. vnder the Law, and 2000. after the Lawe the worlde shall endure. Mat. 24. 44. 2. pet. 3. 10. reuela. 3. 3. and 16. 15. b That is, suddenly and vnlooked for.

e By these precepts of godly life it appeareth what were the commandments which Paul gaue vnto the. 1. Cor. 7. 40. Iohn 13. 34. and 15. 12. 1. Iohn 2. 8. & 4. 21. 2. Thes. 3. 7. f And not be idle. g As strangers and Infidels. h But that ye may be able by your diligence to supply your want and necessitie. i He doeth not condemne all kind of sorow, but that which proceedeth of infidelitie. k D<sup>y</sup>, haue continued constantly in the faith of Christ. l By rapsing their bodies out of y<sup>e</sup> graue. m Which is in the name of the Lord, and as he should speake himselte. 1. Cor. 15. 23. Mat. 24. 31. 1. Cor. 15. 52. n Meaning them which shalbe found aloue. o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies which shalbe as a kinde of death.

c Meaning, Satan,

d If ye remaine constant in fayth & true doctrine, I shal thinke that all mine afflictions be so many pleasures, and shall be restored from death to life.

e If you perseuer in faith, Rom. 1. 10. and 15. 23. f We must dayly growe from faith to faith,

Chap. 5. 23, 1. Cor. 1. 8.

a And as it were, ouercome your selues. b The Greeke word signifieth such commandments as one receiueth from some man to giue them in his name to others. Rom. 12. 2. ephe. 5. 17. c That is, that you should dedicate your selues wholly vnto God. d That is, his body which is prophaned by such filchiness. 1. Cor. 6. 8. 1. Cor. 1. 2.

a So much the more we ought to be ware of all dreames and fantasies of men which weary their selues and others in searching out curiously the time that the Lorde

Woman



Woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day should come on you, as [it were] a thiefe.

5 We are all the children of light, and the children of the day: We are not of the night, neither of darkenes.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appoynted vs vnto wrath, but to obtaine saluation by the meanes of our Lord Jesus Christ,

10 which died for vs, that whether we wake or sleepe, we should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Nowe we beseech you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lorde, and admonish you,

13 That ye haue them in singular loue for their workes sake. Be at peace among your selues.

14 We desire you, brethren, admonish them that are unruly: comfort the feeble minded: beare with the weake: be

patient toward all men.

15 \* See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 Reioyce euermore.

17 \* Pray continually.

18 In all things giue thanks: for this [is] the will of God in Christ Jesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Trie all things, [and] keepe that which is good.

22 Abstaine fro all appearance of euill.

23 Nowe the very God of peace sanctifie you throughout: and [I pray God] that your whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Jesus Christ.

24 \* Faithfull [is he] which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lorde Jesus Christ [be] with you, Amen.

The first [Epistle] vnto the Thessalonians written from Athens.

his vnderstanding and will, couet nothing: neither his body doeth execute any thing contrarie to the will of God. 1. Cor. 1.9.

Prou. 17. 13.  
& 20. 22. mat.  
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i Haue a quiet  
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k God that  
hath giuen his  
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## The second Epistle of Paul to the Thessalonians.

### THE ARGUMENT.

Least the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience and other fruites of fayth, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willet them to correct such sharply, as liue idly of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

#### CHAP. I.

3 We thanketh God for their fayth, loue, and patience. 11 We prayeth for the encrease of the same, 12 And sheweth what fruite shall come thereof.



Paul and Siluanus, and Timotheus vnto the Church of the Thessalonians, [which is] in GOD our Father, and in the Lorde Jesus

Christ:

2 Grace [be] with you, & peace from

God our Father, and [from] the Lorde Jesus Christ.

3 \* We ought to thanke God alwayes for you, brethren, as it is meete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that we our selues reioyce of you in the Churches of GOD, because of your patience and fayth in all your per-

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b The faithful by their afflictions see, as in a cleare glasse the ende of Gods iudgement, when as they shall reigne with Christ which haue suffered in him, and the wicked shall feelee his extreme wrath & vengeance. Jude 6.  
 1. Thes. 4. 16.  
 c By whom he declareth his might.  
 d As God is euermlasting, so shall their punishment be euermlasting: and as he is most mightie of power, so shall their punishment be most sore.

c The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of fayth conteineth our iustification, to the which God addeth glorification: & all these he worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

5 [which is] a <sup>b</sup> token of the righteous <sup>\*</sup> iudgement of God that ye may be counted worthe of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest with vs <sup>\*</sup> when the Lorde Jesus shall shewe himselfe from heauen with his <sup>c</sup> mightie Angels,

8 In flaming fire, rendring vengeance vnto them that doe not know God, and which obey not vnto the Gospel of our Lorde Jesus Christ,

9 Which shalbe punished with <sup>d</sup> euermlasting perdition, from the presence of the Lorde, and from the glorie of his power,

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleue (because our testimonie towarde you was beleued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthe of [his] calling, and fulfill <sup>e</sup> all the good pleasure of [his] goodnes, and the <sup>f</sup> worke of fayth with power,

12 That the Name of our Lorde Jesus Christ may be <sup>g</sup> glorified in you, and ye in him, according to the grace of our God, and of the Lorde Jesus Christ.

#### CHAP. II.

3 He sheweth them that the day of the Lorde shall not come, till the departing from the fayth come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

**N**OWE we beseech you, brethren, by the coming of our Lorde Jesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from [your] minde, nor troubled neither by <sup>a</sup> spirit, nor by <sup>b</sup> worde, nor by letter, as [it were] from vs, as though the day of Christ were at hand.

3 <sup>\*</sup> Let no man deceiue you by any meanes: for [that day shall not come,] except there come a <sup>c</sup> departing first, & that that <sup>d</sup> man of sinne be disclosed, [euen] the sonne of <sup>e</sup> perdition,

4 which is an aduersarie, and exal-

a As false reuelation, or dreames.  
 b Which are spoken or written.  
 c A wonderfull departing of the most part from the fayth.  
 d This wicked Antichrist comprehendeth the whole succession of the persecutors of the Church, and all that abominable kingdome of Satan, whereof some were Beares, some Lions, others Leopards, as Daniel describeth them, and is called the man of sinne because he setteth himselfe vp against God, e Who as he destroyeth others, so shall he be destroyed himselfe.

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teth himselfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things:

6 And now ye know what <sup>f</sup> whol-deth <sup>g</sup> he might be reueiled in his time.

7 For the myserie of iniquitie doeth already <sup>h</sup> worke: onely he which <sup>i</sup> now withholdeth, [shall let] till he be taken out of the way.

8 And then shall <sup>j</sup> wicked man be reueiled, <sup>\*</sup> whom the Lorde shall consume, with <sup>k</sup> Spirit of his mouth, & shal abolish with the brightnes of his coming,

9 [Euen him] whose <sup>l</sup> coming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrightheousnes, among them that <sup>m</sup> perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleue lyes,

12 That all they might be damned which beleued not the trueth, but had <sup>n</sup> pleasure in vnrightheousnes.

13 But we ought to giue thankes alway to God for you, brethren <sup>o</sup> beloued of the Lorde, because that God hath <sup>p</sup> from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of <sup>q</sup> trueth,

14 Whereunto he called you by <sup>r</sup> our Gospel, to obtaine the glorie of our Lorde Jesus Christ.

15 Therefore, brethren, stand fast and keepe the <sup>s</sup> instructions, which ye haue bene taught, either <sup>t</sup> by worde, or by our Epistle.

16 Nowe the same Jesus Christ our Lorde & our God euen the Father which hath loued vs, and hath giuen vs euermlasting consolation & good hope through grace,

17 Comfort your hearts, and stablish you in euery worde and good worke.

the world. p And Gospel. q By our preaching. r That is, the doctrine, 1. Thes. 2. 2. Chap. 3. 6. f That is, by my preaching of the Gospel.

#### CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprove the idle, 16 And so wiseth them all wealth.

**F**URTHERMORE, brethren, <sup>\*</sup> pray for vs, that <sup>u</sup> worde of <sup>v</sup> Lorde may haue free passage, and be glorified, euen as [it is] w<sup>o</sup> you,

f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lorde was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: & therefore rather to prepare themselves to patience then to rest and quietnes: for as yet there was a let, that is, that the Gospel shoulde be preached throughout al, Matth. 24. 14. g To wit, vniuul, & is therefore fore called a mystery because it is secret.

h Which shall stay for a time. Iai. 1. 1. 4.

i That is, with his word.

k Meaning the whole time that he shall remaine.

l Satans power is limited that he cannot hurt the elect to their destruction.

m Delighted in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the Spirit, and believing the trueth are testimonies of the same election.

o Before the foundation of the world.

p And Gospel. q By our preaching. r That is, the doctrine, 1. Thes. 2. 2. Chap. 3. 6. f That is, by my preaching of the Gospel.

Ephe. 6. 18, 19. col. 4. 3.

2 And



- 2 And that we may be deliuered from vnreasonable and euill men: for all men haue not<sup>a</sup> faith.
- 3 But <sup>h</sup> Lord is faithfull, which will stablish you, and keepe you from<sup>b</sup> euill.
- 4 And we are perswaded of you through the Lord, that ye both do, & will do the things which we<sup>c</sup> command you.
- 5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.
- 6 We commande you, brethren, in the Name of our Lorde Iesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the<sup>d</sup> instruction, which he receiued of vs.
- 7 For ye your selues knowe<sup>e</sup> how ye ought to follow vs: for we behaued not our selues inordinately among you,
- 8 Neither tooke we bread of any man for nought: but we wrought with<sup>f</sup> labour & trauaile night & day, because we would not be chargeable to any of you.
- 9 Not but that we had authoritie, but that we might make our selues an ensample vnto you to follow vs.
- 10 For euen when we were with you,
- this we warned you of, that if there were any, which would not<sup>e</sup> worke, that he should not eate.
- 11 For we heard, that there are some which walke among you inordinately, and work not at all, but are busie bodie.
- 12 Therefore them that are such, we commande and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.
- 13 \* And ye, brethren, be not wearie in well doing.
- 14 If any man obey not our sayings, note him by a letter, \* & haue no compa-<sup>g</sup> mie with him, that he may be ashamed.
- 15 Yet count him not as an<sup>f</sup> enemy, but admonish him as a brother.
- 16 Nowe the Lord of peace giue you peace alwayes by all meanes. The Lord [be] with you all.
- 17 The salutation of me Paul, with mine owne hand, which is the<sup>h</sup> token in euery Epistle: so I write,
- 18 The grace of our Lorde Iesus Christ [be] with you all, Amen.
- The second [Epistle] to the Thes-  
salonians, written from Athens.**

<sup>a</sup> Although they boast them  
selues thereof.  
<sup>b</sup> From the  
neighres of  
Satan.

<sup>c</sup> By the word  
of God.

<sup>d</sup> Which is, to  
trauaille, if he  
will eate as  
uerse 10.  
Chap. 2. 15.  
1. Cor. 4. 12.  
1. thes. 4. 11.  
Actes 20. 34.  
1. Cor. 4. 12.  
1. Thel. 2. 9.

1. Cor. 11. 1.

<sup>e</sup> Then by the  
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none ought to  
liue idly, but  
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some vocation  
to get his li-  
uing by, and  
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others.

Galat. 6. 9.

Marth. 18. 17.  
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<sup>f</sup> The ende of  
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tion is not to  
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they be mine  
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## The first Epistle of Paul to Timotheus.

### THE ARGUMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Lawe, they knew not what was the chiefe ende of the Lawe. And as for himselfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore hee willet prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sick: also what elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

#### CHAP. I.

3 We exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good conscience, charitie & edification are the end thereof. 20 And admonisheth of Hymeneus & Alexander.

<sup>h</sup> Or, ordinance.  
Col. 1. 27.  
Actes 16. 1.  
<sup>a</sup> So called  
because he fol-  
lowed the sim-  
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Iesus Christ our hope,  
2 Unto Timotheus  
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Chap. 4. 7.  
titus 1. 14.  
Chap. 6. 4.

L. 3.

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Chap. 4. 7.  
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Chap. 6. 4.

L. 3.

5 For



Rom. 13. 10.  
b Because these questionists preferred their curious fables to all other knowledge, & beautified them with the Lawe, as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing. || Or, of the Lawe, Rom. 7. 12.  
c Whose heartes Gods spirit doeth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a lawe without further constraint.  
d Such as onely delight in sinning.  
e Which steale away children or seruants, Chap. 6. 15.  
f He declareth to Timothee the excellent force of Gods spirit in them whome he hath chosen to beare his word, although before they were Gods bitter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.  
g Not knowing that I fought against God.  
h Which chased away infidelitie.  
i Which overcame crueltie. || Or, faithfull and assured, Matth. 9. 13. marke 2. 17.  
k He brasteth forth into these godly affections, considering Gods great mercie toward him.  
l It appeareth that the vocation of Timothee was approued by notable prophecies which then were reueiled in the primitive Church as Paul and Barnabas by the oracle were appointed to go to the Gentiles, Chap. 6. 12.

5 For<sup>a</sup> the<sup>b</sup> ende of the || commande- ment is loue out of a pure heart, and of a good conscience, and of faith vnfayned.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would bee doctours of the Lawe, & yet vnderstand not what they speake, neither whereof they affirme.

8 \* And we know, that the Lawe is good, if a man vse it lawfully,

9 Knowing this, that the Lawe is not giuen vnto a<sup>c</sup> righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to<sup>d</sup> sinners, to the vnholly, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 To whoremongers, to buggers, to<sup>e</sup> menstealers, to liars, to the periured, and if there be any other thing, that is contrarie to wholesome doctrine,

11 [Which is] according to the glorious Gospell of the \* blessed God, which is committed vnto me.

12 Therefore<sup>f</sup> I thanke him, which hath made me strong, [that is,] Christ Jesus our Lorde: for hee counted mee faithfull, and put me in [his] seruice:

13 When before I was a blasphemers, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with<sup>h</sup> faith and<sup>i</sup> loue, which is in Christ Jesus.

15 This [is] a || true saying, and by all meanes worthie to bee receiued, that \* Christ Jesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie that Jesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleue in him vnto eternall life.

17<sup>k</sup> Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, [be] honour [and] glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the<sup>l</sup> prophecies, which went before vpon thee, that thou by them shouldest \* fight a good fight,

19 Hauing<sup>m</sup> faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, \* whome I haue<sup>n</sup> deliuered vnto Satan, that they might learne not to blaspheme.

## CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how, 9 As touching the apparell and modestie of women.

**E**xhort therefore, that first of all supplications, prayers, intercessions, [ & ] giuing of thanks be made for<sup>a</sup> all men,

2 For<sup>b</sup> Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlines and honesty.

3 For this is good and acceptable in the sight of God our Saviour,

4 \* Who will that<sup>c</sup> all men shalbe saved, and come vnto the knowledge of the trueth.

5 For there is one God, and one<sup>d</sup> Mediatour betweene God and man, [which is] the<sup>e</sup> man Christ Jesus,

6 Who gaue himselfe a<sup>f</sup> ransom for all men, [to be] a<sup>h</sup> testimonie in due time,

7 \* Whereunto I am ordeyned a preacher and an Apostle [I speake the trueth in Christ, and lie not] [euen] a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp<sup>i</sup> pure handes without wrath, or doubting.

9 \* Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modestie, not with<sup>k</sup> broidered heare, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to<sup>l</sup> teache, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For<sup>m</sup> Adam was first formed, then Eve.

14 \* And Adam was<sup>n</sup> not deceiued, but the woman was deceiued, and was in the<sup>n</sup> transgression.

15 Notwithstanding, through bearing

to bryde, to solde, to buy, to curle, or to lay it curiously: whereby all pompe and wantonnes is condemned, which women vse in trimming their heads. 1 Reade 1. Cor. 14. 34. Gen. 1. 27. Gen. 3. 6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection & paine in their trauaile, yet if they be faithfull and godly in their vocation, they shalbe saued. n That is, guiltie of the transgression,

m That is, sound doctrine.  
1. Cor. 5. 5.  
n Excommu- nicate, and cast out of the Church.

a That is, of euery degree, and of all sortes of people.  
b Although they persecute the Church of God, so it be of ignorance: els if they doe it maliciously as Iulianus Apostata, they may not be prayed for, Galat. 5. 12.  
1. thess. 2. 16.  
2. tim. 4. 14.  
1. iohn 5. 16.  
1. Peter 3. 9.  
c As Jew and Gentile, poore and rich.  
d Who will reconcile of all nations, people and sortes to one God.  
e Who being God was made man.

f He sheweth that there can be no mediator, except he be also the redeemer.  
g Which should beleeue.  
h Which the prophets testified, that Christ should offer himselfe for the redemption of man, at the time that God had determined.

2. Tim. 1. 11.  
i As testimonies of a pure heart and conscience.  
1. Peter 3. 3.  
k The worde signifieth to plat, to crispe,



Or, women.

of children the shalbe saued if they continue in faith, and loue, and holinesse with modestie.

## CHAP. III.

2 He declareth what is the office of Ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

Titus 1.6.

a Which a feruent zeale to professe the Church of God, wheresoever he shall call him.

b Whether he be a Pastor or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countreys at that time some men had more then one, which was a signe of incontinencie.

Or, reuerence.

e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God.

f In the doctrine of faith.

g Left being proude of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride.

h That is, no man may haue any thing iustly to lay to his charge.

i As being defamed, should become impudent, and do much harme.

Chap. 1. 19.

k Having the true doctrine of the Gospel and the feare of God.

l Of the Bishops and Deacons.

m The good report of all men. n To serue God with greater assurance, because they haue alway a good conscience. o This is spoken in respect of men, forasmuch as in this world the truth onely remaineth in the Church, by reason of Gods worde: for otherwise Christ is the foundation and the corner stone, which both beareth, and mainteyneth his Church.

**H**is [is] a true saying, \* If any man <sup>a</sup> desire the office of a <sup>b</sup> Bishop, he desireth <sup>c</sup> a worthy worke.

2 A Bishop therefore must be unreproueable, the husbando of <sup>d</sup> one wife, watching, sober, modest, harberous, apt to teache,

3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all <sup>honestie</sup>.

5 For if any can not rule his owne house, how shall he <sup>e</sup> care for the Church of God?

6 He may not be a yong <sup>f</sup> scholar, lest he being puffed vp fall into the <sup>condemnation</sup> of the deuill.

7 He must also be wel reported of, euen of them which are <sup>h</sup> without, least he fall into <sup>i</sup> rebuke, and the snare of the deuill.

8 Likewise [must] Deacons [be] honest, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 <sup>k</sup> Having the myserie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 Likewise their <sup>l</sup> wiues [must be] honest, not euill speakers, [but] sober, [and] faithfull in all things.

12 Let the Deacons be the husbands of one wife, & such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselves a <sup>m</sup> good degree, & great <sup>n</sup> libertie in the faith, which is in Christ Jesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarie long, & thou mayest yet know, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the <sup>o</sup> pillar and ground of trueth.

16 And without controuersie, great is the myserie of godlines, [which is,]

God is manifested in the flesh, <sup>p</sup> iustified in the Spirit, <sup>q</sup> seene of Angels, preached vnto the Gentiles, beleueed on in the world, [and] receiued vp in <sup>r</sup> glorie.

Angels marueyled at his excellencie. <sup>r</sup> To the right hand of God the Father.

## CHAP. IIII.

2 He teacheth him what doctrine he ought to see, 6. 8. 11 And what to follow, 15 And wherein he ought to exercise himselfe continually.

**N**owe the Spirit speaketh evidently, that in the <sup>\*</sup> latter times some shal depart from the faith, and shall giue heed vnto <sup>a</sup> spirites of errour, and doctrines of deuils,

2 Which speake lyes through hypocrisie, and haue their <sup>b</sup> consciences burned with an hote yron,

3 Forbidding to marrie, [and commanding] to abstaine fro meates which God hath created to be receiued with giuing thankes of them which beleue and knowe the trueth.

4 For euery creature of God [is] good, and nothing [ought] to be refused, if it be receiued with thankesgiuing.

5 For it is <sup>c</sup> sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 <sup>\*</sup> But cast away prophane, and olde wiues fables, and exercise thy selfe vnto godlynesse.

8 For <sup>d</sup> bodily exercise profiteth little: but <sup>e</sup> godlynesse is profitable vnto all thinges, which hath the promes of the life present, and of that that is to come.

9 This [is] a true saying, and by all meanes worthy to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the <sup>f</sup> Saviour of all men, specially of those that beleue.

11 These things command and teach.

12 Let no man despise thy youth, but be vnto them that beleue, an ensample in word, in conuersation, in loue, in <sup>g</sup> spirit, in faith, [and] in purenesse.

13 Till I come, giue attendace to reading, to exhortation, [and] to doctrine.

14 Despise not the gift that is in thee, which was giuen thee <sup>h</sup> by prophetic with the laying on of the handes of the companie of the <sup>i</sup> Eldership.

15 These things exercise, [and] giue name he containeth the whole ministerie of the Church which was at Ephesus.

p Approued iust, in that he was not onely a man, but God also.

q So that the

r To the right hand of God the Father.

2. Tim. 3. 1. 2. Peter 3. 3. iude 18.

a False teachers, which boast themselves that they haue the reuelation of the holy Ghost.

b Their dull consciences first waxed hard, then after, canker, and corruption bred therein, last of all it was burnt off with an hote yron, so that he meaneth such as haue no conscience.

c Unto vs, which receiue it, as at Gods handes.

Chap. 1. 4. and 6. 20.

2. Tim. 2. 16, 23. titus 3. 9.

d Meaning, to be giuen to ceremonies, and to such things as delight the fantasie of man.

e That is, he that hath faith and a good conscience is promised to haue all things necessary for this life, and to in-

top life everlasting.

f The goodness of God declareth it selfe toward all men, but chiefly toward the faithfull by preferring them; and here he meaneth not of life everlasting.

g In godly zeale or giftes of the Spirit.

h And reuelation of the holy Ghost.

i Under this name he containeth the whole ministerie of the Church which was at Ephesus.



|| Or, that all may see how thou profitest. k Thou shalt faithfully do thy duetie, which is an assurance of thy saluation,

thy selfe vnto them, that || it may be seene howe thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou k shalt both saue thy selfe, and them that heare thee.

#### CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of Ministers. 23 The gouernance of his bodie, 24 And the iudgement of sinnes.

**R**ebuke not an Elder, but exhort him as a father, [and] the yonger men as brethren, 2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 Honour widowes, which are widowes in deede.

4 But if any widowe haue children or nephewes, let b them learne first to shewe godlines towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.

5 And she that is a widowe in deede, and left alone, trusteth in God, and continueth in supplications & prayers night and day.

6 But she that liueth in pleasure, is d dead, while she liueth.

7 These things therefore commande, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his householde, hee denieth the faith, and is worse then an infidel.

9 Let not a widowe be taken into the number vnder threescore yere olde, that hath bene the wife of e one husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if she were continually giuen vnto every good worke.

11 But refuse f yonger widowes: for when they haue begun to ware f wanton against Christ, they will marrie,

12 Having g damnation, because they haue broken the h first faith.

13 And likewise also being ydle they learne to go about from house to house: yea, [they are] not onely ydle, but also prattlers & busibodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, & beare children, and gouerne the house, [and] giue none occasion

to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in i deede.

17 The Elders that rule well, are worthy of double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, \* Thou shalt not mouell the mouth of the ore that treadeth out the corne: and, \* The labourer is worthy of his wages.

19 Against an Elder k receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, l rebuke openly, that the rest also may feare.

21 I charge [thee] before God and the Lord Jesus Christ, and the elect Angels, that thou obserue these things without || preferring one to another, and do nothing partially.

22 Lay handes suddenly on no man, m neyther bee partaker of other mens sinnes: keepe thy selfe n pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open o before hande, & go before vnto iudgement: but some mens p followe after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

#### CHAP. VI.

1 The duetie of seruants toward their masters. 3 Against such as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes, 11 A charge giuen to Timothie.

**A**s many \*seruants as are vnder the yoke, count their masters worthy of all honour, that p Name of God, and [his] doctrine be not euill spoken of.

2 And they which haue beleuing masters, let them not despise them, because they are brethren, but rather do seruite, because they are faithfull, and beloued, and partakers of the a benefite. These things teache and exhort.

3 If any man teache otherwise, and consenteth not to the wholesome wordes of our Lorde Jesus Christ, & to the doctrine, which is according to godlines,

4 He is puffed vp, & knoweth nothing, but doteth about \*questions, and strife of wordes, whereof cometh enuie, strife, raylings,

i Which are without all mans helpe and succour. Deut. 5.16.

Deut. 25.4.

1. cor. 9.9.

Matth. 10.10.

luke 10.7.

k Except that

he which doth

accuse him,

haue at least

two witnesses

which promise

with the accu-

ser to proue

that which they

lay to his

charge.

l Chiefly the

ministers and

to all others.

Chap. 6.13.

|| Or, protest.

|| Or, without

hastie iudge-

ment,

m In admit-

ting them

without suffi-

cient triall.

n From iust

offence.

o As Simon

the sorcerer,

p Their sinnes

followe, which

for a time haue

deceiued the

godly, and af-

ter are detec-

ted, as Saul,

Judas, and

other hypo-

crites.

Ephes. 6.5.

colof. 3.22.

1. peter 2.18.

a That is, of

the grace of

God, as their

seruants are,

and hauing

the same adop-

tion.

Chap. 1.4.

a Take care for them.

b Paul wil-

leth that the

widowes put

the Church to

no charge,

which haue

either children

or kinsfolkes,

that are able to

reliue them,

but that the

children nou-

rich their mo-

ther, or kinse-

folkes accor-

ding as nature

bindeth them.

c Which

hath no maner

of worldly

meanes to

helpe her selfe

with.

d Because she

is utterly un-

profitable.

e He meaneth

such widowes

which being

iustly diuorced

from their first

husbands, ma-

ried againe to

the slander of

the Church:

for els he doth

not repproue

the widowes

that haue bene

oftener married

then once.

f Forgetting

their vocation.

g Not onely

haue slandered

the Church

in leauing their

charge, but

haue forsaken

their religion,

and therefore

shalbe punished

with euerla-

sting death.

h They haue

not onely done

dishonour to

Christ in lea-

uing their vo-

cation, but also

haue broken

their faith.



raylings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

b They that measure religion by riches, are heere taught, that onely religion is the true riches.

Iob 1. 21.  
prou. 27. 24.  
eccles. 5. 14.

c That let their felicitie in riches.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and rayment, let vs therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

d For they are neuer quiet neither in soule nor body.

e Whom Gods Spirit doth rule,

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the fayth, and perced themselves through with many sorowes.

11 But thou, O man of God, flee these things, and followe after righteousness, godlines, fayth, loue, patience, [and] meekenes.

12 Fight the good fight of fayth: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Chap. 5. 21.

13 I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ which vnder Pontius Pilate witnessed a good confession,

Mat. 27. 11.  
Iohn 18. 37.

14 That thou keepe [this] commandment

dement without spot, and vnbukeable, vntill the appearing of our Lorde Jesus Christ,

15 which in due time he shall shewe, that is \* blessed and prince onely, f the

\* King of Kings, and Lord of Lordes, 16 who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, \* whom neuer man sawe, neither can see, vnto whom [be] honour and power euerlasting, Amen.

17 Charge them that are rich in this worlde, that they be not high minded, and that they \* trust not in vncertaine riches, but in the living God (which giueth vs abundantly all things to enjoy)

18 That they do good, [and] be riche in good workes, [and] readie to distribute, and communicate,

19 \* Laying vp in store for themselves a good foundation against the time to come, that they may obteyne eternall life.

20 O Timotheus, keepe h that which is committed vnto thee, and \* auoyde prophane [and] vaine babblings, and i oppositions of science falsely so called,

21 which while some professe, they haue erred concerning the fayth. Grace [be] with thee, Amen.

The first [Epistle] to Timotheus written from Laodicea, which is the chiefest cite of Phrygia Paraciana.

Chap. 1. 11.  
f By this mightie power of God the faithfull are admonished boldly to stand in their vocation, although the worlde, Satan and hell rage against them.  
Reue. 17. 14.  
and 19. 16.  
Iohn 1. 18.  
1. Iohn 4. 12.  
g In things pertaining to this life.  
Mar. 4. 19.  
Iuke 12. 15.

Mat. 6. 20.  
Iuke 12. 33.

h The gifts of God for the vtilitie of the Church.  
Chap. 1. 4.  
and 4. 7.  
i As when question in question, questioneth question.

## The seconde Epistle of Paul to Timotheus.

### THE ARGUMENT.

THE Apostle being nowe ready to confirme that doctrine with his blood, which hee had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receyue the fruites of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefly the summe of the Gospell, which hee preached, commanding him to preache the same to others, diligently taking heede of contentions, curious disputations and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie that the euill must dwell among the good till Gods tryall come: yet he reserueth them whom hee hath elected, euen to the ende. And that Timotheus shoulde not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affayres, and so with his and others salutations endeth.

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CHAP.



## CHAP. I.

6 Paul exhorteth Timotheus to steadfastnes & patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bondes and afflictions were a gage, 16 A commendation of Onesiphorus.



**P**aul an Apostle of Jesus Christ, by the will of God, <sup>a</sup> according to <sup>y</sup> promes of life, which is in Christ Jesus,

2 To Timotheus [my] beloued sonne: Grace, mercie [ & ] peace from God the Father, and [from] Jesus Christ our Lord.

3 I thanke God, \*whom I serue frō [mine] <sup>b</sup> elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained fayth that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that [it dwelleth] in thee also.

6 Wherefore, I put thee in remembrance, that thou <sup>c</sup> stirre vp the gift of God which is in thee, by the putting on of <sup>d</sup> mine hands.

7 For God hath not giuen to vs the Spirit of <sup>e</sup> feare, but of power, and of loue, and of a sounde minde.

8 Be not therefore ashamed of the testimony of our Lord, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 who hath saued vs, and called vs with an \* holy calling, not according to our \* workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the \* world was,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortallitie vnto light through the Gospel.

11 \* Whereunto I am appointed a preacher and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beleued, and I am perswaded <sup>f</sup> hee is able to keepe that which I haue <sup>g</sup> committed to him against that day.

13 Keepe the true paterne of <sup>h</sup> whole some wordes, which thou hast heard of

me in fayth and loue which is in Christ Jesus.

14 That <sup>h</sup> worthie thing, which was committed to thee, keepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto <sup>i</sup> house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when hee was at Rome, hee sought me out very diligently, & founde [me.]

18 The Lord graunt vnto him, that he may finde mercie with the Lord at that day, and in howe many things hee hath ministered vnto me at Ephesus, thou knowest very well.

## CHAP. II.

2 Hee exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Jesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

**T**hou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, || by many witnesses, the same deliuer to faithfull men, which shalbe able to <sup>a</sup> teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth himselfe with <sup>b</sup> the affaires of [this] life, because he woulde please him that hath chosen him to be a souldier.

5 And if any man also strue for a masterie, he is not crowned, except he strue as he ought to do.

6 The husbandman <sup>c</sup> must labour before he receiue the fruites.

7 Consider what I say: & the Lord giue thee vnderstanding in all things.

8 Remember <sup>d</sup> Jesus Christ [made] of the seede of David, was raised againe from the dead according to my Gospell:

9 wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not <sup>d</sup> bound.

10 Therefore I suffer all things, for the \* electes sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glory.

11 It [is] a true saying, For if we be \* dead with him, we also shall liue with him.

12 If wee suffer, we shall also reigne with him: \* if we denie him, he also will deny vs.

<sup>h</sup> The graces of the holy Ghost,

|| Or, in the presence of many witnesses,

<sup>a</sup> So that the truth of God may remaine perfect.

<sup>b</sup> As with his household, and other ordinarie affaires.

<sup>c</sup> So that the paine must goe before the recompence.

<sup>d</sup> Notwithstanding mine imprisonment the worde of God hath his race, and increaseth.

2. Cor. 1.4. col. 1.24.

<sup>e</sup> To confirme their faith, more esteeming the edification of the Church then himselfe, Rom. 6.5. Mat. 10.33. mar. 8.38.

<sup>a</sup> Being sent of God to preache that life which he had promised in Christ Jesus,

Actes 22.3.

<sup>b</sup> Following the steppes of mine ancestors, as Abraham, Isaac, Jacob, and others of whom I am come, and of whom I receiued the true religion by succession.

<sup>c</sup> The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore we must nourish it and stirre it vp.

<sup>d</sup> With the rest of the Elders of Ephesus, 1. Tim. 4.14.

<sup>e</sup> As though God would destroy vs, 1. Cor. 1.2. ephes. 1.3,4. Titus 3.5. Rom. 16.25. ephes. 3.9. col. 1.26. titus 1.2.

1. pet. 1.20.

<sup>f</sup> Hee speaketh here of his first coming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof.

1. Tim. 2.7. <sup>g</sup> Which is my selfe.



Rom. 3. 3.  
and 9. 6.

13 If \* we beleue not, [yet] abideth he faythfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profite, [but] to the peruerting of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman that needeth not to be ashamed, <sup>f</sup> diuiding the worde of trueth aright.

16 \* Stay prophane, and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroy the fayth of certaine.

19 But the foundation of God remaineth sure, and hath this seale, <sup>g</sup> The Lord knoweth who are his, and, Let every one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a <sup>h</sup> great house are not onely vessels of golde & of siluer, but also of wood and of earth, and some for honor, and some vnto dishonour.

21 If any man therefore purge himselfe from <sup>i</sup> these, he shall be a vessel vnto honour, sanctified, & meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, and followe after righteousness, faith, loue, [and] peace, with them that <sup>j</sup> call on the Lord with pure heart.

23 \* And put away foolish, and <sup>k</sup> vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not strue, but [must] be gentle toward all men, apt to teach, <sup>l</sup> suffering the euill men [patiently],

25 Instructing them with meekenes that are contrary <sup>m</sup> minded, [proving] if God at any time will giue them repentance, that they may know the trueth,

26 And <sup>n</sup> that they may come to amendment out of the snare of <sup>o</sup> deuill, which are taken of him at his will.

<sup>f</sup> Shewing to every one his iust portion, wherein he abideth to the Priestes of the olde Lawe, which in their sacrifice gaue to God his parte, tooke their owne part, and gaue to him that brought the sacrifice his due.

1. Tim. 4. 7.  
and 6. 20.

<sup>g</sup> He groundeth vpon Gods election and mans faith.

<sup>h</sup> Because the wicked should not couer them selues vnder the name of the Church, he sheweth by this similitude, that both good and bad may bee therein.

<sup>i</sup> That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.

1. Cor. 1. 2.  
1. Tim. 1. 4.  
and 4. 7.

<sup>k</sup> Which doe not edifie.

<sup>l</sup> Which faile of ignorance.

<sup>m</sup> He meaneth not this of Apostates or heretikes, whom hee wil- leth to flee: but of them onely which as yet

are not come to the knowledge of the trueth, and fall through ignorance. <sup>n</sup> Or, that being deliuered out of the snare of the deuill of whom they are taken, they may come to amendment and performe his will.

#### CHAP. III.

<sup>o</sup> He prophesieth of the perilous times, <sup>2</sup> Setteth out hypocrites in their colours, <sup>12</sup> Sheweth the state of the Christians, <sup>14</sup> And howe to auoyde dangers, <sup>16</sup> Also what profite cometh of the Scriptures.



his knowe also, that in the <sup>\*</sup> last dayes shall come perilous times.

2 For <sup>a</sup> men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholly,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Having a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which <sup>b</sup> creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

7 [which women are] euer learning, and are neuer able to come to the knowledge of the trueth.

8 \* And as Jannes and Jambres withstood Moses, so doe these also resist the trueth, men of <sup>c</sup> corrupt mindes, reprobate concerning the fayth.

9 But they shall preuaile no longer: for their madnes shall be euident vnto all men, as theirs also was.

10 But thou hast fully knowen my doctrine, maner of liuing, <sup>d</sup> purpose, faith, long suffering, loue, patience,

11 Persecutions, [ & ] afflictions which came vnto me at <sup>e</sup> Antiochia, at Iconi- um, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Bea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and <sup>e</sup> deceyuers, shall waxe worse and worse, deceyuing, and being deceyued.

14 But continue thou in the thinges which thou hast learned, and art persuaded [thereof,] knowing of whom thou hast learned [them:]

15 And that thou hast knowen the holy scriptures of a childe, which are able to make thee wise vnto saluation through the fayth which is in Christ Iesus.

16 \* For the whole Scripture [is] giuen by inspiration of God, and [is] profitable to teache, to improoue, to correct [and] to instruct in righteousness,

17 That the <sup>f</sup> man of God may be absolute, being made perfect vnto all good workes.

1. Tim. 4. 1.

2. pet. 3. 3.  
iude 18.

<sup>a</sup> He speaketh of them which make profession to be Christians.

<sup>b</sup> As monkes, fryers, & such hypocrites.

Exo. 7. 11, 12.

<sup>c</sup> Which can iudge nothing aright.

<sup>d</sup> Not onely what I taught and did, but also what my minde and will was.

Acts. 13. 14,  
50. and 14. 1,  
6. 19.

<sup>e</sup> The worde signifieth them that by any craftie practising or conueyance beguile men to false colours, flatteries, and illusions, and such God setteth by to exercise his by them: and here <sup>f</sup> Paul admonisheth vs of them.

2. Pet. 1. 20.

<sup>f</sup> Which is content to be gouerned by Gods worde, <sup>g</sup> The onely scripture sufficeth to leade vs to perfection.



## CHAP. IIII.

<sup>a</sup> He exhorteeth Timotheus to be feruent in the worde, and to suffer aduersitie, <sup>b</sup> Maketh mention of his owne death, <sup>c</sup> And biddeth Timothee come vnto him.

<sup>d</sup> Or, adiure.

**I** Charge [thee] therefore before God, & [before] the Lord Jesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

<sup>e</sup> Leave none occasion to preach and to profite.

<sup>2</sup> Preach the word: be instant, <sup>a</sup> in season and out of season: improue, rebuke, exhorte with all long suffering and doctrine.

<sup>3</sup> For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

<sup>b</sup> To false and vnprofitable doctrine.

<sup>4</sup> And shall turne their eares from the trueth, and shall be giuen vnto <sup>b</sup> fables.

<sup>5</sup> But watch thou in all things: suffer aduersitie: doe the worke of an Evangelist: make <sup>c</sup> thy ministerie fully knowne.

<sup>c</sup> So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

<sup>d</sup> Reade Phil. 2.17.  
<sup>e</sup> Or, dissolving.

<sup>6</sup> For I am nowe readie to be <sup>d</sup> offered, and the time of my departing is at hand.

<sup>7</sup> I haue fought a good fight, and haue finished [my] course: I haue kept the fayth.

<sup>8</sup> [For] henceforth is layde vp for me the crowne of righteousnes, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

<sup>9</sup> Make speede to come vnto mee at once.

<sup>10</sup> For Demas hath forsaken me, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens [is gone] to Galatia, Titus vnto Dalmatia.

<sup>11</sup> \* <sup>e</sup> Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

Col. 4.10, 14.  
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<sup>12</sup> And Tychicus haue I sent to Ephesus.

<sup>13</sup> The <sup>f</sup> cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchements.

<sup>14</sup> Alexander the coppersmith hath done me much euill: the Lord <sup>g</sup> reward him according to his workes.

<sup>g</sup> For Paul saue in him manifest signes of reprobation.

<sup>15</sup> Of whom be thou ware also: for he withstoode our preaching sore.

<sup>16</sup> At my first answering <sup>h</sup> no man assisted me, but all forsooke me: [I pray God,] that it may not be layde to their charge.

<sup>h</sup> If S. Peter had bene there, he would not haue forsaken him.

<sup>17</sup> Notwithstanding the Lord assisted me, and strengthened me, that by me <sup>i</sup> preaching might be fully knowne, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the <sup>i</sup> lyon.

<sup>i</sup> Out of the great daunger of Nero.  
<sup>k</sup> That I commit nothing vnworthy mine office.

<sup>18</sup> And the Lord wil deliuer me from euery <sup>k</sup> euill worke, and will preserue me vnto his heauenly kingdome: to whom [be] praise for euer & euer, Amen.

<sup>19</sup> Salute Prisca, and Aquila, and the <sup>\*</sup> household of Onesiphorus.

Chap. i. 16.

<sup>20</sup> Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

<sup>21</sup> Make speede to come before winter. Cubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup> The Lord Jesus Christ [be] with thy spirit. Grace [be] with you, Amen.

The second [Epistle] written fro Rome vnto Timotheus the first bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

## The Epistle of Paul to Titus.

### THE ARGUMENT.

**W**hen Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things hee noteth the Lewes which put a certaine holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doth not obey, hee willeth him to be auoided.

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CHAP.



## CHAP. I.

5 He aduertiseth Titus touching the gouernment of <sup>h</sup> Church.  
7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which some abroad Jewish fables and inuentions of men.

Or, minister.

a That is, to preach the faith to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternal life, b Hath willingly, & of his meere liberalitie promised without foreseeing our faith or workes as a cause to moue him to this free mercie.

Rom. 16. 25. ephes. 3. 9. col. 1. 25. 2. tim. 1. 9. 10. 1. pet. 1. 20.

Gal. 1. 1. c Which both giueth life, and preserueth life.

d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministry Paul begat him as his sonne in faith.

1. Tim. 3. 2. e That is,

without all infamie, whereby his authoritie might be diminished.

f Who hath the dispensation of his gifts.

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i Which were not onely the Jewes, but also the Hebionites, and Cherinchians heretikes, which taught that the Lawe must be ioyned with Christ.

k He calleth Epimenides the Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a god, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.



**P**aul a servant of God, and an Apostle of Jesus Christ, according to the faith of Gods elect, and the knowledge of he trueth, which is according to godlinesse,

2 Under the hope of eternal life which God that cannot lie, hath<sup>b</sup> promised before the<sup>\*</sup> world began:

3 But hath made his worde manifest in due time through the preaching, which is<sup>\*</sup> committed vnto mee, according to the commandement of God our<sup>c</sup> Saviour:

4 To Titus [my] naturall<sup>d</sup> sonne according to the common faith, grace, mercie [and] peace from God the father, and [from] the Lorde Jesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee,

6<sup>\*</sup> If any<sup>e</sup> be vnreprouable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a bishop must be vnreprouable, as<sup>f</sup> Gods steward, not<sup>g</sup> froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one<sup>h</sup> loueth<sup>g</sup> goodnes, wise, righteous, holy, temperate,

9 Holding fast the faithfull worde according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that say against it.

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11 whole mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucre sake.

12 One of theselues, [euen] one of their own<sup>k</sup> prophets said, The Cretians [are] alwayes liars, euill beasts, slow bellies.

13 This witnes is true: wherefore rebuke them sharply, that they may bee sound in the faith,

14 And not taking heede to<sup>\*</sup> Jewish fables & commandements of men, that turne from the trueth.

15 Vnto the pure<sup>\*</sup> [are] all things pure, but vnto them that are defiled, and beleuing, [is] nothing pure, but eue their minds and consciences are defiled.

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## CHAP. II.

1 He commendeth vnto him the wholesome doctrine, and telleth him howe hee shall teach all degrees to behaue themselves,

11 Through the benefite of the grace of Christ.

**B**ut speake thou the thinges which become<sup>a</sup> wholesome doctrine,

2 That the elder men be sober, honest, discrete, sound in the faith, in loue, [and] in patience:

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4 That they may instruct the yong women to be sober minded, that they loue their husbandes, that they loue their children,

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6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things shew thy selfe an ensample of good workes with vn corrupted doctrine, with grauitie, integritie,

8 [And] with the wholesome worde, which can not bee reproved, that hee which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

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13 Looking for the blessed hope, & appearing of the glory of the mightie God, and of our Saviour Jesus Christ,

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1. Tim. 1. 4.

Rom. 14. 20. l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselves to all wickednes.

a Wherewith our soules are fed & maintained in health.

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Rom. 13. 1.  
1. pet. 2. 13, 14.

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the rulers be  
Infidels, yet  
we are bound  
to obey them  
in ciuill poli-  
cies, & where  
as they com-  
mand vs no-  
thing against  
the word of  
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1. Cor. 6. 11.  
b For let vs  
consider what  
we our selues  
were when  
God shewed  
vs fauour.

2. Tim. 1. 9.  
c God doth not  
iustifie vs for  
respect of any  
thing, which  
he seeth in vs  
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nt vs with his  
grace & freely  
accepteth vs.  
d Baptisme  
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of our regene-  
ration, which  
is wrought by  
the holy ghost.

14 Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs [to be] a <sup>d</sup> peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and rebuke with all authoritie. See that no man despise thee.

#### CHAP. III.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.

**U**Nt them in remembrance that they <sup>a</sup> be subiect to the principalities and powers, [and] that they be obedient, [and] readie to euery good worke,

2 That they speake euill of no man, that they be no fighters, [but] soft, shewing all meekenesse vnto all men.

3 <sup>b</sup> For wee our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, lining in maliciousnesse and enuie, hatefull, [and] hating one another.

4 But when the bountifullnesse and loue of God our Sauour towarde man appeared,

5 <sup>c</sup> Not by the workes of righteousness, which wee had done, but according to his mercie hee saued vs, by the <sup>d</sup> washing of the newe birth, & the renewing of the holy Ghost,

6 which he shedde on vs abundantly through Iesus Christ our Sauour,

7 That wee, being iustified by his

grace, should bee made heires according to the hope of eternall life.

8 This [is] a true saying, and these things I will thou shouldest affirme, that they which haue beleued in God, might bee carefull to shewe forth good workes. These things [are] good and profitable vnto men.

9 <sup>e</sup> But stay foolish questions, and genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

10 <sup>f</sup> Reiect him that is an heretike, after once or twice admonition,

11 Knowing that hee that is such, is <sup>g</sup> peruerter, and <sup>h</sup> sinneth being damned of his owne selfe.

12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shewe forth good workes for necessarie vles that they be not vnfruitfull.

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1. Tim. 1. 4. &  
4. 7. 2. Tim. 2.  
16, 23.

e This com-  
mandment is  
giuen to the  
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particularly to  
all men to who  
the sword is  
not commit-  
ted: but els the  
magistrate,  
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## The Epistle of Paul to Philemon.

### THE ARGUMENT.

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4 He reioyceth to heare of the fayth and loue of Philemon, 9 Whom he desireth to forgive his seruant Onesimus, and lo- uingly to receiue him againe.

**P**aul a prisoner of IESVS CHRIST, and [our] brother Timotheus, vnto Philemon our deere friende and fellowe hel- per,

2 And to [our] deere [sister] Apphia, and to Archippus our fellowe souldier, and to the Church that is in thine house:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde

IESVS Christ.

4 I <sup>a</sup> giue thanks to my God, making mention alwayes of thee in my prayers,

5 (when I heare of thy loue & fayth, which thou hast toward the Lorde Ie- sus, and toward all Saints)

6 That the fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you through Christ Ie- sus, may be knowen.

7 For we haue great ioy and consolati- on in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Wherefore,

1. Thes. 1. 2.

2. Thes. 1. 3.

a Thy beneuo-  
lence toward  
the Saints,  
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and effectuell  
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b That expe-  
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c Meaning  
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ons were  
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d Host deere  
and precious.

e As becom-  
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13 whom I would haue reteined with me, that in thy stead he might haue ministered vnto me in þ bōds of the Gospell.

14 But without thy mind would I do nothing, that thy benefit should not bee as it were of necessitie, but willingly.

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e For he is thy seruant by condition, and also now þ Lords: so that both for thine own sake & for þ Lords, thou oughtest to loue him.

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22 Moreover also prepare me lodging: for I trust through your prayers I shall be giuen vnto you.

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25 The grace of our Lorde Jesus Christ [be] with your spirit, Amen.

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## The Epistle to the Hebreues.

### THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebreues (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the propheties, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priestes were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the 25. vers. of the same Chap. yea, and is the King to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last chap. Wherefore according to the examples of the old fathers, we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euen to the end in hope of that ioy that is set before our eies, occupying our selues in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

#### CHAP. I.

1 We sheweth the excellencie of Christ 4 About the Angels,  
7 And of their office.

a God, who is euer constant, and mercifull to his Church declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sortes: but now last of all he hath fully declared all truth to vs by his sone.  
b So that now we may not credite any new reuelations after him.



And sundrie times and in diuers maners<sup>a</sup> God spake in the olde time to [our] Fathers by the Prophets:

2 In these<sup>b</sup> last dayes

he hath spoken vnto vs by his Sonne, whom he hath made heire of all things,  
c by whom also he made the worldes,

3 \* who being the brightnes of the glorie, and the<sup>d</sup> ingraued forme of his person, & bearing vp all things by his mightie worde, hath by himselfe<sup>e</sup> purged our sinnes, and sitteth at the right hande of

his office, whereby he is King, Prophet, and Priest. Wisd. 7. 26. col. 1. 15. d The liuely image and paterne, so that he that seeth him, seeth the Father. John 14. 9: for else the person of the Father is not seene, but apprehended by sayth. e So that our sinnes can be purged by none other meanes.

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U. 2. the



the maiestie in the highest places,

<sup>f</sup> Such more  
then, then all  
other things  
created,

4 And is made so much more excellent then the <sup>f</sup> Angels in as much as hee hath obteyned a more excellent name then they.

Psal. 2. 7. chap.  
5. 5. act. 13. 33.  
g Because he  
was at the time  
appointed, de-  
clared to the  
world,  
2. Sam. 7. 14.  
1. chro. 22. 10.  
Psal. 97. 7.

5 For vnto which of the Angels sayd hee at any time, \* Thou art my Sonne, this day begate I thee: and againe, I \* Will be his Father, and he shall be my sonne:

6 And againe when hee bringeth in [his] first begotten Sonne into <sup>p</sup> world, he sayth, \* And let all the Angels of God worship him.

Psal. 104. 4.  
h He compareth  
the Angels to  
the windes,  
which are here  
beneath as  
Gods messen-  
gers.

7 And of the Angels he saith, \* He maketh the <sup>h</sup> Spirits his messengers, and his ministers a flame of fire.

Psal. 45. 6, 7.  
i The admini-  
stration of thy  
kingdome  
is iust.

8 But vnto the sonne [hee saith,] \* O GOD, thy throne [is] for ever and ever: the scepter of thy kingdome [is] a scepter of righteousness.

i This is ment  
in that that the  
word is made  
flesh, and that  
the holy Ghost  
was powred  
on him with-  
out measure,  
that we may al  
receiue of him  
euery one ac-  
cording to his  
measure.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, [eu]en thy God, hath <sup>k</sup> anointed thee with the oyle of gladnes aboue thy fellowes.

Psal. 102. 25.

10 And, \* Thou, Lorde, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe old as doth a garment.

Psal. 110. 1.  
matth. 22. 44.  
1. cor. 15. 25.  
chap. 10. 12.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same and thy yeeres shall not faile.

13 Vnto which also of the Angels sayde hee at any time, \* Sit at my right hande, till I make thine enemies thy footstool:

14 Are they not all ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation:

#### CHAP. II.

1 He exhorteth vs to be obedient vnto the new Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmities and low degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpon him, that he might be like vnto his brethren.

**W**herefore wee ought diligently to giue heede to the things which wee haue heard, least at any time wee shoulde let them slippe.

a We must di-  
ligently keepe  
in memorie the  
doctrine, which  
we haue lear-  
ned, least like  
vessels full of  
chappes we  
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out on euery  
part.

2 For if the <sup>b</sup> word spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of rewarde,

3 How shall we escape, if we neglect

b Which was the lawe giuen to Moses by the handes of Angels, Gal. 3. 19. Actes. 7. 53.

so great saluation, which at the first began to be preached by the Lord, and [afterwarde] was confirmed vnto vs by <sup>d</sup> them that heard him,

4 \* God bearing witness thereto, both with signes and wonders, and with diuers miracles, & gifts of the holy Ghost, according to his owne will:

5 For he hath not put in subiection vnto the Angels the <sup>c</sup> world to come, whereof we speake.

6 But \* one in a certaine place witnessed, saying, <sup>f</sup> what is man, that thou shouldest be mindefull of him! or the sonne of man that thou wouldest consider him!

7 Thou madest him a little inferiour to the Angels: thou crownedst him with <sup>g</sup> glorie and honour, and hast set him aboue the workes of thine hands.

8 \* Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. <sup>h</sup> But we yet see not all things subdued vnto him.

9 But wee see Jesus <sup>k</sup> crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom [are] all things, and by whom [are] all things, seeing that hee brought many children vnto glorie, that he should consecrate the <sup>l</sup> Prince of their saluation through <sup>m</sup> afflictions.

11 For he that sanctifieth, & they which are sanctified, are all <sup>n</sup> of one: wherefore he is not ashamed to call them brethren,

12 Saying, \* I will declare thy Name vnto my <sup>o</sup> brethren: in the middes of the Church will I sing prayles to thee.

13 And againe, \* I will put my <sup>p</sup> trust in him. And againe, \* Behold, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy <sup>q</sup> through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them,

m Therefore we by afflictions are made like to the sonne of God. n The heauens and the members are of one nature: so Christ which sanctifieth vs, & we that are sanctified, are all one by <sup>p</sup> union of our flesh. Psal. 22. 22. o This proueth Christs humanitie. Psal. 18. 2. p Meaning, that Christ touching his humanitie put his trust in God. Isai. 8. 18. q Isai speaketh this of himselfe & his disciples, but properly it is applied to Christ the head of all ministers. Hof. 13. 14. 1. cor. 15. 55.

which

c As the Gos-  
pel is, which  
onely offereth  
saluation.

d That is, the  
Apostles.

Mat. 16. 20.

e Which Isai  
callethe the new  
heauens, and  
the new earth,  
chap. 65. 17.

f Christ is the  
father, Isai. 9. 6,  
that is, the  
head of vs his  
members.

g He speaketh  
here chiefly of  
the faithfull,  
which are  
made through  
Christ, citizens  
of the world to  
come, where

they shall in-  
ioy with their  
prince all these  
things which  
now they haue  
onely but in  
part.

h In making  
him fellowe  
heire with  
Christ.

Mat. 28. 18.

i. cor. 15. 27.  
phil. 2. 9, 10,  
11.

h To them  
which obiect  
that they see  
not these  
things accom-  
plished in man,  
the apostle an-  
swereth that  
they are fulfil-  
led in Christ

our captaine,  
who leadeth  
his to the same  
glorie with  
him.

i To man, as  
he is of Christ.

k By his ver-  
tue which most  
manifestly ap-  
peareth in the  
Church.

l Jesus Christ  
by humbling  
himselfe & ta-  
king vpon him  
the forme of a  
seruant, which  
was our flesh, &  
mortalitie, gi-  
ueth vs assu-  
rance of our  
saluation.



<sup>1</sup> And Gods anger.  
<sup>2</sup> Not the nature of Angels but of man.  
<sup>3</sup> Not onely as touching nature but also qualities, onely sinne except.  
<sup>4</sup> Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

Which for feare of death were all their life time subiect to bondage.

16 For he in no sort tooke the Angels, but he tooke the seede of Abraham.

17 Wherefore in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faythfull high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

CHAP. III.

<sup>1</sup> He requireth them to bee obedient vnto the worde of Christ.  
<sup>2</sup> Who is more worthe then Moses. <sup>3</sup> The punishment of such as will harden their hearts, and not beleue, that they might haue eternall rest.

<sup>a</sup> Take heede to his wordes & receiue him  
<sup>b</sup> Of that doctrine which we beleue, and ought to confesse.

<sup>c</sup> To be pamballadour and his Priest.  
Nom. 12. 7.

<sup>d</sup> Moses was but part of the house, that is, of the Church whereof the pastours are p liuely stones, but Christ builded it, and laide the stones: therefore he deserueth more prayse.

<sup>e</sup> That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, & Lord: he is the sonne of God, and verie God working all thinges by his owne power.

<sup>f</sup> For in obeying the Sonne we are made the house of God.  
Psal. 95. 7, 8.

<sup>g</sup> As when he prouoked Gods anger in Passa and Meriba,  
Exod. 17. 7.

<sup>h</sup> Meaning by this othe, that they should not enter.  
<sup>i</sup> As disobeying God, they in old time were debarred from the quietnes of the land of Chanaan: so they which do not obey Christ, shall not enter into the heauenly rest.

Wherefore, holy brethren, partakers of the heauenly vocation, consider the Apostle and high Priest of our profession, Christ Iesus:

2 Who was faithfull to him that hath appointed him, euen as Moses [was] in all his house.

3 For this man is counted worthe of more glorie then Moses, inasmuch as hee which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and hee that hath built all things, [is] God.

5 Nowe Moses verely was faithfull in all his house, as a seruant, for a witness of the things which should bee spoken after.

6 But Christ [is] as the Sonne, ouer his owne house, whose house we are, if we hold fast the confidence and the reioicing of the hope vnto the end.

7 Wherefore, as the holy Ghost saith, To day if ye shall heare his voyce,

8 Harden not your hearts, as in the prouocation, according to the day of the tentation in the wilderness,

9 Where your fathers tempted mee, proued me, and sawe my workes fourtie yeeres long.

10 Wherefore I was grieved with that generation, and said, They erre euer in [their] heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heede, brethren, least at any time there be in any of you an euil heart, and vnfaithfull, to depart away from

the liuing God.

13 But exhorde one another dayly, while it is called <sup>k</sup> To day, least any of you be hardened through the deceitfulness of sinne.

14 For wee are made partakers of Christ, if we keepe sure vnto the end the beginning, wherewith we are vpholde,

15 So long as it is said, To day if yee heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased fourty yeeres: was hee not displeased with them that sinned, whose carkeises fell in the wilderness:

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not:

19 So we see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

<sup>2</sup> The word without faith is unprofitable. <sup>3</sup> The Sabbath or rest of the Christians. <sup>4</sup> Punishment of vnbelieuers. <sup>5</sup> The nature of the worde of God.

Et vs feare therefore, least at any time by forsaking <sup>p</sup> promises of entering into his rest any of you should seeme to be deprived.

2 For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For we which haue beleened, do enter into rest, as he said [to the other,] \* As I haue sware in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seventh day on this wise, \* And God did rest the seventh daye from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therfore it remaineth that some must enter therein, and they to whome it was first preached, entred not therein for vnbeliefes sake:

7 Againe he appointed in <sup>d</sup> Dauid a certaine day by To day, after so long a time, saying, as it is sayd, \* This day if yee heare his voyce, harden not your heartes.

8 For if Iesus had giuen them rest, then would hee not after this day haue

<sup>k</sup> Which is all y time wherein God doth call vs: while hee therefore speaketh, let vs heare.

<sup>l</sup> Which is by faith to embrace and hold fast the true doctrine of Iesus Christ. Or, foundation of our assurance, in To wit, the Lord.

Nom. 14. 37. Or, bodies & members.

<sup>a</sup> He compareth the preaching of the Gospell, as it were, to wine, whereof if we will taste, that is, heare and vnderstande with profite, we must temper or mixe it with faith.

<sup>b</sup> Although that God by his rest, after the creation of his works, signified the spiritual rest of the faithful, yet he sware to giue rest in Chanaan, which was but a figure of y heauenly rest, and dured but for a time.

<sup>c</sup> The perfection of Gods workes, and so his rest, signifie our heauenly rest.

Gen. 2. 2, deut. 5. 14. <sup>d</sup> That is, in the psalmes. Chap. 3. 7. <sup>e</sup> Meaning, Joshua.



spoken of another.

9 There remaineth therfore a rest to the people of God.

10 For he that is entred into his rest, hath also ceased from his owne works, as God [did] from his.

11 Let vs studie therfore to enter into that rest, least any man fall after the same ensample of disobedience.

12 For the word of God [is] liuely, and mightie in operation, and sharper then any two edged sworde, and entreth through, euen vnto the deuinding asunder of the h soule and the i spirite, and of the ioynts, and the marow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things [are] naked & k open vnto his eyes, With Whom we haue l to do.

14 Seeing then that we haue a great high Priest, which is entred into heauen, [euen] Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmities, but was in all thinges tempted in like sort, [yet] without sinne.

16 Let vs therfore goe boldly vnto the throne of grace, that we may receiue mercie, and find grace to helpe in time of neede.

#### CHAP. V.

5 He compareth Iesus Christ with the Leuitical Priests, shewing wherein they eether agree or dissent. 11 Afterward he reuoluech the negligence of the Iewes.

**E**uerie hie Priest is taken from among men, and is a ordained for men, in thinges perteyning to God, that hee may offer both b gifts and c sacrifices for sinnes,

2 which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that he also is compassed with infirmitie,

3 And for the sames sake he is bounde to offer for sinnes, as well for his owne part, as for the peoples.

4 \* And no man taketh this honour vnto himselfe, but hee that is called of God, as [was] Aaron.

5 So likewise Christ tooke not to himselfe this honour, to bee made the hie Priest, but he that said vnto him, \* Thou art my Sonne, this day begate I thee, [gaue it him.]

6 As hee also in an other place spea-

keth, \* Thou art a Priest for euer after the e order of Melchi-seder.

7 which in the f dayes of his flesh did offer by prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard h in that which hee feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchi-seder.

11 Of Whom we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye need againe that we teach you the first i principles of the word of God: and are become such as haue neede of k milke, and not of strong meate.

13 For every one that bseth milke, is inexperience in the l word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

#### CHAP. VI.

1 He proceedeth in reprobating them, and exhorteth them not to faint. 12 But to be steadfast and patient. 18 Forasmuch as God is sure in his promes.

**T**herfore, leauing y doctrine of the a beginning of Christ, let vs be led forwarde vnto perfection, not laying againe the foundation b of repentance from dead workes, and of faith toward God,

2 Of the doctrine of c baptisnes, and laying on of handes, and of the resurrection from the dead, and of eternal iudgement.

3 And this wil we do, d if God permit.

4 \* For it is impossible y they, which were once lightened, and haue tasted of the heauenly gifte, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fal away, should be renewed againe by repentance: seeing they

the Church came together. d It is Gods singular gift to increafe in knowledge, and to go forwarde in the vnderstanding of Gods worde. Mat. 12.31, 32. 2. pet. 2.20, chap. 10.26.

Psal. 110.4.

chap. 7.17.

e Who was

both Priest

and King.

f When he li-

ued in this

world.

g He meaneth

that most ear-

nest Prayer

which Christ

prayed in the

garden: where

he sweat drops

of blood.

h Being in per-

plexitie, & fear-

ing y horrors

of death.

i He digresseth

till he come to

the beginning

of the 7. Chap.

Or, rudiments.

k Read. 1. Cor.

3.2.

l That is, the

Gospel which

is y true know-

ledge that tea-

cheth vs where

we haue our

iustice.

a That is, the

first rudiments

of our Christiā

religion.

b He mentio-

nech y points of

the catechisme,

which was the

in vble: the con-

fession of amē

ment of life: y

summe of the

faith: a brief ex-

plication of

Baptisme, and

laying on of

hands: the ar-

ticle of the re-

surrection, and

the last iudge-

ment.

c Then the

vble of Bap-

tisme was de-

clared, when

on the solemne

dayes appoin-

ted to baptize,

d It is Gods singular gift to increafe in know-

ledge, and to go forwarde in the vnderstanding of Gods worde. Mat. 12.31, 32.

2. pet. 2.20, chap. 10.26.

e crucifie,

f Path cast off his appetites, mortified his flesh, renounced himselfe, & fol- loweth God.

g For it mortally wouideth the rebellious, and in the elect it killeth the old man that they should liue vnto God.

h Where the affections are.

i Which con- teyneth will and reason.

k As that thing which is clef- asunder euen through the

mids of the backe, and so is made open,

that it may be seene through-

out.

Or, concerning who we speake

l Therefore when we heare his worde, we must tremble,

knowing ther- by that God soundeth our hearts.

a He sheweth that man can haue none ac- cesse to God without an hie

priest, because that of himselfe he is prophane

and sinfull.

b Which were of thinges with- out life.

c As, of beasts which are kil- led.

d That is, of sinners.

1. Chro. 13.10

Psal. 2.7.

chap. 1.5.



<sup>e</sup> They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie & mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent.

crucifie againe to them selues the sonne of God and make a mocke of him.

7 For the earth which drinketh in raine that cometh oft vpon it, & bringeth forth herbes meete for them by whome it is dressed, receiveth blessing of God.

8 But that which beareth thornes & briars, [is] reprobued, and is neere vnto cursing, whose ende [is] to be burned.

9 But beloued, wee haue perswaded our selues better things of you, and such as accompanie saluation, though wee thus speake.

10 For God [is] not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed towarde his Name, in that yee haue ministered vnto the Saints, and [yet] minister.

11 And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the ende.

12 That ye bee not slothfull, but followers of them, which through fayth and patience, inherit the promises.

13 For when God made the promises to Abraham, because hee had no greater to sweare by, he sweare by himselfe,

14 Saying, \* Surely I will abundantly blesse thee & multiplie thee marvellously.

15 And so after that he had taried patiently, he enioyed the promises.

16 For me verely sweare by him that is greater [then themselves,] and an oth for confirmation is among them an end of all strife.

17 So God willing more abundantly to shew vnto the heires of promises the stableness of his counsel, bound himself by an othe,

18 That by two immutable things, wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 which we haue, as an ancre of the soule, both sure & stedfast, and it k<sup>e</sup>ntreth into that which is within the baile,

20 whether the forerunner is for vs entered in, [euē] Iesus that is made an hie Priest for ever after the order of Melchi-sedec.

from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, [he is] also King of Salem, that is, King of peace,

3 Without father, without mother, without kinred, and hath neither beginning of [his] dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for ever.

4 Nowe consider howe great this man [was,] vnto whom euē the Patriarke Abraham gaue the tithe of his spoyle.

5 For verely they which are the children of Levi, which receiue the office of the Priesthoode, haue a \* commande-ment to take, according to the Lawe, tythes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But he whose kinred is not counted among them, receiued tythes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men die, receiue tythes: but there he [receiveth them,] of whom it is witnessed, that he liueth.

9 And to say as the thing is, Levi also which receiveth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father [Abraham,] when Melchi-sedec met him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it further more, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron:

12 For if the Priesthoode be changed, then of necessitie must there be a change of the Lawe.

13 For he of whome these things are spoken, pertemeth vnto another tribe, whereof no man serued at the altar.

14 For it is euidēt, that our Lorde sprong out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthoode.

15 And it is yet a more euidēt thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 which is not made [Priest] after the Lawe

<sup>a</sup> So called, because that Moses maketh no mention of his parents or kinfolkes, but as he had bene suddenly sent of God into the worlde, to be a figure of Christ our euēlasting Priest, & shortly taken out of the worlde againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.

<sup>b</sup> That is, the chiefe of fathers.

<sup>c</sup> The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

<sup>d</sup> Was begotten of Abraham.

<sup>e</sup> The Leuites receiued tythes of their brethren, but Melchi-sedec of Abraham the Patriarke: therefore his Priesthoode is more excellent then the Leuiticall.

<sup>f</sup> Because there is no mention of his death.

<sup>g</sup> The Lawe and the Priesthoode are both of one condition: so that both Aarons and Moses office pertemeth to Christ, which is Priest and lawe maker.

<sup>f</sup> Whereby it may appeare, that you are fully persuaded of life euēlasting.

<sup>g</sup> As the holy fathers, Prophets, & martyres that were before vs.

Gene. 12. 2. & 17. 4. & 22. 17.

<sup>h</sup> Because of mans wickednes, which will not beleue God except he sweare.

<sup>i</sup> Gods word and othe are two things in him vnchangeable.

<sup>k</sup> He returneth to the comparison be- twene Christs Priesthood and the Leuiticall which he had begun in the 5. Chap.

<sup>l</sup> Which is heauen where Christ is gone before to prepare vs place.

## CHAP. VII.

<sup>x</sup> He compareth the Priesthoode of Christ vnto Melchi-sedec, <sup>11</sup> Also Christs Priesthoode with the Leuites.

Gene. 14. 18.

**F**or this Melchi-sedec \* [was] King of Salem, the Priest of the most high God, who met Abraham, as he returned



<sup>h</sup> Which stood  
in outward &  
corporeall cere-  
monies.  
Psal. 110.4.  
chap. 5.6.

<sup>i</sup> For the lawe  
hath no vertue  
nor profit till a  
man be come  
to Christ.  
Or, it was an  
introduction  
of a better  
hope.

Psal. 110.4.

Or, couenant.  
k Therefore al-  
others are blas-  
phemous, that

either make  
them selues his  
successors, or  
pretende any o-  
ther sacrifice.

<sup>l</sup> The fruit of  
his Priestthoode

is to saue, and  
that fully and  
perfectly, not  
by supplying

that that want-  
eth, but by ta-  
king away the  
lawe which is  
imperfect by  
reason of our  
infirmities.

Leuit. 16.6.

m And can not  
without blas-  
phemie be said  
to be offered a-  
gaine, or else  
by any crea-  
ture: for none  
could offer  
him, but him-  
selfe.

n Not that it  
was first made  
after the lawe  
was giuen: but  
because the de-  
claration of  
that eternall  
oath was then  
reueiled to the  
world.

**Lawe** <sup>h</sup> of the carnall commandement,  
but after the power of the endless life.

17 For he testifieth [thus,] \*Thou art  
a Priest for euer after the order of Mel-  
chi-seduc.

18 For the commandement that went  
afore, is disannulled, because <sup>i</sup> of <sup>h</sup> weake-  
nesse thereof, and vnprofitablenesse.

19 For the Lawe made nothing per-  
fite, but <sup>||</sup> the bringing in of a better hope  
[made perfite,] whereby we draw neere  
vnto God.

20 And forasmuch as it is not with-  
out an othe (for these are made Priestes  
without an othe:

21 But this, he [is made] with an othe  
by him that saide vnto him, \*The Lord  
hath sworne, and will not repent, Thou  
art a Priest for euer, after the order of  
Melchi-seduc)

22 By so much is Jesus made a sure-  
tie of a better <sup>||</sup> Testament.

23 And among the many were made  
Priests, because they were not suffered to  
endure by the reason of death.

24 But this man, because hee endu-  
reth euer, hath an <sup>k</sup> euerlasting Priest-  
thoode.

25 Wherefore, he is able also <sup>l</sup> perfect-  
ly to saue them that come vnto God by  
him, seeing he euer liueth, to make inter-  
cession for them.

26 For such an high Priest it became  
vs to haue, [which is] holy, harmelesse,  
vndefiled, separate from sinners, and  
made hier then the heauens:

27 Which needed not daily as those  
high Priestes to offer by sacrifice, \*first  
for his owne sinnes, and the for the peo-  
ples: for that did he <sup>m</sup> once, when he of-  
fered by himselfe.

28 For <sup>p</sup> law maketh men hie priests,  
which haue infirmitie: but the worde of  
the othe that was <sup>o</sup> since the lawe, [ma-  
keth] the Sonne, who is consecrated for  
euermore.

#### CHAP. VIII.

<sup>6</sup> He proueth the abolishing as wel of the Leuitical Priestthoode,  
as of the olde Couenant by the spiritual & euerlasting Priest-  
thoode of Christ, <sup>8</sup> And by the newe Couenant.

**N**OWE of the thinges which  
we haue spoken, [this is] the  
summe, that we haue such an  
hie Priest, that sitteth at the  
right hande of the throne of the maiestie  
in heauens,

2 And [is] a minister of the <sup>a</sup> Sanctu-  
arie, and of the true <sup>b</sup> Tabernacle which  
the Lord pight, and not <sup>c</sup> man.

3 For <sup>d</sup> euery hie Priest is ordeined to  
offer both gistes and sacrifices: Where-  
fore it was of necessitie, that this man  
shoulde haue somewhat also to offer.

4 For he were not a Priest, if he were  
on the earth, seeing there are Priestes  
that according to the Lawe offer gistes,

5 who serue vnto the paterne and  
shadowe of heauenly things, as Moyses  
was warned by God, when he was a-  
bout to finish the Tabernacle. \* See,  
sayde he, that thou make all things ac-  
cording to the <sup>e</sup> paterne, shewed to thee  
in the mount.

6 But nowe [our hie Priest] hath ob-  
teined a more excellent office, in as much  
as he is the Mediatour of a better <sup>||</sup> Te-  
stament, which is established vpon bet-  
ter promises.

7 For if that first [Testament] had  
bene faultlesse, no place shoulde haue bene  
sought for the seconde.

8 For in rebuking them he sayeth,  
\*Beholde, the dayes will <sup>f</sup> come, saith  
the Lord, when I shall make with the  
house of Israel, and with the house <sup>g</sup> of  
Juda a newe Testament:

9 Not like the Testament that I  
made with their fathers, in the day that  
I tooke them by the hande, to leade the  
out of the lande of Egypt: for they <sup>h</sup> con-  
tinued not in my Testament, and I re-  
garded them not, saith the Lorde.

10 For this is the Testament that I  
will make with the house of Israel, Af-  
ter those dayes, saith the Lord, I will  
put my lawes in their mind, and in their  
heart I will write them, and I will be  
their God, and they shall be my people,

11 And they shall not <sup>i</sup> teach euery ma-  
his neighbour, and euery man his bro-  
ther, saying, Knowe the Lorde: for all  
shall knowe me, from the least of them  
to the greatest of them.

12 For I will bee mercifull to their  
vnrightheousnesse, and I will remember  
their sinnes & their iniquities no more.

13 In that he sayeth a newe [Testa-  
ment,] he hath abrogate the olde: nowe  
that which is disannulled and waxed  
olde, is readie to vanish away.

#### CHAP. IX.

<sup>1</sup> How that the ceremonies and sacrifices of the Lawe are a-  
bolished <sup>11</sup> By the eternitie and perfection of Christes  
sacrifice.

**I**N the first <sup>||</sup> Testament had  
also <sup>||</sup> ordinances of religion, &  
a <sup>a</sup> worldly Sanctuarie.

2 For <sup>p</sup> first \* Tabernacle  
was made, wherein was <sup>p</sup> candlesticke,  
and

<sup>d</sup> He proueth  
that Christ  
hodie is <sup>p</sup> true  
tabernacle, and  
that he must  
needs be made  
man, to the in-  
tent that he  
might haue a  
thing to offer,  
which was his  
hodie.

Exod. 25.40.  
actes 7.44.

<sup>e</sup> Seeing the  
offerings of  
the Leuites  
were but sha-  
dowes of hea-  
uenly things,  
as appeareth  
by the oracle  
to Moyses, it  
followeth then  
that Christes  
heauenly sanc-  
tuarie, his Ta-  
bernacle and  
office are farre  
more excellent.

Or, couenant,  
Iere. 31.31.  
rom. 11.27.  
chap. 10.16.

<sup>f</sup> That is,  
when Christ  
shall remit our  
sinnes by the  
preaching of  
the Gospell.

<sup>g</sup> Signifying  
that there  
shoulde be no  
more diuision,  
but all shall be  
made one  
Church.

<sup>h</sup> Man by  
transgressing  
the hands of  
the couenant,  
could not in-  
ioy the com-  
munitie there-  
of.

<sup>i</sup> Men shall  
not in the time  
of the Gospell  
be so ignorant  
as they were  
before, but  
shall knowe  
God much  
more perfectly  
through Christ

<sup>a</sup> That is, hea-  
uen.

<sup>b</sup> Which is  
the body of  
Christ.

<sup>c</sup> For else it  
shoulde be cor-  
ruptible.

Or, taberna-  
cle.

Or, ceremo-  
nies.

<sup>a</sup> Not heauely  
and spirituall,  
Exod. 26.1.  
and 36.1.



and the table, and the shewbread, which [Tabernacle] is called the holy places.

3 And after the <sup>b</sup> second baile [was] the Tabernacle, which is called the holiest of all,

4 which had the golden censer, and the Arke of the Testament overlaid round about with golde, wherein the golden pot which had Manna, [was,] and \*Aarons rodde that had budded, & the \*tables of the Testament.

5 \*And ouer the Arke were the glorious Cherubims, shadowing the mercy seate: of which things wee will not now speake particularly.

6 Nowe when these thinges were thus ordeined, the Priests went always into the first Tabernacle, and accomplished the seruice.

7 But into the second went the \*hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the holiest of all was not yet opened, while as yet y first Tabernacle was standing,

9 which was a figure for the time present, wherein were offered giftes and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 which onely stood in meates and drinckes, & diuers washings, and carnall rites, vntill the time of reformation.

11 But Christ being come an hie Priest of good thinges to come, by a greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 Neither by the blood of goates & calues: but by his owne blood entred he in once vnto the <sup>h</sup> holy place, and obtained eternall redemption [for vs.]

13 \*For if the <sup>k</sup> blood of bulles and of goates and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the <sup>l</sup> flesh,

14 How much more shall the \* blood of Christ which through y eternall Spirit offered him self without spot to God, purge your conscience from dead works, \*to serue the liuing God:

15 And for this cause is he the Mediator of y new Testament, that through

\*death which was for the redemption of the transgressions [that were] in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament [is,] there must be the death of him that made the Testament.

17 \*For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore neither was the first ordeined without blood.

19 For when Moses had spoken euery precept to the people, according to the Lawe, he tooke the blood of calues and of goates, with water and purple wolfe and hyssope, and sprinkled both y booke, and all the people,

20 \*Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreover, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all thinges are by the Lawe purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauenly thinges shoulde bee purified with such thinges: but the heauenly thinges themselves [are purified] with better sacrifices the are these.

24 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true [Sanctuarie:] but [is entred] into very heauen, to appeare nowe in the sight of God for vs,

25 Not that he should offer him selfe often, as the hie Priest entred into the holie place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but now in the ende of the worlde hath he appeared once to put away sinne, by the sacrifice of him selfe.

27 And as it is appointed vnto men that they shall once die, and after that [commeth] the iudgement,

28 So \*Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

## CHAP. X.

1 The olde Lawe had no power to cleanse away sinne, 10 But Christ did it with offering of his body once for all. 22 An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith,

Rom. 5. 6. 1. pet. 3. 18.

n Hade betweene God & Christ, who by his death shuld make vs heires.

Gal. 3. 15.

o He proueth y Christ must die, because the couenant or testament is of none effect without the death of the testator. p Without the death of beasts that were sacrificed: which signified, that Christ would pacifie his Fathers wrath with his blood, Exod. 24. 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plurall number, sacrifices.

r Or, patterns. r Therefore to make any other offering or sacrifice for sinne after that Christes body was once offered, is blasphemie, f Which is, the latter dayes when Christ came.

Rom. 5. 8.

1. pet. 3. 18.

t Of the elect. u That is, without a sacrifice for sinne or sinne abolished,

b That is, on the inward side of the baile which was hid from the people.

Nom. 17. 10. 1. King. 8. 9. 2. chro. 5. 10. Exod. 25. 22. || Or, couer of the Arke, Exod. 30. 10. leui. 16. 2.

c For so long as the hie Priest offered once a yeere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly Tabernacle, which is made open by Christes blood, could not be entred into.

|| Or, perfect. d Neither yet him for whom they were offered.

e Which ceremonies although they were ordeined of GOD, yet considered in themselves, or els compared with Christ, are but carnal, grosse, & earthly and touch not the soule. f Till the new testament was appointed.

g Which was his body and humane nature.

h Which is, heauen.

i For Christ was the sacrifice, the tabernacle and the Priest.

Leui. 16. 14. nom. 19. 4.

k The Leuiticall Priest offered beastes blood: but Christ the true and eternall Priest offered

his own blood, which was most holy and pure: the Leuiticall Priest offered pecerly, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holy for euer all them that beleue. l Outwardly in the sight of man. 1. Pet. 1. 19. 1. iohn 1. 7. reue. 1. 5. m Which of them selues procure death and are the fruites thereof, Luk. 1. 74.

For



Leuit. 16. 14.

21. a Which was as it were the first draught and purtrait of the lively paterne to come, b Which are eternall, c Or, substance, d Or, make perfect.

Leuit. 16. 21.

c The Christ was made man, d In the Hebrew it is, thou hast pierced mine eares thowome, that is, hast made me prompt and ready to heare: e In y Greeke, thou hast made me a body, that is to obey thee, which both tende to one purpose.

e Of role and folding: for in old time they used to folde Bookes like rolles, f That is, sacrifices.

g Which is, the wil of God to stand content with

Christ's sacrifice, Chap. 1. 13. Psal. 110. 1.

1. cor. 15. 25.

chap. 1. 13.

h That is, sanctified to

God &amp; made perfect.

Iere. 31. 33.

chap. 8. 8, 10.

rom. 11. 27.

i Where there remaine no

sinnes to be forgiven, there is no more sacrifice: seeing therefore that

cruelly Christes death hath washed away

all sinnes, and doth ever a

fresh when sinners do repent

there can be none other sacrifice but that,

and it can be no more reiterated.



Or the \* Lawe hauing the shadowe of good things to come & not the very image of y things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the comers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those [sacrifices] there [is] a remembrance againe of sinnes euery yeere,

4 For it is impossible that the blood of bulles and goates should \* take away sinnes.

5 Wherefore when hee commeth into the world, hee saith, \* Sacrifice and offering thou wouldest not: but a body hast thou ordeined me.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

7 Then I sayd, Lo, I come (In the beginning of the booke it is written of me) that I should doe thy Will, O God.

8 Aboue, when he said, Sacrifice and offering and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure [therein] (which are offered by the Law)

9 Then said he, Lo, I come to do thy Will, O God, he taketh away the first, that he may establish the second.

10 By the which Will we are sanctified, [euen] by the offering of the body of Jesus Christ once [made.]

11 And euery Priest appeareth daily ministring, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, sitteth for ever at the right hand of God,

13 And from henceforth tarieth, \* till his enemies be made his footestool.

14 For with one offering hath hee consecrated for ever them that are sanctified.

15 For the holy Ghost also beareth vs recorde: for after that he had said before,

16 \* This [is] the Testament that I will make vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes & iniquities will I remember no more.

18 Nowe where remission of these

things [is,] there [is] no more offering for sinne.

19 Seeing therefore, Brethren, that by the blood of Jesus we may be bolde to enter into the holy place,

20 By the newe and liuing way, which he hath prepared for vs, through the vaille, that is, his flesh:

21 [And seeing wee haue] an high Priest, [which is] ouer the house of God,

22 Let vs drawe neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope, without wauering (for [hee is] faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, & to good workes,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some [is:] but let vs exhorde one another, and that so much the more, because yee see that the day draweth neere.

26 \* For if we sinne willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearful looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth without mercy vnder two, or three witnesses.

29 Of howe much sorer punishment suppose ye shall he bee worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testamēt as an unholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace:

30 For we know him that hath said, \* Vengeance [belongeth] vnto mee: I will recompence, saith the Lorde. And againe, The Lorde shall iudge his people.

31 It is a fearefull thing to fall into the handes of the liuing God.

32 Nowe call to remembrance the daies that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while yee became companions of them which were so tossed to and fro.

34 For both ye sorrowed with me for my

k For the offering of thanksgiving, which is the only sacrifice now of the Christians is not for sinne: but a thanksgiving, and an offering by of our selues and ours for the same.

l Wee by Christ haue that libertie which the ancient fathers could not haue by the lawe. m The blood of Christ is alwayes fresh & liuely, before y father to sprinkle and quicken vs. n That is, hauing our hearts made pure.

o Of Christes second coming. Chap. 6. 4. p That is, for sake Jesus Christ, as Judas, Saul, Arius, Julian & Apostate did.

Deut. 19. 15. mat. 18. 16. iohn 8. 17. 2. cor. 13. 1.

q Whereby it is euident that the Apostle heere onely meaneth that sinne, which is against the holy Ghost, as also Chap. 6. 4. Deut. 32. 35. rom. 12. 19. r Defend the godly and punish the wicked.

s For y which thing also S. Paul prayeth the Philippians & Thessalonians. Or, of that state.



my bondes, & suffered with ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of rewarde.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promises.

37 For yet a very litle while, & he that shall come, will come, and will not tary.

Habak. 2. 4.  
rom. 1. 17.  
gal. 3. 11.

38 \* Nowe the iust shall liue by faith: but if [any] withdraw himself, my soule shall haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but [followe] faith vnto the conseruation of the soule.

#### CHAP. XI.

1 What faith is, and a commendation of the same. 9 Without faith we can not please God. 16 The steadfast beliefe of the fathers in olde time.



OWE faith is the ground of things, which are hoped for, and the euidence of things which are not seene.

a Haue bene approued, and so obtained saluation.

Gen. 1. 3.

John 1. 10.

b For God made al things of nothing.

Gen. 4. 4.

c Meaning

faith.

Mat. 23. 35.

d Because God receiued him to mercy, there-

fore he imputed him righteous.

e That is, li-

ueth.

Gen. 5. 24.

ecclus. 44. 16.

and 49. 14.

f For Enochs

and Eliastaking by was

such a thing, as

is spoken of,

1. Cor. 15. 51.

and 1. Thes. 4.

17.

g First God

must finde vs

before we can

seeke him: then

we must seeke

him to a pure

heart in Christ,

who is reuel-

led in his word:

and thereby we

learne to be-

lieue Gods free mercy toward vs in his Sonne through whome we obtaine the

reward of his promises, and not of our deserts, Gen. 6. 13, ecclus. 44. 17.

2 For by it [our] Elders were well reported of.

3 \* Through faith we vnderstand that the world was ordeined by the word of God, so that the things which wee see, are not made of things, which<sup>b</sup> did appeare.

4 By faith Abel<sup>a</sup> offered vnto God a greater sacrifice then Cain, <sup>c</sup> by<sup>\*</sup> the which he obtained witnes that hee was<sup>d</sup> righteous, God testifying of his gifts: by the which [faith] also he being dead, yet<sup>e</sup> speaketh.

5 By faith was<sup>f</sup> Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before hee was taken away, hee was reported of, that hee had pleased God.

6 But without faith it is impossible to please [him:] for hee that cometh to God, must beleue that [God] is, and that hee is<sup>g</sup> a rewarder of them that seeke him.

7 By faith<sup>\*</sup> Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which [Arke] he condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith<sup>\*</sup> Abraham, when he was called, obeyed [God,] to goe out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whither he went.

Gen. 12. 4.

9 By faith he abode in the land of promises, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promises.

10 For he looked for a citie hauing a<sup>h</sup> foundation, whose builder and maker [is] God.

<sup>h</sup> For al things in the world are subject to corruption, Gen. 17. 19. and 21. 2.

11 Through faith<sup>\*</sup> Sarra also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was dead, [so many] as<sup>\*</sup> the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

<sup>i</sup> Euen as dead, Ecclus. 44. 21.

13 All these died in faith, and<sup>k</sup> receiued not the promises, but sawe them<sup>l</sup> as farre off, and beleueed [them,] and receiued [them] thankfully, and confessed that they were<sup>m</sup> strangers & pilgrimes on the earth.

<sup>k</sup> Which was the inuoying of the land of Canaan.

<sup>l</sup> With eyes of faith.

<sup>m</sup> And therefore put not

their confidence in things of this world.

14 For they that say such things, declare plainly that they seeke a countrey.

15 And if they had bene mindefull of<sup>n</sup> that [countrey,] from whence they came out, they had leasure to haue returned.

<sup>n</sup> That is, of Mesopotamia,

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to bee called their God: for hee hath prepared for them a citie.

17 By faith<sup>\*</sup> Abraham offered by Isaac, when he<sup>o</sup> was tried, and he that had receiued the promises, offered his onely begotten sonne.

Gen. 22. 10.

ecclus. 44. 20.

<sup>o</sup> For it might seeme to the

flesh that the promise was

contrary to this comendment,

to sacrifice his sonne.

Gen. 21. 12.

rom. 9. 7.

18 (To whome it was said, \* In Isaac shall thy seede be called)

19 For hee considered that God was able to raise [him] by euē from the dead: from whence he receiued him also after a sorte.

20 By faith<sup>\*</sup> Isaac blessed Jacob & Esau, concerning things to come.

Gen. 27. 28.

21 By faith<sup>\*</sup> Jacob when he was a dying, blessed both the sonnes of Joseph, and<sup>\*</sup> [leaning] on the ende of his staffe, worshipped [God.]

Gen. 48. 15, 16

Gen. 47. 31.

|| Or, worshipped toward

the end of his staffe.

Gen. 50. 24, 25

22 By faith<sup>\*</sup> Joseph when he died, made mention of the departing of the children of Israel, and gaue comendment of his bones.

23 \* By faith Moses when hee was borne,

Exod. 2. 2.

as. 7. 20.



Exod. 1. 16.

Exod. 2. 11.

borne, was hid three moneths of his parents, because they saw he was a proper childe, neither feared they the kings \*commandement.

24 By fayth \*Moses when hee was come to age, refused to be called the sone of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enjoy the pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the rewarde.

27 By fayth he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as he that saw him which is invisible.

28 Through fayth hee ordained the \*Pascheouer and the effusion of bloude, least hee that destroyed the first borne, should touch them.

29 By fayth they \*passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.

30 By fayth the \*walles of Jericho fell downe after they were compassed about seuen dayes.

31 By faith \*harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably.

32 And what shall I more say: for the time would be to short for me to tell of \*Gedeon, of \*Barac and of \*Samson, and of \*Jephthe, also of \*David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouthes of Lions,

34 Quenched the violence of fire, escaped the edge of the sworde, of weakes were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The women receiued their dead raised to life: other also were racked, & would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewed asunder, they were tempted, they were slaine with the sworde, they wandered by and downe in sheepes skinnies, and in goates skinnies, being destitute, afflicted, [and] tormented:

38 Whome the world was not worthy of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.

39 And these al through faith obtained good report, & receiued not the promises,

40 God prouiding a better thing for vs, that they without vs should not be made perfite.

## CHAP. XII.

1 An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting rewarde. 25 A commendation of the newe Testament aboue the olde.

Wherefore, \*let vs also, seeing that we are compassed with so great a cloude of witnesses, cast away euery thing that presseth down, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 Looking vnto Iesus the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least ye should bee wearied and faint in your mindes.

4 He haue not yet resisted vnto blood, striving against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, \*My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, hee chasteneth: & he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye bee without correction, wherof all are partakers, then are ye bastards, and not sonnes.

9 Moreover wee haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: shoulde we not much rather be in subiectio vnto the father of spirits, that we might liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he [chasteneth vs] for our profite, & we might be partakers of his holines.

11 Now no chastising for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet fruite of righteousness, vnto them which are thereby exercised.

12 Where-

They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancy as they. For we are all one body together.

Rom. 6. 4. eph. 4. 23, 24. col. 3. 8. 1. pet. 2. 1. Or, multitude a As riches, cares and such like, & so to become Christs disciples by denying our selues, and taking our crosse to follow him. Or, so easely compasseth vs about. b As being our marke,

c Which by reason of our concupiscence assaileth vs on all sides. Prou. 3. 11. reue. 3. 19.

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards. e Which haue naturally begotten vs. f As he doeth create our spirits without any worldly meane, so he doeth instruct & mainteine the by the wonders full vertue of his Spirit.

p The enticings of the world, which drawe vs from God, and which we can not vse without prouoking of Gods anger.

Exod. 12. 21, 22.

Exod. 14. 22. 23.

Iosh. 6. 20.

Iosh. 6. 23.

Iosh. 2. 1.

Iud. 6. 11.

Iud. 4. 6.

Iud. 13. 24.

Iud. 11. 1. and

12. 7.

1. Sam. 1. 20.

and. 13. 14.

q Of fruite

thereof.

r As Elias rayled by the widow of Sareptas sonne, and Eliseus the Sunamites sonne.



12 Wherefore lift vp [your] handes which hang downe, and [your] weake knees,

13 And make straight steps vnto your feete, lest <sup>g</sup> which [is] halting, be turned out of <sup>h</sup> way, but let it rather be healed.

14 \* Followe peace with all men, and holinesse, without <sup>i</sup> which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no <sup>h</sup> roote of bitternesse spring vp and trouble [you,] least thereby many be defiled.

16 Let there bee no fornicator, or prophane person as \* Esau, which for a portion of meate solde his birthright.

17 \* For ye knowe howe <sup>i</sup> after ward also when he woulde haue inherited the blessing, he was reiected: for he found no place to <sup>i</sup> repentance, though hee sought [the blessing] with teares.

18 For ye are not come vnto <sup>i</sup> mount that <sup>k</sup> might bee touched, nor vnto burning fire, nor to blacknesse and darknesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of words, which they that heard it, excused them selues, that the word shoulde not be spoken to them any more.

20 (For they were not able to abide <sup>i</sup> which was commanded, \* Hea, though a beast touche the mountaine, it shall bee stoned, or thrust through with a dart:

21 And so terrible was <sup>i</sup> sight which appeared, that Moyses said, I feare and quake.)

22 But yee are come vnto the mount <sup>l</sup> Sion, and to the citie of the liuing God, the <sup>m</sup> celestiaall Jerusalem, & to the company of innumerable <sup>n</sup> Angels,

23 And to the Congregation of <sup>i</sup> first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better things then that of \* Abel.

25 See that ye despise not him <sup>i</sup> speaketh: for if they escaped not which refused him, <sup>i</sup> spake on <sup>o</sup> earth: much more shall we [not escape,] if we turne away from him, that [speaketh] from heauen.

26 whose voyce then shooke <sup>i</sup> earth, and nowe hath declared, saying, \* Yet once more will I shake, not the earth onely, but also heauen.

27 And this [worde,] Yet once more,

signifieth the remouing of those things, which are shaken, as of thinges which are made [with hands,] that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdom, which cannot be shaken, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence and feare.

29 For \* euen our God [is] a <sup>p</sup> consuming fire.

## CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoide couetousnesse, 7 To make much of them that preache Gods worde, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours,

**E**t \* brotherly loue continue. 2 Bee not forgetfull to lodge strangers: for thereby some haue \* receyued Angels into their houses vnwares.

3 Remember them that are in bonds, as though ye were bound with them: & them that are in affliction, as if yee were also [afflicted] in the body.

4 \* Marriage [is] honourable among all, & the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnes, and bee content with those things that ye haue: for <sup>b</sup> he hath said, \* I will not faile thee, neither forsake thee:

6 So that we may boldly say, \* The Lorde [is] mine helper, neither will I feare what man can do vnto me.

7 Remember the which haue the ouersight of you, which haue declared vnto you the word of God: whose faith followe, considering what hath bene <sup>i</sup> end of their conuersation.

8 Iesus Christ <sup>c</sup> yesterday, and to day, the same also [is] for euer.

9 Bee not caried about with diuers [and] strange <sup>d</sup> doctrines: for it is a good thing that the heart be stablished with grace, [and] not with <sup>e</sup> meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar wherof they haue no authoritie to <sup>f</sup> eate which serue in the Tabernacle.

11 \* For <sup>i</sup> bodies of those beasts whose blood is brought into the holie place by the high priest for sinne, are <sup>g</sup> burnt without the campe.

12 Therefore euen Iesus, that hee

rings are now onely left to the Christians. Leu. 4. 11. & 6. 30. & 16. 27. <sup>g</sup> <sup>h</sup>

E. I.

might

<sup>g</sup> Their halting partly declared their slownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished. Rom. 12. 18. <sup>h</sup> As heresies or apostasie. Gene. 25. 33. Gene. 27. 38. <sup>i</sup> He was full of despise and disdain, but was not touched with true repentance to be displeased for his sinnes and so seeke amendment. Exod. 19. 16. and 20. 21. <sup>k</sup> Which might be touched and seene, forasmuch as it was materiall, but God had commanded <sup>i</sup> none should touch it.

Exod. 19. 13.

<sup>l</sup> Whence the worde of God must come. <sup>m</sup> Which shall be extended through all the world. <sup>n</sup> By the Gospel we are ioyned with the Angels and Patriarkes.

Gen. 4. 10.

<sup>o</sup> Which spake but rudely in comparison of Christ, who preached not the lawe but the Gospel. Hag. 2. 7.

Deut. 4. 24. <sup>p</sup> To destroy them that resist him.

Rom. 12. 18. 1. pet. 4. 8. Gen. 18. 3. and 19. 3.

<sup>a</sup> As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect.

<sup>b</sup> The Lord. Iosh. 1. 9. Psal. 118. 6. <sup>c</sup> He was, is, and shall be the foundation of the Church for euer.

<sup>d</sup> Whatsoever doctrine is not according to <sup>i</sup> simple truth of Gods word, is strange.

<sup>e</sup> By reposing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies, comparing it to the spirituall worshipping, & regeneration.

<sup>f</sup> They that stick to the ceremonies of <sup>i</sup> Lawe, cannot eat, that is, cannot be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings



might sanctifie þ people with his owne blood, suffered without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

Mich. 2. 10.

14 \* For here haue we no continuing citie: but we seeke one to come.

Hose. 14. 2.

15 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the \* fruite of the lips, which confesse his Name.

h Thankesgi-  
uing and doing  
good are our  
only sacrifices  
which please

16 <sup>h</sup> To do good, and to distribute for-  
get not: for with such sacrifices God is  
pleased.

17 Obey them that haue þ oversight  
of you, and submit your selues: for they  
watch for your soules, as they that must  
giue accounts, that they may doe it with  
ioye, and not with griefe: for that is vn-  
profitable for you.

18 Pray for vs: for we are assured that  
we haue a good conscience in all things,  
desiring to liue honestly.

19 And I desire you somewhat the  
more earnestly, that ye so do, that I may

be restored to you more quickly.

20 The God of peace that brought a-  
gaine fro the dead our Lorde Jesus, the  
great shepheard of the sheepe, through  
the blood of the euerlasting Couenant,

i Read Actes.  
20. 28. & John  
10. 11.

21 Make you perfect in al good works,  
to doe his Will, working in you þ which  
is pleasant in his sight through Jesus  
Christ, to whom [be] prayse for ever and  
euer, Amen.

22 I beseech you also, brethren, suffer  
the wordes of exhortation: for I haue  
written vnto you in fewe words.

23 Knowe that [our] brother Timo-  
theus is deliuered, with whome (if hee  
come shortly) I will see you.

24 Salute all them that haue the o-  
uersight of you, & all the Saints. They  
of Italie salute you.

25 Grace [be] with you all, Amen.

Written to the Hebrewes from  
Italie, [and sent] by  
Timotheus.

## ✠ The \* generall Epistle of James.

### THE ARGUMENT.

James the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

#### CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be seruent in prayer  
with stedfast beliefe, 17 To looke for all good things from a-  
boue, 21 To forsake all vice, and thankfully to receiue the  
word of God, 22 Not only hearing it, and speaking of it, but  
to do thereafter in deede, 27 What true religion is.

**J**AMES a seruant of God,  
and of the Lord IESVS  
CHRIST, to the twelue  
Tribes which are scat-  
tered abroade, salutati-  
on.

2 My brethren, count it exceeding ioy,  
when ye fall into diuers tentations,

3 \* Knowing that the <sup>a</sup> trying of your  
faith bringeth forth patience.

4 And let patience haue [her] <sup>b</sup> per-  
fect worke, that yee may bee perfect and  
entire, lacking nothing.

5 If any of you lacke <sup>c</sup> wisdom, let  
him aske of God, which giueth to all  
men liberally, and reprocheth no man,  
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6 \* But let him aske in faith, and wa-  
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waue of the sea, tost of the winde, and  
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7 Neither let that man thinke that he  
shall receiue any thing of the Lord.

8 <sup>d</sup> A wauering minded man [is] vn-  
stable in all his wayes.

9 Let the brother of lowe degree re-  
ioyce in that he is <sup>e</sup> exalted:

10 Againe he that is rich, in that he is  
made <sup>f</sup> low: for as þ flower of the grasse,  
shall he <sup>g</sup> vanish away.

11 For [as when] þ sunne riseth with  
heate, the the grasse withereth, and his  
flower falleth away, & the beautie of the  
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d Douting in  
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Or, double.

e That he is  
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<sup>g</sup> Or, moued to euill.  
<sup>g</sup> He meaueth now of the inward tentati-  
ons as of our disordered ap-  
petites, which cause vs to  
finne.

<sup>h</sup> Seeing, all good things come of God,  
we ought not to make him  
the authoz of euill.

<sup>i</sup> He alludeth vnto <sup>h</sup> Sunne which in his course & turning sometime is cleare and  
bright, some- time darke and  
cloudie: but Gods liberali-  
tie is euer like it selfe, bright &  
continually shining.

Pro. 17. 27.  
<sup>k</sup> That is, prompt to  
learne.

<sup>l</sup> For we can not heare God except we be  
peaceable, and modest.

<sup>m</sup> But his- deth Gods worke in vs.  
<sup>n</sup> By hearing the word pre-  
ached.

Matth. 7. 21.  
Rom. 2. 13.

<sup>o</sup> So Gods worde is a glasse wherein we must be-  
hold our selues and become  
like vnto him.  
<sup>p</sup> In so beha-  
ving himselfe.

13 Let no man say whē he is <sup>g</sup> temp-  
ted, I am tempted of God: for God can-  
not be tempted with euill, neither temp-  
teth he any man.

14 But euery man is tempted whē he  
is drawen away by his owne concupis-  
cence, and is entised.

15 Then when lust hath conceived, it  
bringeth forth sinne, and sinne when it is  
finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good <sup>h</sup> giuing, & euery per-  
fect gift is from aboue, and commeth  
downe from the father of lights, with  
whom is no variableness, neither sha-  
dowing by turning.

18 Of his owne wil begat he vs with  
the word of trueth, that we should be as  
the first frutes of his creatures.

19 Wherefore my deare brethren, \* let  
euery man bee <sup>k</sup> swift to heare, slowe to  
speake, [and] <sup>l</sup> slowe to wrath.

20 For the wrath of man doth not ac-  
complish the <sup>m</sup> righteousness of God.

21 Wherefore lay apart all filthinesse,  
and superfluitie of maliciousnesse, [and]  
receiue with meekenesse the worde that  
is <sup>n</sup> graffed in you, which is able to saue  
your soules.

22 \* And be ye doers of the word, and  
not hearers onely, deceiuing your owne  
selues.

23 For if any heare the word, and doe  
it not, he is like vnto a man, that behol-  
deth his naturall face in a <sup>o</sup> glasse.

24 For when he hath considered him-  
selfe, hee goeth his way, and forgetteth  
immediately what manner of one hee  
was.

25 But who so looketh in the perfect  
Lawe of libertie, and continueth [there-  
in,] he not being a forgetfull hearer, but  
a doer of the worke, shall be blessed <sup>p</sup> in  
his deede.

26 If any man among you seemeth  
religious, & refrayneth not his tongue,  
but deceiueh his own heart, this mans  
religion [is] bayne.

27 Pure religiō and vndefiled before  
God, euen the Father, is this, to visite  
the fatherles, and widowes in their ad-  
uersitie, [and] to keepe him selfe vnspon-  
ted of the world.

CHAP. II.

<sup>1</sup> He forbiddeth to haue any respect of persons, <sup>5</sup> But to re-  
garde the poore as well as the rich, <sup>8</sup> To bee louing and  
mercifull, <sup>14</sup> And not to boast of faith, where no deedes  
are: <sup>17</sup> For it is but a dead sayth, where good woorkes  
followe not.

**M** brethren, haue not the faith  
of our glorious Lorde Iesus  
Christ <sup>a</sup> in respect of persons.

2 For if there come into your  
companie a man with a gold ring, and in  
goodly apparell, and there come in also a  
poore man in vile raiment,

3 And yee haue a respect to him that  
weareth the gay clothing, and say vnto  
him, Sit thou here in a good place, and  
say vnto the poore, Stand thou there, or  
sit here vnder my footestoolle,

4 Are ye not partiall in your selues, &  
are become iudges of euill <sup>b</sup> thoughts.

5 Hearken my beloued brethren, hath  
not <sup>c</sup> God chosen the poore of this world,  
[that they shoulde bee] rich in faith, and  
heires of the kingdome which he promi-  
sed to them that loue him:

6 But ye haue despised the poore. Do  
not the riche oppresse you by tyrannie, &  
do not they drawe you before the iudge-  
ment seates:

7 Do not they blaspheme the <sup>d</sup> wor-  
thie Name after which ye be named:

8 But if yee fulfill the <sup>e</sup> royall Lawe  
according to the scripture, [which saith,]  
\* Thou shalt loue thy neighbour as thy  
selfe, ye doe well.

9 \* But if yee regarde the persons, ye  
commit sinne, & are rebuked of the lawe,  
as transgressours.

10 For \* whosoener shall keepe the  
whole Lawe, [and] yet fayleth in one  
[poynt,] he is guiltie of all.

11 For he that saide, \* Thou shalt not  
commit adulterie, saide also, Thou shalt  
not kill. Nowe though thou doest none  
adulterie, yet if <sup>f</sup> thou killest, thou art a trans-  
gressour of the Lawe.

12 So speake yee, and <sup>g</sup> doe, as they  
that shall bee iudged by <sup>h</sup> the Lawe of  
libertie.

13 For there shall be iudgement merci-  
lesse to him that sheweth no mercy, and  
mercy <sup>i</sup> reioyceth against iudgement.

14 What auayleth it, my brethren,  
though a man saith he hath <sup>j</sup> faith, whē  
he hath no woorkes: can the sayth saue  
him:

15 For if a brother or a sister be \* naked,  
and destitute of daily foode,

16 And one of you say vnto them, De-  
part in peace: warme your selues, & fill  
your bellies, notwithstanding yee giue

<sup>a</sup> As effe-  
cting faith and  
religion by the  
outwarde ap-  
pearance of  
men.

<sup>b</sup> Or, accepta-  
tion.

<sup>c</sup> That is, are  
ye not euill af-  
fectioned?

<sup>d</sup> Seeing God  
esteemeth them  
we may not  
contemne  
them.

<sup>e</sup> The name  
of God and  
Christ, where-  
of you make  
profession: and  
in that they  
dishonour God,  
it is not meete  
that you his  
children shoulde  
honour them.

<sup>f</sup> Which is  
here taken pro-  
uerbially, for  
the hie or broad  
way, wherein  
there is no tur-  
nings & euery  
man can go it:  
so euery mā is  
our neighbour  
as well the  
poore as rich.

Leuit. 19. 18.

Matth. 12. 39.

Mark. 12. 31.

Rom. 13. 9.

Galat. 5. 14.

Leuit. 19. 15.

Deut. 1. 17.

and 16. 19.

Matth. 5. 19.

Exod. 20. 14.

Deut. 5. 18.

<sup>g</sup> By the mer-  
cie of God  
which deliue-  
reth vs from  
the curse of  
the Lawe.

<sup>h</sup> And feareth  
it not.

<sup>i</sup> S. Paul to  
the Romanes  
and Galati-  
ans, disputeth  
against them  
which attrib-  
uted iustificati-  
on to the woorkes:  
and here S.

James rea-  
soneth against  
them, which  
utterly con-  
demne woorkes:

therefore Paul  
sheweth the  
causes of our  
iustification, &

James the effects: there it is declared howe we are iustified: here howe wee are  
known to be iustified: there woorkes are excluded as not the cause of our iustifica-  
tion: here they are approued as effects proceeding thereof: there they are denyed  
to go before them that shall be iustified: and here they are said to followe them that  
are iustified. Luk. 3. 11. ioh. 3. 17.

¶ 2. them



i In thine  
owne opinion.  
|| Or, without  
workes.  
k Here deedes  
are considered  
as ioynded with  
true faith.  
l So that faith  
was not idle.  
m The more  
his faith was  
declared by  
his obedience  
& good works,  
the more was  
it knowne to  
men to be per-  
fect, as the  
goodnesse of a  
tree is know-  
en by her good  
fruite, other-  
wise no man  
can haue per-  
fection in this  
world: for eue-  
ry man must  
pray for remis-  
sion of his  
sinnes, and in-  
crease of faith.  
Gene. 15. 6.  
rom. 4. 3. gal.  
3. 6.  
n Is so know-  
en & declared  
to man.  
o Of that ba-  
ren and dead  
faith whereof  
ye boast.  
Iosh. 2. 1.  
p Meaning  
hereby al them  
that were not Jewes, and were receiued to grace. q Wherefore wee are iu-  
stified onely by that liuely faith, which doeth apprehende the mercy of God to-  
ward vs in Iesus Christ.

them not those things which are neede-  
full to the bodie, what helpeth it?

17 Euen so f faith, if it haue no works,  
is dead in it selfe.

18 But some man might saye, Thou  
hast the faith, & I haue workes: shewe  
me thy faith out of thy workes, & I wil  
shewe thee my faith by my workes.

19 Thou beleuest that there is one  
God: thou doest well: the deuils also be-  
leeue it, and tremble.

20 But wilt thou vnderstand, O thou  
baine man, that f faith [which is] with-  
out workes, is dead?

21 Was not Abraham our father iu-  
stified through workes, when hee offered  
Isaac his sonne vpon the altar?

22 Seest y not that f faith wrought  
with his workes: and through f workes  
was the faith made perfect.

23 And the Scripture was fulfilled  
which saith, \* Abraham beleued God, &  
it was imputed vnto him for righteous-  
nesse: & he was called the friend of God.

24 We see then how that of workes, a  
man is iustified, & not of faith onely.

25 Likewise also was not \* Rahab  
the harlot iustified through workes, whe-  
shee had receiued the messengers, & sent  
them out another way?

26 For as the body without the spirit  
is dead, eue so the faith without workes  
is dead.

### CHAP. III.

1 He forbiddeth al ambition to seeke honour aboute our brethren.  
3 He describeth the propertie of the tongue, 15. 16 And what  
difference there is betwixt the wisdom of God, and the wis-  
dome of the world.

a Urge not  
through ambi-  
tion authoritie  
ouer your bre-  
thren.

**M**y brethren, be not many ma-  
sters, knowing that wee shal  
receiue the greater condem-  
nation.

2 For in many thinges wee  
sinne all. \* If any man sinne not in  
worde, hee is a perfect man, and able to  
bridle all the bodie.

3 Behold, we put bits into the horses  
mouthes that they shoulde obey vs, and  
we turne about all their bodie.

4 Behold also f ships, which though  
they bee so great, and are driuen of fierce  
windes, yet are they turned about with  
a very small rudder, whithersoever the  
gouernour listeth.

5 Euen so the tongue is a litle mem-  
ber, and boasteth of great thinges: be-  
holde, howe great a thing a litle fire  
kindleth.

|| Or, matter.

6 And f tongue is fire, [yea,] a world  
of wickednes: so is the tongue set among  
our members, that it defileth the whole  
bodie, and setteth on fire the course of  
nature, and it is set on fire of hell.

7 For the whole nature of beasts, & of  
birdes, and of creeping things, & things  
of the sea is tamed, and hath bene tamed  
of the nature of man.

8 But f tongue can no man tame. [It  
is] an vnruely euill, full of deadly poyson.

9 Therewith blesse we God euen the  
Father, and therewith curse we men,  
which are made after the similitude of  
God.

10 Out of one mouth proceedeth bles-  
sing & cursing: my brethren, these things  
ought not so to be.

11 Doth a fountaine send forth at one  
place sweete [water] and bitter?

12 Can f figge tree, my brethren, bring  
forth oliues, either a byne figges: so can  
no fountaine make both salt water and  
sweete.

13 Who is a wise man & endued with  
knowledge among you: let him shewe  
by good conuersation his workes in  
meekenesse of wisdom.

14 But if ye haue bitter enuying, and  
strife in your hearts, reioyce not, neither  
be lyers against the trueth.

15 This wisdom descendeth not  
from aboue, but [is] earthly, sensuall,  
and deuillish.

16 For where enuying and strife [is],  
there [is] sedition, and all maner of euill  
workes.

17 But the wisdom that [is] from  
aboue, is first pure, then peaceable, gen-  
tle, easie to be entreated, full of mercy and  
good frutes without iudging, & with-  
out hyppocrisie.

18 And the fruite of righteousness is  
sown in peace, of the that make peace.

### CHAP. IIII.

1 Having shewed the cause of all wrong, and wickednesse, and  
also of al graces & goodnes, 4 He exhorteth the to loue God,  
7 And submit them selues to him, 11 Not speaking euill  
of their neighbours, 13 But patiently to depende on Gods  
providence.

**F**rom whence [are] warres  
and cotentions among you:  
are they not hence, [euen] of  
your lusts, that fight in your  
members?

2 Be lust, and haue not: ye enuie, and  
haue indignation, and cannot obtaine: ye  
fight and warre, and get nothing, be-  
cause ye aske not.

3 Be aske, and receiue not because ye  
aske

d An heape &  
full measure of  
all iniquitie.

e The intem-  
perancie of the  
tongue is as a  
flame of hell  
fire.

f Without  
mixture & dis-  
simulation.

g And exami-  
ning things as  
extremes, as  
hypocrites,  
who onely iu-  
stifie theselues,  
and condemne  
all others.

h So f their  
life is accord-  
ing to their  
profession.

i For the lawe  
of the mem-  
bers continu-  
ally fighteth  
against the  
lawe of the  
minde.



b He calleth adulterers here after the manner of the Scriptures, them which preferre the pleasures of the world to the loue of God.  
1. Iohn 2.15.  
c The imagination of mans heart is wicked, Gen. 6.5. and 8.21.  
Pro. 3.34.  
1. pet. 5.5.  
Ephes. 4.27.

d The Greeke worde signifieth that heaviness, which is toynd with a certaine shamefastnes, as appeareth in the countenance.  
1. Pet. 5.6.

e In usurping the authoritie of iudging, which is due to the lawe.  
f He sheweth that this seuerer iudging of others is to deprive God of his authoritie.  
Rom. 14.4.  
g We ought to submit our selues to the prouidence of God.

Acts. 18.21.  
1. cor. 4.19.

h He answereth to them, which said they knewe what was good, but they would not do it.

i He menaceth them with the vengeance of God, which shall not only make them to weep, but to howle and dispaire.

aske amisse, that ye might consume it on your lusts.

4 Be adulterers & adulteresses, know ye not that the amitie of the world is the enimitie of God: \*whosoever therefore will bee a friend of the worlde, maketh himselfe the enemie of God.

5 Doe yee thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie:

6 But [the Scripture] offreth more grace, [ & ] therefore saith, \*God resisteth the proud, & giueth grace to the humble.

7 \*Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe neere to God, and hee will drawe neere to you. Cense your handes ye sinners, & purge your hearts, yee wauering minded.

9 Suffer afflictions, & sorrow ye, and weepe: let your laughter be turned into mourning, and [your] ioy into heaviness.

10 \*Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. Hee that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Lawe, thou art not an obseruer of the Law, but a iudge.

12 There is one Lawgiuer which is able to saue, & to destroy. \*who art thou that iudget another man:

13 Go to now ye that say, & To day or to morrow we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye can not tell what [shall be] to morrowe. For what is your life: It is euen a vapour that appeareth for a litle time, and afterwarde vanisheth away)

15 For that yee ought to say, \*If the Lord will, and, If we liue, wee will do this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, to him y knoweth how to do well, & doth it not, to him it is sinne.

CHAP. V.

2 He threatneth y wicked rich men, 7 Exhorteth vnto paciēce, 12 To beware of swearing, 16 One to knowledg his faults to another, 20 And one to labor to bring another to the truth.

**G**o to now, yee rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your gold & siluer is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as [it were] fire. \*Ye haue heaped vp treasure for the last daies.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cryes of them which haue reaped, are entred into y eares of the Lord of hostes.

5 Ye haue liued in pleasure on y earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned [and] haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the former, and the latter raine.

8 Be ye also patient therefore & settle your hearts: for the coming of the Lord draweth neere.

9 Grudge not one against another, brethren, least ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Beholde, wee count them blessed which endure. Ye haue heard of the patience of Job, and haue knowen what end the Lord [made.] For the Lord is very pitifull and mercifull.

12 But before al things, my brethren, \*sweare not, neither by heauen, nor by earth, nor by any other othe: but let your yea, be yea, and [your] nay, nay, least ye fall into condemnation.

13 Is any among you afflicted: Let him pray. Is any mery: Let him sing.

14 Is any sicke among you: Let him call for the Elders of the Church, & let them pray for him, & anoynt him with oyle in the Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiven him.

16 Acknowledge your faultes one to another, & pray one for another, that ye may be healed: for y prayer of a righteous man availeth much, if it be feruent.

17 \*Elias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained

b And kindle the wrath of God against you.  
Rom. 2.5.

c To suffice till the end of the world.

d Which were the daies of the sacrifices or feasts, wher they used to banquet and feede more abundantly then other daies.

e Which is when the corne is sowne and a litle before it is mowen.

f Be not grieved nor aske vengeance.

Mat. 5.34.

g That which must be affirmed, affirme it simply & without otherlike wife y which must be denied: by this he teacheth not from the magistrats his authoritie who may require an othe for the maintenance of iustice, iudgement, and truth.

h Or, hypocritic  
i The gift of healing was the in the Church.  
Mar. 6.13.

i Which in those daies was a signe of the gift of healing, but now y gift being taken away, the signe is to no vse.

k In calling on the name of the Lord.

l Open that which grieveth you, that a remedy may be found: and this is commanded both for him y complaineth, & for him y heareth, that the one shold shew his griefe to the other.

1. King. 17.1.  
ecclus. 48.3.  
luke 4.25.



ned not on the earth for three yeeres and  
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## The first Epistle generall of Peter.

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14 As obedient children, not fashio-  
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15 But as he which hath called you,  
is holy, so bee yee holy in all maner of  
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16 Because it is written, Be ye holy,  
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plished which  
they prophe-  
sied.

Acts. 2. 4.

k Prepare  
your selues to  
the Lord.

Luk. 12. 35.

l Until his se-  
cond coming.

m When you  
were in igno-  
rance & knewe  
not Christ.

Luk. 1. 75.

Leui. 11. 44. &  
19. 2. & 20. 7.

a Which were  
Iewes to  
whom he was  
appointed to  
be an Apostle.

b The free e-  
lection of God  
is the efficient  
cause of our  
saluation, the  
materiall cause  
is Christs obe-  
dience, our ef-  
fectual calling  
is the formall  
cause, and the  
small cause is  
our sanctifica-  
tion.

Or, vnto obe-  
dience.

c To wit, of  
Christ.

2. Cor. 1. 3.  
ephe. 1. 3.

d For it is but  
dead and vaine  
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e Therefore  
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f At the day of  
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g And neede doth so require when it pleaseth God to lay his crosse vpon his, for  
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comming.

Or, reward.

Their mini-  
stery was more  
profitable to vs  
then to them:  
for we see the  
things accom-  
plished which  
they prophes-  
ied.

Acts. 2. 4.  
k Prepare  
your selues to  
the Lord.  
Luk. 12. 35.  
l Until his se-  
cond coming.

m When you  
were in igno-  
rance & knewe  
not Christ.

Luk. 1. 75.

Leui. 11. 44. &  
19. 2. & 20. 7.

a Which were  
Iewes to  
whom he was  
appointed to  
be an Apostle.

b The free e-  
lection of God  
is the efficient  
cause of our  
saluation, the  
materiall cause  
is Christ's obe-  
dience, our ef-  
fectual calling  
is the formall  
cause, and the  
small cause is  
our sanctifica-  
tion.

Or, vnto obe-  
dience.

c To wit, of  
Christ.

2. Cor. 1. 3.  
ephe. 1. 3.

d For it is but  
dead and vaine  
hope which is  
without Christ  
e Therefore  
they ought to  
looke for no  
earthly king-  
dome of the  
Messias.

f At the day of  
iudgement.

g And neede doth so require when it pleaseth God to lay his crosse vpon his, for  
to drawe them fro earthly things & make the partakers of his heauenly graces.



for I am holy.

Deut. 10. 17.  
rom. 2. 11.  
gal. 2. 6.  
n According  
to y<sup>e</sup> sinceritie  
of the heart.

17 And if yee call him Father, which without \* respect of person iudgeth according to euery mans<sup>n</sup> worke, passe the time of your dwelling here in feare,

o Reade Exe-  
kiel. 20. 18.  
1. Cor. 6. 20. &  
7. 23. heb. 9. 14  
1. iohn. 1. 7.  
reuel. 1. 5.

18 Knowing y<sup>e</sup> ye were not redeemed with corruptible things, [as] siluer and gold, fro<sup>m</sup> your vaine conuersation, receiued by the traditions of the<sup>o</sup> fathers, 19 \* But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

p When Christ  
appeared vnto  
the world, and  
when the Gos-  
pel was prea-  
ched.

20 which was \* ordeined before the foundation of the world, but was declared in the<sup>p</sup> last times for your sakes,

Rom. 12. 10.  
ephe. 4. 2.  
chap. 2. 17.

21 which by his meanes do believe in God that raised him from the dead, and gaue him glory, that your faith & hope might be in God.

q Therefore  
we must re-  
nounce our  
former na-  
ture.

22 Seeing your soules are purified in obeying the trueth through the spirit, to \* loue brotherly without feyning, loue one another with a pure heart feruently,

Isa. 40. 6. ecclius  
14. 18. iam,  
1. 10.

23 Being borne anewe, not of mortall seede, but of<sup>q</sup> immortall, by the worde of God, who liueth & endureth for euer.

24 For all \* flesh [is] as grasse, and al the glory of mā [is] as y<sup>e</sup> flower of grasse. The grasse withereth, and the flower falleth away.

25 But y<sup>e</sup> word of the Lord endureth for euer: and this is the worde which is preached among you.

#### CHAP. II.

1 He exhorteeth them to lay aside all vice, 4 Shewing y<sup>e</sup> Christ is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine fro<sup>m</sup> fleshly lustes. 13 To obey the rulers. 18 How seruantes shoulde behaue them selues toward their masters. 20 He exhorteeth to suffer after the ensample of Christ.

Rom. 6. 4.  
ephe. 4. 23, 25.  
col. 3. 8. heb.  
12. 1.

**V**herefore, \* laying aside al maliciousnes & all guile, and dissimulation, and enuie, and all euill speaking,

a In this their  
infancie and  
newe coming  
to Christ, he  
willeth them  
to take heede  
lest for the pure  
milke, which is  
the first begin-  
nings of lear-  
ning the syn-  
cere word, they  
be not decei-  
ued by them  
which chop &  
change it, and  
giue poyson in  
stead thereof.  
|| Or, the milke  
of vnderstan-  
ding which is  
without de-  
ceit.

2 As newe borne babes desire \* the || sincere milke of the worde, that ye may growe thereby,

3 If so bee that yee haue tasted howe bountifull the Lord [is].

4 To whom ye come as vnto a liuing stone disallowed of men, but chosen of God [and] precious.

5 And yee as liuely stones, be made a spirituall house, and holy \* Priesthood to offer by spirituall sacrifices acceptable to God by Iesus Christ.

Reue. 1. 6. Isa. 28. 16. rom. 9. 33. b Meaning that God hath appoynted Christ to be chiefe and head of his Church.

6 Wherefore it is contained in y<sup>e</sup> scrip- ture, \* Beholde, I put in<sup>b</sup> Sion a chiefe corner stone, elect and precious: & he that

beleueth therein, shall not be ashamed.

7 Vnto you therfore which beleue, it is precious: but vnto them which be disobedient, the \* stone which the<sup>c</sup> builders disallowed, the same is made the head of the corner,

Psal. 118. 22.  
mat. 21. 42.  
actes 4. 11.  
c The Priests,  
doctors and  
ancients of  
the people.  
Isa. 8. 14.  
rom. 9. 33.

8 And a \* stone to stumblen at, & a rocke of offence, euen [to them] which stum- ble at y<sup>e</sup> word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a<sup>d</sup> royall \* Priesthoode, an holy nation, a<sup>d</sup> peculiar people, that ye shoulde shewe forth the vertues of him that hath cal- led you out of darkenesse into his mar- uellous light,

d That is,  
partakers of  
Christ's Priest-  
hoode & king-  
dome.  
Exod. 19. 6.  
reue. 5. 10.  
|| Or, gotten by  
purchase.  
Hose. 2. 23.  
rom. 9. 25.

10 \* which in time past were not a people, yet [are] now the people of God: which in time past were not vnder mer- cie, but now haue obtained mercie:

11 Dearely beloved, I beseech you, as strangers and pilgrims, \* abstaine from fleshly lustes, which fight against the soule,

Gal. 5. 16.  
rom. 13. 14.

12 \* And haue your conuersation ho- nest among the Gentiles, that they which speake euill of you as of euill do- ers, may by [your] \* good works which they shall see, glorifie God in the day of<sup>c</sup> the visitation.

Chap. 3. 16.

13 \* Submit your selues vnto al || ma- ner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

Mat. 5. 16.

14 Or vnto gouernours, as vnto the<sup>c</sup> that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

e Your good  
conuersation  
shall be as a  
preparatiue  
against that  
day that God  
shall shewe  
mercie vnto  
them & turne  
them.  
Rom. 13. 1.  
|| Or, publike  
gouernement.

15 For so is the will of God, that by well doing ye may put to silence the ig- norance of the foolish men,

Chap. 1. 22.  
rom. 12. 10.

16 As free, and not as hauing the li- bertie for a cloke of maliciousnes, but as the seruants of God.

f With them  
which ac-  
knowledge  
one selfe fa-  
ther in heauen,  
Eph. 6. 5.  
col. 3. 22.

17 Honour all men: \* loue<sup>f</sup> brother- ly fellowshippe: feare God: honour the King.

g In all obe-  
dience: this  
must be before  
our eyes, that  
we obey in the  
Lorde: for if a  
ny commaund  
things against  
God, then let  
vs answere,  
It is better to  
obey God  
then men.  
2. Cor. 7. 10.  
h Knowing  
that God lay-  
eth this charge  
vpon him.

18 \* Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the<sup>s</sup> srowarde.

19 \* For this is thanke worthe, if a man for<sup>b</sup> conscience toward God endure grieve suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faultes, ye take it pati- ently: but and if when ye doe well, ye suffer [wrong] and take it patiently, this is acceptable to God.

¶ 4.

21 For



21 For hereunto ye are called: for Christ also suffered for vs, leaving vs an ensample that ye should followe his steppes.

Ifai. 53. 9.  
1. iohn 3. 9.

22 \* Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when he suffered, he threatened not, but committed it to him that iudgeth righteously.

Ifai. 53. 5.  
match. 8. 17.

24 \* Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, shoulde liue in righteousness: by whose stripes wee were healed.

25 For ye were as sheepe going astray: but are now returned vnto y<sup>e</sup> shepherd and Bishop of your soules.

### CHAP. III.

1 Howe wiues ought to order them selues towarde their husbandes, 3 And in their apparell, 7 The duetie of men towarde their wiues, 8 He exhorteth all men to vnitie and loue, 14 And patiently to suffer trouble by the example and benefit of Christ.

Colof. 3. 18.  
ephe. 5. 22.  
1. Tim. 2. 9.  
Gene. 18. 11.

|| Or, master, a But willingly do your dutie: for your condition is not the worse for your obedience.

Cor. 7. 3. b By neither keeping them too strait, nor in giuing them too much liberty.

c Taking care and providing for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellowe heires together of life everlasting.

e For they can not pray when they are at dissension.

Prou. 17. 13. & 20. 22, matt. 5. 39, rom. 12. 17.

1. thes. 5. 15. f God hath made vs when we were his enemies, heires of his kingdom, and shall not we forgive our brethren a small fault? Psalm. 34. 13.

**L**ike wise \* let the wiues bee subiect to their husbands that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 While they beholde your pure conuersation, which is with feare.

3 \* Whose apparelling let it not be outward, [as] with broidered heare, & golde put about, or in putting on of apparell.

4 But let y<sup>e</sup> hid man of y<sup>e</sup> heart be incorrupt, with a meeke and quiet spirite, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tier them selues, & were subiect to their husbands.

6 As Sarra obeyed Abraham, and \* called him || Syr: whose daughters ye are, whiles ye do well, not being<sup>a</sup> afraid of any terrour.

7 \* Likewise ye husbands, dwel with them as men of<sup>b</sup> knowledge, c giuing honour vnto the woman, as vnto the weaker vessel, euen as they which are<sup>d</sup> heires together of the grace of life, that your<sup>e</sup> prayers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: [be] pitifull: [be] courteous,

9 \* Not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, y<sup>e</sup> ye should be<sup>f</sup> heires of blessing.

10 \* For if any man long after life, and

to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not guile.

11 \* Let him eschew euill and do good: let him seeke peace, and followe after it.

Ifa. 1. 16.

12 For the eyes of the Lord [are] ouer the righteous, and his eares [are] open vnto their prayers: and the face of the Lord<sup>g</sup> [is] vpon them that doe euill.

g To take vengeance on him.

13 And who is it that wil harme you, if ye followe that which is good?

14 \* Notwithstanding blessed [are ye,] if ye suffer for righteousness sake. Feare not their feare, neither be troubled.

Mar. 5. 10.

15 \* But sanctifie the Lord God in your heartes: and be readie alwayes to giue an answer to euery man y<sup>e</sup> asketh you a reason of the hope that is in you,

h That is, when they thinke to make you afraid by their threatenings. Ifa. 8. 13.

16 \* [And that] with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

i Giue him praise and depend on him. Chap. 2. 12.

17 For [it is] better (if the will of God be so) that ye suffer for well doing, then for euill doing.

Rom. 5. 6.

heb. 9. 15, 28.

k By the power of God,

l Christ being

from the beginning head

and gouernor

of his Church,

came in the

dayes of Noe,

not in body,

which then he

had not, but in

spirit, and preached

by the

mouth of Noe

for the space

of 120. yeeres

to the disobedient, which

would not

repent, & therefore

are now in prison

reserved to the

last iudgement.

Gen. 6. 14.

mat. 24. 38.

luke 17. 26.

|| Or, persons.

|| Or, the taking to witness

of a good conscience.

Heb. 1. 3.

18 \* For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the<sup>k</sup> spirite.

19 By the which<sup>l</sup> he also went, and preached vnto the spirits y<sup>e</sup> [are] in prison

20 which were in time passed disobedient, when once the long suffering of God abode in y<sup>e</sup> dayes of<sup>m</sup> Noe, while the arke was preparing, wherein few, that is, eight<sup>n</sup> soules were saued in y<sup>e</sup> water.

21 To the which also the figure that now we saue<sup>o</sup> vs, [euen] Baptisme [a greeth] (not the putting away of y<sup>e</sup> filth of the flesh, but in<sup>p</sup> that a good conscience maketh request to God) by the resurrection of Jesus Christ,

22 which is<sup>q</sup> at y<sup>e</sup> right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

### CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

**F**or as much then as Christ hath suffered for vs in y<sup>e</sup> flesh, arme your selues likewise with y<sup>e</sup> same<sup>a</sup> minde, [which is,] that he which hath suffered in the flesh, hath ceased from sinne,

a Our sanctification standeth in two points, in dying to sinne, and liuing to God.

2 That he henceforward should liue (as



Or, body.

Ephc. 4. 22.

b Although the wicked think this gospell newe, and here you that embrace it: yet, hath it bene preached to them of time past, which now are dead, to the intent they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the Spirit, which two are the effect of the Gospell.

c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the fautes which he committeth against vs, though they be neuer so many.

d That is, by the Angels.

Or, punishment. Iere. 25. 29. luke 23. 31.

(as much time as remaineth in y<sup>e</sup> flesh) not after the lustes of men, but after the Will of God.

3 \* For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, & in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of ryote: [therefore] speake they euill [of you.]

5 Which shall giue accountes to him, that is readie to iudge quicke and dead.

6 For vnto this purpose was the Gospell preached also vnto the<sup>b</sup> dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the Spirit.

7 Nowe the ende of all things is at hande. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: \* for loue couereth the multitude of sinnes.

9 \* Be ye harborous one to another, without grudging.

10 \* Let every man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, [let him talke] as the wordes of God. If any man minister, [let him doe it] as of the abilitie which God minstreth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for ever, and ever, Amen.

12 Dearely beloued, thinke it not strange concerning the fire triall, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Christes sufferings, that when his glorie shall appeare, ye may be glad and reioyce.

14 \* If ye be rayled vpon for the Name of Christ, blessed [are ye:] for the Spirit of glorie, and of God resteth vpon you: [which] on their<sup>d</sup> part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murderer, or [as] a thiefe, or an euill doer, or as a busie bodie in others mes matters.

16 But if [any man suffer] as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For y<sup>e</sup> time [is come,] that iudgement must begin at \* y<sup>e</sup> house of God. If

it first [begin] at vs, what shal y<sup>e</sup> end be of the which obey not the Gospel of God?

18 \* And if the righteous scarcely be<sup>c</sup> saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the Will of God, commit their soules [to him] in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The buetie of Pastours is to feede the flocke of Christ, and what rewarde they shall haue, if they be diligent. 5 We exhorteth yong persons to submit them selues to the Elders, 8 To be sober, & to watch that they may resist the enemye.

**H**e elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shall be reueiled,

2 Feede the flocke of || God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were Lordes ouer [Gods] heritage, but that ye may be ensamples to the flocke.

4 And whē the chiefe Shepherd shall appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues every man, one to another: \* decke your selues inwardly in lowlinesse of minde: for God \* resisteth the proude, and giueth grace to the humble.

6 \* Humble \* your selues therefore vnder the mightie hande of God, that he may exalt you in due time.

7 Cast \* all your care on him: for he careth for you.

8 Be sober & watch: for \* your aduersarie y<sup>e</sup> deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing<sup>b</sup> that the same afflictions are accomplished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish [you.]

11 To him [be] glorie and dominion for ever and ever. Amen.

12 By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stande.

Prou. 2. 21, 22. e As concerning this life where he is punished.

a By Elders he understandeth all them which preach, teach, or minister in the Church.

Or, Christ. Or, which is committed vnto you, or, as much as it you lyeth.

Rom. 12. 10.

Iam. 4. 6.

Iam. 4. 10.

Psal. 55. 22.

wisd. 12. 13.

mat. 6. 25.

luke 12. 22.

Luke 22. 31.

b Nothing commeth vnto vs, which we see not to appertene to the rest of Christes members: and therefore we ought not to refuse that condition which is common to all the Saints.

13 [The



c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 [The Church] that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the \* kisse of loue. Peace [be] with you all which are in Christ Jesus. Amen.

Rom. 16. 16.  
1. cor. 16. 20.  
2. cor. 13. 12.

## The second Epistle generall of Peter.

### THE ARGUMENT.

**T**He effect of the Apostle here is to exhorthe them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approve their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they shoulde promes to them selues quietnesse by professing the Gospell, he warneth them both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preferue them selues vnspotted against the same.

### CHAP. I.

4 For as much as the power of God hath giuen the all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne deatch, 17 Declaring the Lorde Jesus to be the true Sonne of God, as he himselfe had seene vpon the mount.



**S**imon Peter a servant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the <sup>a</sup> righteousness of our God and Sauour

Jesus Christ:

2 Grace and peace be multiplyed to you, by the knowledge of God and of Jesus our Lorde,

3 According as his <sup>b</sup> godly power hath giue vnto vs all things <sup>c</sup> [perteyne] vnto <sup>d</sup> life and godlinesse, <sup>e</sup> through the knowledge of him that hath called vs vnto glorie and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by the ye shoulde be partakers of the <sup>f</sup> godly nature, in that ye flee the corruption, which is in the worlde through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer <sup>g</sup> vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience, godlinesse:

7 And w<sup>h</sup> godlinesse, brotherly kindness: and with brotherly kindness, loue.

8 For if these thinges be among you, and abounde, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christ.

9 For he that hath not these thinges, is blinde, and <sup>h</sup> can not see farre off, and hath forgotten that he was purged fro his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election <sup>i</sup> sure: for if ye doe these thinges, ye shall neuer fall.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauour Jesus Christ.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, though <sup>j</sup> ye haue knowledge, & be stablished in <sup>k</sup> present trueth.

13 For I thinke it meete as long as I am in this <sup>l</sup> tabernacle, to stirre you vp by putting you in remembrance.

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Jesus Christ hath <sup>m</sup> shewed me.

15 I wil endeavour therfore alwayes, that ye also may be able to haue remembrance of these thinges after my departing

16 For we followed not <sup>n</sup> \* deceiueable fables whē we opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we sawe his maiestie:

17 For he receiued of God the Father honour & glorie, when there came such a voyce to him from the excellent glorie, <sup>o</sup> \* This is my beloued Sonne, in whome I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the <sup>p</sup> holy mount.

g The Greeke worde signifieth him, that naturally can not see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblind, or sandblinde. h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs. i For God will euer vpholde you. k In this booke, 2. Cor. 5. 3. 4. l John 21. 18. m 1. Cor. 1. 19. and 2. 1. n Or, sophistical and crafty.

Mat. 17. 5.

1 For by Christes presence it was for the time holy.

19 We

a In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

b He speaketh of Christ as he is God and Sauour.

c That is, saluation.

d The summe

e of our saluation and religion is to be led by Christ

f to the Father, who calleth vs in the Sonne.

g Or, through his glorie.

h We are made partakers of the diuine nature, in that we flee the corruption of the worlde:

i Or, as Paul writeth are dead to sinne and are not in the flesh.

j Godly maners.



c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 [The Church] that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the \* kisse of loue. Peace [be] with you all which are in Christ Jesus. Amen.

Rom. 16. 16.  
1. cor. 16. 20.  
2. cor. 13. 12.

## The second Epistle generall of Peter.

### THE ARGUMENT.

**T**He effect of the Apostle here is to exhorthe them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approve their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they shoulde promes to them selues quietnesse by professing the Gospell, he warneth them both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preferue them selues vnspotted against the same.

### CHAP. I.

4 For as much as the power of God hath giuen the all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne deatch, 17 Declaring the Lorde Jesus to be the true Sonne of God, as he himselfe had seene vpon the mount.



**S**imon Peter a servant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the <sup>a</sup> righteousness of our God and Sauour

Jesus Christ:

2 Grace and peace be multiplyed to you, by the knowledge of God and of Jesus our Lorde,

3 According as his <sup>b</sup> godly power hath giue vnto vs all things <sup>c</sup> [perteyne] vnto <sup>d</sup> life and godlinesse, <sup>e</sup> through the knowledge of him that hath called vs vnto glorie and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by the ye shoulde be partakers of the <sup>f</sup> godly nature, in that ye flee the corruption, which is in the worlde through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer <sup>g</sup> vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience, godlinesse:

7 And w<sup>th</sup> godlinesse, brotherly kindness: and with brotherly kindness, loue.

8 For if these thinges be among you, and abounde, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christ.

9 For he that hath not these thinges, is blinde, and <sup>h</sup> can not see farre off, and hath forgotten that he was purged fro his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election <sup>i</sup> sure: for if ye doe these thinges, ye shall neuer fall.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauour Jesus Christ.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, though <sup>j</sup> ye haue knowledge, & be stablished in <sup>k</sup> present trueth.

13 For I thinke it meete as long as I am in this <sup>l</sup> tabernacle, to stirre you vp by putting you in remembrance.

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Jesus Christ hath <sup>m</sup> shewed me.

15 I wil endeavour therfore alwayes, that ye also may be able to haue remembrance of these thinges after my departing

16 For we followed not <sup>n</sup> \* deceiueable fables whē we opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we sawe his maiestie:

17 For he receiued of God the Father honour & glorie, when there came such a voyce to him from the excellent glorie, <sup>o</sup> \* This is my beloued Sonne, in whome I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the <sup>p</sup> holy mount.

g The Greeke worde signifieth him, that naturally can

not see, except he holdeth neere his eyes.

h So Peter calleth such as cannot see hea-

uently things which are farre off, purblind,

or sandblinde.

i Albeit it be sure in it selfe, forasmuch as

God can not change: yet we must con-

firme it in our selues, by the

fruites of the Spirit, know-

ing that the purpose of God electeth,

calleteth, sanctifieth, and iu-

stifieth vs.

j For God wil euer vpholde you.

k In this bo-

die, 2. Cor. 5. 3. 4.

l John 21. 18.

m 1. Cor. 1. 19. and 2. 1.

n Or, sophistical and crafty.

o For by Christes presence it was for the time holy.

a In that he declared him selfe iust and faithfull in accomplishing his promise by Christ.

b He speaketh of Christ as he is God and Sauour.

c That is, saluation.

d The summe of our saluation and religion is to be

led by Christ to the Father, who calleth vs in the Sonne.

e Or, through his glorie.

f We are made partakers of the di-

uine nature, in that we flee the corruption of the worlde:

g as Paul writeth are dead to sinne and are not in the flesh.

h Godly maners.



<sup>m</sup> That is, the doctrine of the Prophets.

<sup>n</sup> A perfecter knowledge the under the law.

<sup>o</sup> Meaning, Christ the sunne of iustice, by his Gospell.

<sup>2</sup> Tim. 3. 16. <sup>p</sup> Commeth not of men. <sup>||</sup> Or, interpretation.

19 We haue also a most sure <sup>m</sup> worde of the Prophets, to the which ye doe well, that ye take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the <sup>o</sup> day starre arise in your heartes.

20 \* So that ye first knowe this, that no prophetic in the Scripture is of <sup>p</sup> any priuate || motion.

21 For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

#### CHAP. II.

De prophetic of false teachers, and theweth their punishment.

Actes 20. 29. <sup>1</sup> Tim. 4. 1. <sup>iude</sup> 4. and 18.

**B**Ut \* there were false prophets also among the people, even as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon the selues swift damnation.

<sup>||</sup> Or, insolent and wanton.

2 And many shall follow their || damnable wayes, by whome the way of trueth shall be euill spoken of,

3 And through couetousnesse shall they with fayned wordes make <sup>a</sup> merchandise of you, whose iudgement long ago is not farre off, and their damnation sleepeth not.

<sup>a</sup> This is evidently seene in the Pope & his Priestes, which by lyes and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter but of Simon Magus. <sup>iob.</sup> 4. 18. <sup>iude</sup> 6. <sup>Gen.</sup> 7. 1. <sup>Gen.</sup> 19. 24. 25.

4 For if God spared not the \* Angels, that had sinned, but cast them down into hell & deliuered them into chaines of darkenesse, to be kept vnto damnation:

5 Neither hath spared the old world, but laued \* Noe the eight [person] a preacher of righteousness, and brought in the flood vpon the world of <sup>y</sup> vngodly,

6 And \* turned the cities of Sodom and Gomorhe into ashes, condemned them and ouerthrowe them, and made them an ensample vnto them that after shoulde liue vngodly,

<sup>Gen.</sup> 19. 16.

7 \* And deliuered iust Lot withered with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, bered his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of vncleanness, and despise the gouernement, [which are] presumptuous, and stande in their

owne conceite, and feare not to speake euill of them that are in dignitie.

11 Where as the Angels which are greater both in power and might, \* giue not <sup>b</sup> rayling iudgement against them before the Lorde.

12 But these, as <sup>c</sup> brute beastes, ledde with sensualitie and made to be taken, & destroyed, speake euill of those thinges which they knowe not, and shall perish through their owne corruption.

13 And shall receiue the wages of vnrightheousnesse, as they which count it pleasure to liue deliciously for a season. Spottes [they are] and blottes, <sup>d</sup> delisting them selues in their deceivings, in feasting with you,

14 Having eyes full of adulterie, and that can not cease to sinne, beguiling unstable soules: they haue heartes exercised with couetousnesse, cursed children,

15 which forsaking the right way, haue gone astray, following the way of \* Balaam, [the sonne] of Boso, which loued the wages of vnrightheousnesse.

16 But he was rebuked for his iniquitie: [for] the domine asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 \* These are welles without water, [and] <sup>e</sup> cloudes carped about with a tempest, to whome the blacke darkenes is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are the selues the \* seruants of corruption: for of whom soeuer a man is overcome, euen vnto the same is he in bondage.

20 \* For if they, after they haue escaped from the filthinesse of the worlde, through the <sup>f</sup> knowledge of the Lorde, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome, the latter ende is worse with the then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousness, then after they haue knowen it, to turne from the holy || commaundement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, \* The dogge is returned to his owne vomite: and, The sow that was washed, to the wallowing in the myre.

<sup>1</sup> King. 22. 22.

<sup>iob.</sup> 1. 12.

<sup>b</sup> Albeit the Angels condemn the vices and iniquities of wicked magistrates, yet they blame not the auctoritie and power which is giuen them of God.

<sup>c</sup> As beastes without reason or wit followe whither nature leadeeth them: so these wicked men destitute of the Spirit of God onely seeke to fulfill their sensualitie, and as they are vessels made to destruction, & appointed to this iudgement, so they fall into the snares of Satan to their destruction.

<sup>d</sup> For in your holy feastes they sit as members of the Church, whereas in deedes they be but spottes, and so deceiue you, reade <sup>iude</sup> 12.

<sup>Nom.</sup> 22. 23.

<sup>iude</sup> 11.

<sup>iude</sup> 12.

<sup>e</sup> They haue some appearance outwardly, but within they are dype and barren, or at most they cause but a tempest.

<sup>iohn</sup> 8. 34.

<sup>rom.</sup> 6. 20.

<sup>Mat.</sup> 12. 45.

<sup>heb.</sup> 6. 4. 5. 6.

and <sup>10.</sup> 26. 27.

<sup>f</sup> Which cometh by hearing the Gospell preached.

<sup>||</sup> Or, doctrine.

<sup>Prou.</sup> 26. 11.



## CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the worlde shall be. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of Saint Paul, and the rest of the Scriptures. 18 Concluding with eternall thanks to Christ Iesus.



**H**is seconde Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, & also the commandement of vs the Apostles of the Lorde and Saviour.

3 \* This first vnderstande, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, where is the promises of his comming: for since the fathers dyed, all thinges continue a like from the beginning of the creation.

5 For this they willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Wherefore the worlde that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde, \* as a thousande yeeres, and a thousande yeeres, as one day.

9 The Lorde is not slacke concerning [his] promise (as some men counte slackenesse) but is patient towarde vs, and \* d would haue no man to perishe, but would all men to come to repentance.

10 \* But the day of the Lorde will come as a thiefe in the night, in the which the heauens shall passe awaye with a noyse, and the elements shall melt with heate, and the earth with the woorkes, that are therein, shall be burnt vp.

11 Seeing therefore that all these thinges must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and hastning vnto the comming of the day of G O D, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate:

13 But we looke for \* newe heauens, and a newe earth, according to his promises, wherein dwelleth righteousness.

14 Wherefore, beloued, seeing that ye looke for such thinges, be diligent that ye may be founde of him in peace, without spot and blamelesse.

15 \* And suppose that the long suffering of our Lorde is saluation, euen as our beloued brother Paul according to the wisdom giuen vnto him wrote to<sup>f</sup> you,

16 As one, that in all [his] Epistles speaketh of these thinges: among the which some thinges are s harde to be vnderstande, which they that are vnlearned and vnstable, || peruert, as they [do] also other Scriptures vnto their owne destruction.

17 We therefore beloued, seeing yee knowe these thinges before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lorde and Saviour Iesus Christ: to him [be] glorie both now and for evermore. Amen.

Mat. 24. 44.  
1. thess. 5. 2.  
reuel. 3. 3.  
and 16. 15.

Isa. 65. 17.  
and 66. 22.  
reuel. 21. 1.

e In quiet conscience.  
Rom. 2. 4.

f Albeit his epistles were written to peculiar Churches, yet they containe a generall doctrine appertaining to all men.

g As no man condemneth the brightnesse of the Sunne because his eye is not able to susteine the cleerenesse thereof: so the hardnesse which we can not sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

h Or, wrest.

## The first Epistle generall of Iohn.

### THE ARGUMENT.

**A**fter that Saint Iohn had sufficiently declared, howe that our whole saluation doeth consist onely in Christ, least that any man shoulde thereby take a boldnesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeouour him selfe to keepe his commaundements, which thing being done, he exhorteth them to beware of false Prophets, whome he calleth Antichristes, and to trie the spirites. Last of all he doeth earnestly exhorde them vnto brotherly loue, and to beware of deceiuers.

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## The first Epistle generall of Iohn.

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### CHAP.



## CHAP. I.

a That is,  
Christ God  
eternall.  
b That is,  
Christ being  
man.

c Which gi-  
ueth life & had  
it in himselfe,  
John.1.4.

d Before all  
beginning.

e The effect of  
the Gospel is,  
that we all be-  
ing ioyned to-  
gether in  
Christ by faith  
should be the  
sonnes of God,  
John.8.12.

f The fruits of  
our faith must  
declare whe-  
ther we be ioyn-  
ed in God or  
no: for God be-  
ing the very  
puritie & light,  
will not haue  
fellowship with  
them which lye  
in sinne and  
darknesse.

g In an euill  
conscience and  
without the  
feare of God.

h That is,  
Christ with vs  
and we with  
our selues.

Hebr.9.14.  
1.pet.1.19.

reuel.1.5.  
1.King.8.46.

2.chro.6.36.  
prou.20.9.

eccles.7.22.

i If we be not  
ashamed, ear-  
nestly and o-  
penly to ac-  
knowledge  
our selues be-  
fore God to be  
sinners.

Or, doctrine,

2 True witness of the euerlasting worde of God. 7 The blood  
of Christ is the purgation of sinne. 10 No man is without  
sinne.



That which was <sup>a</sup> from  
the beginning, which  
we haue <sup>b</sup> heard, which  
we haue seene with our  
eyes, which we haue  
looked vpon, and our  
hands haue handled of <sup>c</sup> worde <sup>e</sup> of life,

2 (For the life appeared, and we haue  
seene it, and beare witness, and shew vnto  
you the eternall life, which was <sup>d</sup> with  
the Father, and appeared vnto vs)

3 That, [I say,] which we haue seene  
and heard, declare we vnto you, that ye  
may also haue fellowship with vs, & that  
our fellowship also may be with the Fa-  
ther, and with his Sonne Iesus Christ.

4 And these thinges write we vnto  
you, that your ioy may be full.

5 This then is the message, which  
we haue heard of him, and declare vnto  
you, that God <sup>f</sup> is light, and in him is no  
darkenes.

6 If we say that we haue fellowship  
with him, and walke in <sup>g</sup> darkenes, we  
lie, and doe not truly:

7 But if we walke in the light as he  
is in the light, we haue fellowship <sup>h</sup> one  
with another, and the <sup>\*</sup> blood of Iesus  
Christ his Sonne cleanse vs from all  
sinne.

8 <sup>\*</sup> If we say that we haue no sinne,  
we deceiue our selues, and trueth is not  
in vs.

9 If we <sup>i</sup> acknowledge our sinnes, he  
is faythfull and iust, to forgive vs our  
sinnes, and to cleanse vs from all vnrigh-  
teousnes.

10 If we say we haue not sinned, we  
make him a liar, and his <sup>||</sup> worde is not  
in vs.

## CHAP. II.

1 Christ is our Aduocate. 10 Of true loue, and howe it is  
tried. 18 To beware of Antichrist.



M babes, these thinges write  
I vnto you, that ye sinne not:  
and if any man sinne, we haue  
an <sup>a</sup> Aduocate with the Fa-  
ther, Iesus Christ, the Iust.

2 And he is the reconciliation for our  
sinnes: and not for ours onely, but also  
for [the sinnes] of <sup>b</sup> the whole world.

3 And hereby we are sure that we  
knowe him, if we keepe his comman-  
dements.

4 He that sayth, I knowe him, and  
there is no saluation without Christ. c That is, by  
sayth and so obey him: for knowledge can not be without obedience.

a Christ is our  
onely Aduo-  
cate & atone-  
ment: for the  
office of inter-  
cession and re-  
demption are  
ioyned toge-  
ther.

b That is, of  
them which  
haue embraced  
the Gospel by  
faith in al ages,  
degrees, and places: for there is no saluation without Christ. c That is, by  
sayth and so obey him: for knowledge can not be without obedience.

keepeth not his commandements, is a  
liar, and the trueth is not in him.

5 But he that keepeth his worde, in  
him is <sup>d</sup> the loue of God perfect in deede:  
hereby we knowe that we are in him.

6 He that sayth he remaineth in him,  
ought euen so to walke, as hee hath  
walked.

7 Brethren, I write no newe <sup>||</sup> com-  
mandement vnto you: but an olde com-  
mandement, which ye haue had from  
the <sup>e</sup> beginning: the <sup>f</sup> olde commande-  
ment is the worde, which ye haue heard  
from the beginning.

8 Againe, a newe commandement I  
write vnto you, that which is true in  
him, and also in you: for the darkenes is  
past, and the true light nowe shineth.

9 He that saith that he is in the light,  
and hateth his brother, is in darkenesse  
vntill this time.

10 <sup>\*</sup> He that loueth his brother, abideth  
in the light, and there is none occa-  
sion of euill in him.

11 But he that hateth his brother, is  
in darkenes, & walketh in darknes, and  
knoweth not whither he goeth, because  
that darkenes hath blinded his eyes.

12 <sup>g</sup> Little children, I write vnto you,  
because your sinnes are forgiven you for  
his Names sake.

13 I write vnto you, fathers, because  
ye haue knowen him that is from the  
beginning. I write vnto you, yong men,  
because ye haue overcome the <sup>||</sup> wicked.

14 I write vnto you, babes, because ye  
haue knowen the Father. I haue writ-  
ten vnto you, Fathers, because ye haue  
knowen him, that is from the begin-  
ning. I haue written vnto you, yong  
men, because ye are strong, and the word  
of God abideth in you, and ye haue over-  
come the <sup>||</sup> wicked.

15 Loue not the <sup>i</sup> world, neither the  
thinges that are in the worlde. If any  
man loue the <sup>\*</sup> world, the loue of the Fa-  
ther is not in him.

16 For all that is in the worlde ([as]  
the lust of the <sup>k</sup> flesh, the <sup>l</sup> lust of the eyes,  
and the <sup>m</sup> pride of life) is not of the Fa-  
ther, but is of the worlde.

17 And the world passeth away, and  
the lust thereof: but he that fulfilleth the  
will of God, abideth euer.

18 Babes, it is the last time, and as ye  
haue heard that Antichrist shall come,  
euen nowe are there many Antichrists:  
whereby we knowe that it is the last  
time.

d Whereby he  
loueth God: so  
that to loue  
God is to obey  
his worde.

Or, doctrine,

e When the  
lawe was gi-  
uen.

f Loue thy  
neighbour as  
thy selfe, is the  
olde comman-  
dement taught  
in the law: but  
when Christ  
saith, So loue  
one another  
as I haue lo-  
ued you, he gi-  
ueth a newe  
commande-  
ment onely as  
touching the  
forme, but not  
as touching  
the nature or  
substance of  
the precept.

Chap.3.14.

g He nameth  
at the faithfull  
children, as he  
being their spi-  
rituall Father  
attributing to  
old men know-  
ledge of great  
thinges, to yong  
men strength,  
to children o-  
bedience and  
reuerence to  
their gover-  
nours.

h For Christs  
sake.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

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Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.

Or, the deuill.



n Which seemed to haue bene of our number, because for a time they occupied a place in the Church,

o The grace of the holy ghost, p Which is Christ,

q In this Epistle which I now write unto you.

r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betweene the person of the Sonne, & also he that belieueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messiah.

s Then the infidels worship not the true God, t But he that confesseth the Sonne, hath also the Father, u Christ communicateth himselfe unto you, and teacheth you by the holy ghost and his ministers.

|| Or, in Christ, u By this name he meaneth the whole Church of Christ in generall.

19 <sup>n</sup> They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But [this commeth to passe,] that it might appeare, that they are not all of vs.

20 But ye haue an oymntment from him, that is <sup>p</sup> Holy, and ye haue knowen all things.

21 I <sup>q</sup> haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth.

22 Who is a liar, but he that denieth that Iesus is <sup>r</sup> Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same <sup>t</sup> hath not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs, [euen] eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anoynting which ye receiued of him, dwelleth in you: and ye neede not that any man teache you: but as the same <sup>u</sup> Anointing teacheth you of all things, & it is true, & is not lying, and as it taught you, ye shall abide <sup>v</sup> in him.

28 And now, <sup>w</sup> little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

22 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

#### CHAP. III.

<sup>x</sup> The singular loue of God towards vs, 7 And howe we againe ought to loue one another.

**B**ehold, what loue the Father hath shewed on vs, that we should be <sup>y</sup> called <sup>z</sup> sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearely beloved, now we are we the sonnes of God, but yet it doeth not appeare what we shall be: and we knowe that when <sup>b</sup> he shall appeare, we shall be <sup>c</sup> like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as hee

is pure.

4 Whosoever <sup>d</sup> committeth sinne, transgresseth also the Lawe: for sinne is the transgression of the Lawe.

5 And ye know that he appeared that he might <sup>e</sup> take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteousness, is righteous, as he is righteous.

8 He that <sup>f</sup> committeth sinne, is of the deuill: for the deuill sinneth from the <sup>g</sup> beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.

9 Whosoever is borne of God, sinneth not: for his <sup>h</sup> seede remaineth in him, neither can he <sup>i</sup> sinne, because he is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoever doeth not righteousness, is not of God, neither he that <sup>j</sup> loueth not his brother.

11 For this is <sup>k</sup> message that ye heard from the beginning, that <sup>l</sup> we should loue one another.

12 Not as <sup>m</sup> Cain which was of the wicked, & slew his brother: and wherefore slew he him: because his owne workes were euil, & his brothers good.

13 Marueile not, my brethren, though the world hate you.

14 We knowe that we are translated from death vnto life, because we <sup>n</sup> loue the brethren: <sup>o</sup> he that loueth not [his] brother, abideth in death.

15 Whosoever hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.

16 <sup>p</sup> Hereby haue we perceiued loue, that he layde down his life for vs: therefore we ought also to lay downe [our] liues for the brethren.

17 <sup>q</sup> And whosoever hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him:

18 My little children, let vs not loue in worde, neither in tongue [onely,] but in <sup>r</sup> deede and in trueth.

19 For thereby we know that we are of the trueth, and shal before him assure our hearts.

20 For if our <sup>s</sup> heart condemne vs, God

d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified, Isa. 53.4.9. 1. pet. 2.22.

Iohn. 8.44. e As appeared by Adam.

f Which is the holy Ghost. g He cannot be under the power of sinne because <sup>h</sup> spirit of God correcteth his euil and corrupt affections. h He descended from the first table of the commandments to the second, Iohn 13.34 & 15.12. Gen. 4.8.

i This loue is the spirituall fruite of our faith, & a certaine signe of our regeneration.

Chap. 2.10. leui. 19.17.18. Iohn 15.13. ephes. 5.2.

k Luke 3.11. l Which is not the cause, wherefore we are the sonnes of God, but a most certaine signe.

1 If our conscience being guiltie of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ.

c As <sup>d</sup> members and head are, which make one perfect body.



God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse towarde God.

John 13. 7. &  
16. 23. matt.  
21. 22. chap.  
5. 14.

22 \* And whatsoever we aske, we receive of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

John 6. 29. &  
17. 3.

23 \* This is then his commandement, That we beleue in the Name of his Sonne Jesus Christ, and loue one another, as he gaue commandement.

John 13. 34. &  
15. 10.

24 \* For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, [euen] by the Spirit which he hath giuen vs.

#### CHAP. III.

1 Difference of spirits. 2 How the Spirit of God may be knowne from the spirit of error. 7 Of the loue of God and of our neighbours.

a Them which  
boast that they  
haue the spirit  
to preach or  
prophetic.

**D**earely beloued, beleue not euery spirit, but trie the <sup>a</sup> spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Jesus<sup>b</sup> Christ is come in the flesh, is of God.

b Who being  
very God  
came from his  
Father and  
ooke vpon  
him our flesh.  
He that con-  
fesseth or pre-  
acheth this true-  
ly, hath the  
Spirit of  
God, els not.  
c He began  
to builde the  
mysterie of in-  
iquitie.  
d Satan the  
prince of the  
world.

3 And euery spirit which confesseth not that Jesus Christ is come in the flesh, is not of God: but this is the [spirit] of Antichrist, of whome ye haue heard, howe that he should come, and now he already he is in the world.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then <sup>d</sup> he that is in the worlde.

5 They are of the worlde, therefore speake they of the world, and the world heareth them.

John 8. 47.

c With pure  
affection and  
obedience.

6 We are of God, <sup>c</sup> he that knoweth God, <sup>c</sup> heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, & the spirit of error.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

John 3. 16.

f Trueth it is,  
that God hath  
declared his  
loue in many  
other things,  
but herein hath  
passed al other.

9 \* In<sup>f</sup> this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his

sonne [to be] a <sup>g</sup> reconciliation for our sinnes.

g By his onely  
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11 Beloued, if God so loued vs, we ought also to loue one another.

12 \* No man hath seene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs.

John 1. 18.  
1. tim. 6. 16.

13 Hereby knowe we that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne [to be] the Sauour of the world.

15 Whosoever<sup>h</sup> confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God.

h So that his  
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i Or, towarde  
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17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are we in this world.

18 There is no<sup>k</sup> feare in loue, but perfect loue casteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

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19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: for how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

l For God  
presenteth him-  
self to be in  
them which  
beare his  
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21 \* And this commandement haue we of him, that he which loueth God, should loue his brother also.

John 13. 34.  
and 15. 12.

#### CHAP. V.

1. 10. 13 Of the fruites of fayth. 14. 20 The office, authoritie and diuinitie of Christ. 21 Against images.

**W**hosoever beleueth that Jesus is the Christ, is<sup>a</sup> borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

a As regene-  
rate by the  
vertue of his  
Spirit.

2 In this we know that we loue the children of God, when we loue<sup>b</sup> God, and keepe his commandements.

b The loue of  
God must goe  
before, or els  
we can not  
loue aright.

3 For this is the loue of God that we keepe his commandements: and his<sup>c</sup> commandements are not<sup>c</sup> grievous.

Mat. 11. 30.

4 For all that is borne of God, ouercometh the world: and this is the victorie that ouercometh the worlde, [euen] our fayth.

c They are  
easie to the  
soulders of God  
which are tes-  
tified with his  
Spirit: for they be-  
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5 \* Who is it that ouercometh the world, but he which beleueth that Jesus is the Sonne of God?

1. Cor. 15. 57.



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1. Cor. 15. 57.



<sup>d</sup> That is, regeneration.  
<sup>e</sup> The water and blood that came out of his side, declare that we haue our finnes washed by him, and he hath made full satisfaction for the same.  
<sup>f</sup> Our minde inspired by the holy Ghost.  
<sup>g</sup> Which testifieth to our hearts, that we be the children of God.

6 This is that Iesus Christ that came by <sup>d</sup> water <sup>e</sup> and blood, not by water onely, but by water and blood: and it is the <sup>f</sup> spirit, that beareth witnes: for the Spirit is <sup>g</sup> true.

7 For there are three, which beare record in heauen, the Father, the worde, and the holy Ghost: and these three are one.

8 And there are three, which beare recorde in the earth, the spirite and the water and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne.

10 \*He that beleueth in the Sonne of God, hath the witnesse <sup>†</sup> in himselfe: he that beleueth not God, hath made him a lyar, because hee beleued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe

that ye haue eternall life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance that we haue in him, \* that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not <sup>h</sup> vnto death. \* There is a sinne <sup>i</sup> vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoever is borne of God, <sup>k</sup> sinneth not: but he that is begotten of God, <sup>l</sup> keepeth himselfe, and the <sup>m</sup> wicked <sup>n</sup> toucheth him not.

19 We know that we are of God, and the whole world <sup>o</sup> lieth in wickednesse.

20 But we knowe that the Sonne of God is \* come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, [that is,] in his Sonne IESVS Christ: this same is very <sup>p</sup> GOD, and eternall life.

21 Babes, keepe your selues from <sup>q</sup> idoles. Amen.

Mat. 7. 7. & 21.  
22. chap. 3. 22.  
h Although euery sinne be to death, yet God through his mercy pardoneth his in his Sonne Christ.  
Mat. 12. 31.  
mar. 3. 29. Luke 12. 10.  
i As theirs is whome God doth so forsake & they fall into better despaire.  
k Sineth not himselfe so ouer to sinne, that he forgetteth God.  
l Taketh heed & he sinne not.  
m That is, Satan.  
n With a mortall wound.  
o That is, all men generally, as of themselves lyke as it were buried in euill.  
Luk. 24. 45.  
p Christ very God.  
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

Iohn 3. 36.  
† Of God.

## The seconde Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceyuers as denie that Iesus Christ is come in the flesh, 8 Prayereth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Saviour.

¶ Or, worthie, and noble.

a According to goodnesse and not with any worldly affection.



He Elder to the <sup>a</sup> elect Lady, and her children, whome I loue in <sup>a</sup> the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for ever:

3 Grace be with you, mercie & peace from God the Father, & from the Lord Iesus Christ the Sonne of the Father, with <sup>b</sup> trueth and loue.

4 I reioyced greatly, that I founde of thy children walking <sup>c</sup> in trueth, as we haue receiued a commaundement of the Father.

5 And nowe beseech I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we \* loue one another.

6 And this is the loue, that we should walke after his <sup>d</sup> commaundements. This commaundement is, that as ye haue heard from <sup>e</sup> beginning, ye should walke in it.

7 For many deceyuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 Looke to your selues, that we <sup>f</sup> lose not the things which we haue done, but that we may receyue a full rewarde.

9 Whosoever <sup>g</sup> transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

Iohn 15. 12.

¶ Or, doctrine.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.  
c According to Gods worde.

d By suffering our selues to be seduced.

e He that passeth the limits of pure doctrine.

10 If



<sup>d</sup> That is, regeneration.  
<sup>e</sup> The water and blood that came out of his side, declare that we haue our finnes washed by him, and he hath made full satisfaction for the same.  
<sup>f</sup> Our minde inspired by the holy Ghost.  
<sup>g</sup> Which testifieth to our hearts, that we be the children of God.

6 This is that Iesus Christ that came by <sup>d</sup> water <sup>e</sup> and blood, not by water onely, but by water and blood: and it is the <sup>f</sup> spirit, that beareth witnes: for the Spirit is <sup>g</sup> true.

7 For there are three, which beare record in heauen, the Father, the worde, and the holy Ghost: and these three are one.

8 And there are three, which beare recorde in the earth, the spirite and the water and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne.

10 \*He that beleueth in the Sonne of God, hath the witnesse <sup>†</sup> in himselfe: he that beleueth not God, hath made him a lyar, because hee beleued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe

that ye haue eternall life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance that we haue in him, \* that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not <sup>h</sup> vnto death. \* There is a sinne <sup>i</sup> vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoever is borne of God, <sup>k</sup> sinneth not: but he that is begotten of God, <sup>l</sup> keepeth himselfe, and the <sup>m</sup> wicked <sup>n</sup> toucheth him not.

19 We know that we are of God, and the whole world <sup>o</sup> lieth in wickednesse.

20 But we knowe that the Sonne of God is \* come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, [that is,] in his Sonne IESVS Christ: this same is very <sup>p</sup> GOD, and eternall life.

21 Babes, keepe your selues from <sup>q</sup> idoles. Amen.

Mat. 7. 7. & 21. 22. chap. 3. 22.  
h Although euery sinne be to death, yet God through his mercy pardoneth his in his Sonne Christ.  
Mat. 12. 31. mar. 3. 29. Luke 12. 10.  
i As theirs is whome God doth so forsake & they fall into better despaire.  
k Sineth not himselfe so ouer to sinne, that he forgetteth God.  
l Taketh heed & he sinne not.  
m That is, Satan.  
n With a mortall wound.  
o That is, all men generally, as of themselves lyke as it were buried in euill.  
Luk. 24. 45.  
p Christ very God.  
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

Iohn 3. 36.  
† Of God.

## The seconde Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceyuers as denie that Iesus Christ is come in the flesh, 8 Prayereth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Saviour.

Or, worthie, and noble.

a According to goodnesse and not with any worldly affection.



He Elder to the <sup>a</sup> elect Lady, and her children, whome I loue in <sup>a</sup> the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for ever:

3 Grace be with you, mercie & peace from God the Father, & from the Lord Iesus Christ the Sonne of the Father, with <sup>b</sup> trueth and loue.

4 I reioyced greatly, that I founde of thy children walking <sup>c</sup> in trueth, as we haue receiued a commaundement of the Father.

5 And nowe beseech I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we \* loue one another.

6 And this is the loue, that we should walke after his <sup>d</sup> commaundements. This commaundement is, that as ye haue heard from <sup>e</sup> beginning, ye should walke in it.

7 For many deceyuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 Looke to your selues, that we <sup>f</sup> lose not the things which we haue done, but that we may receyue a full rewarde.

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12 The sonnes of thine || elect sister || Or, worthie. greete thee, Amen.

## The thirde Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the unkinde dealing of Diotrephes, 12 And the good report of Demetrius.



The Elder vnto the beloved Gaius, Whome I loue in the trueth.

2 Beloued, I wishe chiefly that thou prosperedst and faredst wel, as thy soule prospereth.

2 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.

b By keeping hospitalitie.

c If thou furnishest them with necessities toward their iourney, knowing that the Lord saith, He that receiueh you, receiueh me.

4 I haue no greater ioye then this, [that is,] to heare that my sonnes walke in a veritie.

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to strangers,

6 which bare witness of thy loue before the Churches. Whome if thou bringest on their iourney as it becometh according to God, thou shalt do well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueh vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueh the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not seene God.

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12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye know that our recorde is true.

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## The generall Epistle of Iude.

### THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the simple people from the trueth of God, and willet them to haue no societie with such, whome hee setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.



Iude a seruant of Iesus Christ, and brother of James, to them which are called and sanctified of God the Father, and b reserued to Iesus Christ:

2 The faithful are sanctified of God the Father in the Sonne by the holy Ghost.

b That hee would keepe you, Ioh. 17. 6.

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states, shewing that such men trouble not the Church at all adventures, but are appointed therunto by the determinate counsell of God. 2. Peter 2. 1.

¶ 3.

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Rom. 16. 17.  
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5 I will



5 I Will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that hee had deliuered the people out of Egypt, \* destroyed them afterwarde which beleued not.

6 The \* Angels also which kept not their first estate, but left their owne habitation, he hath reserved in euerlasting chaines vnder darkenesse vnto his iudgement of the great day.

7 As \* Sodom and Gomorrhe, and the cities about them, which in like manner as they did, committed, and folowed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these dreamers also defile the flesh, and despise gouernement, and speake euill of them that are in authoritie.

9 But Michael the Archangel, when hee stroue against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoever things they knowe naturally, as beastes, which are without reason, in those things they corrupt themselves.

11 Who [be] vnto them: for they haue followed the way \* of Cain, and are cast away by the deceit \* of Balaams wages, and perish in the \* gaine saying \* of Coze.

12 These are spotted in your feastes of charitie when they feast with you, without all feare, feeding themselves: \* cloudes [they are] without water, carried about of winds, corrupt trees, [and] without fruit, twise dead, [and] plucked by the rootes.

13 [They are] the raging waues of the sea, which are driven by the wind, and are cast away by the tempest: these were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Certul, in Apologet, chap. 39. p. Either of God, or of his Church. 2. Per. 2. 17.

the sea, foming out their owne shame: [they are] wandring starres, to whome is reserved the blackenesse of darkenesse for euer.

14 And Enoch also the seventh from Adam, prophesied of such, saying, \* Beholde, the Lorde cometh with thousands of his Saintes,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: \* whose mouthes speake proude things, hauing mens persons in admiration, because of a bantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,

18 How that they tolde you that there should bee mockers \* in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sects, fleshly, hauing not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Jesus Christ, vnto eternall life.

22 And haue compassion of some, in putting difference:

23 And other saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 [That is,] to God onely wise, our Saviour, [be] glorie, and maiestie, and dominion, and power, both nowe, and for euer, Amen.

Reuel. 1. 7.  
q This saying of Enoch might for the worthynesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those bookes which nowe remaine not: per by the prouidence of God, so many are left as are able to instruct vs in the faith of Jesus Christ to saluation, John 20. 31.  
† In vngodlynesse and iniquitie.  
Psal. 17. 10.  
1. Tim. 4. 1.  
2. tim. 3. 1.  
2. peter 3. 3.  
r Of regeneration.

f Some may be wonne with gentlenesse, other by sharpe nesse.  
t By sharpe reproofes to drawe them out of danger.  
u He willet not onely to cut off the euill, but also to take away all occasions which are preparatiues, and accessaries to the same.

## The Reuelation of Iohn

the Diuine.

### THE ARGUMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reproveth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed,

|| Or, declared to Iohn.



5 I Will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that hee had deliuered the people out of Egypt, \* destroyed them afterwarde which beleued not.

6 The \* Angels also which kept not their first estate, but left their owne habitation, he hath reserved in euerlasting chaines vnder darkenesse vnto his iudgement of the great day.

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21 And keepe your selues in the loue of God, looking for the mercie of our Lord Jesus Christ, vnto eternall life.

22 And haue compassion of some, in putting difference:

23 And other saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 [That is,] to God onely wise, our Saviour, [be] glorie, and maiestie, and dominion, and power, both nowe, and for euer, Amen.

Reuel. 1. 7.  
q This saying of Enoch might for the worthynesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those bookes which nowe remaine not: per by the prouidence of God, so many are left as are able to instruct vs in the faith of Jesus Christ to saluation, John 20. 31.  
† In vngodlynesse and iniquitie.  
Psal. 17. 10.  
1. Tim. 4. 1.  
2. tim. 3. 1.  
2. peter 3. 3.  
r Of regeneration.

f Some may be wonne with gentlenesse, other by sharpe nesse.  
t By sharpe reproofes to drawe them out of danger.  
u He willet not onely to cut off the euill, but also to take away all occasions which are preparatiues, and accessaries to the same.

## The Reuelation of Iohn

the Diuine.

### THE ARGUMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reprobeth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed,

¶ Or, declared to Iohn.



destroyed, but the Lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that hee is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length hee shalbe destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuerthelesse for a season God will permit this Antichrist, and strumpet vnder colour of faire speach and pleasant doctrine to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoide this harlots flatteries, and bragges, whose ruine without mercie they shall see, and with the heavenly companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy Citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glorie. Reade diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

## CHAP. I.

<sup>1</sup> The cause of this reuelation, <sup>3</sup> Of them that reade it, <sup>4</sup> John writeth to the seuen Churches, <sup>5</sup> The maiestie and office of the Sonne of God, <sup>20</sup> The vision of the candlestickes and starres.

<sup>2</sup> Of things which were hid before.

<sup>b</sup> Christ receiued this reuelation out of his fathers house as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reueiled it to John his seruant by the ministerie of his Angell, to the edification of his Church.

<sup>c</sup> To the good and bad.

<sup>d</sup> Which expoundeth the old Prophets, and sheweth what shall come to passe in the newe Testament.

<sup>e</sup> And began euen then.

<sup>f</sup> Meaning, the Church vniuersall.

Exod. 3. 14.

<sup>g</sup> That is, from the holy Ghost: or these seuen Spirits were ministers before

God the Father & Christ,

whome after he calleth the hornes & eyes of the Lambe,

Chap. 5. 6. In a like phrase Paul taketh

God and

Christ, and the

Angels to

witnesse, 1.

Timoth. 5. 21.

Psal. 89. 37.

1. Corinth. 15. 20, 21.

coloss. 1. 18.

Hebr. 9. 14.

1. peter 1. 19.

1. iohn 1. 7, 9.

1. Peter 2. 5.

Matth. 24. 30.

isa. 3. 14.

iude 14.

h They that

concerned Christ,

and most cruelly persecuted him,

and put him to death,

shall

then acknowledge him.

|| Or, for him.

Chap. 21. 6. and 22. 13.

i Alpha and

Omega are the first and the last letters of the a, b, c, of the Greekes.



The <sup>a</sup> reuelation of IESVS CHRIST, which

<sup>b</sup> God gaue vnto him, to shewe vnto his seruantes thinges which must shortly be <sup>c</sup> done:

which he sent, and shewed by his Angell vnto his seruant John,

<sup>2</sup> Who bare recorde of the worde of God, & of the testimonie of Iesus Christ, and of all thinges that he saw.

<sup>3</sup> Blessed [is hee] that readeth, and they that heare the wordes of this <sup>d</sup> prophesie, and keepe those thinges which are written therein: for the time is <sup>e</sup> at hande.

<sup>4</sup> John, to the <sup>f</sup> seuen Churches which are in Asia, Grace [be] with you, and peace from him, which <sup>g</sup> is, and which was, and which is to come, and from the <sup>h</sup> seuen Spirits which are before his Throne,

<sup>5</sup> And from Iesus Christ, which is a <sup>i</sup> faithfull witnesse, [and] <sup>j</sup> the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his <sup>k</sup> blood,

<sup>6</sup> And made vs <sup>l</sup> Kings and Priestes vnto God euen his Father, to him [be] glorie, and dominion for euermore, Amen.

<sup>7</sup> Beholde, he cometh with <sup>m</sup> cloudes, and euery eye shall see him: [yea,] euen they which <sup>n</sup> peared him through: and all kinreds of the earth shall waille <sup>o</sup> before him, Euen so, Amen.

<sup>8</sup> I <sup>p</sup> am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, [euen] the Almighty.

<sup>9</sup> I John, euen your brother, and companion in tribulation, and in the kingdonie and patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

<sup>10</sup> And I was [rauisht] in spirite on <sup>q</sup> the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

<sup>11</sup> Saying, I am <sup>r</sup> Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and sende it vnto the <sup>s</sup> seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

<sup>12</sup> Then I turned backe to see the <sup>t</sup> voyce, that spake with me: and when I was turned, I sawe <sup>u</sup> seuen golden candlestickes,

<sup>13</sup> And in the middes of the seuen candlestickes, one like vnto the <sup>v</sup> Sonne of man, clothed with a garment <sup>w</sup> downe to the feete, and girde about <sup>x</sup> the pappes with a golden girdle.

<sup>14</sup> His head, & heares [were] <sup>y</sup> white as white wooll, [and] as snowe, and his eyes [were] as <sup>z</sup> a flame of fire.

<sup>15</sup> And his feete like vnto <sup>aa</sup> fine brasse, burning as in a fornace: and his <sup>ab</sup> voyce as the sound of many waters.

<sup>16</sup> And he had in his right hand seuen <sup>ac</sup> starres: and out of his mouth went a <sup>ad</sup> sharpe two edged sword: and his face [shoon] as the sunne shineth in his strength.

<sup>17</sup> And when I sawe him, I fell at his feete as <sup>ae</sup> dead: then hee layed his right <sup>af</sup> hand vpon mee, saying vnto mee, Feare not: I am the <sup>ag</sup> first and the last,

<sup>18</sup> And am alieue, but I was dead: and behold, I am alieue for euermore, Amen: and I haue the <sup>ah</sup> keyes of hell & of death.

<sup>k</sup> Which some call Sunday:

<sup>l</sup> Saint Paul the first day of the weeke, 1.

<sup>m</sup> Cor. 16. 2. acc.

<sup>n</sup> 20. 7. and it was established

<sup>o</sup> after that the Jewes Sabbath was abolished,

<sup>p</sup> 1 I am he before whom no

<sup>q</sup> thing was,

<sup>r</sup> yea, by whom whatsoever is

<sup>s</sup> made, was made, and he

<sup>t</sup> that shall remaine when

<sup>u</sup> all things shall perish, euen I

<sup>v</sup> am the eternall God.

<sup>w</sup> Of the

<sup>x</sup> which some were fallen:

<sup>y</sup> others decayed: some were

<sup>z</sup> proude: others negligent: so

<sup>aa</sup> that he sheweth remedie

<sup>ab</sup> for all.

<sup>ac</sup> That is, him whose voyce I

<sup>ad</sup> heard.

<sup>ae</sup> Meaning the Churches.

<sup>af</sup> Which was Christ & head

<sup>ag</sup> of the Church.

<sup>ah</sup> As the chiefe Priest.

<sup>ai</sup> For in him was no concupiscence, which

<sup>aj</sup> is signified by girding the loynes.

<sup>ak</sup> To signifie his wisdom,

<sup>al</sup> eternitie and diuinitie.

<sup>am</sup> To see the secrets of the heart.

<sup>an</sup> || Or, Alcu-

<sup>ao</sup> mine.

<sup>ap</sup> His iudgements and

<sup>aq</sup> wayes are most perfect.

<sup>ar</sup> x Both because all nations praise him, and also his

<sup>as</sup> worde is heard and preached through the worlde.

<sup>at</sup> y Which are the pastors of the Churches.

<sup>au</sup> z This sword signified his word and the vertue thereof, as is

<sup>av</sup> declared, Heb. 4. 12. Dan. 10. 8, 9.

<sup>aw</sup> a To comfort me, Isai. 41. 4. and 44. 6.

<sup>ax</sup> b Equall God with my Father, and eternall.

<sup>ay</sup> c That is, power ouer them,



19 Write the things which thou hast seene, and the things which are, and the things which shall come here<sup>d</sup> after.

<sup>d</sup> In the latter dayes.

<sup>e</sup> In my protection,

<sup>f</sup> That is, the ministers, <sup>Pal</sup>, 2, 7.

20 The myserie of the seven starres which thou sawest<sup>e</sup> in my right hande, and the seven golden candlestickes, [is this,] The seven starres are the<sup>f</sup> Angels of the seven Churches: and the seven candlestickes which thou sawest, are the seven Churches.

#### CHAP. II.

He exhorteth foure Churches: 5 To repentance, 10 To perseverance, patience, and amendment: 5, 14, 20, 23 As well by threatnings, 7, 10, 17, 26 As promises of rewardes.

<sup>a</sup> To the pastor or minister which are called by this name, because they are Gods messengers, and haue their office common with Iesus Christ, who also is called an Angell.

<sup>b</sup> Read Chap. 1, 13.

<sup>c</sup> In his protection.

<sup>d</sup> According to his promises, <sup>Matth</sup>, 28, 20, he will be with them to the ende of the worlde.

<sup>e</sup> The first loue that thou haddest toward God and thy neighbour at the first preaching of the Gospel.

<sup>f</sup> The office of the Pastor is compared to a candlestick or lampe, forasmuch as he ought to shine before men.

<sup>g</sup> These were heretikes which held that wines should be common, & as some thinke, were named of one called Nicolas, of whom is written, Actes 6, 5, which was chosen among the Deacons.

<sup>h</sup> Meaning the life euertlasting: thus by corporall benefites, he raiseth them up to consider spirituall blessings.

<sup>i</sup> This is thought to be Polycarpus, who was minister of Smyrna, 86, yeres as he himselfe confessed before Herodes, when as he was led to be burned for Christs cause.

<sup>k</sup> The eternal Diuinitie of Iesus Christ is here most plainly declared, with his manhood and victorie ouer death, to assure his that they shall not be overcome by death. <sup>l</sup> This was the persecution vnder the Emperour Domitian. <sup>m</sup> In spirituall treasures, <sup>n</sup> They are not Abrahams children according to the faith,

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the<sup>o</sup> deuill shall cast some of you into prison, that ye may be<sup>p</sup> tryed, and ye shall haue tribulation<sup>q</sup> ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the spirit saith to the Churches. He that ouercommeth, shall not be hurt of the<sup>r</sup> seconde death.

12 And to the Angell of the Church which is at Pergamus write, This saith he which hath the sharpe<sup>s</sup> sword with two edges.

13 I knowe thy workes and where thou dwellest, [euen] where Satans throne is, and thou keepest my Name, and hast not denied my faith, <sup>u</sup> euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the<sup>x</sup> doctrine of<sup>\*</sup> Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I wil come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is<sup>y</sup> hid, & will giue him a<sup>z</sup> white stone, and in the stone a<sup>a</sup> newe name written, which no man knoweth sauing he that receiueth it.

18 And vnto the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like<sup>||</sup> fine brasse.

19 I know thy workes and thy loue, and<sup>b</sup> seruice, and faith, and thy patience, and thy workes, and that [they are] mo at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman<sup>\*c</sup> Jezabel, which calleth

<sup>o</sup> Here he nameth the author of all our calamities, encouraging vs manfully to fight against him, in promising vs the victorie.

<sup>p</sup> The ende of affliction is, that we may be tryed and not destroyed.

<sup>q</sup> Signifying many times as Gen. 31, 41. nom. 14, 22, although there shall be comfort and release.

<sup>r</sup> The first death is the naturall death of the body, the second is the eternall death: from the which all are free that belieue in Iesus Christ, <sup>John</sup> 5, 24.

<sup>s</sup> The word of God is the sword with two edges, <sup>Hebr</sup>, 4, 12.

<sup>t</sup> All townes and countries whence Gods word and good liuing is banished, are the throne of Satan, and all those places where the word is not preached sincerely, nor maners aright reformed.

<sup>u</sup> In the verie heate of persecution and slaughter of the martyrs they continued in the pure faith, and therefore are commended after a sort.

<sup>x</sup> All such are like counsellours to Balaam, which for lucre perswade to idolatrie or whoredome.

<sup>y</sup> Nomb. 23, 14, and 25, 1.

<sup>z</sup> And not common to all.

<sup>a</sup> Such a stone was wont

to be giuen to them that had gotten any victorie or prize, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement. <sup>a</sup> The new name also signifieth renowne and honour. <sup>||</sup> Or, Alcumine. <sup>b</sup> To helpe the Saints. <sup>1</sup> King. 16, 31. <sup>c</sup> As that harlot Jezabel maintained strange religion, and exercised crueltie against the seruants of God, so are there among them that doe the like.

her



d They that  
consent to ho-  
latic and false  
doctrine, com-  
mune spirituall  
who come,  
whereof follo-  
weth copposall  
who come,  
Holl. 4. 13.  
e Them that  
followe her  
woyes,

1 Sam. 16. 7.  
psal. 79.

1 Cor. 11. 20.  
and 17. 10.

f The false  
teachers ter-  
med their doc-  
trine by this  
name, as

though it con-  
tained the most  
deepe knowl-  
edge of hea-  
venly things,  
and was in

it receiued  
out of y<sup>e</sup> deepe  
dungeon of  
hell: by such

earnest notes  
the Anabap-  
tists, Liber-  
tines, Baptists,

Arians, &c.  
did to beautie  
their mistrou-  
erous and  
blasphemous.

g The chil-  
dren of the  
sabel.

h Mal. 2. 9.

He that  
receiveth the  
Churches or  
ministers to  
the true professi-  
on of  
faith and to watch-  
ing,

12 Which  
promises to  
them that  
persevere.

And write  
vnto the Angell  
of the Church  
which is at Sar-  
di,

These things  
sayeth hee  
that hath the  
seuen spirits of  
God,

and the seuen  
starres, I knowe  
thy woakes:

for thou hast  
a name that  
thou livest,

but thou art  
dead.

2 Bee awake  
and strengthen  
the things which  
remain, that  
are ready  
to die:

for I haue  
not found thy  
woakes per-  
fite before  
God.

3 Remember  
therefore, ho-  
we thou  
hast receiued  
and heard,

and holde fast,  
and repent.

\* If therefore  
thou wilt not  
watch, I will  
come on thee  
as a thief,

and thou shalt  
not know what  
houre I  
will come vpon  
thee.

4 [Notwith-  
standing] thou  
hast a fewe  
names yet in  
Sardi, which  
haue not  
defiled their  
garments:

and they  
shall walke  
with me in  
white: for  
they are  
worthy.

5 He that  
ouercommeth,  
shall be clo-  
thed in white  
aray, and I  
will not put  
out his name  
out of the  
\* Booke of life,  
but I will  
confesse his  
name before  
my Father,  
and before  
his Angels.

6 Let him  
that hath an  
eare, heare,  
what the  
Spirit sayeth  
vnto the  
Churches.

7 C And  
write vnto  
the Angell of  
the Church  
which is of  
Philadelphia,

These things  
sayeth hee  
that is Holpe  
and True,  
which hath  
the \* keye  
of Dauid,  
which openeth  
and no man  
shuteth,

and shutteth  
and no man  
openeth,

8 I knowe  
thy woakes:  
beholde, I  
haue let before  
thee an open<sup>d</sup>  
dooze, and  
no man can  
shut it: for  
thou hast a  
little strength  
and hast kept  
my woze,  
and hast  
not denied  
my name.

9 Beholde,  
I will make  
them of the  
Synagogue of  
Satan, which  
call them  
seulues Iewes  
and are not,  
but doe lie:  
beholde, [I  
say,] I will  
make them,  
that they shall  
come and  
worship be-  
fore thy feete,  
and shall  
knowe that  
I haue  
loued thee.

10 Because  
thou hast kept  
the woze of  
my patience,  
therefore I  
will deliuer  
thee from the  
houre of tenta-  
tion, which  
will come  
vpon all the  
wozde, to  
trie them  
that dwell  
vpon the  
earth.

11 Behold,  
I come  
shortly: hold  
that which  
thou hast,  
that no man  
take thy  
crowne.

12 Him that  
ouercommeth,  
will I make  
a pillar in y<sup>e</sup>  
Temple of my  
God, and he  
shall go no  
more out:  
and I will  
write vpon  
him the name  
of my God,  
and the name  
of the citie  
of my God,  
[which is]  
the newe  
Jerusalem,  
which com-  
meth downe  
out of hea-  
uen from my  
God, and [I  
will write  
vpon him]  
my newe  
name.

13 Let him  
that hath an  
eare, heare  
what the  
Spirit sayeth  
vnto the  
Churches.

14 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
faithfull and  
true  
witness, the  
beginning of  
creatures  
of God.

15 I knowe  
thy woakes,  
that thou art  
neither colde  
nor hote: I  
would thou  
werest colde  
or hote.

16 Therefore,  
because thou  
art like  
warne, and  
neither colde  
nor hote, it  
will come to  
passe, that  
I shall spee-  
che thee out  
of my mouth.

17 For

18 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
faithfull and  
true  
witness, the  
beginning of  
creatures  
of God.

19 I knowe  
thy woakes,  
that thou art  
neither colde  
nor hote: I  
would thou  
werest colde  
or hote.

20 Therefore,  
because thou  
art like  
warne, and  
neither colde  
nor hote, it  
will come to  
passe, that  
I shall spee-  
che thee out  
of my mouth.

21 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
faithfull and  
true  
witness, the  
beginning of  
creatures  
of God.

22 I knowe  
thy woakes,  
that thou art  
neither colde  
nor hote: I  
would thou  
werest colde  
or hote.

23 Therefore,  
because thou  
art like  
warne, and  
neither colde  
nor hote, it  
will come to  
passe, that  
I shall spee-  
che thee out  
of my mouth.

24 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
faithfull and  
true  
witness, the  
beginning of  
creatures  
of God.

25 I knowe  
thy woakes,  
that thou art  
neither colde  
nor hote: I  
would thou  
werest colde  
or hote.

26 Therefore,  
because thou  
art like  
warne, and  
neither colde  
nor hote, it  
will come to  
passe, that  
I shall spee-  
che thee out  
of my mouth.

27 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
faithfull and  
true  
witness, the  
beginning of  
creatures  
of God.

28 I knowe  
thy woakes,  
that thou art  
neither colde  
nor hote: I  
would thou  
werest colde  
or hote.

29 Therefore,  
because thou  
art like  
warne, and  
neither colde  
nor hote, it  
will come to  
passe, that  
I shall spee-  
che thee out  
of my mouth.

30 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
faithfull and  
true  
witness, the  
beginning of  
creatures  
of God.

31 I knowe  
thy woakes,  
that thou art  
neither colde  
nor hote: I  
would thou  
werest colde  
or hote.

32 Therefore,  
because thou  
art like  
warne, and  
neither colde  
nor hote, it  
will come to  
passe, that  
I shall spee-  
che thee out  
of my mouth.

33 And vnto  
the Angel of  
the Church  
of the Laodiceans  
write, These  
things  
sayeth  
Amen, the  
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i Perswading  
thy selfe of that  
which thou  
hast not.

k Thus the  
hypocrites  
boast of their  
owne power  
and doe not  
vnderstand  
their infirmi-  
ties to seeke to  
Christ for re-  
medie.

l Suffer the  
eyes of thine  
vnderstanding  
to be opened.

Pro. 3. 1.  
Hebr. 12. 5.

m Nothing  
more displea-  
seth God then  
indifferencie  
and coldnesse  
in religion,  
and therefore  
he will spee-  
ke such out as are  
not zealous  
and feruent.

n In my seate  
royall, and to  
be partaker of  
mine heauen-  
ly ioyes.

17 For thou sayest, I am rich and in-  
creased with goods, and haue<sup>k</sup> neede of  
nothing, and knowest not howe thou  
art wretched and miserable, and poore,  
and blinde, and naked.

18 I counsell thee to buie of me golde  
tryed by the fire, that thou mayest be  
made riche, & white rayment, that thou  
mayest be clothed, and that thy filthie  
nakednes do not appeare: and<sup>l</sup> anoint  
thine eyes with eye salue, that thou  
mayest see.

19 As many as I loue, I<sup>\*</sup> rebuke and  
chasten: be<sup>m</sup> zealous therefore and  
amende.

20 Beholde, I stand at the doore, and  
knocke. If any man heare my voyce  
and open the doore, I will come in vnto  
him, and will suppe with him, and hee  
with me.

21 To him that ouercommeth, will  
I grant to sitte with me in my<sup>n</sup> throne,  
euen as I ouercame, and sitte with my  
Father in his throne.

22 Let him that hath an eare, heare  
what the Spirit sayth vnto the Chur-  
ches.

## CHAP. III.

1 The vision of the maiestie of God. 2 Hee seeth the throne,  
and one sitting vpon it, 3 And xliiii. seates about it with  
xliiii. elders sitting vpon them, and foure beastes prayling  
God day and night.

**A**fter this I looked, and be-  
holde, a<sup>a</sup> doore was open in  
heauen, and the first voyce  
which I heard, was as [it  
were] of a trumpet talking with me,  
saying, Come vp hither, and I wil shew  
thee things which must be done here-  
after.

2 And immediatly I was<sup>b</sup> rauished  
in the spirit, and beholde, a throne was  
set in heauen, & one sate vpon<sup>c</sup> y throne.

3 And<sup>b</sup> he that sate, was to looke vpon,  
like vnto a iasper stone, and a sar-  
dine, & there<sup>c</sup> [was] a rainebowe rounde  
about the throne in sight like to an eme-  
raude.

4 And round about y throne [were]  
foure and twentie seates, and vpon the  
seates I sawe<sup>c</sup> foure and twentie El-  
ders sitting, clothed in white rayment, &  
had on their heads crownes of golde.

5 And out of the throne<sup>d</sup> proceeded  
lightnings, and thundrings, & voyces,  
and there were seven lampes of fire,  
burning before the throne, which are the  
seven spirits of God.

6 And before the throne there [was]  
a<sup>f</sup> sea of glasse like vnto<sup>g</sup> cryshall: and  
in the<sup>h</sup> mids of the throne, and rounde  
about the throne [were] foure<sup>h</sup> beastes  
full of eyes before and behinde.

7 And the first beast [was] like a lyon,  
and the second beast like a calfe, and the  
thirde beast had a face as a man, and the  
fourth beast [was] like a flying egle.

8 And the foure beastes had eche one  
of them sixe winges about him, and they  
were full of eyes within, and they ceased  
not day nor night, saying, i<sup>\*</sup> Holy, holy,  
holy Lord God almightie, which was,  
and which is, and which is to come.

9 And when those beastes gaue glo-  
rie, and honour, and thanks to him  
that sate on the throne, which liueth for  
euer and euer,

10 The foure and twentie Elders fell  
downe before him that sate on y throne,  
and worshipped him, that liueth for  
euermore, & cast their crownes be-  
fore the throne, saying,

11 Thou art<sup>\*</sup> worthe, O Lorde, to  
receiue glory and honour, and power:  
for thou hast created all things, and for  
thy willes sake they are, and haue bene  
created.

## CHAP. V.

1 He seeth the Lambe opening the booke, 2 And therefore  
the foure beastes, the xliiii. elders, and the Angels prayle the  
Lambe, and doe him worship 3 For their redemption and  
other benefites.

**A**nd I saw in the right hand  
of him that sate vpon the  
throne, a<sup>a</sup> Booke written  
within, and on the backside,  
sealed with<sup>b</sup> seven seales.

2 And I sawe a strong Angel, which  
preached with a loude voyce, who is  
worthe to open the booke, and to loose  
the seales thereof.

3 And no man in heauen, nor in earth,  
neither vnder the earth, was able to o-  
pen the Booke, neither to looke there-  
on.

4 Then I wept much, because no  
man was found worthe to open, and to  
reade the Booke, neither to looke  
thereon.

5 And one of the elders said vnto me,  
weepe not: beholde, the<sup>\*</sup> Lyon which  
is of the tribe of Iuda, the roote of Da-  
uid, hath obtained to open the Booke,  
and to loose the seven seales thereof.

6 Then I beheld, and lo, in the mids  
of the throne, and of the foure beastes,  
and in the middes of the Elders, stood  
a<sup>c</sup> Lambe as though he had bene killed,

which

f The worlde  
is compared  
to a Sea, be-  
cause of the  
changes and  
vnstabilities.

g It is as  
cleare as cry-  
shall before the  
eyes of God,  
because there  
is nothing in it  
so litle that is  
hid from him.

h Or, vnder the  
throne.  
h They are  
called Cheru-  
bins, &c.

i 10. 20.  
i We are here  
by taught to  
giue glorie to  
God in all his  
workes.  
Isai 6. 3.

k They will  
challenge no  
authoritie, ho-  
nor nor power  
before God.  
Chap. 5. 22.

a Before that  
he make men-  
tion of y great  
afflictions of  
the Church, he  
settech forth  
the maiestie of  
God, by whose  
will, wisdom,  
and prouidence  
all things are  
created, and  
gouerned, to  
teache vs pa-  
tience.

b He describ-  
eth the diuine  
and incompre-  
hensible vertue  
of God the Fa-  
ther, as chap.  
5. 6. and the  
Sonne who is  
roynded with  
him.

c By these are  
ment, all the  
holy companie  
of the heauens.

d From the  
throne of the  
Father, and  
the Sonne  
proceedeth the  
holy Ghost,  
who hauing all  
but one throne,  
declare the unitie of the Godhead.

e The holy Ghost is as a lightning vnto  
vs that beleue, and as a fearefull thunder to the disobedient.

a A similitude  
take of earthly  
princes, which  
iudge by  
bookes and  
writings: and  
here it doth  
signifie all the  
counsels and  
iudgements of  
God, which  
are onely kno-  
wen to Christ  
the Sonne of  
Dauid, ver. 5.  
b That is,  
many.

Gen. 49. 9.

c This vision  
confirmeth the  
power of our  
Lorde Iesus,  
which is the  
Lambe of God  
that taketh a-  
way the sinne  
of the worlde.



<sup>d</sup> That is, manifolde power.  
<sup>e</sup> Signifying the fulnes of the Spirit, which Christ powreth vpon all,

Which had <sup>d</sup> seven hornes, and <sup>e</sup> seven eyes, which are the seven spirits of God, sent into all the worlde.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken <sup>f</sup> Booke, the foure beastes, and the foure & twentie Elders fell <sup>f</sup> downe before <sup>f</sup> Lambe, hauing euery one harpes and golden vialles full of odours, which are the <sup>g</sup> prayers of the Saints.

9 And they sung a newe song, saying, Thou art worthe to take the Booke, and to open the seales thereof, because thou wast killed, and hast <sup>h</sup> redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God <sup>\*</sup> Kings and Priestes, & we shal <sup>i</sup> reigne on the earth.

11 Then I behelde, & heard the voyce of many Angels rounde about the throne, and [about] the beastes and the Elders, and there [were] <sup>\*</sup> thousande thousands,

12 Saying With a loude voyce, Worthe is the <sup>\*</sup> Lambe that was killed to receiue power and riches, and wisdom, and strength, and honour, and glorie, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Prayse and honour, and glory, and power [be] vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beastes sayd, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

## CHAP. VI.

The Lambe openeth the sixe seales, and many things followe the opening thereof, so that this containeth a generall prophesie to the ende of the worlde.

**A**fter, I behelde when the Lambe had opened one <sup>a</sup> of the seales, and I heard one of the foure beastes say, as [it were] the <sup>b</sup> noyse of thunder, Come and see.

2 Therefore I behelde, and lo, there [was] a <sup>c</sup> white horse, and he that <sup>d</sup> sate on him, had a bowe, and a crowne was giuen vnto him, and hee went forth conquering that hee might overcome.

3 And when hee had opened the se-  
conde seale, I heard the seconde beast say, Come and see.

4 And there went out another horse, [that was] <sup>e</sup> red, and power was giuen to him that <sup>f</sup> sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I behelde, & lo, <sup>g</sup> a blacke horse, and hee that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A <sup>h</sup> measure of wheate for a <sup>i</sup> penie, and thre measures of barley for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behelde, <sup>k</sup> a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sworde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the <sup>l</sup> fift seale, I saw vnder the altar <sup>m</sup> the soules of them, that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, Howe long, Lorde, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayde vnto them, that they should rest for a litle season vntill their fellowe seruaunts, and their brethren that should be killed euen as they were, were fulfilled.

12 And I behelde when hee had opened the sixt seale, and lo, there was a great <sup>n</sup> earthquake, and the <sup>o</sup> sunne was as blacke as <sup>p</sup> sackcloth of heare, and the <sup>q</sup> moone was like blood.

13 And the <sup>r</sup> starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mighty winde.

14 And <sup>s</sup> heauen departed away, as a scrole when it is rolled, and euery mountaine and yle were moyed out of their places.

15 And

3 And when hee had opened the se-  
conde seale, I heard the seconde beast say, Come and see.

4 And there went out another horse, [that was] <sup>e</sup> red, and power was giuen to him that <sup>f</sup> sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I behelde, & lo, <sup>g</sup> a blacke horse, and hee that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A <sup>h</sup> measure of wheate for a <sup>i</sup> penie, and thre measures of barley for a penie, and oyle, and wine hurt thou not.

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13 And the <sup>r</sup> starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mighty winde.

14 And <sup>s</sup> heauen departed away, as a scrole when it is rolled, and euery mountaine and yle were moyed out of their places.

15 And

<sup>e</sup> Signifying, <sup>f</sup> cruel warres that ensued when the Gospell was refused.

<sup>f</sup> Who was Satan.

<sup>g</sup> This signifieth an extreme famine and want of all things.

<sup>h</sup> The Greeke worde signifieth that measure which

was ordinarily giuen to seruants for their portion of stint of meat for one day.

<sup>i</sup> Which amounted about foure pence halfe-penie.

<sup>k</sup> Whereby is ment sicknesse, plagues, pestilence, and death of man and beast.

<sup>l</sup> Or, the graue. <sup>m</sup> The continuall persecution of the Church noted by <sup>n</sup> fift seale.

<sup>m</sup> The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custody in the heauens.

<sup>n</sup> Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the worlde.

<sup>o</sup> That is, the brightness of the Gospell.

<sup>p</sup> The traditions of men.

<sup>q</sup> The Church miserably defaced with idolatrie and afflicted by tyrants.

<sup>r</sup> Doctors and preachers that depart from the truth.

<sup>s</sup> The kingdome of God is hid, & withdrawn from men, and appeared not.

<sup>f</sup> The Angels honor Christ: he is therefore God.

<sup>g</sup> This declarerth howe the prayers of the faythfull are agreeable vnto God, read Act. 10.4. chap. 8.3

<sup>h</sup> Our Saviour Iesus hath redeemed his Church by his blood shedding and gathered it of all nations, 1. Pet. 2.9.

<sup>i</sup> Not corporally.

Dan. 7.10.

Chap. 4.11.

<sup>a</sup> The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

<sup>b</sup> Signifying, that there were merueylous things to come.

<sup>c</sup> The white horse signifieth innocen-

cie, victorie, and felicitie which shoulde come by the preaching of the Gospell.

<sup>d</sup> Hee that rideth on the white horse, is Christ.



<sup>t</sup> Realmes, kingdomes, and persons, that did seeme to be as stable in the faith as mountaines. <sup>Isa. 2. 19.</sup> <sup>hose. 10. 8.</sup> <sup>luke 23. 30.</sup>

<sup>u</sup> Such men afterward, of what estate so euer they be, shalbe desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgements.

<sup>a</sup> The spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospell is spread, and for y<sup>e</sup> foure writers thereof, and y<sup>e</sup> preachers of the same through the whole worlde.

<sup>b</sup> Meaning, the men of the earth.

<sup>c</sup> That is, the Islands.

<sup>d</sup> Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossom & beare, except the winde blowe vpon them.

<sup>Or</sup>, Christ.

<sup>e</sup> God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

<sup>f</sup> Those that are sealed by y<sup>e</sup> spirit of God,

and marked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted from euill. <sup>g</sup> Though that this blindness be brought into the worlde by the malice of Satan, yet the mercies of God referue to him selfe an infinite number which shall be saved, both of the Jewes and Gentiles through Christ. <sup>h</sup> Hee omitteth Dan, and putteth Levi in, whereby he meaneth the twelue Tribes,

<sup>15</sup> And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselves in denues, and among the rockes of the mountaines,

<sup>16</sup> And saide to <sup>c</sup> the mountaines and rockes, \* <sup>u</sup> Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

<sup>17</sup> For the great day of his wrath is come, and who can stand?

## CHAP. VII.

<sup>4. 9</sup> Hee seeth the seruants of God sealed in their foreheads out of all nations and people, <sup>15</sup> Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, <sup>17</sup> And God shall wipe away all teares from their eyes.



And after that, I sawe foure Angels stande on the foure corners of the earth, holding the foure <sup>a</sup> Windes of the earth, that y<sup>e</sup> Windes should not blowe on the earth, neither on the <sup>c</sup> sea, neither on any <sup>d</sup> tree.

<sup>2</sup> And I sawe another Angel come by from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,

<sup>3</sup> Saying, <sup>e</sup> Hurt ye not the earth, neither the sea, neither y<sup>e</sup> trees, till we haue sealed the seruants of our God in their foreheads.

<sup>4</sup> And I heard the number of them, which were sealed, & there [were] sealed an hundred & foure & fourtie thousand of all the tribes of the children of Israel.

<sup>5</sup> Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

<sup>6</sup> Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of y<sup>e</sup> tribe of Manasses were sealed twelue thousand.

<sup>7</sup> Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Levi were sealed twelue thousand. Of the tribe of Issachar were sealed

twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

<sup>8</sup> Of the tribe of Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

<sup>9</sup> After these things I beheld, and lo, a great multitude, which no man coulde number, of all nations and kinreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long <sup>k</sup> white robes, and <sup>l</sup> palmes in their handes.

<sup>10</sup> And they cryed with a loude voyce, saying, <sup>m</sup> Saluation [commeth] of our God, that sitteth vpon the throne, and of the Lambe.

<sup>11</sup> And all the Angels stood rounde about the throne, and [about] the Elders, and the foure beastes, and they fel before the throne on their faces, and worshipped God,

<sup>12</sup> Saying, Amen. Praise and glorie, and wisdom, and thanks, & honour, and power, and might, [be] vnto our God for euermore, Amen.

<sup>13</sup> And one of the Elders spake, saying vnto me, what are these which are arrayed in long white robes: and whence came they?

<sup>14</sup> And I sayd vnto him, Lord, thou knowest. And he sayde to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in <sup>n</sup> the blood of the Lambe.

<sup>15</sup> Therefore are they in the presence of the throne <sup>o</sup> of God, and serue him day and <sup>p</sup> night in his Temple, and hee that sitteth on the throne, will dwell among them.

<sup>16</sup> \* They shall <sup>q</sup> hunger no more, neyther thirst any more, neither shall the sunne <sup>r</sup> light on them, neither any heate.

<sup>17</sup> For the <sup>s</sup> Lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto <sup>u</sup> the liuely fountaines of waters, and \* God shall wipe away all teares from their eyes.

## CHAP. VIII.

<sup>1</sup> The seuenth seale is opened: there is silence in heauen. <sup>6</sup> The foure Angels blowe their trumpets, and great plagues followe vpon the earth.



And when he had opened the <sup>a</sup> seuenth seale, there was <sup>b</sup> silence in heauen about halfe an houre.

Sheweth the great danger thereof, & what troubles, sects, & heresies haue bene & shalbe brought into y<sup>e</sup> church thereby. <sup>b</sup> That y<sup>e</sup> hearers might be more attentive.

2 And

<sup>i</sup> That is, the tribe of Ephraim, which was Josephs sone.

<sup>k</sup> In signe of puritie. <sup>l</sup> In token of victorie and felicitie.

<sup>m</sup> All that are saved, attribute their saluation vnto God onely and to his Christ, and to none other thing.

<sup>n</sup> There is no puritie nor cleannesse, but by the blood of Christ onely, which purgeth our sinnes, and so maketh vs white. <sup>o</sup> That is, of the maiestie of God the Father, the sonne and the holy Ghost.

<sup>p</sup> Meaning continually: for els in heauen there is no night. <sup>Isa. 49. 10.</sup>

<sup>q</sup> For all infirmitie and miserie shalbe then taken away.

<sup>r</sup> They shall haue no more griefe & paine, but still ioy and consolation.

<sup>s</sup> Iesus Christ the mediator and redeemer. <sup>t</sup> Which is very God.

<sup>u</sup> He shall giue them life and conserue them in eternall felicitie. <sup>Isa. 25. 8.</sup>

chap. 21. 4.



<sup>c</sup> He sheweth  
the only reme-  
die in our af-  
flictions, to

wit, to appeare  
before the face  
of God by the  
meanes of Je-  
sus Christ, who  
is the Angel,  
the sacrifice,  
and the Priest,  
which presen-  
teth our pray-  
ers, which re-  
maine yet in  
earth, before  
the altar and  
diuine maiestie  
of God.

<sup>d</sup> He meaneth  
by fire & grace  
of god whereby  
we are purged  
and made  
cleane, Ista. 6. 6  
<sup>e</sup> He powreth  
the graces of  
the holy ghost  
into the hearts  
of the faithfull.  
<sup>f</sup> When this  
grace is decla-  
red, meruelous  
rebellions a-  
rise against it  
by reason of  
the wicked,  
who can nei-  
ther abide to  
heare their  
sinnes touched,  
nor mercie  
offred.

<sup>g</sup> That is, pro-  
claimeth war  
against the  
Church, and  
troubles by  
falsse doctrine,  
and so abomi-  
natech them  
to watch.

<sup>h</sup> That is, the  
most part of  
men were  
seduced.

<sup>i</sup> Euen the be-  
rry elect were  
soe tryed and  
proued.

<sup>k</sup> Diuers sects  
of the heretiks  
were spred a-  
broad in the  
world.

<sup>l</sup> Meaning the  
ship masters, &  
so them that  
had any go-  
uernment.

<sup>m</sup> That is,  
some excellent  
minister of the  
Church, which  
shall corrupt  
the scriptures.

<sup>n</sup> Which here signifie falsse and corrupt doctrine. <sup>o</sup> That is,  
of Christ who is the Sunne of iustice, meaning, that men by boasting of their  
workes and merits obscure Christ and tread his death vnder feete. <sup>p</sup> That is,  
of the Church. <sup>q</sup> Of the ministers and teachers, which haue not taught, as  
they ought to doe. <sup>r</sup> These are plagues for the contempt of the Gospell.

2 And I saw the seven Angels, which  
stoode before God, and to them were  
giuen seven trumpets.

3 Then another Angel came & stoode  
before the altar having a golden censer,  
and much odours was giuen vnto him,  
that he should offer with the prayers of  
all Saints vpon a golden altar, which  
is before the throne.

4 And the smoke of the odours with  
the prayers of the Saints, went by  
before God, out of the Angels hand.

5 And the Angel tooke the censer, and  
filled it with fire of the altar, and cast it  
into the earth, and there were voyces,  
and thundrings, and lightnings, and  
earthquake.

6 Then the seven Angels, which had  
the seven trumpets, prepared them  
selues to blowe the trumpets.

7 So the first Angel blew the trum-  
pet, and there was haile and fire, ming-  
led with blood, and they were cast into  
the earth, and the third part of trees  
was burnt, and all greene grasse was  
burnt.

8 And the second Angel blew the  
trumpet, and as it were a great moun-  
taine, burning with fire, was cast into  
the sea, and the third part of the sea be-  
came blood.

9 And the third part of the creatures,  
which were in the sea, and had life, died,  
and the third part of shippes were de-  
stroyed.

10 Then the third Angel blew the  
trumpet, and there fell a great starre  
from heauen burning like a torch, and it  
fell into the third part of the riuers, and  
into the fountaines of waters.

11 And the name of the starre is called  
Wormewood: therefore the third part  
of the waters became Wormewood, and  
many men dyed of the waters, because  
they were made bitter.

12 And the fourth Angel blew the  
trumpet, & the third part of the sunne  
was smitten, and the third part of the  
moone, & the third part of the starres,  
so that the third part of them was darke-  
ned: and the day was smitten, that the  
third part of it could not shine, and like-  
wise the night.

13 And I behelde, and heard one An-  
gel flying through the mids of heauen,

saying, With a loude voyce, wo, wo,  
wo to the inhabitants of the earth, be-  
cause of the sounds to come of the trum-  
pet of the three Angels, which were yet  
to blowe the trumpets.

## CHAP. IX.

1 The first and sixt Angel blowe their trumpets: the starre fal-  
leth from heauen. 3 The locustes come out of the smoke.  
12 The first wo is past. 14 The foure Angels that were  
bound, are loosed. 18 And the third part of men is killed.

And the first Angel blew the  
trumpet, & I sawe a starre  
which was fallen from hea-  
uen vnto the earth, & to him  
was giuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit,  
and there arose the smoke of the pit, as  
the smoke of a great fornace, and the  
sunne, and the aire were darkened by  
the smoke of the pit.

3 And there came out of the smoke  
locustes vpon the earth, & vnto them  
was giuen power, as the scorpions of  
the earth haue power.

4 And it was commanded them, that  
they should not hurt the grasse of the  
earth, neither any greene thing, neither  
any tree: but onely those men which  
haue not the seale of God in their fore-  
heads.

5 And to them was commanded that  
they should not kill them, but that they  
should be vexed five moneths, and that  
their paine should be as the paine that  
commeth of a scorpion, when he hath  
stung a man.

6 Therefore in those dayes shall  
men seeke death, and shall not finde it,  
and shall desire to dye, and death shall  
flee from them.

7 And the forme of the locustes was  
like vnto horses prepared vnto battell,  
and on their heads were as it were  
crownes, like vnto golde, and their fa-  
ces were like the faces of men.

8 And they had heare as the heare

doe: such is the facion of the hypocrites. <sup>g</sup> For the falsse Prophets can not de-  
stroy the elect, but such as are ordeined to perdition. <sup>h</sup> That is, the infidels  
whome Satan blindeth with the efficacie of error. 2. Thess. 2. 11. <sup>i</sup> Though  
the elect be hurt, yet they cannot perish. <sup>k</sup> The elect for a certaine space and  
at times are in troubles: for the grasshoppers endure but from Aprill to Sep-  
tember, which is five moneths. <sup>l</sup> For at the beginning the sting of their con-  
science seemeth as nothing, but except they soone seeke remedie, they perish.  
Isai. 2. 19. hose. 10. 8. luke 23. 30. chap. 6. 16. <sup>m</sup> Such is the terrour of the  
unbeleeuing conscience, which hath no assurance of mercie, but feelerh the iudge-  
ment of God against it, when men embrace error, and refuse the true simplici-  
tie of Gods worde. Wisd. 16. 9. <sup>n</sup> Which significth that the Popes clergie  
shall be proude, ambitious, bolde, stout, rash, rebellious, stubburne, cruell, leche-  
rous, and authours of warre and destruction of the simple children of God.  
<sup>o</sup> They pretende a certaine title of honour, which indeede belongeth no-  
thing vnto them, as the Priestes by their crownes and strange apparell de-  
clare. <sup>p</sup> That is, they pretende great gentlenesse and loue: they are wise,  
politike, subtil, eloquent, and in worldly craftinesse passe all in all their do-  
ings. <sup>q</sup> That is, effeminate, delicate, idle, trimming themselves to please  
their harlots.

<sup>r</sup> Horrible  
threatnings a-  
gainst the In-  
fidels and re-  
bellious per-  
sons.

<sup>a</sup> That is, the  
Bishops & mi-  
nisters, which  
forsake the  
word of God,  
and so fall out  
of heauen & be-  
come Angels  
of darkenes.

<sup>b</sup> This autho-  
ritie chiefly is  
committed to  
the Pope, in  
signe whereof  
he beareth the  
keyes in his  
armes.

<sup>c</sup> Abundance  
of heresies and  
errors, which  
couer with  
darkenesse  
Christ and his  
Gospel.

<sup>d</sup> Locusts are  
falsse teachers,  
heretikes, and  
worldly subtil  
Priests, with  
Popes, Fry-  
ers, Cardinals,  
Patriarkes,  
Archbishops,  
Bishops, doc-  
tors, Bache-  
lers and Ma-  
sters which for-  
sake Christ, to  
mainteine falsse  
doctrine.

<sup>e</sup> Falsse & de-  
ceivable doc-  
trine, which is  
pleasant to the  
flesh.

<sup>f</sup> That is, se-  
cretly to perse-  
cute & to sting  
with their tails  
as Scorpions



## CHAP. X.

<sup>r</sup> Signifying their oppressi-  
on of the poore  
and crueltie a-  
gainst Gods  
Children.  
<sup>s</sup> Which sig-  
nifieth their  
hardnes of  
heart and ob-  
stinacion in  
their errors,  
with their as-  
surance vnder  
the protection  
of worldly  
princes.  
<sup>t</sup> For as  
though they  
had wings, so  
are they lifted  
vp above the  
common sort  
of men and  
esteemed most  
holp, and doe  
all things with  
rage & fierce-  
nesse.  
<sup>u</sup> To infect  
and kill with  
their bene-  
mous doc-  
trine.  
<sup>x</sup> Which is  
Antichrist the  
Pope, king of  
hypocrites, and  
Satan's an-  
balladour.  
<sup>y</sup> That is, de-  
stroyer: for  
Antichrist the  
sonne of perdi-  
tion destroyeth  
mens soules  
with false doc-  
trine, and the  
whole worlde  
with fire and  
sword.  
<sup>z</sup> Which was  
the voyce of  
Christ, sitting  
on the right  
hand of the  
father.  
<sup>a</sup> Meaning  
the enemies of  
the Church of  
God, as vnder  
the Arabians,  
Saracens,  
Turkes and  
Tartarians.  
<sup>b</sup> This signi-  
fieth the great  
readinesse of  
the enemies.  
<sup>c</sup> Which sig-  
nifieth their  
false doctrine  
and hypocrisie.  
<sup>d</sup> And there-  
fore were iustly  
destroyed.  
Psal. 115. 4, &c.  
135. 75.

of women, and their teeth were as the teeth of Lyons.

9 And they had habbergions, like to habbergions of yron: and the sound of their wings [was] like the sound of charrets when many horses runne vnto battell.

10 And they had tailles like vnto scorpions, and there were stings in their tailles, and their power was to hurt men fve moneths.

11 And they haue a King ouer them, which is the Angel of the bottomlesse pit, whose name in hebrewe [is], Abaddon, and in Greeke hee is named Apollyon.

12 One wo is past, [and] beholde, yet two woes come after this.

13 Then the sixth Angel blew the trumpet, and I heard a voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sate on them, ha-ving fierie habbergions, and of Jacinth, and of brimstone, and the heads of the horses were as the heads of Lyons: and out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the third part of men killed, [that is,] of the fire, and of the smoke, and of the brimstone which came out of their mouthes,

19 For their power is in their mouthes, and in their tayles: for their tayles were like vnto serpents, & had heads, where- with they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worship devils, and idoles of golde, & of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.



And I saw another mightie Angel come downe from heauen, clothed w a cloude, and the rainebowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And he had in his hand a litle booke open, and he put his right foote vpon the sea, and [his] left on the earth,

3 And cryed with a loude voyce, as when a Lyon roareth: and when he had cryed, seven & thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: But I heard a voyce from heauen saying vnto me, Seale vp those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, and the thinges that therein are, and the sea, & the things which therein are, that time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when he shall beginne to blowe the trumpet, euen the mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe and said, Go, & take the litle booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayde to him, Giue me the litle booke. And he said vnto me, Take it, & eate it vp, & it shall make thy bellie bitter, but it shalbe in thy mouth as sweete as homie.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as homie: but when I had eaten it, my

God with whom Christ by his diuinitie is equall. k The faithfull shall under-stand and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the gloire of the iust at the resurrection. l As Saint Iohn vnderstood this by reuelation, so is the same reuelled to the true preachers to discouer the Pope, and Antichrist. m Meaning Christ. n That is, the ho-ly Scriptures: which declareth that the minister must receiue them at the hand of God, before he can preach them to others. Exo. 3. 1. o Which signifieth that the ministers ought to receiue the word into their hearts, & to haue graue & deepe iudgement, & diligently to studie it, & with zeale to bitter it. p Signifying that albeit that the minister haue consolation by the worde of God, yet shall he haue soze, and grieuous enemies, which shall be troublesome vnto him.

bellie

a Which was  
Jesus Christ  
that came to  
comfort his  
church against  
the furious as-  
sautes of Sa-  
tan and Anti-  
christ: so that  
in all their  
troubles, the  
faithfull are  
sure to finde  
consolation  
in him.  
b Jesus Christ  
beareth the  
testimonie of  
Gods loue  
toward vs.  
c It ouer-  
came all the  
darknes of the  
Angel of the  
bottomles pit.  
d Straight,  
strong, & pure  
from al cor-  
ruptions.  
e Meaning  
the Gospel of  
Christ, which  
Antichrist can  
not hide, see-  
ing Christ  
bringeth it o-  
pen in his  
hand.  
f Which de-  
clareth that in  
despite of An-  
tichrist the gos-  
pel shoulde be  
preached  
through al the  
worlde: so that  
the enemies  
shalbe astonied.  
g The whole  
graces of  
Gods spirit  
bent theselues  
against Anti-  
christ.  
Dan. 12. 4.  
h Beleeue  
that that is  
written: for  
there is no  
need to write  
more for the  
vnderstanding  
of Gods chil-  
dren.  
i That is, by



bellie was bitter.

q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

ii And he sayd vnto me, Thou must propheticke againe among y<sup>e</sup> people and nations, and tongues, & to many kings.

#### CHAP. XI.

1 The temple is measured. 3 Two witnesses raised vp by the Lord, are murdered by the beast, 11 But after receiued to glorie. 15 Christ is exalted, 16 And God prayes by the foure and twentie Elders.

a Which declareth that Christ Iesus will build his Church and not haue it destroyed: for he measureth out his spirituall Temple.

b The Jewish Temple was deuised into three partes: the holy of holies, the holie place, and the holie of holies: where the Leuites were: and the holiest of all, wherein to y<sup>e</sup> Priest once a yeere entred: in respect therefore of these two latter, the first is sayde to be cast out, because as a thing profane it is neglected where the Temple is measured, and yet the aduersaries of Christ boast that they are in the temple, and that none are of the Temple but they.

c That is, the Church of God.

d Meaning a certaine time: for God hath

limited the times of Antichristes tyrannie. e By two witnesses he meaneth all the preachers that should build vp Gods Church, allowing to Zorubabel & Iehoshua which were chiefly appointed for this thing, & also to this saying, in the mouth of two witnesses standeth euery worde. f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two. g In poore and simple apparell. h Whereby are signified the excellent graces of them which beare witnesse to the Gospel. i Who hath dominion ouer the whole earth. k By Gods worde, whereby his ministers discomfit the enemies. l They denounce Gods iudgment against the wicked, that they cannot enter into heauen. m Which is to declare & procure Gods vengeance. n That is, the Pope which hath his power out of hell, & cometh thence. o He sheweth how y<sup>e</sup> Pope gaineth y<sup>e</sup> victorie, not by Gods word, but by cruell warre. p Meaning y<sup>e</sup> whole iurisdiction of y<sup>e</sup> Pope, which is compared to Sodom for their abominable sinne, & to Egypt because the true liberty to serue God is taken away from the faithful: & Christ was condemned by Pilate who represented the Romane power which should be enemy to the godly.

**T**hen was giuen me a reede, like vnto a rod, and the Angel stood by, saying, Rise & mete the Temple of God, and the altar, and them that worship therein.

2 But the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holie citie shall they treade vnder foote two and fourtie moneths.

3 But I will giue [power] vnto my two witnesses, and they shall propheticke a thousand, two hundred, and threescore dayes, clothed in sackcloth.

4 These are two olue trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

7 And when they haue finished their testimonie, the beast that cometh out of the bottomles pit, shall make warre against them, & shall overcome them, and kill them.

8 And their corpses shall lye in the streetes of the great citie, which spirituallly is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds,

and tongues, and Gentiles shall see their corpses three dayes and an halfe, & shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon earth, shall reioyce ouer them, and be glad, and shall send giftes one to another: for these two Prophets bered them that dwell on the earth.

11 But after three dayes and an halfe, the spirit of life [comming] from God, shall enter into them, & they shall stand vpon their feete: and great feare shall come vpon them which sawe them.

12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, & the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seven thousand: and the remnant shall be afraide, and giue glorie to the God of heauen.

14 The second wo is past, [and] behold the third wo wil come anon.

15 And the seventh Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lords, & his Christs, and he shall reigne for evermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fel vpon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lorde God almightie, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, & that thou shouldest giue rewarde vnto thy seruants the Prophets, & to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his covenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

#### CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne, 7 Michael fighteth with the dragon, which persecuteth the woman, 11 The victorie is gotten to the comfort of the saythfull.

q The infidels are tormented by hearing the trueth preached.

r Which shall be at the last resurrection.

s For it seemed that Antichrist had chased them out of the earth.

t Of y<sup>e</sup> power of Antichrist.

u When they shall vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shall fall from the Pope and glorifie God.

x Albeit Satan by y<sup>e</sup> Pope, Turke and other instruments troubleth the world neuer so much, yet Christ shall reigne.

y Iesus Christ. z This declareth the office of the godly which is to giue God thanks for the deliuerance of his, & to praye his iustice for punishing of his enemies.

a Which signifie the destruction of the enemies.



a In this third vision is declared howe the Church which is compassed about with Iesus Christ the sonne of righteousness, is persecuted of Antichrist.

b The Church treadeth vnder foote whatsoeuer is mutable and inconsistent, with all corrupt affections and such like.

c Which signifieth God and his word.

d The Church euer in a most feruent desire longed that Christ should be borne, and that the faithful might be regenerate by his power.

e The deuill, and all his power which burneth with furie, and is red with the blood of the faythfull.

f For he is the prince of this world, and almost hath the vniuersall gouernment.

g By his flatteries and promises he gaineth many of the excellent ministers and honorable persons, and bringeth them to destruction.

h Which is Iesus Christ the first borne among many brethren, who was borne of the virgin Marie, as of a special member of the Church.

i The Church was remoued from among the Jewes to the Gentiles, which were as a barren wilderness, and so it is persecuted to and fro.

**A**nd there appeared a great wonder in heauen: A woman clothed with sunne, and the moone [was] vnder her feete, and vpon her head a crowne of twelue starres.

2 And she was with childe and cried traouailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing seven heads, and ten hornes, and seven crownes vpon his heads:

4 And his tayle drew the thirde part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered, to deuoure her childe when she had brought it forth.

5 So she brought forth a man childe, which should rule all nations with a rod of yron: and her sonne was taken vnto God and to his throne.

6 And the woman fled into wilderness where she hath a place prepared of God, that they should feede her there a thousand, two hundred and thre score dayes.

7 And there was a battell in heauen. Michael & his Angels fought against the dragon, and the dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in heauen.

9 And the great dragon, that olde serpent, called the deuill & Satan, was cast out, which deceiueth all the worlde: he was [euen] cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voyce, saying, Nowe is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you which hath great wrath, knowing that hee

hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which had brought forth the man [childe].

14 But to the woman were given two wings of a great eagle, that she might flie into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

#### CHAP. XIII.

1. 8 The beast deceiueth the reprobate. 2. 4. 12 And is confirmed by another beast. 17 The priuiledge of the beastes marke.

**A**nd I sawe a beast rise out of the sea, hauing seven heads, and ten hornes, & vpon his hornes [were] ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, & his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heads as [it were] wounded to death, but his deadly wound was healed, and all the world wondered [and] followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, who is like vnto the beast: who is able to warre with him:

5 And there was given vnto him a mouth, that spake great things and blasphemies, and power was given vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

and after slewe himselfe, so that the familie of the Ceasars ended in him. the Empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

i Antichristes time and power is limited.

o And was overcome of Christ, then he fought against his members.

p Which the Lord had appointed for her.

q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof. r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Here is the description of the Romane empire which standeth in crueltie and tyrannie.

b Meaning Rome, because it was first gouerned by seuen Kings or Emperors after Nero, and also is compassed about with seuen mountaines.

c Which signifie many prouinces.

d By these beasts are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame.

e That is, the Deuill.

f This may be vnderstanded of Nero, who moued the first persecution against the Church.

g For



k In their bodies, not in soules.

l He meaneth that vniuersall departing wherof Saint Paul speaketh to the Thessalonians, in Antichrist hath not power ouer the elect, Chap. 3. 5.

n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christs death, o They which led soules captiues, go themselves into captiuitie.

p As the kingdom of Christ is from heauen, & bringeth men thither: so the Popes kingdom is of the earth & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyrannie.

q Which signifie the priesthood and the kingdom, and therefore he giueth in his armes two keyes, and hath two swordes carried before him.

So Boniface the viii. which first ordained the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishopps Mitre are signes hereof.

r He spake diuillish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde. s For the Pope in ambition, crueltie, idolatrie, and blasphemie did followe and imitate the ancient Romanes.

t Brought them to idolatrie and astonished them with the name of that holy Empire (as he termeth it.) u The man of sinne according to the operation of Satan shalbe with all power, signes and miracles of lyes, 2. Thess. 2. 9, 10.

x Before the whole Empire which representeth the first beast, and is the image thereof. y For the first empire Romane was as the paterne, and this seconde empire is but an image and shadow thereof. z For except the Pope confirme the authoritie of the King of Romanes, hee is not esteemed worthe to be made Emperour.

a The same thinges which the Pope, or false prophets instruct him in. b Receiue the ordinances and decrees of the seate of Rome, and to kille the bileins foote, if he were put thereunto. c Whereby he renounceth Christ: for as faith, the worde and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not ynough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer, their chysmatozies, greasings, bowes, othes, and shauings are signes of this marke, in so much as no nation was excepted that had not many of these marked beastes.

d He that is not sealed with the Antichrists marke, cannot be suffered to liue among men. e Such as may be understood by mans reason: for about 666. yeeres after this reuelation the Pope or Antichrist began to be manifested in the worlde: for these characters xxiij. signifie 666: and this number is gathered of the small number, lxxviij. which in the whole make 666. and signifie Laccinus, or Latin, which noteth the Pope or Antichrist who bleseth in all things the Latin tongue, and in respect thereof he contemne the Hebrew and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

## C H A P. XIII.

or in their foreheades.

17 And that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, & his number is sixe hundredeth, threescore and sixe.

1 The notable companie of the Lambe. 6 One Angel announceth the Gospell, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords harvest.

When I looked, & lo, a Lambe stood on mount Sion, and with him an hundredeth, fourtie and foure thousande, having his Fathers Name written in their foreheades.

2 And I heard a voyce from heauen, as the sounde of many waters, and as the sounde of a great thunder: and I heard y voyce of harpers harping with their harpes,

3 And they sung as [it were] a newe song before the throne, and before the foure beastes, and the Elders, and no man coulde learne that song, but the hundredeth, fourtie and foure thousande, which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these followe the Lambe & whither so ever hee goeth: these are bought from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouthes was founde no guile: for they are without spot before the throne of God.

6 Then I sawe another Angel flie in the middes of heauen, hauing an euerlasting Gospell, to preach vnto them, that dwell on the earth, and to every nation, and kinred, and tongue, and people,

7 \* Saying with a loud voyce, Feare God, & giue glorie to him: for the houre of his iudgement is come: and worship him that made heaven and earth, and

g For their whole delight is in the Lambe Jesus, and they loue none but him.

h Which declareth that the faithfull ought to liue iustly and holpy, that they may be the first fruites, and an excellent offering of the Lord.

i For as much as their sinnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preache the Gospell faithfully. Psalm. 145. 6. l The Gospell teacheth vs to feare God and honour him, which is the beginning of heauenly wisdom. Actes 14. 17.



the sea, and the fountaines of waters.

8 And there folowed another Angel, laying, \* It is fallen, it is fallen, <sup>m</sup> Babylon the great citie: for she made all nations to drinke of the wine of the <sup>n</sup> wrath of her fornication.

9 ¶ And the thirde Angell followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue [his] marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the <sup>o</sup> pure wine, which is powred into the cuppe of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And <sup>p</sup> smoke of their torment shall ascende euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoener receiue the print of his name.

12 Here is the patience of <sup>p</sup> Saintes: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, <sup>q</sup> Blessed [are] the dead, which hereafter die <sup>r</sup> in the <sup>r</sup> Lorde. Euen so saith the spirit: for they rest from their labours, and their workes follow them.

14 ¶ And I looked, and beholde, a white <sup>r</sup> cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying with a loude voyce to him that sate on the cloude, \* Thrust in thy sickle, and reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And hee that sate on the cloude, <sup>u</sup> thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the <sup>x</sup> altar, which had power ouer fire, and cryed with a loude crye to him that had the sharpe sickle, and said, Thrust in

thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the <sup>y</sup> wine presse was troden without the citie, and blood came out of the wine presse, vnto the <sup>z</sup> horse bridles by the space of a thousande and sixe hundred furlongs.

in nothing but warres, slaughters, persecutions and effusion of blood.

#### CHAP. XV.

<sup>1</sup> Seuen Angels haue the seuen last plagues. <sup>3</sup> The song of them that ouercome the beast. <sup>7</sup> The seuen vials full of Gods wrath.

**A**ND I saw another <sup>a</sup> signe in heauen, great & marueilous, <sup>b</sup> seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as [it were] a <sup>c</sup> glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moyses the <sup>d</sup> seruant of God, and the song of the Lambe, saying, Great and marueilous [are] thy workes, Lord God almighty: true and true [are] thy <sup>e</sup> wayes, King of Saintes.

4 \* Who shall not feare thee, O Lord, and glorifie thy Name: for thou onely [art] holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimonie was open in heauen.

6 And <sup>f</sup> seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and <sup>g</sup> bright linen, and hauing their <sup>h</sup> breastes girded with golden girdles.

7 And one of the <sup>i</sup> foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which lieth for euermore.

8 And the Temple was full of the smoke of the glorie of God and of his power, and no man was able to <sup>j</sup> enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

God, which willingly serue him for the punishment of the infidels. <sup>g</sup> God giueth vs full entry in to his Church by destroying his enemies: for the Saintes cannot clearely knowe all Gods iudgements before the full ende of all things.

#### CHAP.

Hal. 21. 9.  
iere. 51. 8.  
chap. 18. 2.  
m Signify-  
ing Rome, for  
as much as the  
vices which  
were in Baby-  
lon, are found  
in Rome in  
greater abun-  
dance, as per-  
secution of the  
Church of  
God, oppressi-  
on and flau-  
rie, with de-  
struction of the  
people of God,  
confusion, su-  
perstition, ido-  
latry, impie-  
tie, and as  
Babylon the  
first Monar-  
chie was de-  
stroyed, so shall  
this wicked  
kingdome of  
Antichrist  
haue a misera-  
ble ruine,  
though it be  
great and see-  
meth to extend  
throughout all  
Europa.

n By the  
which fornication  
God is  
prouoked to  
wrath: so that  
he suffereth  
many to walke  
in the way of  
the Romish do-  
ctrine to their  
destruction.  
o That is, of  
his terrible  
iudgement.  
p The faith-  
full are exhorted  
to pati-  
ence.

q For they  
are deliuered  
from the horri-  
ble troubles  
which are in  
the Church,  
and rest with  
God.

r Or, for the  
Lords cause.

s Which are  
ingrafted in  
Christ by faith,  
which rest and

stay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. <sup>t</sup> Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to go vp. Ioel. 3. 13. math. 13. 39. <sup>u</sup> The ouerthrowe of the people is compared to an harvest. Iesai. 19. 5. also to a vintage, Iesai. 6. 3. <sup>v</sup> This is spoken familiarly for our capacite, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruantes when his harvest is ripe, and not that Christ hath neede to be tolde, when hee should come to iudgement for the comfort of his Church, and destruction of his enemies.

x This was Christ who is also the altar, the Priest and sacrifice.

y That is, a  
certain place  
appointed, and  
not in the hea-  
uen.

z By this si-  
militude he de-  
clareth the hor-  
rible confusion  
of the tyrants  
and infidels,  
which delight

a This is the  
fourth vision  
which contei-  
neth the doc-  
trine of Gods  
iudgements  
for the destruc-  
tion of the  
wicked and  
comfort of the  
godly.

b Hearing  
an infin. e  
number of  
Gods mini-  
sters, which  
had infinite  
maners and  
sortes of pu-  
nishments.

c Signifying  
this bitter and  
inconstant  
world mixt  
with fire, that  
is, troubles  
and afflictions,  
but the saintes  
of God ouer-  
come them all,  
and sing diuine  
songs vnto  
God by whose  
power they  
get the victo-  
rie.

Exod. 15. 1.  
Psal. 145. 17.  
Or, actes, and  
deedes.

Iere. 10. 7.

d Which is to  
declare that  
Gods iudge-  
ments are  
cleare, iust, and  
without spot.

e As readie to  
execute the  
vengeance of  
God.

f By the foure  
beastes are  
meant all the  
creatures of

g God gi-  
ueth vs full entry in to his Church by destroying his enemies: for the Saintes cannot clearely knowe all Gods iudgements before the full ende of all things.



## CHAP. XVI.

<sup>1</sup> The Angels powze out their vials full of wrath, <sup>6</sup> And what plagues followe thereof. <sup>15</sup> Admonition to take heede and watche.



**A**nd I hearde a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powze out the [seven] vials of the Wrath of God vpon the earth.

<sup>2</sup> And the first went, and powzed out his viall vpon the earth: and there fell a noysome, and a grienous <sup>a</sup> soze vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

<sup>3</sup> And the second Angell powzed out his viall vpon the sea, and it became as the <sup>b</sup> blood of a <sup>c</sup> dead man: and euery liuing thing dyed in the sea.

<sup>4</sup> And the thirde Angell powzed out his viall vpon the riuers and fountaines of waters, and they became <sup>d</sup> blood.

<sup>5</sup> And I heard the Angel of the <sup>e</sup> waters say, Lord, thou art iust, which art, and which wast, and holy, because thou hast iudged these things.

<sup>6</sup> For they shedde the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

<sup>7</sup> And I heard another out of the Sanctuarie say, Euen so, Lord God almighty, <sup>f</sup> true and righteous are thy iudgements.

<sup>8</sup> And the fourth Angell powzed out his viall on the sunne, and it was giuen vnto him to torment men with <sup>g</sup> heate of fire,

<sup>9</sup> And men boyled in great heate, and <sup>h</sup> blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

<sup>10</sup> And the fift Angell powzed out his viall vpon the throne of the <sup>i</sup> beast, and his kingdoe ie waxed darke, and they <sup>k</sup> gneue their tongues for sorow,

<sup>11</sup> And blasphemed the God of heauen for their paines, and for their sozes, and repented not of their workes.

<sup>12</sup> And the sixt Angel powzed out his viall vpon the great riuer <sup>1</sup> Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

<sup>a</sup> This was like the first plague of Egypt, which was sozes and boyles or pockes: and this reigneth commonly among Canons, Donkes, Fryers, Runnes, Priestes, and such filchy vermine which beare the marke of the beast.

<sup>b</sup> This is like to the first plague of Egypt, which signifyeth all kindes of pestilences and contagious diseases.

<sup>c</sup> That is, corrupt and infect.

<sup>d</sup> The first plague of Egypt was like vnto this.

<sup>e</sup> He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commendours of Gods iust iudgements.

<sup>f</sup> For as much as thou destroyest the rebels, and persecutest thine.

<sup>g</sup> Signifying famine, drought, and hote diseases which proceede thereof.

<sup>h</sup> The wicked were harde hearted and stubbern when God punished them.

<sup>i</sup> This answereth to the ninth plague of Egypt, which signifyeth that the Popes doctrine is an horrible plague of God which keepeth men still in darke ignorance and errors.

<sup>k</sup> They shall shewe their furie, rage and blasphemie against God, when the light of his Gospell shall shine.

<sup>1</sup> By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures, and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ haue taken away by disclosing their wicked deceite.

<sup>13</sup> And I sawe three <sup>m</sup> vncleane spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.

<sup>14</sup> For they are the spirits <sup>n</sup> of deuils, working miracles, to go vnto the <sup>o</sup> kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

<sup>15</sup> (\*Behold, I come as a thiefe. Blessed [is] he that watcheth and keepeth his <sup>p</sup> garments, least hee walke naked, and men see his filthinesse.)

<sup>16</sup> And they gathered them together into a place called in Hebrew <sup>q</sup> Armagedon.

<sup>17</sup> And the seventh Angell powzed out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, <sup>r</sup> It is done.

<sup>18</sup> And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

<sup>19</sup> And the great <sup>s</sup> citie was deuided into three partes, and the <sup>t</sup> cities of the nations fell: and great Babylon came in remembrance before God, <sup>u</sup> to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

<sup>20</sup> And euery yle fled away, and the mountaines were not found.

<sup>21</sup> And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

destroyed. <sup>r</sup> This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church. <sup>s</sup> Meaning, the whole number of them that shall call themselves Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are Reuters which are neither on the one side nor of the other. <sup>t</sup> Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whoze of Rome, and be tormented in eternall paines. Iere. 23. 15.

## CHAP. XVII.

<sup>3</sup> The description of the great whoze. <sup>8</sup> Her sinnes and punishment. <sup>14</sup> The victorie of the Lambe.

**W**hen there came <sup>a</sup> one of the seven Angels, which had the seven vials, and talked with me, saying vnto me, Come: I will shewe thee the damnation of the great <sup>b</sup> whoze that sitteth vpon many <sup>c</sup> waters,

<sup>2</sup> with whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken

<sup>m</sup> That is, a strong number of this great deuill & Popes ambassadours which are euer crying and croaking like frogs and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all manner of craftie deceit to maintaine their rich Euphrates against the true Christians.

<sup>n</sup> Albeit they call themselves spirituall and holy fathers.

<sup>o</sup> For in all Kings courtes the Pope hath had his ambassadours to hinder the kingdom of Christ.

Chap. 3. 3.

matth. 24. 44.

luke 12. 39.

<sup>p</sup> Of righteousnes and holines, where-with we are clad through Iesus Christ.

<sup>q</sup> As if hee would say, the craftinesse of destruction when as Kings and Princes shall warre against God,

but by the craft of Satan are brought to that place where they shall be

destroyed.

<sup>r</sup> This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church.

<sup>s</sup> Meaning, the whole number of them that shall call themselves Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are Reuters which are neither on the one side nor of the other.

<sup>t</sup> Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whoze of Rome, and be tormented in eternall paines.

<sup>a</sup> Which was Christ Iesus who will take vengeance on this Romish harlot.

<sup>b</sup> Antichrist is compared to an harlot, because hee seduceth the worlde with baine wordes, doctrines of lyes, and outward appearance.

<sup>c</sup> Meaning diuers nations and countreys.



With the wine of her fornication.

3 So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a skarlet coloured <sup>d</sup> beast, full of names of <sup>e</sup> blasphemie, which had seven heads, and tenne hornes.

4 And the <sup>f</sup> woman was arrayed in purple & skarlet, and gudded with gold, and precious stones, and pearles, & had a cup of golde in her hande, full of <sup>g</sup> abominations, and filthines of her fornication.

5 And in her forehead [was] a name written, <sup>h</sup> A mysterie, great Babylon, the mother of whozedomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Jesus: and when I sawe her, I wondered with great marueile.

7 Then the Angell sayde vnto mee, wherefore marueilest thou? I wil shew thee the mysterie of the woman, and of the beast, that beareth her, which hath seven heads, and tenne hornes.

8 The <sup>i</sup> beast <sup>j</sup> thou hast seene, was, and is not, and shal ascend out of the bottomlesse pit, and shal go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they bebolde the beast that was, and is not, and yet is.

9 Here [is] the minde that hath wisdom. The seven heades are <sup>k</sup> seven mountaines, whereon the woman sitteth: they are also <sup>l</sup> seven Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is even the <sup>m</sup> eight, and is one of the seven, and shal go into destruction.

12 And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a kingdome, but shal receiue power, as kings at one houre with the beast.

13 <sup>n</sup> These haue one minde, and shal giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall <sup>o</sup> overcome them: <sup>p</sup> for he is Lorde of Lords, and King of Kings: and they that are on his side,

called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the <sup>q</sup> tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath <sup>r</sup> put in their hearts to fulfill his will, and to do with one consent for to giue their kingdome vnto the beast, vntill <sup>s</sup> wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the Kings of the earth.

#### CHAP. XVIII.

3. 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.



And after these thinges, I sawe [another] Angell come downe from heauen, hauing great power, so that <sup>t</sup> earth was lightned with his glorie.

2 And hee cryed out mightily with a loude voyce, saying, <sup>u</sup> It is fallen, it is fallen, Babylon the great [citie,] and is become the habitation of <sup>v</sup> deuils, and the holde of all foule spirits, and a cage of euery vncleane and hateful birde.

3 For <sup>w</sup> all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen, say, <sup>x</sup> Go out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are <sup>y</sup> come vp vnto heauen, and God hath remembered her iniquities.

6 <sup>z</sup> Reward her, euen as she hath rewarded you, and giue her double according to her workes: [and] in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment & sorow: for she saith in her heart, <sup>aa</sup> I sit being <sup>ab</sup> a Queene, and am no <sup>ac</sup> widow, and shall see no mourning.

8 Therfore shall her plagues come at

with the sinnes of the wicked. <sup>ad</sup> The Greeke worde is, that her sinnes so followe one another, and so rise one after another, that they grow to such an heape, that at length they touche the very heauens. <sup>ae</sup> Blessed is hee that can repay to the whore the like, as is written, Psal. 137.8,9. <sup>af</sup> Ifai. 47.8. <sup>ag</sup> The glorious boasting of the strumpet. <sup>ah</sup> But full of people and magistrates.

<sup>p</sup> Diuers nations as the Gothes, Vandales, Hunnes, and other nations, which were once subiect to Rome, shal rise against it, & destroy it. <sup>q</sup> That in stead of doing homage to Christ Jesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselves & theirs wholly vnto him.

<sup>ai</sup> Mai. 21.9. <sup>aj</sup> ierc. 51.8. <sup>ak</sup> chap. 14.8. <sup>al</sup> a This description of the overthrow of the great whore, is like to that where by the Prophets ble to declare the destruction of Babylon.

<sup>b</sup> He describeth Rome to be the sinke of all abomination and diuillishnesse, and a kinde of hell.

<sup>c</sup> The greatest part of the worlde hath bene abused and seduced by this spirituall whoresome.

<sup>d</sup> When God threateneth the wicked, hee euer comforteth and comforteth his, what they ought to do, that is, that they doe not communicate



one day, death, and sorow, & famine, and she shalbe burnt with fire: for strong is the Lord God which will cōdemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand as farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shal weepe and waile ouer her: for no man byeth their ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, & of fine linen, and of purple, and of silke, and of skarlet, & of all maner of thine<sup>k</sup> wood, and of all vessels of yuorie, and of al vessels of most precious wood, & of brasle, and of yron, and of marble,

13 And of cinamom, and odours, and oyntments, and frankinsence, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, & charets, and seruants, and<sup>m</sup> soules of men.

14 (And the<sup>n</sup> apples that thy soule lusted after, are departed from thee, and al things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchants of these things which were waxed rich, shall stand a far off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, & skarlet, and guilded with gold, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and al the people that occupie ships, and shipmen, and whosoever trauaile on the sea, shall stande a farre off,

18 And crie, when they see the smoke of her burning, saying, what [citie was] like vnto this great citie?

19 And they shall cast<sup>o</sup> dust on their heades, and crie weeping, and wayling, and say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her || costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath<sup>p</sup> giuen your iudgement on her.

21 Then a mightie Angell tooke vp a stone like a great millstone, \* and cast it

into the sea, saying, with such violence shall the great citie Babylon be cast, and shall be<sup>q</sup> founde no more.

22 And the voyce of harpers, & musicians, & of pipers, & trumpetters shalbe heard no more in thee, & no craftes man, of whatsoeuer craft [he be,] shalbe found any more in thee: and the sounde of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome & of<sup>y</sup> bride shalbe heard no more in thee: for thy<sup>r</sup> marchants were y<sup>r</sup> great men of the earth: & with thine inchantments were deceiued all nations.

24 And in her was founde the blood of the prophets, & of the Saints, and of all that were slaine vpon the earth.

#### CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for aueraging y<sup>r</sup> blood of his seruants. 10 The Angel will not be worshipped. 17 The foules & birds are called to the slaughter.

**A**fter these thinges I heard a great voice of a great multitude in heauen, saying, a<sup>a</sup> Hallelu-iah, saluation, and glory, and honor, and power [be] to the Lord our God.

2 For<sup>b</sup> true and righteous [are] his iudgements: for he hath condemned the great whore, which did corrupt y<sup>r</sup> earth with her fornication, & hath aueraged the blood of his seruants [shed] by her hand.

3 And againe they saide, Hallelu-iah: and her<sup>c</sup> smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure<sup>d</sup> beastes fell downe, and worshipped God that sat on y<sup>r</sup> throne, saying, Amen, Hallelu-iah.

5 Then a voyce came out of y<sup>r</sup> throne, saying, Praise our God, al ye his seruants, and ye that feare him, both smal & great.

6 And I heard like a voice of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for [our] Lorde God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the<sup>f</sup> marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that she shoulde be arrayed with pure fine linen & shining: for the fine linen is the righteousness of Saintes.

9 Then<sup>g</sup> he saide vnto me, write, \* Blessed [are] they which are<sup>h</sup> called vnto y<sup>r</sup> Labs supper. And he said vnto me,

chap. 14. 13. h Whome God of his free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

These

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercie.

r The Romish prelates and marchants of soules are as kings & princes: so that their couetousnes and pride must be punished: secondly their craftes and deceits: and thirdly their crueltie.

a That is, praise ye God, because the Antichrist and all wickednes is taken out of the worlde.

b So that all the Saintes are confirmed and ought nothing to doubt of the saluation of the faithful.

c The wicked shall be burned in continual fire, that neuer shall be extinguished. d By the foure beastes are meant all creatures.

e Signifying, that his iudgements are true and iust, and that we ought to praise him euermore for the destruction of the Pope.

f God made Christ y<sup>r</sup> bridegrome of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be toynd with our head.

g That is, the Angell. Mat. 22. 2.

i Both they that temporally haue had profit by the strumpet, and also the spirituall marchants shall for sorowe and want of their gaine crie out and despaire. k Which is very odorous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware that these marchants sell, and best cheape, which soules notwithstanding the sonne of God redeemed with his precious blood 1. Pet. 1. 19. n That is, the things which thou louest best.

o And so shew signes of great sorowe.

|| Or, noble estate.

p And hath reuenged your cause in punishing her. Iere. 51. 63.



Chap. 22. 8, 9.

i Who am charged to testify of Jesus, or which am partaker of the same Gospel and faith.

k Hee sheweth p none ought to be worshipped but onely God: and that hee is of their number whom God bleth to reueile his secrets by to the Prophets, that they may declare them to others, also p we must beleue no other spirit of propheticie, but that which doth testify of Jesus, and leade vs to him.

l Whereby is signified that Jesus Christ our iudge shall be victorious and shall triumph over his enemies.

m Hee meaneth Christ, n So that the wicked shall tremble before his face, o To shewe that he was ruler of all the world, p That is, none can haue so full reuelation holwe Christ is very God, eternall, infinite and almighty, as he himselfe.

Isai 63. 1, 2.

q Whereby is signified his victorie, & the destruction of his enemies.

r Signifying that Jesus Christ, which is the word, is made flesh, & is our Lorde, our God & p iudge of the quicke and dead.

f This declar

eth that his Angels shall come with him to iudge the world. t Which sheweth the wicked into eternall fire. Psal. 2. 9. chap. 2. 27. u Which declareth his humanity, wherein he is Lord of all, and shall iudge the world. 1. Tim. 6. 15. chap. 2. 14. x This signifieth that the day of iudgement shall be cleare and euident, so that none shall be hid: for the trumpet shall blow aloude and all shall vnderstand it. y For the Pope and the worldly princes shall fight against Christ, even vntill this last day. z The ouerthrowe of the beast and his, which shall be chiefly accomplished at the seconde coming of Christ.

These wordes of God are true.

10 And I fell before his feete, \*to worship him: but he said vnto me, See thou do it not: I am thy fellow seruant, & one of thy brethren, which haue the testimonie of Jesus. worship God: for p<sup>k</sup> testimonie of Jesus, is p<sup>k</sup> Spirit of propheticie.

11 And I saw heauen open, & beholde, a white<sup>l</sup> horse, & he that sate vpon him, was called, m<sup>m</sup> Faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes [were] as a flame of fire, and on his head [were] o<sup>o</sup> many crownes: and hee had a name written, that no man p<sup>p</sup> knewe but himselfe.

13 And \* hee was clothed with a garment dypt in blood, & his name is called, THE<sup>l</sup> WORDE OF GOD.

14 And the<sup>l</sup> warriors which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe<sup>l</sup> sworde, that with it he shoulde smite p<sup>p</sup> heathen: for he \* shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almighty God.

16 And hee hath vpon his garment, & vpon his<sup>u</sup> thigh a name written, \*THE KING OF KINGS, AND LORDE OF LORDES.

17 And I sawe an Angell stand in the sunne, who cryed w<sup>o</sup> a loude voyce, saying to all the foules p<sup>p</sup> did flie by the mids of heauen, Come, & gather your selues together vnto p<sup>p</sup> supper of the great God,

18 That ye may eat p<sup>p</sup> flesh of Kings, & the flesh of his Captaines, & the flesh of mightie men, & the flesh of horses, and of them p<sup>p</sup> sit on them, & the flesh of all free men and bond men, & of smal and great.

19 And I saw the beast, & the Kings of the earth, & their<sup>v</sup> warriors gathered together to make battell against him, p<sup>p</sup> sate on the horse & against his souldiers.

20 But the beast was<sup>z</sup> taken, & with him that false prophet that wrought myracles before him, whereby he deceyued them that receyued p<sup>p</sup> beasts marke, and them that worshipped his image.

These both were aliue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with

the sworde of him p<sup>p</sup> sitteth vpon p<sup>p</sup> horse, which commeth out of his mouth, & all the foules were filled full w<sup>o</sup> their flesh.

CHAP. XX.

2 Satan being bounde for a certaine time, 7 And after hee loofe, vexeth the Church grievously. 10. 14 And after the world is iudged, he and his are cast into the lake of fire.

**A**ND I sawe an<sup>a</sup> Angel come downe from heauen, hauing the<sup>b</sup> keye of p<sup>p</sup> bottomles pit, & a great chaine in his hand.

2 And hee tooke the dragon that olde serpent, which is the deuill and Satan, and hee bound him<sup>c</sup> a thousand yeeres,

3 And cast him into the bottomles pit, and he shut him vp, and sealed [p<sup>p</sup> doore] vpon him, that hee shoulde deceiue the people no more, till the<sup>d</sup> thousand yerres were fulfilled: for after that hee must be loosed for a litle season.

4 And I sawe<sup>e</sup> seates: and they sate vpon them, and iudgement was giuen vnto them, and [I sawe] the soules of them, that were beheaded for the witness of Jesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a<sup>f</sup> thousand yeere.

5 But p<sup>g</sup> rest of the<sup>g</sup> dead men shal not liue againe, vntill the thousand yeeres be finished: this is the<sup>h</sup> first resurrection.

6 Blessed & holy is hee, p<sup>h</sup> hath part in the first resurrection: [for] on such the<sup>i</sup> seconde death hath no power: but they<sup>k</sup> shalbe p<sup>k</sup> Priests of God & of Christ, and shall reigne with him a<sup>l</sup> thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: [euen] n<sup>n</sup> Gog and Magog, to gather them together to battell, whose number [is] as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill p<sup>p</sup> deceiued them, was cast into a lake of fire & brimstone, where the beast & the false prophet shall be tormented euen day & night for evermore.

11 And I sawe a great white throne,

the soule, which is eternall damnation. k Shalbe true partakers of Christ and of his dignitie. l That is, for ever. m After that the chaine is broken and the true preaching of Gods worde is corrupt. n By them are ment diuers and strange enemies of p<sup>p</sup> Church of God, as p<sup>p</sup> Turke, the Sarazins, & others, reade Eze. 38, 2, & 39, 1, 2, by whom p<sup>p</sup> Church of God shoulde be grievously tormeted.

and

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which shoulde treade downe the serpents head.

b Whereby he meaneth the Gospel where by hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubbornnes.

c That is, from Christs natiuitie vnto the time of Pope Syluester the seconde: so long p<sup>p</sup> pure doctrine shoulde after a sort remaine.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of them that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spirituallly dead: for in whom Satan liueth, he is dead to God.

h Which is to receiue Jesus Christ in true faith, and to rise from sinne in newnes of life.

i The death of



o Which was Christ, prepared to iudgement with glorie & maiestie.  
 p Every mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.  
 Phil. 4. 3. chap. 3. 5. and 21. 27.  
 q Understanding all kindes of death, whether by men haue bene slaine.  
 r Hell & death which are the last enemies, shall be destroyed.

Isa. 65. 17. and 66. 22.  
 a All things shall be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called, the day of restauration of all things.  
 Actes 5. 21. 2. Pet. 3. 13.  
 b For all things shall be purged from their corruption, and the faithful shall enter into heauen with their head Christ.  
 c The holy company of the elect.  
 d Meaning, that God by his diuine maiestie will glorie and renewe his, and take them vnto him.  
 Isa. 25. 8. chap. 7. 17.  
 e All occasions of sorowes shall be taken away: so that they shall haue perpetuall ioye.  
 Isa. 43. 19. 2. cor. 5. 17.  
 Chap. 1. 8. and 22. 13. f I that am the eternall life, will giue vnto mine to drinke of the liuely waters of this euermoring life. g They which feare men more then God. h They which mocke and test at religion.

and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe y dead, both great and small stand before God: and the p bookes were opened, and \* another booke was opened, which is [the booke] of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And y sea gaue vp her dead, which were in her, and q death and hell deliuered by the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoener was not founde written in the booke of life, was cast into the lake of fire.

## CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

**A**ND I sawe \* a newe heauen, and a new earth: a for \* y first heauen, and the first earth were b passed away, & there was no more sea.

2 And I John sawe the c holy citie newe Ierusalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God [is] with men, & hee will dwel with them: & they shall be his people, and God himselfe shall be their God to them.

4 \* And God shall wipe e away all teares from their eyes: & there shall be no more death, neither sorowe, neither crying, neither shall there be any more paine: for the first things are passed.

5 And hee that sate vpon the throne, said, Behold, I make all things newe: and hee sa vnto me, Write: for these wordes are faithful and true.

6 And he said vnto me, It is done, \* I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirst, of y f well of y water of life freely.

7 He that ouercometh, shall inherit all things, and I will be his God, and hee shall be my sonne.

8 But the g fearefull & vbeleeuing, and the h abominable & murderers, and whozemongers, and sorcerers, and ido-

laters, & all liers shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shewe thee the i bride, the Lambes wife.

10 And he caried me away in the spirit to a great & hie mountaine, & he shewed me the great k citie, holy Ierusalem, descending out of heauen from God,

11 Having the glorie of God: & her shining was like vnto a stone most precious, as a m Jasper stone cleare as crystal,

12 And had a great n wall and hie, and had twelue o gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part [there were] three gates, [ & ] on the Northside three gates, on the Southside three gates, [ and ] on the westside three gates.

14 And the wall of the city had twelue foundations, and in them the names of the Lambes twelue p Apostles.

15 And he that talked with me, had a golden reede to measure the citie with: all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and hee measured the citie with the reede, twelue thousand furlongs: and the length, & the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundred and fourty and foure cubits, by the measure of mā, that is, of the Angel.

18 And the building of the wall of it was of Jasper: and the citie was pure gold like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation [was] Jasper: the seconde of Sapphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the sixt of a Sardius: y seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus, the eleuenth of a Iacinct: the twelfth an Amethyst.

21 And y twelue gates [were] twelue perles, and euery gate [is] of one pearle, and the streete of the citie [is] pure golde, as shining glasse.

22 And I saw no Temple therein: for the

i Meaning the Church, which is married to Christ by faith.  
 k By this description is declared the incomprehensible excellencie, which the heauenly company do enjoy. l It is said to come downe from heauen, because all the benefites that y Church hath they acknowledge it to come of God through Christ. m Ever greene & flourishing. n Signifying that the faithful shall be surely kept in heauen. o That is, place inough to enter: for els we knowe there is but one way and one gate, euen Iesus Christ. p For the Apostles were meanes whereby Iesus christ the true foundation was reueiled to the worlde.



q This declar-  
eth y<sup>e</sup> Christ  
is God inse-  
parable with  
his Father.  
Isa. 60. 19.  
Isa. 60. 3. 5.  
r Here we see  
as in infinite  
other places  
that Kings  
and Princes  
(contrary to  
that wicked  
opinion of the  
Anabaptists)  
are partakers  
of the heavenly  
glory, if they  
rule in the  
feare of the  
Lorde.  
Isa. 60. 11.  
Phil. 4. 3.  
chap. 3. 5.  
and 20. 12.

the Lord God almighty and y<sup>e</sup> Lambe  
are the Temple of it.

23 \* And the citie hath no neede of the  
sunne, neither of the Moone to shine in  
it: for the glory of God did light it: and  
the Lambe is the light of it.

24 \* And the people which are saved,  
shall walke in the light of it: and the  
Kings of the earth shall bring their  
glorie and honour vnto it.

25 \* And the gates of it shall not be shut  
by day: for there shall be no night there.

26 And the glory, and honour of the  
Gentiles shall be brought vnto it.

27 And there shall enter into it none  
uncleane thing, neither whatsoever  
worketh abomination or lies: but they  
which are written in y<sup>e</sup> Lambes\* Booke  
of life.

#### CHAP. XXII.

1 The river of the water of life. 2 The fruitfulness & light  
of the citie of God. 6 The Lorde giueth euer his seruants  
warning of things to come. 9 The Angell will not be wor-  
shipped. 18 To the worde of God may nothing be added nor  
diminished therefrom.

**A**ND he shewed me a pure ri-  
uer of water of life, cleare as  
crystal, proceeding out of the  
throne of God, and of the  
Lambe.

2 In the<sup>b</sup> middes of the streete of it,  
and of either side of the river, was the  
tree of life, which bare twelue maner of  
fruits, and gaue fruite euery<sup>c</sup> moneth:  
and y<sup>e</sup> leaues of the tree [serued] to heale  
the<sup>d</sup> nations with.

3 And there shall be no more curse, but  
the throne of God & of the Lambe shall  
be in it, and his seruants shall serue him.

4 And they shall see his face, and his  
Name shall be in their foreheads.

5 \* And there shall be no<sup>e</sup> night there, &  
they neede no candle, neither light of the  
Sunne: for the Lord God giueth them  
light, and they shall reigne for euermore.

6 And he said vnto me, These words  
are faithfull and true: and the Lorde  
God of the holy Prophets sent his An-  
gel to shew vnto his seruants the things  
which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed  
[is] hee that keepeth the wordes of the  
prophetic of this booke.

8 And I am John, which sawe and  
heard these things: and when I had  
heard and seene, \* I<sup>f</sup> fell downe to wor-

ship before the feete of the Angel, which  
shewed me these things.

9 But he said vnto me, See thou [do  
it] not: for I am thy fellowe seruant, and  
of thy brethren the Prophets, & of them  
which keepe the wordes of this booke:  
worship God.

10 And he sayd vnto me, <sup>s</sup> Seale not  
the wordes of y<sup>e</sup> prophetic of this booke:  
for the time is at hand.

11 Hee that is vniust, let him be vniust  
still: and he which is filthie, let him be fil-  
thie still: and hee that is righteous, let  
him be righteous still: and he that is ho-  
ly, let him be holy still.

12 And beholde, I come shortly, and  
my rewarde is with me, \* to giue euery  
man according as his worke shall be.

13 I am \* Alpha and Omega, the be-  
ginning and the ende, the first and y<sup>e</sup> last.

14 Blessed [are] they, that do his com-  
mandements, that their right may be in  
the<sup>h</sup> tree of life, & may enter in through  
the gates into the citie.

15 For without [shall be] dogs and en-  
chanters, & whozemongers, and mur-  
therers, and idolaters, and whosoever  
loueth or maketh<sup>i</sup> lies.

16 I Iesus haue sent mine Angel, to  
testifie vnto you these things in y<sup>e</sup> Chur-  
ches: I am the roote & the<sup>k</sup> generation  
of David, & the bright morning<sup>l</sup> starre.

17 And the Spirit and the bride say,  
Come. And let him that heareth, say,

<sup>m</sup> Come: and let him that is a<sup>n</sup> thirst,  
come: and \* let whosoever<sup>o</sup> will, take of  
the water of life freely.

18 For I protest vnto euery man that  
heareth y<sup>e</sup> wordes of y<sup>e</sup> prophetic of this  
booke, \* If any man shall adde vnto these  
things, God shall adde vnto him the  
plagues, that are written in this booke.

19 And if any man shall diminish of the  
words of y<sup>e</sup> booke of this prophetic, God  
shall take away his part out of the booke  
of life, and out of y<sup>e</sup> holy citie, and out of  
those things which are written in this booke.

20 Hee which testifieth these things,  
sayeth, <sup>p</sup> Surely, I come quickly. A-

men. Euen so<sup>q</sup> come, Lord Iesus.

21 The grace of our Lorde Iesus  
Christ [be] with you all, Amen.

by his spirit. Deut. 4. 2. and 12. 32. prou. 30. 6. <sup>p</sup> Seeing the Lorde is at  
hand, we ought to be constant and reioyce, but wee must beware we esteeme not  
the length nor shortnes of the Lords comming by our owne imagination. 2. Pe-  
ter 3. 9. <sup>q</sup> This declareth the earnest desire that the faithfull haue to be deli-  
uered out of these miseries, and to be ioyned with their head Christ Iesus.

g This is not  
then as the o-  
ther prophe-  
cies which  
were comman-  
ded to be hid,  
till the time  
appointed, as  
in Dan. 12. 4.  
because that  
these things  
shoulde bee  
quickly ac-  
complished,  
and did nowe  
begin.

Rom. 2. 6.  
Isa. 41. 4.  
and 44. 6.  
chap. 1. 8.  
and 21. 6.

h They shall  
liue eternally  
with the sonne  
of God.

i That main-  
taine false doc-  
trine, and de-  
light there in.

k That is, a  
true and natu-  
rall man, and  
yet God equall  
with my Fa-  
ther.

l For Christ  
is the light that  
giueth light  
to euery one  
that cometh  
into this  
worlde.

m Let them  
be asrayde of  
Gods horrible  
iudgements,  
and as soone as  
they heare the  
Lambe call, let  
them come.

n He that fee-  
leth himselfe  
oppressed with  
afflictions, and  
desireth the  
heavenly gra-  
ces and com-  
fort.

Isa. 55. 1.

o That is,  
when God be-  
ginneeth to re-  
forme our will

a He alludeth  
to the visible  
paradise to let  
forth more  
sensibly the  
spirituall: and  
this agreeth  
with y<sup>e</sup> which  
is written,  
Ezek. 47. 1.  
b Meaning,  
that Christ  
who is the life  
of his Church,  
is common to  
all his, and not  
peculiar for a-  
ny one sort of  
people.

c For there  
are all things  
pleasant and  
full of all con-  
tentment con-  
tinually.

d Which some  
time were im-  
pure as Gen-  
tiles, but nowe  
are purged and  
made whole by  
Christ.

e The light  
shall be unchan-  
geable, and  
thine for euer.  
Chap. 19. 10.

f Now this is  
the seconde  
time that hee  
suffered him-  
selfe to be cari-

ed away with the excellencie of the person: which is to admonish vs of our infir-  
mities & readines to fall, except God strengthen vs miraculously with his spirit.

THE ENDE.